

HAND-BOOK
OF
CHINESE BUDDHISM
BEING
A SANSKRIT-CHINESE DICTIONARY

WITH
VOCABULARIES OF BUDDHIST TERMS
In Pali, Singhalese, Siamese, Burmese, Tibetan, Mongolian and Japanese.

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WITH
A CHINESE INDEX

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SECOND EDITION
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PREFACE TO THE FIRST EDITION.

No apology is needed for the appearance of this little book, though it is the first attempt of its kind. The student of Chinese religious literature finds himself at almost every step hampered by the continual recurrence of Sanskrit and other foreign terms embedded in the text, generally without a word of explanation. These form a series of vexatious riddles for a clue to which one has to go beyond the range of a Chinese library. This is especially the case with Buddhist works, many of which are simply translations from Sanskrit or Páli or Tibetan originals. Hence arises the need of a Dictionary like the present which aims at smoothing the pathway to an understanding of Buddhism and of native religions influenced by it. That this is a real want is proved by the cordial response with which the announcement of this publication has been received.

No doubt the present volume has many defects and omissions, but the author feels confident that it will enable any one who has acquired an ordinary acquaintance with the Chinese language, to read and understand all the popular Buddhist classics, from the study of which Missionaries and others have been deterred by the inability of Chinese Pundits to give any assistance in that direction.

The author has not confined himself to the results of his own investigations, but has freely drawn upon all books within his reach from which information upon these topics could be gleaned. It is consequently his pleasant duty to acknowledge the help thus derived. He begs, in the first instance, to give the most cordial thanks to the venerable Nestor of Chinese

Sanskrit studies, STANISLAS JULIEN, whose most valuable works have been—with the exception of Chinese texts—the principal source of reference and freely resorted to on all occasions. The author is similarly indebted to the works of the lamented E. BURNOUF, whose premature death has been a great loss to the students of Buddhism. To these names he must add that of C. F. KOEPPEN, whose masterly exposition of the whole system of Buddhism has greatly assisted the present writer to understand many intricate details of its Chinese development.

The running title “Sanskrit Chinese Dictionary” is to be understood *cum grano salis*. A comparatively small number of other terms—chiefly referring to topographical subjects—have been inserted in the same list, because they occur in Chinese texts mixed up with Sanskrit terms, but are not sufficiently numerous to justify a separate alphabetical list.

As regards the Sanskrit and Pāli terms given in the book, the author has in almost every instance the excellent authority of Julien and Burnouf to fall back upon. The orthography employed in the transliteration of Sanskrit and Pāli is not that generally adopted by English scholars, but the French orthography of Julien and Burnouf is retained, because it is to the works of these two Savants that every student of Chinese Buddhism will constantly refer. Theirs are works which cannot be dispensed with and will not easily be superseded. On the other hand, he has not slavishly followed their spelling, but has substituted s' for the peculiarly French ç and likewise u for ou. No pronunciation is given for the Chinese renderings of Indian terms, as any such attempt, besides unduly swelling the bulk of the book, would have been comparatively useless; for the modern systems of pronunciation—dialectically different in the different parts of China—deviate considerably from the mode of pronounciation which was in vogue when the respective Chinese equivalents for Sanskrit and Pāli terms were invented. To the language then spoken in China no modern Chinese dialect comes nearer in sound than the very Sanskrit or Pāli forms themselves.

PREFACE TO THE SECOND EDITION.

After an interval of more than fifteen years, the publishers called for a new edition to satisfy a small continuous demand.

The whole of the 1547 articles contained in the first edition have accordingly been re-written with a view to condense as well as to correct the subject matter of the book, in order to admit of an addition of 577 new articles without materially increasing the bulk of the volume or omitting any point of interest. The literature, the biography, and the philosophy of Chinese and Tibetan Buddhism have been specially laid under contribution to extend the usefulness of this Handbook, whilst the substitution of a Japanese Vocabulary in place of the former Chinese Index now makes the book a guide to the understanding of Japanese as well as Chinese Buddhism.

The author has freely used whatever recent works of reference were at his command, but he desires specially to acknowledge the help derived from Bunyiu Nanjio's Catalogue of the Buddhist Tripitaka (Oxford, 1883) and the courteous assistance of the Rev. J. L. Gordon, M. D. who furnished the materials to the above mentioned Japanese Vocabulary.

Hongkong, March, 1888.

E. J. E.

In translating the Chinese explanations of Sanskrit phrases, the author has aimed at verbal exactitude. Where the Chinese explanation is ambiguous, he did not substitute a clearer form of expression, considering it important to preserve the exact manner in which Chinese Buddhists, more than a thousand years before European Scholars had discovered Sanskrit, understood and explained Sanskrit phraseology.

When speaking of the founder of Buddhism, the term S'âkyamuni has been employed in accordance with Chinese usage, which prefers this title to that of Gautama. As the famous Chinese travellers Fah-hien and Hiuen-tsang had to be referred to very frequently, the Chinese symbols 法顯 and 玄奘 (see Mahâyâna dâva and Mokchadâva) for their names have been omitted for the sake of brevity.

With regard to the frequently recurring measures of distance, it ought to be understood that the value of a Chinese *li* has been differently computed in different periods of time, but it will be safe to count one Chinese *li* as equal to 329 French metres or about one-sixth of an English mile.

Hongkong, February 1st, 1870.

E. J. EITEL.

PART I.



A SANSKRIT-CHINESE DICTIONARY.

A

ABABA or HAHAVA 阿波波

The fourth of the eight cold hells peculiar to Northern Buddhism. The beings imprisoned there cannot produce any articulate sound but this one, Ababa, their tongues being frozen.

ABHÂSVARA (Pâli. Abhassara) lit. all brightness (â-bhâsvara)

阿婆嚩羅 explained by 光音 lit. light and sound (âbhâ-svara) or by 極光淨 lit. extreme light and purity. The sixth of the eighteen celestial worlds called Brahmâlôkas.

ABHÂSVARAS (Pâli. Abhasaras. Tib. Od-gsal) lit. those whose nature is brightness, â-bhâsvaras,

阿婆嚩囉庶 or 阿會亘修天 or 阿陂亘羞天 explained by 光音天 lit. dêvas of light and sound (âbhâ-svara). The inhabitants of the third of the three celestial regions which from the second Dhyâna.

ABHAYA 無畏 lit. fearless, an epithet given to every Buddha.

ABHAYAGIRI 無畏山 lit.

mount Fearless. A mountain on Ceylon with an ancient monastery in which Fa-hien (A. D. 400) found 5,000 priests.

ABHAYAGIRI VÂSINAH 阿

跋邪祇釐住部 explained by 無畏山住部 lit. school of dwellers on mount Fearless, or by 苾山部 lit. school of the wooded mount, or by 蜜林部 lit. school of the secret forest. A schismatic philosophical School, a branch of the Sthâvirâh School. The adherents of this School called themselves disciples of Kâtyâyana and studied the doctrines of both the small and great conveyance (v. Triyâna).

ABHAYÂMDADA 施無畏者

lit. he who procures removal of fear. A standing epithet of Kwan-yin (v. Avalokitêsvara.)

ABHIDHARMA (Pâli. Abhidhana. Singh. Abhidhamma.

Tib. Tchos non pa) 阿毗達磨 or 阿鼻達磨 or 阿毗

曇 explained by 傳 lit. tradition, or by 勝法 lit. overcoming the law or conquering law, or by 無比法 lit. peerless law. Buddhaghôsa defines Abhidharma as that law (dharma) which goes beyond (abhi) the law, i.e. by-law.

ABHIDHARMA PIṬAKA 論藏 lit. the collection of discourses. One of the three divisions of the Buddhist canon (v. Tripiṭaka) comprehending all philosophical works. Its first compilation is ascribed to Mahâkas'yaipa, but it does not as a whole belong to the primitive period of Buddhism. This section of the Chinese canon is subdivided into 1. 大乘論 or the Abhidharma of the Mahâyana School, 2. 小乘論 or the Abhidharma of the Hinâyana School, and 3. 宋元續入藏諸論 or the discourses included in the canon during the Sung and Yuen dynasties (A.D. 960-1368).

ABHIDHARMA DHARMA SKANDHA PÂDA S'ÂSTRA 阿毗達磨法蘊足論 A philosophical work by Maugalyâyana.

ABHIDHARMA DJÑÂNA PRASTHÂNA S'ÂSTRA 阿毗達磨法智論 or **阿毗曇入犍度論** A philosophi-

cal work ascribed to Kâtyâyana.

ABHIDHARMA HRIDAYA S'ÂSTRA 阿毗曇磨心論 A philosophical work by Upadrita.

ABHIDHARMA KÔCHA KARAKÂ S'ÂSTRA 阿毗達磨俱舍論 or **俱舍電論** A work by Saṅghabhadra.

ABHIDHARMA KÔCHA S'ÂSTRA 阿毗達磨俱舍論 A tract by Vasubandhu refuting the doctrines of the Vibhâchâ School.

ABHIDHARMÂMRITA S'ÂSTRA 阿毗達磨甘露味論 A philosophical work by Ghosha.

ABHIDHARMA PRAKARANA PÂDA S'ÂSTRA 衆事分阿毗達磨論 A philosophical treatise by Vasumitra.

ABHIDHARMA PRAKARANA S'ASANA S'ÂSTRA 顯宗論 A philosophical treatise by Saṅghabhadra.

ABHIDHARMA PRAKÂS'A SÂDHANA S'ÂSTRA 阿毗達磨明證論 A philosophical work, attributed to Is'vara.

ABHIDHARMA S'ÂSTRA 對法論 A philosophical work by Vasubandhu.

ABHIDHARMÂVATARA S'ÂSTRA 入阿毗達磨論 A philosophical work by Ârya

Skandharatna.
ABHIDHARMA MAHĀVIB-
HĀCHĀ S'ĀSTRA 阿毗達
磨毗婆沙論 A work con-
 sisting of 100,000 stanzas,
 the compilation of which is
 ascribed to the five hundred
 Arhats supposed to have
 formed the synod convoked
 by king Kanichka.

ABHIDHARMA VIDJÑĀNA
KAYA PĀDA S'ĀSTRA 阿
毗達磨識身足論 A dia-
 lectical treatise, denying the
 existence of both *ego* and
non-ego, by Dēvas'arma.

ABHIDJÑĀ or **CHADABHI-**
DJÑĀS (Pāli. *Ābhinna*.
 Singh. *Abhignyawa*) **六通**
 or **六神通** Six supernatural
 talents, which S'ākyamuni
 acquired in the night before
 he became Buddha, and
 which every Arhat takes pos-
 session of by means of the
 fourth degree of Dhyāna.
 Most Chinese texts reckon
 six such talents, while the
 Singhalese know only five.
 Sometimes however only five
 are mentioned. Particulars
 see under *Divyatchakhus*,
Divyas'rōtra, *Riddhisākchā-*
tkriyā, *Purvānivasānumriti*
djñāna, *Paratchittadjñāna* and
As'ravakohaya.

ABHIRATI 歡喜國 lit. king-
 dom of joy. A fabulous
 realm situated East of our
 universe, the sphere of two
 Buddhas, *Akohōbhya* and
Mērukūta.

ABHISHEKAIR 啞撒釋該
而 An exclamation ('con-
 secrate me by sprinkling')
 addressed in prayers to
 Tathāgatas.

ABHYUTGATA RĀDJA 大
高王 lit. the great august
 monarch. Name of the Kalpa
 in the course of which Subha
 vyūha is to be reborn as a
 Buddha.

ABĪDA v. AMITĀBHA.

ABRAHMA TCHARIYĀ VE-
RAMANĪ 不姪慾 lit. no
 debauchery. The third of the
 ten rules for novices (v. *S'ik-*
chāpada), enjoining abstinence
 from violation of the vow of
 chastity with the following
 clause, 'lay-men ought to
 abstain at least from fornica-
 tion, ecclesiastics from all
 sexual intercourse.'

ACHTĀU VIMŌKCHAS. See
 under *Vimōkcha*.

ĀCHĀDHA 類沙茶 The first
 month of summer, correspond-
 ing to the time from the 16th
 day of the 4th Chinese moon
 to the 15th day of the 5th
 moon.

ACHTA BUDDHAKA NĀMA
MAHĀYĀNA SŪTRA 佛說
八部佛名經 Title of a book.

ACHTA DAS'Ā KĀS'A S'Ā-
STRA 十八空論 Title of
 a book by Nāgārdjuna, in-
 troduced in China by Paramā-
 rtha, A. D. 557-699.

ACHTA DAS'A NIKĀYA
S'ĀSTRA 八十陪論 Title
of a book.

ACHTADAS'A NĀRAKA SŪ-
TRĀ 佛說十八泥犁經
Title of a book.

ACHTA MANDALAKA SŪ-
TRĀ 大乘八大曼拏羅經
Title of a book.

ACHTA SĀHASRIKĀ PRA-
DJÑĀ PARAMITĀ SŪTRA
聖八千頌般若波羅蜜
多一百八名真實 Title of
a book.

ADBHUTA DHARMA 阿浮
達摩 explained by 未曾有
lit. what never took place be-
fore, i.e. marvels. A section
of Buddhist literature com-
prising books on miraculous
events.

ADHIMĀTRA KĀRUNIKA
大悲 lit. great mercy. One
of the Mahābrahmānas who
appeared from the South East
to worship Mahābhīdžūa
džānā bhībhū.

ADHIMUKTI (Pāli. Adhimut-
ti. Tib. Mos-pa) lit. attention,
阿提目多 or 阿地呂帝
or 阿提目多伽 explained
by 善思惟 lit. pious thought-
fulness; as an example of
which is mentioned the light-
ing of a lamp fed with the
oil of three flowers (Sandal,
Sōma and Tchampaka) and
the placing this lamp before

the images of the Triratna.
According to Singhalese and
Tibetan sources, the meaning
of adhimukti is inclination of
the will. In the Lalitavistara
(q. v.) its meaning seems to
be 'intelligence.' Burnouf
translates it sometimes by
'confidence.'

ADHYĀTMA VIDYĀ 內明
lit. the esoteric luminary.
One of the 五明 Pantcha
Vidyā S'astras (q. v.)

ADINNĀDĀNĀ VĒRAMANĪ
不偷盜 lit. abstinence from
theft and robbery. See Sik-
chpāda.

ADJĀTAS'ATRU (Pāli. Adjā-
tasattu. Singh. Aja'sat. Tib.
MassKjessdGra) or Kchema-
dars'in 阿闍多設咄路 or
阿闍世王 explained by 未
生怒 lit. an enemy before
he was born, or no enmity
in the heart, or (as the Tibe-
tans explain it) 'not creat-
ing himself any enemies.' A
king of Magadha, son of king
Bimbisāra, originally one of
S'ākyamuni's most formidable
opponents. Converted to
Buddhism, he became famous
for his liberality in almsgiv-
ing. He died 24 years after
S'ākyamuni (about 519 B. Ch.)
His son and successor was
Udāyi. There is a daughter
of Adjātas'atru mentioned
under the name 阿術達
Asuddharda According to a

Tibetan legend, an infant son of Adjâtas'atru was kidnapped, exposed at the roadside and finally made king of Tibet under the name Njak-ritsanpo (研乞唵贊普). The Mongols call the latter Sseger Ssandalitu or Kûsûhu schiretu.

ADJÂTAS'ATRU KAUKRITTYA VINODANA MAHÂ-YÂNA SÛTRA 佛說阿闍世王經 Title of a book.

ADJITA (Pâli. Adjita. Singh. Ajita) 阿逸多 or 阿耨多 or 阿底多 or 阿制多 explained by 無能勝 lit. invincible. A title which S'âkyamuni gave to Mâitrêya, and which is now the standing epithet of the latter.

ADJITA KÊS'A KAMBALA (Pali. Adjita Kesa Kambali. Singh. Ajitâ Kâsa Kambala) lit. the invincible one, who wears his hair for a covering 阿耨多舍欽婆羅 One of the six Tirthyas, the head of a brahminical ascetic sect, whose favourite dogma was the impermanency, the continuous self-destruction and consequent unreality of all things.

ÂDJNÂTA KÂUNḌINYA or ÂDJNÂNA KÂUNḌINYA (Tib Koun ches Kâunḍinya)

阿若憍陳如 explained as an automat (阿若 Adjñâna) of the Kâunḍinya (憍陳如) family. A famous disciple of S'âkyamuni, more commonly quoted as Kaunḍinya (q.v.).

ADJITAVATÎ v. HIRANYAVATI. ADYÂCHAYASANTCHODA SÛTRA 發覺淨心經 Title of a book.

ÂGAMA 阿伽摩 or 阿笈摩 explained by 無比法 lit. peerless law, or by 教法 lit. system of teaching. A section of Buddhist literature unknown to Nepaulese Buddhism. Like the Singhalese, the Chinese Buddhists divide the Sûtras of the small conveyance-school (v. Hinayâna) into the following four classes (四含). (1.) Dîrghâgamas (Singh. digha nikayo or dik sangi) 長阿含 long âgamas; compilations treating on cosmogony. (2.) Madhyamâgamas (Singh. majjhima nikayo or medun sangi) 中阿含 lit. middling âgamas; works on metaphysics. (3.) Samyuktâgamas (Singh. sanyutta nikayo or sanyut sangi) 雜阿含 lit. mixed âgamas; treatises on ecstatic contemplation. (4.) Ekôttarâgamas (Singh. anguttara nikayo or angotra sangi) 增一阿含

- lit. numerical âgamas; general compilations, the subject matter being arranged numerically.
- AGNI or AKNI 阿耆尼** Name of a kingdom in Central Asia, situated to the North of lake Lop.
- AGNI DHÂTU SAMÂDHI** 火界定 the contemplation of the world on fire, a degree of ecstatic contemplation (v. Samâdhi.)
- AGNIVÂS'AYANA** (Pâli. Aggivessâyana). v. **DÎRGHANA-KHA.**
- AGRA PRADÎPA DHÂRANÎ** 東方最勝燈王神咒經 Title of a book.
- AGURU** (Beng. Agur. Arab. Ayalugi. Pers. Ayalur chee or Oud Hindee. Tib. Akaru) literally not heavy 惡揭嚙 explained by 沉水香 lit. perfume immersed in water. Agallochum or lignum Aloes, the decayed root of the *Aquilaria agallocha*. The Ahalim or Ahaloth of the Hebrews.
- AGURU SÛTRA 阿鳩畱經** Title of a book.
- AHAHA or HAHAVA 嘔侯侯** The fifth of the eight cold hells (unknown to Southern Buddhism), so called because the cold is there so intense that the damned spirits cannot stir nor speak, whilst the cold air, passing through their throats, produces a sound like Ahaha.
- ÂHARA ÂHARA MAMÂYUH SANTÂRANI 啞曷囉啞曷囉馬麻藹由而傘塔囉尼** An exclamation ('give me, give me, old age, oh protector') addressed in prayers to Tathâgatas.
- AHIKCHÊTRA or AHIKHA-TRÂ 阿醯掣怛羅** An ancient city and kingdom in Central India, on the northern bank of the Kâlinadi, north of Pañchâla (the present Duab).
- AHÔRÂTRA 一日一夜** lit. one day and one night. A division of time.
- AIS'VARIKAS 阿說羅部** A theistic School of Nepaul, which set up Adi Buddha as a supreme divinity. It never found any followers in China.
- AKANICHTHA** (Pâli. Akanis'taka. Tib. Og min) 阿迦尼瑟吒 or 阿迦尼吒 explained by 究色竟 lit. the final limits of the world of desire. The last of the eighteen Brahmâlôkas, called Akanis'ta i. e. the highest. Originally only sixteen Brahmâlôkas were known. Northern Buddhism added two, which are called 福生 happy birth and 福愛 happy love. Singhalese Buddhists count only sixteen.

AKANICHTHAS 色究竟天

The dévas inhabiting the final limits of the world of desire. The inhabitants of the ninth and last region of the fourth Dhyána, appropriately called 'the highest ones.'

ÂKÂS'AGARBHA SÛTRA

虛空孕菩薩經 Title of a book, translated by Djñâna-gupta, A. D. 587.

ÂKÂS'AGARBHA BODHISATTVVA DHÂRÂNI SÛTRA

虛空藏菩薩神咒經 Title of a book, translated by Dharmamitra, A. D. 420—479.

ÂKÂS'A PRATICHTHITA

虛空住 lit. dwelling in empty space. A fabulous Buddha living somewhere to the South of our universe. He was at a former time the fifth son of Mahâbhidjña djñânâ bhikhû.

AKCHARAMATI NIRDÊS'A

NÂMA MAHÂYANA SÛTRA **阿差末菩薩經** Title of a book.

AKCHAYAMATI 無盡意菩薩

lit the Bodhisattva of exhaustless meaning. A fictitious being to whom S'âkyamuni addressed a series of remarks about Avalokitês'vara.

AKCHAYAMATI PARIPRITCHCH'Â

無盡意菩薩會 Title of a book, translated by Bodhirutchi, A.D. 618—907.,

AKCHÔBHYA (Tib. Hkhrougs

pa) **阿芻鞞耶** or **阿閼婆** or **阿閼** explained by **無動** lit. motionless. 1. A numeral term equal to 1 followed by 17 ciphers. 2. A fabulous Buddha mentioned as a contemporary of S'âkyamuni and said to reside in a realm called Abhirati. See also under Djñânâkara.

AKCHÔBHYASYA TATHÂGATASYA MAHÂYÂNA SÛTRA

阿閼佛國經 Title of a book.

AKINTCHAVYÂYATANA 無

所有處定 lit. contemplation of a state of having absolutely nothing. A degree of ecstatic meditation (定). See Samâdhi.

AKLÊS'A (Tib. Non mongs

med) **無濁** lit. without corruption. A cognomen of Asita.

ALNI or ARNI 阿利尼 Name

of a kingdom, which formed part of ancient Tokharâ, situated near to the sources of the Oxus, to the North of Munkan.

ÂMALAKA or ÂMALAKAR-

KA 阿摩落果 or **阿摩落伽果** explained by **寶瓶** lit. precious vase. The fruit of the Phyllanthus emblica or the Mirobolana emblica, used as a medicine.

AMITÂBHA (variations of the same name are Amita, Abida,

Amitâya, Amitâyus, Amitarus'i. Tib. Od dPag med or Hopamé) 阿彌陀婆耶 or 阿彌陀 or 彌陀 or 大彌陀 explained by 無量壽 lit. boundless age. This explanation rests on a misconception of the original meaning of Amitâbha i.e. boundless light, but the latter idea is preserved in one of the many titles of this fabulous Buddha 無量光明 lit. boundless light. Other titles are 放大光明 lit. diffusing great light, 西天教主 lit. sovereign teacher of the Western Heaven, 西方接引 lit. guide to the West, 大慈大悲 lit. great mercy and sympathy, 本師和尙 lit. original teacher Upâdhyâya, 法界藏身 lit. embodiment of the sphere of the law. As the derivation of the term itself suggests, Amita was originally conceived of as impersonal, as the ideal of boundless light. Considering also the mention made of his name in a list of one thousand fictitious Buddhas which reminds one of the thousand Zarathustras of the Persians, and which was propagated by the Mahâyâna-school (about 300 A.D.), it is but natural, in the absence of authentic information as to the origin of this dogma, to suppose that it may have

been originated by Persian or Manichæan ideas influencing the Buddhism of Cashmere and Nepaul. For it must have been from one of these countries that the dogma of Amita reached China, when a priest from Tokhara brought (147 A. D.) the first Amitâbha Sûtra to China. It is remarkable that the Chinese travellers Fâhien and Hiuen-tsang omit all mention of it. Southern Buddhism knows no Amita, neither are there any traces of a Brahminical or Vêdic origin of this doctrine. The most ancient Sûtras brought to China make no mention of it, and the first that alludes to Amita, the Amitâyus Sûtra, translated A. D. 148—170, was, like others of the same class, already lost when the well-known catalogue K'ai-yuenlu was compiled, A.D. 730. When the so-called Lotus-school or Pure-land-school 蓮花宗 or 淨土宗 began to flourish, and the peculiarly poetic tenets of this school, referring to a paradise in the West, began to influence the common people, Amita became the favourite of Chinese Buddhists. He is now by far the most popular Buddha in China.

There are some confused traditions as regards the antecedents of Amita. One account

describes him as an incarnation of the ninth son of Mahâbhidjña dñânâbhibhu (q.v.), whilst another account alleges that he was the second son of a Tchakravarti of the lunar race and, like his father, called 橋尺迦 (Kaus'ika). It is further alleged that he was converted by a Buddha called 世自在王 (Sahês'vararâdja), that he embraced the religious life, made certain vows and was reborn as a Buddha in Sukhâvatî (q.v.), where Avalôkitês'vara and Mahâsthânaprapta joined him.

According to the teaching of the Mahâyâna School, Amita is looked upon as the celestial reflex of S'âkyamuni, and as having, by dint of contemplation (dhyâna), produced a spiritual son, viz., Padmapâni (i. e. Avalôkitês'vara). The Nepaulese doctrine, of a primordial Buddha (Âdi-Buddha) having procreated Amita, has not been adopted by Chinese Buddhism.

The doctrine of Amitâbha and his paradise in the West (v. Sukhâvatî) is, strictly speaking, no contradiction of the theory of Nirvâna, for it does not interrupt the circle of transmigration, though it offers to the devotee of Amitâbha aeons of rest. But the popular mind does, indeed, understand his paradise to be the practical

equivalent of Nirvâna, the haven of final redemption from the eddies of transmigration.

AMITÂBHA VYÛHA SÛTRA

佛說阿彌陀經 Title of a translation, made A.D. 222—280.

AMITÂYUR VYÛHA SÛTRA

佛說大乘無量壽莊嚴經 Title of a translation by Fahien, A.D. 982—1,001.

AMITÂYUSHA VYÛHA 無

量壽如來會 Title of a translation by Bodhirutchi, A.D. 618—907.

ÂMLA or ÂMLIKA 菴弭羅

The Tamarindus indica.

AMOGHA or AMOGHAVA-

DJRA 阿目佉跋折羅 explained by 不空金剛

lit. the vadjra which is not hollow. A S'ramaņa of northern India, a follower of the mystic teachings attributed to Samantabhadra. He followed his teacher, Vadjrabodhi, to China (A.D. 719) and eventually succeeded him in the leadership of the Yogâtchârya School (A.D. 732). From a journey through India and Ceylon (A.D. 741—746), he brought to China more than 500 Sûtras and S'âstras previously unknown in China. He introduced a new alphabet for the transliteration of Sanskrit and published 108 works, mostly translations. He introduced

the All-souls-festival (v. Ulambana), so universally popular in China to the present day. He is the chief representative of Buddhist mysticism in China, which he succeeded in spreading widely through the patronage of three successive emperors, viz. Hiuen-tsung (A.D. 713—756), who prohibited his retiring to India (A.D. 749), Sutsung (A. D. 756—763), who gave him the title Tripiṭaka Bhadanta (大廣智三藏), and Taitzung (A.D. 763—780), who gave him, when he died (A.D. 774), the rank of a Minister of State and a posthumous title. He is commonly referred to as 不空 (Amogha).

AMOGHA PÂS'ARDDHI-MANTRA HRIDAYA SÛTRA 不空絹索神咒心經
Title of a translation, by Hiuentzung, A.D. 659.

AMOGHAPÂS'A DHÂRANÎ SÛTRA 不空絹索陀羅尼經
Title of a translation, A.D. 618—907.

AMOGHA PÂS'A HRIDAYA MANTRA RÂDJA SÛTRA 不空絹索心咒王經
Title of a translation by Ratna-tchinta, A.D. 693.

AMOGHAPÂS'A HRIDAYA SÛTRA 不空絹索咒心經
Title of a translation by

Bodhirutchi, A.D. 618—907.
AMOGHA PÂS'A KALPARÂ-DJA 不空絹索神變真言經
Title of a translation by Bodhirutchi, A. D. 707—709.

AMOGHA PÂS'A MANTRA SÛTRA 佛說不空絹索咒經
Title of a translation by Dñânagupta and others, A.D. 587.

ÂMRA or ÂMRAKA or ÂMALÂ 菴羅 or 菴摩羅 or 阿末羅
A tree, the fruit of which is described as a cross between a plum and a pear. The mango tree, which is also called Mahâpala (大婆羅), from the Malay rendering of which the word mango is derived.

ÂMRADÂRIKÂ or ÂMRAPÂLÎ or ÂMBAPÂLÎ (lit. the guardian of the Âmra tree) 菴婆羅女 or 菴摩羅女
lit. the Âmra girl. A female devotee who presented to S'âkyamuni the Âmravana garden (柰園 lit. plum garden). Legends affirm that she was born of an Âmra tree. See also Djivaka.

ÂMRADÂRIKÂ SÛTRA 柰女經
Title of a book.

AMRITA (Tib. Bdoud rtsi) 啞密哩達 or 啞謎哩打 ex-

plained by 甘露 lit. sweet dew. The ambrosian food of the immortals. In Hindoostani the guava fruit is now called amrut.

AMRITÔDANA RÂDJA (Tib. Bdoud rtsi zas Pali. Amitôdana) 甘露飯王 lit. the king who feasted on ambrosia. A prince of Magadha, father of Anuruddha and Bhadrîka, uncle of S'âkyamuni.

ANABHRAKA (Tib. Sprimed) lit. cloudless 福愛 lit. happy love. The second region of the fourth Dhyâna (q. v.), inhabited by dévas called Anabhrakas. The eleventh Brahmâlôka.

ANÂGÂMIN (Singh. Anâgâmi. Tib. Phyr mi hong ba) 阿那舍 explained by 不還 lit. not returning, or by 不來 lit. not coming i. e. not to be reborn into the world of desire. The third degree of saintship, the third class of Âryas, embracing all those who are no more liable to be reborn as men, though they are to be born once more as dévas, when they will forthwith become Arhats and enter Nirvâna.

ANAKCHARA GRANTHAKA ROTCHANA GARBHA SÛTRA. Title of three translations, viz. 大乘離文字普光明藏經 by Divâkara, A.D. 683; 大乘徧照光明

藏經 by Divâkara, A. D. 618—907; 無字寶篋經 by Bodhirutchi, A.D. 386—534.

ÂNANDA (Tib. Kun dgal bo) 阿難陀 or 阿難 explained by 歡喜 lit. joy. A son of Drônôdana, called Ânanda (joy), because he was born at the moment when S'âkyamuni attained to Buddhahship. Under the teaching of the latter, Ânanda became an Arhat, famed especially for his memory or experience (多聞). The compilation and edition of the earliest Sûtras is attributed to him. Before his death (B.C. 866 or 463), he appointed S'ânavâsika as his successor and dispatched his second disciple, Madhyântika, to convert Cashmere. Ânanda is to re-appear on earth as Buddha Sâgara varadhara buddhi vikriditâbbidjña.

ÂNANDAPURA 阿難陀補羅 A kingdom and city in western India, N.E. of Gujerat; the present Bârnapur, near Kurree. It was one of the strongholds of the Jain sect.

ANANTAMATI 無量意 lit. boundless meaning. The third son of Tchandra sûrya pradîpa.

ANANTAMUKHA SÂDHAKA DHÂRANÎ. Title of eight translations, viz. 佛說無量門微密持經 A. D. 222—

280; 佛說出生無量門持經 by Buddhahadra, A.D. 317—420; 阿難陀佉尼訶離陀隣尼經 by Buddha-s'ânta A.D. 286—534; 佛說無量門破魔陀羅尼經 A. D. 420—479; 阿難陀目佉尼訶離陀經 by Guṇabhadra, A.D. 420—479; 舍利佛陀羅尼經 by Saṃghapāla, A.D. 502—557; 佛說一向出生菩薩經 by Djuānagupta. A.D. 585; 出生無邊門陀羅尼經 A.D. 618—907.

ANANTAMUKHA VINIS'ODHANA NIRDĒS'A 無邊莊嚴會 Title of a translation by Bodhirutchi, A.D. 618—907.

ANANTA TCHĀRITRA 無邊行 lit. unlimited action. A fictitious Bodhisattva who rose out of the earth.

ANĀTHA PINDIKA or ANĀTHA PIṆDADA (Pāli. Anepida. Tib. Mgon med zas sbyin (lit. one who gives away his own without keeping (anātha) a mouth full (pinda) for himself, 阿那他擯茶揭利訶跋底給 (anātha piṇḍada grihapati), explained by 獨孤善 lit. supporter of destitutes and orphans, or by 善施 lit. a pious donor.

A wealthy householder (v. Grihapati) of S'rāvastī, famous for his liberality. See also Sudatta and Vāis'ākha.

ANĀTMĀ or ANĀTMĀKA (Tib. stong pa nyid) 無我 lit. no ego. A metaphysical term designating self-inanition, vacuity, impersonality, as the aim and end of philosophic speculation.

ANAVADATA v. Anavatapta.

ANAVANATĀMITA VĀIDJ-YAYANTA 常立勝幡 lit. maintaining aloft the victorious banner. Name of the realm in which Ānanda is to re-appear as Buddha.

ANAVATAPTA or ANAVADATA (Pāli. Anātattha. Singh. Anótatta. Siam. Anōdatasa. Tib. Ma dros pa. Mong. Mapam dalai) 阿那婆達多 or 阿那婆答多 or 阿耨達 or 阿耨 or 阿那達 explained by 無熱惱池 lit. the lake without heat or trouble. A lake on a high plateau, N. of the Himālaya. It is said to be square, measuring 50 yōdjanas in circumference, and sending forth from each side a large river, viz. in the East the S'itā, in the South the Gangā, in the West the Sindhu and in the North the Vakhu. What is meant, is perhaps the Manasarovana lake (Lat.

81° N. Long. 81° 3.), which at certain seasons overflows and forms one lake with lake Roodh (ten miles distant), which latter sends forth one river, the S'atadru. The sources of three other rivers, viz. Bhramaputra, Ganges and Oxus lie within a short radius around those two lakes. Hiuentasang (incorrectly) identifies the Anavatapta lake with lake Sirikol (Lat. 38°20 N.) on the plateau of Pamir.

ANAVATAPTA NÂGARÂDJA PARIPRITCHCHÂ SÛTRA 三昧弘道廣顯定意經 Title of a translation by Dharmaraksha, A.D. 308.

ANDHRA 案達羅 A kingdom in southern India, situated between the Krishnâ and Godavari, with the capital Viṅgila (q. v.).

Aṅgâraka (Tib. Mig dmâr) 鶯哦囉迦 explained by 火星 lit. fire star. The planet Mars.

Aṅgîrasa 鶯儼囉 An ancient Richi, an ancestor of S'âkyamuni.

ANGULIMÂLÎYA (Singh. Angulimâla) 盜窣利魔羅 or 鶯掘魔 explained by 指鬘 lit. rosary of fingerbones. A S'ivaitic sect of fanatics who practised assassination as a religious act. One of them was converted by S'âkyamuni.

Aṅgulimâlîya Sûtra 鶯掘魔羅經 Title of a translation by Guṇabhadra, A.D. 420—479.

Aṅguliparva 指節 lit. finger-joint. A measure, the 24th part of a fore arm (Hasta).

ANILAMBHA SAMÂDHI 無緣三昧 lit. the cause-less samâdhi. A degree of Samâdhi (q. v.).

ANIRUDDHA (Tib. Mah bgags pa) 阿魁樓馱 or 阿尼律陀 or 阿尼盧 or 阿那律 explained by 無貧 lit. not poor, and by 無滅 lit. not extinguished. Name of a disciple of S'âkyamuni, who being himself 'not poor', supported, during a famine, many Pratyêka Buddhas, which charitable act caused among the dêvas a joy which is, to the present day, 'not extinguished.' He is to reappear on earth as Buddha Samantaprabhâsa. See also Anuruddha.

ANITYA v. Trîvidyâ.

ANS'UVARMA 鶯輸伐摩 explained by 光冑 lit. bright helmet. A King of ancient Nepaul, descendant of the Litchhavis (q. v.), author of the S'abdavidyâ S'âstra.

ANTÂRABHAVA SÛTRA 中陰經 Title of a translation. A.D. 384—417.

ANTARAVĀSAKA 安施會
explained by 裙 lit. skirt.

A sort of waistcoat, worn by priests instead of a shirt.

ANTIMA DÉHA DHĀRĪṆO
住是最後身 lit. dwelling
for the last time in a body.
The last stage in the process
of transmigration, preceding
Nirvāna.

ANU 阿耨 or 細塵 lit. fine
dust. A division of a yôdja-
na (q.v.), equal to 7 atoms
of dust.

ANUPADHIS'ĒCHA 無餘
lit. without remnants. Im-
materiality, as an attribute
of those who have entered
Nirvāna.

**ANUPAPĀDAKA or AUPA-
PĀDUKA** (Pāli. Opapātika.
Singh. Aupapātika. Tib.
Brdzus te skyes pa) 生化
lit. birth by transformation.
One of the Tchatur yōni (q.
v.), viz. supernatural birth
(from a lotusflower, etc.) in
full maturity, such as is as-
cribed to Buddhas and Bod-
dhisattvas, the latter coming,
from Tūchita, by this birth
into the world.

ANURUDDHA 耨樓陀阿
explained by 如意 lit. con-
formity, and by 無貧 lit.
not poor. The latter ex-
planation properly refers to
Aniruddha (q. v.) with whom
Aniruddha is identified in
Chinese texts. The former

explanation is based on a
derivation of the term from
anu (lit. conformity). Anurud-
dha was a son of Amritôdana
and therefore cousin german
to S'âkyamuni, at whose
death he was present.

ANUTTARA BODHI 無上等
覺 lit. unrivalled intel-
ligence.

ANUTTARA DHARMA 無上
法 lit. peerless law.

**ANUTTARA SAMYAK SAM-
BODHI** lit. unexcelled per-
fect intelligence 阿耨多羅
三藐三菩提 explained by
無上 unexcelled (anuttara)
正偏 correct equality (sam-
yak) and 正道 correct in-
telligence (sambodhi). An
epithet of every Buddha,
otherwise explained as sign-
ifying untarnished (a—) and
unparalleled (nuttara) correct
view (sam) and complete
wisdom (myak) with complete
possession of the highest
sentiments (sambodhi).

APALĀLA 阿波邏羅 The
nāga (guardian spirit) of the
source of the S'ubhavastu
(q. v.), converted by S'âk-
yamuni shortly before the
latter's death.

APARADJITA DHĀRANĪ.
Title of three translations,
viz. 佛說無能勝旃王陀
羅尼經 (see also Dhvajā-

grakeyûradhâraṇi), 無能勝
大明心陀羅尼經 and 無
能勝大明心陀羅尼經.

APARAGODĀNA or GHÔD-
HANYA (Siam. Amarakô
Jana Thavib. Tib. Noub Kyi
va lang spyod 啞嘖囉孤
答尼耶 or 阿鉢喇瞿陀
尼 or 瞿陀尼 or 瞿耶尼
or 俱耶尼 explained in
Chinese texts as 'the con-
tinent in the West (apara)
where the people use cattle
(go) in place of money(dâna)'.
One of the four continents
of every universe, situated
W. of Sumêru (q.v.), circular
in shape, the faces of the
inhabitants being also cir-
cular.

APARIMITĀYUS SŪTRA 佛
說無量壽經 A book con-
cerning Amitâbha, translated
by Saṃghavarman, A.D.
252.

APARIMITĀYUS SŪTRA
S'ĀSTRA 無量壽經優波
提舍 A treatise by Vasub-
andhu (q.v.) on the doctrine
of Amitâbha, translated by
Bodhirutchi, A.D. 529.

APARIVARTYA v. Avaivartya,
and Avivartita.

APASMĀRAKA 阿跋摩羅
A class of demons hostile to
men.

APKRITSNA SAMĀDHI v.

Asakrit Samādhi.

APRAMĀNĀBHA (Pāli. Apra-
mana) 無量光 lit. unlimited
light. The fifth of the sixteen
Brahmalôkas.

APRĀṆĀBHAS (Tib. Tshad
med od) 無量光 lit. un-
limited. The second region
of the second Dhyâna, in-
habited by dēvas.

APRAMĀNAS'UBHA 無量淨
lit. unlimited purity. The
second region of the third
Dhyânas, inhabited by
dēvas.

APSARAS (Tib. Lhahi bou mo)
天女 lit. female dēvas. At-
tendants on the regents of
sun and moon, wives of
Gandharvas, and other female
dēvas.

ĀPTANĒTRAVANA 得眼林
lit. the forest of the recovered
eyes.

ARADJAVARTAN 白象 lit.
a white elephant. The form
in which S'âkyamuni entered
the womb of Mahāmāya.
The immaculate path i.e.
the immaculate conception
(of Buddha).

ĀRANYA v. Dharmarakcha.

ĀRANYAKAH (Pāli. Āraṇṇa-
kangga. Tib. Dgon pa pa)
阿練若 explained by 寂靜
處 lit. living in retirement
and stillness; or 阿蘭陀 or
阿蘭攬 or 練若 explained

by 無諍聲 lit. no sound of strife.. General designation of ascetics and especially hermits, of whom three classes are distinguished, v. Dharma Aranyakah, Mâtanga Âranyakah and Dânatâka Âranyakah.

ÂRATA (or Arâḍa) KALÂMA (Tib. Sgyou rtsal ches kyibou ring hphour 阿藍迦蘭 or 阿藍迦 One of the first teachers of S'âkyamuni.

ARBUDA 類浮陀 The first of the eight cold hells, where the cold chaps (arbuda) the skin of the culprits.

ARHÂN or ARHAT (Singh. and Burm. Rahat or Rahân. Siam. Arahâng. Tib. Dgratshom pa. Mong. Daini daruksan or Chutuktu) 阿羅漢 or 羅漢 explained by 佛果 lit. fruit of Buddha (v. Buddhaphalam). The original meaning of Arhat (worthy) is overlooked by Chinese commentators, who prefer the derivation ari-hat (destroyer of the enemy). The following two explanations are most common, viz., 殺賊 destroying the thief i.e. conquering all passions, and 不生 exempt from birth i.e. from transmigration. A third, less common, explanation is perhaps based on the original meaning of Arhat,

viz. 應供 lit. deserving worship. The Arhat is the perfected Ârya, and the state of Arhat can accordingly be attained only by passing through the different degrees of saintship (v. Ârya). Arhatship implies, strictly speaking, possession of supernatural powers and successive promotion to Buddhaship and Nirvâna. But in popular parlance the term Arhat simply means an advanced disciple of S'âkyamuni. The Chinese text of the Sad-dharma pundarika employs, accordingly, the term Arhat occasionally as a synonyme of S'ravaka (q. v.) and constantly includes under it the largest circle of 1200 disciples of S'âkyamuni as well as the smaller ones of 500 and of 18 disciples. At present, the term Arhân or Lo-hân (羅漢) is used as a designation of all famous disciples of S'âkyamuni, but denotes more especially those 500 Arhats who are to reappear on earth as Buddhas, each assuming then the title Samantha prabhâsa.

There are some attributes of every Buddhist saint which are often used as synonymes for the term Arhat, viz., 殺賊 destroying the thief (Kehinas'rava) and 不學 exempt from study (As'âikcha opp. 學者 one who

studies, S'âikcha).

ARITÎ v. Hâritî.

ARTHAS'IDDHI v. Sarvârt-
thasiddha.

ARTHAVINIS'TCHAYA DH-
ARMAPARIYÂYA 佛說法
乘義決定經 Title of a
translation by Suvarṇa Dhā-
raṇî, about A.D. 1113.

ARUNA 阿路孫 or 阿盧那
A mountain (said to increase
and decrease periodically),
S. of Sphītavaras (q.v.) in
the Punjab.

ARÛPADHATU or ARÛPA-
VATCHARA (Tib. Gzugs
med pai khams) 無色界
lit. the world without form
(desire). The third of the
three worlds (v. Trâilôkya),
towering above the Mèru.
That world in which there
is neither form nor sensa-
tion, comprising four heavens
and forming the antechamber
of Nirvâna.

ÂRYA (Pâli. Ariya. Singh.
Arya. Tib. Hphags pa. Mong.
Chutuktu). 阿畧 or 阿犁
耶 or 阿利耶 or 阿羅訶
explained by 聖 lit. holy or
by 尊者 lit. the Reverend.
A title given to those who
have mastered the Âryani
satyâni (q.v.) and thereby
entered the Ârya imârگا i. e.
the Ârya's path to Nirvâna.
This path, having four sta-
tions, is called 四道 the

fourfold path. Those four
stations, being accessible
only through personal growth
in holiness, are called 四果
the four fruits. Correspond-
ing with this distinction of
four stations or four fruits,
and identic with it in mean-
ing, is a distinction of 四有
four beings or 四部 four

classes of Âryas. For par-
ticulars regarding this dis-
tinction, see under S'rotâpan-
na, Sakridâgâmin, Anâgâmin
and Arhat. The title Ârya
is also an epithet of every
patriarch.

ÂRYA DÂSA 阿梨耶馱婆
or 聖使 lit. holy apostle. A
famous representative of the
Mahâsaṃghikâḥ School

ÂRYA DJAMBHALA DJA-
LENDRA YATHÂLABDA
KALPA SÛTRA 聖寶藏神
儀軌經 Title of a transla-
tion by Dharmadêva, A. D.
960-1127.

ÂRYAGAGANA GANDJA
PARIPRITCHCH'Â 百千
頌大集經地藏菩薩請
問法身讚 Title of a book
(abstract).

ÂRYA NÂGÂRDJUNA BOD-
HISATVA SUHRILLEKA.
Title of three translations,
viz. 龍樹菩薩為禪陀迦
法要偈 by Guṇavarman,
A.D. 431; 勸發諸王要偈

by Saṃghavarman, A.D. 434 ;
and 龍樹菩薩誠王頌,
A.D. 700-712.

ÂRYA PÂRS'VIKA v. Pârs'va.

ÂRYASATYÂNI or ÂRYÂNI-
SATYANI or TCHATURSA-

TYA 四諦 lit. four dogmas.

Four truths, the mastering

of which constitutes an Ârya
(q.v.). They are, (1.) Dukḥa

苦諦 lit. the dogma of

misery, viz., that misery is
a necessary concomitant of

sentient existence ; (2.) Samu-
daya 聚諦 lit. the dogma

of accumulation, viz., that
misery is intensified by the

passions ; (3.) Nirôdha 滅諦
lit. the dogma of extinction,

viz., that the extinction of
passion (and existence) is

practicable ; (4.) Mârگا 道諦
lit. the dogma of the path,

viz., that there is a path (v.

Ârya) leading to the extinc-
tion of passion (and ex-
istence).

ÂRYASÊNA 阿犁耶斯那 or

聖軍 lit. holy army. One

of the principal representa-
tives of the Mahâsaṃghikâḥ
School (about A.D. 600).

ÂRYASÎMHA 師子尊者 or

師子比丘 lit. the lion-

Bhikchu. The 24th patriarch,
a Brahman by birth, a native

of Central India. He died a
martyr's death in Cashmere
(A.D. 259).

ÂRYAS'ÛRA 聖勇 lit. Ârya

the brave, or 大勇 lit. the

great Brave. An Indian

Buddhist, author of several

works.

ÂRYATÂRÂ or SRAGDHARÂ

阿唎耶多羅 A female di-

vinity of the Tantra School.

ÂRYA TÂRABHADRA NAMÂ

ACHTAS'ATAKAM. Title

of three books viz., (1.) 聖

多羅菩薩一百八名陀羅

尼經 (2.) 佛說聖多羅菩

薩經 (3.) 聖多羅菩薩梵

讚.

ÂRYAVARMMA 阿梨耶伐

摩 or 聖胄 lit. holy helmet.

A priest of the Sarvâstivâ-

dâh School, author of a work

on the Vâibhâchika philoso-

phy.

ÂRYA VASUMITRA S'ÂSTRA

尊婆須蜜所集論 Title of

a book.

AS'ÂIKCHA see under Arhat.

ASAKRIT SAMÂDHI (lit.

repeated samâdhi) 不供三

昧 lit. the samâdhi which

is not collective (in one

formula). A degree of ecsta-

tic contemplation.

ASAMĠGHA or ASANĠGHA or

ÂRYASAMĠGHA 阿僧伽

or 無著 lit. no contiguity.

A native of Gândhâra, origi-
nally a follower of the

Mahis'asakah School. He lived mostly in Ayôdhya (Oude). where he taught the principles of the Mahâyâna School and wrote many works in explanation of its doctrines. Strongly influenced by Brahminism and S'ivaism, he became the founder of a new School, the Yogâtchârya or Tantra School, the tenets of which are expounded with dialectic subtilty in Asaṃgha's principal work, the Yogâtchârya bhûmi s'âstra (q. v.). His teachings received wide acceptation in consequence of the belief that Asaṃgha had been miraculously transported to the heaven Tushita where Maitrêya taught him the principles of the Tantrasystem, and addressed to him the substance of the above mentioned S'âstra. He is said to have lived 1000 years after S'âkyamuni, i.e. about 550 A.D. and as no translation of any of his works appeared earlier than 590—616 A.D., this date is probably near the mark.

ASAMKHYÊA (Pâli. Asankhyya. Singh. Asankya.) 阿僧企耶 or 阿僧祇 or 僧祇 explained by 無數 lit. countless. (1.) The highest sum for which a conventional term exists, according to Chinese calculations equal to 1 followed by 17 cyphers. Tibetan and Singhalese computations estimate one Asaṃk-

hyêa as equal to 1 followed by 97 cyphers, whence Burnouf concluded that Asamkhyêa is the highest conventional sum constituted by the highest odd units (7 and 9), suggesting also that the two numbers 7 and 9 have some mystic meaning. (2.) Name of a class of kalpas (q.v.). Every Mahâkalpa (q. v.) consists, in every universe, of 4 Asaṃkhyêa kalpas, viz., the period of destruction (壞劫); the period of continued destruction or emptiness (空劫); the period of reproduction or formation (成劫); and the period of continued reproduction or settlement (住劫). Each of these Asaṃkhyêa kalpas is subdivided into 20 small kalpas (小劫).

ASANDJNI SATTVA or **ARANGI SATTVA** (Pâli. Asanga satta. Singh. Assanja sathaya. Tib. Sems tchan ldou tches med) 無熱 lit. without heat. The 15th of the 18 Brahmâlôkas. The 6th region of the 4th Dhyâna.

ÂSÂLINÎ DHARMA S'ÂLÂ 奇特寺 lit. the odd monastery. A vihâra in Kharachar.

ASAT 妙無 lit. the incomprehensible nothing A philosophical term.

ASITA (Singh. Kala dewala. Tib. Nap po or Traug song

tsien po) 阿私陁 or 阿氏
多 or 阿私 or 阿夷 ex-
plained by 無比 lit. peer-
less. A richi (仙) whom
S'âkyamuni, in a former life,
served as a slave. On S'âk-
yamuni's subsequent re-birth,
Asita pointed out the lak-
chanas (q.v.) on the child's
body. One of the 18 Arhats
(羅漢), worshipped in China,
is called 'Asita, the Ârya of
mount Ghridhrakûtâ.' See
also Aklês'a and Tapasvî.

AS'MAGBHA (Pâli. Vadjira.
Tib. Rdohi snid po i.e. es-
sence of stone) 阿輸摩竭
婆 or 阿舍摩揭婆 or 阿
濕摩揭婆 explained by 石
藏 lit. stone deposit, and by
琥魄 lit. amber. One of
the Saptaratna (q.v.), either
amber (Rémusat), or coral
(Julien), or diamond (Burn-
ouf), or emerald (Wilson).

AS'MAKÛTA 積石山 lit.
stone heap mountain. The
eastern border of the desert
of Gobi.

AS'ÔKA (Pâli. Asoka or Pia-
dassi. Singh. Asoka. Tib.
Mya gnan med pa. Mong.
Chasalang oughei Nom un
khaghan) 阿恕迦 or 阿輸
迦 or 阿育 explained by
無憂 lit. sorrowless. (1.)
A king, described by Chinese
texts as 'a Tchakravartin,

a grandson of Adjâtas'atru'.
The latter remark refers to
Kâlâs'ôka (453 B.C.) and not
to Dharmâs'ôka who was the
grandson of Tchandragupta
(381 B.C.) and who reigned
about 319 B.C. But the
Chinese constantly confound
these two. As'ôka, they say,
gained the throne by assas-
sination of his nearest re-
latives. Converted to Bud-
dhism, through an Arhat
whom he had boiled alive
and who proved invulnerable,
he became the Constantine
of the Buddhist Church and
distinguished himself by the
number of vihâras and stûpas
he erected. He is supposed
to be identic with the Piya-
dasi whose edicts are found
inscribed on pillars and rocks
throughout India. His young-
er brother (correctly 'son')
was Mahendra. In the 17th
and 18th years of his reign
the third synod was held by
Mahâmaudgalyâyana. (2.)
Name of a tree (無憂樹)
lit. sorrowless tree) under
which Mahâmâyâ (q.v.) was
delivered without pain. The
Jonesia asoka.

AS'ÔKADATTÂ VYÂKARA-
NA. Title of two transla-
tions, viz., 無畏德菩薩會
by Buddhas'ânta, A.D. 539,
and 佛說阿闍世王女阿
術達菩薩經 by Dharm-
rakcha A.D. 317.

AS'ÔKA RÂDJA DJÂTAKA
阿育王傳 Title of a book.

AS'ÔKA RÂDJÂVADÂNA SÛ-
TRA 阿育王譬喻經 Title
of a translation, A. D. 317—
420.

A'SÔKÂRÂMA 無憂伽藍
A vihâra in Pâtaliputtra (q.
v.), in which the third synod
was held.

AS'ÔKA SÛTRA 阿育王經
Title of a translation by
Saïnghapâla, A.D. 512.

ÂS'RAVAKCHAVA (Pali. A-
savasaïkhaya) lit. destruc-
tion of faults, 漏盡 or 盡
漏 lit. finality of the stream.
The Chinese explanation de-
rives the term from the root
s'ru (落 to drop) and sup-
poses the word âs'rava to
refer to 'the stream' of
metempsychosis. Accord-
ingly âs'ravakchaya, one of the
6 Abhidjânas (q.v.), designa-
tes 'supernatural knowledge
of the finality of the stream
of life.'

ASURA (Singh. Asur. Tib.
Lha ma yin or Lha min.
Mong. Assuri) 阿脩羅 or
or 阿素羅 or 阿須倫 ex-
plained by 非天 lit. those
who are not dévas. The 4th
class of sentient beings, the
mightiest of all demons, ti-
tanic enemies of the dévas.

AS'VADJIT (Singh. Assaji.
Tib. Rta thoul) 阿溼婆持

or 阿說示多 or 阿說示
or 阿奢輸 explained by 馬勝
lit. horse tamer. (1.) A mi-
litary title (v. Upasêna). (2.)
Name of one of the first five
followers of S'âkyamuni.

AS'VAGHÔCHA (Singh. As-
sagutta) 阿溼縛糞沙 or
馬鳴 lit. a horse neighing.
The 12th patriarch, a native
of Benares, a noted antago-
nist of Brahmanism. He
converted Kapimâla, and is
the author of a number of
works. He is said to have
died B.C. 327 (correct date
about A. D. 100). His pos-
thumous title is 切勝 lit.
absolute conqueror. The ear-
liest translation of any of his
works was published in A.D.
405.

AS'VAGHÔCHA BODHISAT-
TVA DJÂTAKA 馬鳴菩薩
傳 Title of a book (abstract).

AS'VAKARNA (Pâli. Assakan-
na. Singh. Aswakarna.
Siam. Assakan) 阿輸割那
or 頽溼縛羯拏 explained
by 馬耳山 lit. horse ear
mountain. The 5th of the
7 concentric circles of gold-
hills (七金山), which sur-
round Sumêru, 2,500 yôdja-
nas high and separated by
oceans from the 4th and 6th
circles. A Buddha, called
華光大帝 (lit. great ruler
of glory and light, title of

the Chinese god of fire), and mentioned in a list of 1,000 Buddha (of the last kalpa), is said to have lived on these mountains.

ÂS'VAYUDJA 頽溼縛庚闍
The first month of autumn.

ATALI 阿吒利 A province of the kingdom of Malva.

ATAPAS (Pali. Atappa. Tib. Mi gdoung ba) 無煩 lit.

without trouble. The 13th Brahmâlôka The 5th region of the 4th Dhyâna.

ATATA 阿吒吒 The 3rd of the 8 cold hells; where the culprits' lips are frozen, so that they can but utter this sound, Aṭaṭa.

ATCHALÂ 無厭足 lit. insatiable. Name of a Rakchasi.

ATCHÂRA 阿折羅 An Arhat of the kingdom of Andhra, founder of a vihâra.

ATCHÂRYA or ATCHÂRIN 阿遮利耶 or 阿闍黎 or 阿闍梨 or 阿祇利 or 闍黎 explained by 軌範師 lit. a teacher of morals, or by 能糾正弟子行 lit. able to elevate the conduct of one's disciples, or by 正行 lit. correct conduct. (1.) A title of honour given to those who have passed through the novitiate. (2.) A

series of duties obligatory for the same.

ATCHINTYABUDDHAVI-CHAYA NIRDÊS'A. Title of two translations by Bodhirutchi, viz., 善德天子會, and 文殊師利所說不思議佛境界經 A.D. 693.

ATCHINTYAPRABHÂSA BODHISATVA NIRDÊS'A SÛTRA 不思議光菩薩所說經 Title of a translation by Kumâradjiva, A.D. 384—417.

ATHARVA VÊDA or ATHARVANA 阿闍婆拏 explained by 呪術 lit. magic incantations, or by 術論 lit. a S'âstra on magic, or by 覆災 lit. averting calamity of prayer. The 4th portion by the Vêda, containing proverbs. incantations and magic formulas.

ATIGUPTA 阿地瞿多 explained by 無極高 lit. infinitely high. A native of Central India who (A.D. 630) introduced into China a Sûtra called 陀羅尼集經.

ÂTMA MADA 我慢 lit. selfish pride Spiritual selfishness.

ÂTMANÊPADA 阿答未滯 A conjugation, so called because the action is supposed to revert (pada) to oneself (âtmane), e. g. dâ (to give), thus conjugated, means 'to

give to oneself, to take'.

ATYANVAKĒLA 阿點婆翅
羅 An ancient kingdom, the
country near Corachie (Lat.
24° 51 N. Long 67° 16E).

AVABHĀSA 光德國 lit. the
kingdom of light and virtue.
A fabulous realm in which
Mahākās'yapa is to be reborn
as Buddha.

AVADĀNA 阿波陀那 or 波
陀 explained by 譬喻 lit.
comparisons, or by 出曜 lit.
illustrations. One of twelve
classes of Sūtras, illustrating
doctrinal points by the use
of metaphors and parables,
or stories.

AVADĀNA SŪTRA 出曜經
Title of a Sūtra by Dharmat-
rata, translated A. D. 399.
See also Dharmapada.

AVĀIVARTIKA (Tib. Phyr
miltog pa) 不退轉 lit. not
turning back (i. e. going
straight to Nirvāṇa). An epi-
thet of every Buddha.

AVAIVARTYA SŪTRA or
APARIVARTYA SŪTRA 阿
惟越致遮經 Title of a
translation by Dharmarakcha,
A.D. 284. See also Avivar-
tita.

AVAKAN v. Invakan.

AVALŌKITĒS'VARA (Tib.
Spyan ras gzigs or Cenresig.
Mong. Ergetu Khomsim.

Chin. Kwanyin) or Āryāva-
lōkitēs'vara 阿唎哪婆盧
羯帝爍鉢囉哪 or 亞畧
巴魯幾爹督勒呀 or 阿
縛盧枳多伊溼伐羅 or
耶婆盧吉帝 correctly ex-
plained by 觀自在 lit. on-
looking (avalōkita) sovereign
(is'vara). (1.) An Indian male
divinity, unknown to South-
ern Buddhism, perhaps an
ancient local deity of South-
ern India, adopted by the
followers of the Mahāyāna
School in India (especially in
Magadha) and highly re-
vered, from the 3rd to the
7th centuries, in conjunction
with Mañjus'rī, as a Bo-
dhisattva who, from of old,
appeared on earth in a
variety of places (but espe-
cially at Pôtala) and under
numerous forms (but always
as a male), saving for in-
stance Sīmbala (q.v.) from
shipwreck and generally act-
ing as a sort of Saviour of
the faithful, and bearing
some similarities to Vishnu.
(2.) The first male ancestor
(Brasrinpo) of the Tibetan
nation, the principal tutelary
deity of Tibet, adopted by
Tibetan Buddhism under the
name Padmapāṇi (i.e. lotus
bearer or lotus-born) as an
incarnation of Avalōkitēs'va-
ra, and highly revered, in
conjunction with Mandjus'rī
(the representative of creative
wisdom, corresponding with
Brahmā) and Vadjrapāṇi

(the representative of divine power, corresponding with Indra), as the representative of compassionate Providence (corresponding partly with Shiva), the controller of metempsychosis and special head of the present Buddhist church. The six mystic syllables ôṃ maṇi padme hūṃ (q.v.) are specially used to invoke this male deity, who is often represented with 11 heads (in 3 tiers) and 8 hands, and with the Shivaite necklace of skulls. He is supposed to have appeared on earth in various incarnations as the spiritual mentor of all believers, and especially to have been incarnate in the King of Tibet called Srong-tsan-gam-bo and in every successive Dalai Lama. The Tantra School of Tibet declared this Tibetan deity to be the Dhyâni Bodhisattva (spiritual reflex in the world of forms, produced by contemplation) of Amitâbha Buddha. His special sanctuary is on mount Potala in Lhassa. (3.) A Chinese female deity, probably an ancient local goddess of mercy (and progeny), worshipped in China, before the advent of Buddhism, under the name Kwanyin and adopted by Buddhists as an incarnation of Avalôkitês'vara (or Padmapani). According to Chinese accounts, Kwanyin was the third daughter of 妙莊

王 (v. S'ubhavyûha), a ruler of a northern kingdom, supposed to be identic with 莊王 Chwang-wang of the Chow dynasty (B. C. 696). She was so determined, it is said, to become a nun, that she absolutely refused to be married, even when put (by her father's order) to degrading duties in the convent. Her father ordered her to be executed with the sword, but the sword was broken into 1,000 pieces without hurting her. Her father then ordered her to be stifled, when her soul left the body and went down to hell, but hell forthwith changed into paradise. To save his hell, Yama sent her back to life, whereupon she was miraculously transported, on a lotus flower, to the island of P'ootoo (Potara), near Ningpo, where she lived for 9 years healing disease and saving mariners from shipwreck. Her father having fallen ill, she cut the flesh off her arms and made it into a medicine which saved his life. To show his gratitude, he ordered a statue to be erected in her honour, saying 全手全眼 'with completely formed (ts'uen), arms and eyes', but the sculptor misunderstood the order for 千手千眼 'with a thousand (ts'ien) arms and eyes,' whence it happened that a statue with

a 1,000 eyes and 1,000 arms perpetuated her memory, and she was henceforth known and revered as 千手千眼大慈大悲觀音菩薩 'the Bodhisattva Kwanyin who has 1,000 arms and 1,000 eyes, great in mercy and great in compassion.' To identify Kwanyin as an incarnation of Avalôkitês'vara, her name Kwanyin 觀音 was explained as meaning avalôkita (觀 lit. looking on) svara (音 lit. sound i.e. of prayers). She is also styled 觀世音自在 lit. the sovereign (ishvara) who looks on or regards (avalôkita) the sounds or prayers (svara), and, by abbreviation, 觀世自在 lit. the sovereign (ishvara) who looks on the world (avalôkita). Other epithets are 光世音 lit. sound of the world of light, and 觀尹 lit. on-looking controller (Kwanyin), which two epithets may be modern corrupt forms or archaic relics of her ancient name. Kwanyin is also styled 高王 (v. Abhyutgata rádja) lit. the august monarch, and as such regarded as the patron of those who are under criminal prosecution. Another title is 白衣大士 lit. white robed great scholar, and as such she is represented with a baby on her arm

and worshipped by people desiring progeny. She is also styled Bodhisattva (q. v.) and Abhayaîndada (q. v.) Some Chinese texts confound Kwanyin with Maitrêya (q. v.), because the former is the predicted successor of Amitâbha, whilst Maitrêya is to be the next Buddha to appear in this world. If other texts increase the confusion by identifying Kwanyin both with Maitrêya and with Pûrṇa Mâitrâyaṇi puttra (q. v.), the explanation is likewise easy, for Kwanyin's title 大慈 (lit. great mercy) is likely to be confounded with that of Maitrêya viz. 慈氏 lit. family of mercy and with that of Pûrṇa viz. 滿慈子 lit. the son of full mercy. Some texts also assert that Kwanyin was 'the third son of the grihapati Anâtha piṇḍika of the bamboo garden Djêtavana near the Gridhrakûta mountain and was called Sudatta.' But as they add that this was but one of the many incarnations of Kwanyin, there is no contradiction in the statement, though it is based on a mistake, as Sudatta was the name of the father.

AVALÔKITÊS'VARA BODHISATTVA SAMANTAMUKHAPARIVARTA 妙法蓮華經觀世音菩薩普門品經 Title of a translation, of

a chapter from the Sud-dharma pundarika, by Kumâradjiva (who translated the prose) A.D. 384—417, and by Džñânagupta (who translated the gâthâs), A.D. 557—589.

AVALÔKITÊS'VARAIKÂDA-S'AMUKHA DHÂRANÎ. Title of two translations, viz. **佛說十一面觀世音神咒經** by Yas'ogupta, A.D. 557—581, and **十一面神咒心經** by Hiuen-tsang, A. D. 656.

AVALÔKITÊS'VARA MÂTRI DHÂRANÎ **觀自在菩薩母陀羅尼經** Title of a book.

AVALÔKITÊS'VARA PADMA DJÂLAMÛLA TANTBANÂMA DHÂRANÎ. Title of four books, viz. (1.) **千眼千臂陀羅尼神咒** (2.) **千手千眼姥陀羅尼身經** (3.) **千手千眼廣大圓滿無礙大悲心經** (4.) **秘密藏神咒經**.

AVANĀDA 阿耆茶 An ancient kingdom, probably the modern district of Shekarpoor, Lat. 27° 36 N. Long. 69° 18 E.

ÂVANTIKHÂH (Tib. Srung pa vahi sde) **大不可棄子部** lit. the great School of the son who could not be abandoned. A subdivision of

the Sammatah School, so called because its founder was, as a newborn babe, abandoned by his parents.

AVARAS'ÂILÂH (Singh. Seli-yâs) **阿伐羅塾羅** or **西山住部** lit. the School of the dwellers on the western mountain. A subdivision of the Mahâsaṅghikah School.

AVARAS'ÂILÂ SAMĀGHÂRÂMA **阿伐羅塾羅僧伽藍** explained by **西山寺** lit. the monastery of the western mountain. A vihâra in Dhana-katchêka, built 600 B.C., deserted A. D. 600.

AVATAMS'AKA SÛTRAS. **華嚴部** A subdivision of the Sûtra Piṭaka.

AVÂTÂRA **阿跋多羅** explained by **化生** lit. metamorphosis. The Brahminical idea of incarnation corresponding to anupâpadaka (q. v.)

ÂVÊNKA DHARMA (Singh. Buddha dharmma) **十八不共法** lit. 18 detached characteristics. The distinctive marks of a Buddha who is 'detached' from the imperfections which mark ordinary mortals.

AVIDDHA KARṆA SAMGHARÂMA **阿避陀羯刺拏僧伽藍** or **不穿耳伽藍** lit.

the monastery of those whose ears are not pierced. An ancient vihára near Yôdha-patipura.

AVIDYÂ (Singh. Awidya. Tib. Ma rig pa) 無明 lit. absence of perception. The last (or first) of the 12 Nidânas (q. v.), viz. ignorance which mistakes the illusory phenomena of this world for realities.

AVILÔMA 羊毛 lit. a sheep's hair. A subdivision of a yôdjana.

AVÎTCHI (Singh. and Siam. Awichi. Tib. Mnar med) 阿鼻旨 or 阿惟越致 or 阿毗至 or 阿鼻 or 阿毗 explained by 無間地獄 lit. uninterrupted hell. The last of the 8 hot hells, where the culprits die and are re-born without interruption (yet not without hope of final redemption).

AVIVARTITA (or **APARIVARTYA**) SÛTRA 不退轉法輪經 Title of a translation, A.D. 397—439. See also Vaipulya vyûhâvivartita dharmachakra sûtra.

AVRIHA (Singh. Awiha. Tib. Mitchheba) lit. making no effort, 無想 lit. absence of thought. The 13th Brahmâlôka. The 4th region of the 4th Dhyâna.

AYAMUKHA (or Hayamukha)

阿耶穆佉 An ancient kingdom, probably the region near Surajepoor, Lat. 26° 26' N. Long. 86° 16' E.

AYANA 行 lit. a march. A division of time, equal to 6 months.

AYATANA 阿也怛那 General term for the organs of sense. See Chaḍayatana and Vidjâna.

AYÔDHYÂ 阿踰陀 The capital of Kôs'ala, the head quarters of ancient Buddhism, the present Oude, Lat. 26° N. Long. 82° 4' E.

ÂYURVÊDA 阿由 explained by 命論 or 壽論 lit. the S'âstra of longevity. One of the Vêdas, a ritual to be used at sacrifices.

AYUTA (Tib. Ther hboum) 阿由多 or 那由他 explained by 百俱胝 lit. 100 kôṭi. A numeral, equal to 1,000,000,000.

B.

BADAKCHÂN 鉢鐸創那 or 巴達克山 A mountainous district of Tokhâra, the region near Gumber, Lat. 34° 45' N. Long. 70° E.

BAGHELÂN 縛伽浪 The country W. of the Bunghee river, between Koondooz and Ghorce, Lat 36° N. Long. 68° E.

BAHUDJANA 僕呼繕那
explained by 衆生 lit. all
living beings.

BAKTRA 縛喝羅 or 縛喝
A city of Bactriana, once a
nursery of Buddhism, A. D.
600 still famous for its
sacred relics and monuments.
The present Balkh, Lat. 36°
48 N. Long 67° 4 E.

BALA (Singh. Purnna) 婆羅
The sister of the girl Ananda
(Singh. Sujata) who supplied
S'âkyamuni with milk.

BALÂ or Pantchabalâni (Singh.
Balayas) 五力 lit. five po-
wers, with the note 'bala
signifies 制止 lit. to limit,
to stop.' One of the cate-
gories forming the 37 Bodhi
pakchika dharma (q. v.), em-
bracing (1.) the power of
faith, v. S'raddhâbala, (2.)
the power of energy, v. Vir-
yâbala, (3.) the power of
memory, v. Smritîbala, (4.)
the power of meditation, v.
Samâdhîbala, and (5.) the
power of wisdom, v. Pradj-
ñâbala. See also under
Indriya.

BÂLÂDITYA 婆羅阿迭多
explained by 幼日 lit. the
early sun. A king of Ma-
gadha, protector of Bud-
dhists, who if identic with
Balihita, reigned A. D. 191.

BÂLAPATI 薄羅鉢底 Name

of an ancient Kingdom of
India.

BÂLAPRITHAGDJANA (Pâli.
Balaputhudjdjana) 婆羅必
利他伽闍那 or 婆羅必
栗託佉那 explained by
小兒別生 lit. a little child
born apart, or by 愚異生
lit. born a fool and differ-
ing (sc. from the saints). A
designation of unbelievers.

BALI 婆稚 explained by 有
縛 lit. one who has ties (sc.
of relationship). Name of a
king of Asuras.

BÂLUKÂ 跋祿迦 An ancient
kingdom of eastern Turkes-
tan, the present Aksu, Lat.
40°7 N. Long. 39°29 E.

BANDUPRABHA 親光 Au-
thor of the Buddhabhûmi
Sûtra S'âstra.

BARUKATCHÊVA 跋祿羯
咕婆 An ancient kingdom in
Gujerat, S. of the Nerbudda,
near Baroche, Lat. 21°44 N.
Long. 72°56 E.

BÂS'PAH (Tib. Bhachbah or
Phaggs pa lama) 八思巴
or 帕克斯巴 or 巴思巴
or 拔合思巴 or 拔思發
or 發思八 A S'ramaņa of
Tibet (土波), teacher and
confidential adviser of Kublai
Khan, who appointed him
head of the Buddhist church

of Tibet (A. D. 1,260). He is the author of a manual of Buddhist terminology (彰所知論) and translated another work into Chinese. He constructed (A. D. 1,269) for the Mongol language an alphabet and syllabary borrowed from the Tibetan and known by the term Horyik, for which, however, the Lama Tsordjiosen subsequently (A. D. 1307—1311) substituted another alphabet, based on that of S'âkyapandita.

BAYANA 梵衍那 An ancient kingdom and city in Bokhara, famous for a statue of Buddha (entering Nirvâna), said to have been 1,000 feet long. The present Bamyân, Lat 34°50 N. Long. 67°40 E.

BHADANTA (Pâli. Bhanta) 婆檀陀 explained by 大德 lit. great virtue. A title of honour (like Reverend) given to priests (especially of the Hinâyana School).

BHADRA (Pâli. Bhaddha) 跋達羅 or 跋陀 explained by 善 lit. virtuous, or by 賢 lit a sage. (1.) An epithet of every Buddha. (2.) Name of tree. (3.) Name of the realm in which Yas'ôdharâ is to be reborn.

BHADRAKALPA (Pâli. Bhaddha Kappa. Siam. Phattakala) 賢劫 lit. the kalpa of

the sages. A designation for the kalpa (q.v.) of stability, so called because 1,000 Buddhas (sages) appear in the course of it. Our present period is a Bhadrakalpa and 4 Buddhas have already appeared. It is to last 236 million years, but over 151 million years have already elapsed.

BHADRAKALPIKA SÛTRA 賢劫經 Title of a translation by Dharmarakcha, A.D. 300.

BHADRAKÂ RÂTRÎ 佛說善夜經 Title of a translation A.D. 701.

BHADRA KÂTCHANÂ v. Yas'ôdharâ.

BHADRA MÂYÂKÂRA PARIPRITCHCHÂ. Title of two translations, viz. 幻士仁賢經 by Dharmarakcha, A.D. 265—316, and 授幻師跋陀羅記會 by Bodhirutchi, A.D. 618—907.

BHÂDRAPADA 婆達羅鉢陀 Name of the last month of summer.

BHADRAPÂLA 跋陀婆羅 or 跋陀波羅 A Bodhisattva who, with 500 others, slighted S'âkyamuni in a former life, but was afterwards converted and became Buddha.

BHADRAPÂLA S'RECHTHI

- PARIPRITCHTCH'Â.** Title of two translations, viz. **賢護長者會** by Džūânagupta, A. D. 596, and **大乘顯識經** by Divākara and others, A. D. 680.
- BHADRAPÂLA SÛTRA** **跋**
陂菩薩經 Title of a translation by Lokalakcha.
- BHADRA RUTCHI** **跋陀羅**
樓支 explained by **賢愛** lit. good and loving. A priest of Parvata whose disputation with a Brahman was cut short by the latter sinking down into hell.
- BHADRATCHARÎ PRANIDHÂNA** **普賢菩薩行願讚**
Title of a translation by Amoghavadjra, A.D. 746—771.
- BHADRA VIHÂRA** **跋達羅**
毗訶羅 explained by **賢寺** lit. the monastery of sages. A vihâra in Kanyâkubdja.
- BHADRAYÂNÎYÂḤ** or **Bhadraputtriyâḥ** **跋陀與尼與部** or **賢部** lit. the School of Bhadra, or **賢乘部** lit. the School of the conveyance of Bhadra, or **賢冑部** lit. the School of the descendants of Bhadra. A School founded by a famous ascetic called Bhadra.
- BHADRIKA** or **Bhadraka** (Pâli. Bhaddaji. Tib. Ngangzen or Ming zan) **跋提梨迦** or **跋提離** or **跋提** A son of Amritôdana, one of the first 5 disciples of S'akyamuni.
- BHAGAI** **孛伽夷** A city S. of Khoten, famous for a statue exhibiting all the lakchañâni (q. v.).
- BHGÂRÂMA** (lit. the arâma, or dwelling, of the god-Bhaga) **瞿盧薩謗** Grosapam or Karsana (Ptolemy), the capital of Kapis'a, the modern Begrâm.
- BHAGAVADDHARMA** **伽梵**
達摩 or **尊法** lit. honourable law. A S'ramaņa of western India who translated into Chinese a popular work in honour of Avalôkitês'vara.
- BHAGAVAT** or **Bhagavan** (Pâli. Bhagavâ. Singh. Baga-wa. Siam. Phakhava. Tib. Btsham ldan das) **婆嚩訶**
帝 or **發葛幹諦** or **薄伽梵** or **婆伽婆** An epithet, 'the man of virtue (or merits)', given to every Buddha.
- BHANÎ** **婆尼** or **婆尼** A minister of S'as'añka.
- BHÂRYÂ** **婆利耶** A wife.
- BHASKARA VARMA** **婆塞**
羯摩伐羅 explained by **日冑** lit. armour of the sun. A king of Kâmarupa, a descendant of Narâyana Dêva.

BHAVA (Singh. Bhawa) 有
lit. existence. One of the
12 Nidânas, existence, as the
moral agent that assigns
every individual to one or
other of the Trâilôkyâ (三
有 lit. three modes of actual
existence). The creative
cause of Bhava is Upâdâna.
Its consequence is Djâti.

**BHAVASAÑGKRÂMITA SÛ-
TRA.** Title of 3 translations,
viz. (1.) 大方等修多羅王
經 by Bodhirutchi, A.D. 386
—534; (2.) 佛說轉有經
by Buddhas'ânta, A. D. 539;
(3.) 佛說大乘流轉諸有
經 A.D. 518—907.

BHAVA VIVÊKA 夔毗吠伽
or 清辯 lit. clear argument.
A disciple of Nâgârdjuna,
who retired to a rock cavern
to await the coming of Mai-
trêya. Author of the 大乘
掌珍論 Mahâyânatâlaratna
S'âstra, translated by Hiuen-
tsang, A.D. 648.

**BHÊCHADJYAGURU VAI-
DÛRYAPRABHÂSA PÛR-
VAPRANIDHÂNA** 藥師瑠
璃光如來本願功德經
Title of a translation by
Hiuentsang, A.D. 650. See
also Saptatathâgata pûrva-
pranidhâna vis'êchavistara.

**BHÊCHADJYAGURU PÛR-
VAPRANIDHANA** 藥師如

來本願經 Title of a trans-
lation by Dharmagupta, A.D.
615.

BHÊCHADJYA RÂDJA 藥
王 lit. the medical king. A
disciple of S'âkyamuni. See
also Survasattvapriyadars'ana
and Vinalagarbha.

**BHÊCHADJYARÂDJA BHÊ-
CHADJYASAMUDGATA
SÛTRA** 佛說觀藥王藥
上二菩薩經 Title of a
translation by Kâlayas'as, A.
D. 424.

**BHÊCHADJYA SAMUDGA-
TA** 藥上菩薩 lit. the su-
perior medical Bodhisattva.
A disciple of S'âkyamuni.
See also Vimalanêtra.

**BHICHMAGARDJITA GHÔ-
CHASVARA RÂDJA** 威音
王 lit. the king of grave
utterance. The name under
which numberless Buddhas
Successively appeared, in
Mahâsambhava, during the
Vinirbhôga Kâlpa.

BHIKCHU (Pâli. Bhikkhu.
Singh. Bhikchu. Tib. Dges-
long. Mong. Gelong) 比丘
or 苾芻 explained by 乞士
lit. mendicant scholars or by
釋種 lit. followers of S'âkyâ.
(1.) A fragrant plant, emblem
of the virtues of a religious
mendicant. (2.) Two classes
of S'ramanas (q.v.), viz.
esoteric mendicants (內乞)
who control their nature by

the law, and exoteric mendicants (外乞) who control their nature by diet. Every true Bhikshu is supposed to work miracles.

BHIKCHUNĪ Tib. Dge slong ma, or Ani. Mong. Tshibaganza) 比丘尼 or 苾芻尼 Female religious mendicants who observe the same rules as any Bhikshu.

BHIKCHUNĪ PRATIMOKCHA SŪTRA 十誦律比丘尼戒經 Title of a compilation by Fa-hien.

BHIKCHUNĪ SĀMĠHIKAVINAYA PRATIMOKCHA SŪTRA 比丘尼僧祇律波羅提木叉戒經 Title of a translation by Fa-hien and Bhuddhabhadra, A.D. 414.

BHĪMĀ 毗摩 or 媿摩 (1.) Name of S'iva's wife (the terrible). (2.) A city, W. of Khoten, possessing a statue (of Buddha) said to have transported itself thither from Udyāna.

BHŪROM 嚕嚩 An exclamation, frequently occurring at the beginning of mantras (q. v.), probably in imitation of Bhramanic mantras which begin by invoking bhūr (earth), bhuvah (atmosphere) and svar (heaven). Perhaps a contraction of bhūr (earth) and om (q.v.)

BHŪTA 部多 explained by 自生 lit. spontaneous generation, or by 化生 lit. born by transformation.

BHŪTAS 鋪多 Heretics who besmeared their bodies with ashes. Probably a Shivaitic sect.

BIMBISĀRA or Bimbasāra or Vimbasāra (Singh. Bimsara. Tib. Srenika, or Gzugs tshan sningpo. Mong. Margisiri amogo langa ouile duktchi, or Tsoktsasun dshirūken) 頻毗娑羅 or 頻婆娑羅 or 萍沙王 explained by 影堅 lit. a shadow (rendered) solid, or by 瓶沙 lit. the sand of a vase. A King of Magadha, residing at Rādjaḡriha, converted by S'ākyamuni, to whom he gave the Vēnuvana park. He was murdered by his son Adjātas'atru.

BIMBISĀRA RĀDJA SŪTRA. Title of 2 books, viz. (1.) 頻毗娑羅王詣佛供養經 and (2.) 萍沙王願經

BODHI or Sambodhi (Tib. Byang cūb) 菩提 explained by 道 lit. intelligence, or by 正覺 lit. (the act of keeping one's mind) truly awake, in contradistinction from Buddha (the faculty of intelligence). That intelligence or knowledge by which one becomes a Buddha or a believer in Buddhism.

See also Bodhi pakshika dharma.

BODHIDHARMA 達摩大師

The 28th Indian (1st Chinese) patriarch, originally called Bodhitara (菩提多羅). He was a Kchattriya by birth, being the son of a king of southern India. His teacher Panyatara (般若多羅) gave him the name Bodhidharma to mark his understanding (bodhi) of the law (dharma) of Buddha. Bodhidharma brought the alms-bowl of S'akyamuni (v. pātra) to China (9th moon, 21st day, A.D. 520), visited Canton, and then Lohyang, where he remained engaged in silent meditation for 9 years, being thenceforth known as 'the wall-gazing Brahman' (壁觀婆羅門). He is supposed to have died circa A.D. 529.

BODHIDRUMA or Bodhivrikcha 菩提樹 lit. bodhi-tree, or 道樹 lit. tree of intelligence, or 卑鉢羅 lit. pippala, or 賓撥梨力叉 lit. pippali vrikcha, or 阿濕喝毗波力叉 lit. asvas'tha vrikcha. The tree (Ficus religiosa) under which S'akyamuni did 7 years' penance, and under which he became Buddha. This tree, originally 400 (Chinese) feet high, and 50

feet high when Hiuen-tsang saw it (A.D. 629—645), still exists, 2 miles S.E. of Gayá, on the left bank of the Nairanjana. Cuttings of this tree, which is considered to be a symbol of the spread and growth of Buddhism, are planted in China in front of monasteries and temples. Fah-hien (A.D. 399—414) mistook this tree for a palmtree (v. Patra), with which the Bodhi tree is now generally identified in China.

BODHILA 佛地羅 A native of Cashmere, author of the Tattva sañchaya s'āstra (集真論) belonging to the Mahāsañghikā School.

BODHIMANĀDA (Singh. Bodhimandala) 菩提道場 lit. the platform of bodhi, or 道場 lit. the platform of intelligence, or 金剛坐 lit. the diamond throne (vajrāsana). The terrace, said to have raised itself out of the ground, surrounding the Bodhidruma, where all Bodhisattvas sit down when about to become Buddhas. This ground, said to be as solid as diamond, is believed to form the navel (centre) of the earth.

BODHIRUTCHI 菩提留支 or 菩提流支 or 流支 explained by 覺希 lit. understanding and hope, or by 道

希 lit. intelligence and hope.

(1.) S'ramana of northern India, who arrived in Lohyang A. D. 508, and translated some 30 works. (2.) Cognomen of Dharmarutchi (q. v.)

BODHISATTVA (Pāli. Bodhisatto. Singh. Bodhisat. Siam. Phothisat. Tib. Byangcub sems dpa) lit. he whose essence (sattva) has become intelligence (bodhi) 菩提薩埵 or 佛眼薩督呀 or 扶薩 or 菩薩 explained by 覺有情 lit. knowledge in possession of one's affections or by 道心 lit. the mind of intelligence. The third class of saints who have to pass only once more through human life before becoming Buddhas, including also those Buddhas who are not yet perfected by entering Nirvāna (v. Mahāsattvas). One of the three means of conveyance to Nirvāna (v. Triyāna), compared with an elephant fording a river.

BODHISATTVA BODHIRUMA SŪTRA 菩薩道樹經 Title of a book.

BODHISATTVA BUDDHĀNUSMRĪTI SAMADHI 佛說菩薩念佛三昧經 Title of a translation, A.D. 462.

BODHISATTVA PĪṬAKA 菩薩藏經 A section of the

Tripitaka, sūtras treating on the state of a Bodhisattva.

BODHISATTVA PĪṬAKA SADDHARMA SŪTRA 佛說大乘菩薩藏正法經 Title of a translation by Dharmarakcha, A. D. 1004—1058.

BODHISATTVA PĪṬAKA SŪTRA 菩薩藏會 Title of a translation by Hiuen-tsang, A.D. 645.

BODHISATTVA PĪṬAKĀ-VATAṂSAKA MAṆDJU-S'BĪMULA GARBHA TANTRA 大方廣菩薩文殊師利根本儀軌經 Title of a translation, A.D. 980—1001.

BODHISATTVA TCHARYĀ NIRDĒS'A. Title of two translations, viz. 菩薩善戒經 by Guṇavarman, A. D. 431, and 菩薩地持經 by Dharmarakcha, A. D. 414—421.

BODHIVAKCHO MAṆDJU-S'RĪ NIRDĒS'A SŪTRA 佛說大乘善見變化文殊師利問法經 Title of a translation, A.D. 980—1001.

BODHI VIHĀRA 菩提寺 lit. the temple of intelligence. A favourite name, given to many monasteries.

BODHIVRIKCHA v. Bodhidruma.

BODHYANGA (Pāli. Saṃbodj-

hana. Singh. Bowdyānga)
 七菩提分 or 七覺分 lit.
 seven divisions of bodhi, or
 七覺支 lit. seven branches
 of understanding. One of
 the 37 categories of the
 Bodhi pakchika dharma,
 comprehending 7 degrees of
 intelligence, viz. (1.) memory
 v. Smṛiti; (2.) discrimination
 v. Dharma pravitchaya; (3.)
 energy v. Vīrya; (4.) joy v.
 Pṛīti; (5.) tranquillity v.
 Pras'rabdhi; (6.) ecstatic con-
 templation v. Samādhi; (7.)
 indifference v. Upêkchâ.

BOLOR 鉢露兒 or 鉢露羅
 A kingdom, N. of the Indus,
 S.E. of the Pamir, rich in
 minerals. The modern Balti,
 or Little Tibet (by the Dards
 called Palolo). It is to be
 distinguished from the city
 Bolor in Tukhâra.

BRAHMA (Siam. Phrom. Tib.
 Tshangs. Mong. Esrun tegri)
 婆羅吸摩 or 婆羅賀磨
 or 梵覽摩 or 梵天王 or
 梵王 or 梵 explained by
 一切衆生之父 lit. the
 father of all living beings.
 The first person of the
 Brahminical Trimurti, adopt-
 ed by Buddhism, but placed
 in an inferior position, being
 looked upon, not as creator,
 but as a transitory dēvata
 whom every saint, on obtain-
 ing bodhi, surpasses.

BRAHMA DJĀLA SŪTRA.
 Title of two translations,

viz. 佛說梵網六十二見
 經 A. D. 222—280, and 梵
 網經 by Kumâradjīva, A. D.
 406.

BRAHMADATTA 梵摩達
 or 梵授 lit. gift of Brahma.
 (1.) A king of Kanyākubdja.
 (2.) A king of Vārānas'ī,
 father of Kās'yapa. (3.) Same
 as Brahmānandita.

BRAHMADHVADJA 相梵
 lit. Brahma's figure. A fabu-
 lous Buddha, whose domain
 is S. W. of our universe, an
 incarnation of the 8th son of
 Mahābhīdjā djānā bhībhū.

BRAHMAKALA 梵迦羅
 Name of a mountain.

BRAHMAKĀYIKAS (Siam
 Phrom. Tib. Tshangs lkhor)
 梵迦夷天 or 梵天 lit.
 the dēvas of Brahma. The
 retinue of Brahma.

BRAHMĀKCHARAS 梵字
 or 梵書 lit. Brahma's writ-
 ing. Pāli or Sanskrit, the
 former being considered by
 by Chinese writers the more
 ancient system, both as a
 written and spoken lan-
 guage.

BRAHMALŌKA 梵天 lit. the
 heavens of Brahma, or 世主
 天 lit. the heavens of the
 ruler of the world. Eighteen
 heavenly mansions constitut-
 ing the world of form (v.

Rûpadhâta) and divided into 4 regions of contemplation (v. Dhyâna). Southern Buddhism knows only sixteen. Northern Buddhists added Punyaprasava and Anabhaka.

BRAHMANA (Tib. Bram ze) 跋濫摩 or 婆羅門 explained by 淨行 lit. pure walk. (1.) A term of social distinction (姓 lit. clan), the caste of Brahmans. (2.) A religious term, designating a man whose conduct is pure.

BRAHMÂNANDITA 梵豫 lit. Brahma's elephant. A king of Vâis'âli, who had 1000 sons, also called Brahmadata.

BRAHMANAPURA 婆羅門邑 A city, N. E. of the capital of Mâlava.

BRÂHMANARACHTRA 婆羅門國 or 梵摩難國 lit. the kingdoms of the Brahmans. A general name for India.

BRÂHMANARACATRA RÂDJA SÛTRA 佛說梵摩難國王經 Title of a book.

BRAHMAPARICHADYÂH 梵衆 lit. the assembly of the Brahmans. The 1st Brahmâlôka. The 1st region of the 1st Dhyâna.

BRAHMAPURA 婆羅吸摩補羅 explained by 女國

lit. the woman-kingdom. A kingdom of northern India, the dynastic title of which was entailed upon the female line exclusively. Its capital was situated near Sirenugur, Lat. 30°10 N. Long 78°46 E.

BRAHMA PURÔHITAS 梵輔 lit. the attendants of Brahma. The 2nd Brahmâlôka. The 2nd region of the 1st Dhyâna.

BRAHMA SAHAMÂPATI or Mahabrahma sahamâpati 梵摩三鉢天 or 堪忍界王 lit. lord of the world of patient suffering. A title of Brahma, as ruler of the Sahalôkadhâtu.

BRAHMATCHÂRI 梵志 explained by 淨裔 lit. descendants of purity. (1.) A young Brahman. (2.) A Buddhist ascetic, irrespective of caste or descent.

BRAHMÂVADÂNA SÛTRA 佛說梵魔喻經 Title of a book.

BRAHMA VASTU 梵章 Title of a syllabary, in 12 parts.

BUDDHA (Siam. Phutthô. Tib. Sangs rgyas. Mong. Burchan) 浮圖 or 佛陀 or 勃塔 or 母駄 or 沒駄 or 佛 explained by 覺 lit. awake (understanding). (1.) The first person of the Triratna. (2.) The highest degree of

sainthood, Buddhahood. (3.) Every intelligent person who has broken through the bondage of sense, perception and self, knows the utter unreality of all phenomena, and is ready to enter Nirvâna.

BUDDHABHADRA 佛陀跋多羅 or **佛跋跋陀羅** explained by **覺賢** lit. intelligent sage. (1.) A native of Kapilavastu, a descendant of Amritôdana Râdja, who came to China A. D. 406, introduced an alphabet of 42 characters and translated and composed many books. (2) A disciple of Dharmakôcha, whom Hiuen-tsang (A.D. 630—640) met in India.

BUDDHABHÛMI SÛTRA 佛說佛地經 Title of a translation by Hiuen-tsang, A. D. 645.

BUDDHABHÛMI SÛTRA S'ÂSTRA 佛地經論 A commentary on the preceding work, translated by Hiuen-tsang A.D. 649.

BUDDHADÂSA 佛陀駄索 explained by **覺使** lit. envoy of intelligence. A native of Ayamukha, author of the Mahâvhibhâcha s'âstra.

BUDDHADHARMA same as Avênikadharma.

BUDDHADJIVA 佛陀什 explained by **覺壽** lit. intel-

ligence and longevity. A native of Cabul, who arrived in China A. D. 423 and translated 3 works.

BUDDHAGAYÂ v. Gayâ.

BUDDHAGUPTA 佛陀毘多 explained by **覺蜜** lit. honey of intelligence, and by **覺護** lit. protection of intelligence. A king of Magadha, son and successor of S'akrâtitya.

BUDDHA HRIDAYA DHÂ-RANÎ. Title of two translations, viz. **諸佛心陀羅尼經** by Hiuen-tsang A. D. 650, and **諸佛心印陀羅尼經** of later date.

BUDDHAKOCHÊTRA (Singh. Buddhasêtra. Siam. Puthakhet. Tib. Sangs rgyas kyi zing) **紇差世羅** or **差多羅** or **刹怛利耶** or **佛刹** explained by **佛土** lit. the land of Buddha, or by **佛國** lit. the kingdom of Buddha. The sphere of each Buddha's influence, said to be of four-fold nature, viz. (1.) the domain where good and evil are mixed **淨穢雜居士**; (2.) the domain in which the ordinances (of religions) are not altogether ineffectual **方便有餘土**, though impurity is banished and all beings reach the state of S'râvaka and Anâgâmin; (3.) the do-

main in which Buddhism is spontaneously accepted and carried into practice **自受用土**, where its demands are fully responded to **實報土**, and where even ordinary beings accept and carry them into practice **他受用土**; (4.) the domain of spiritual nature **法性土**, where all beings are in a permanent condition of stillness and light **常寂光土**.

BUDDHAMITRA 伏駄密多 or **佛陀密多** The 9th Indian patriarch, a native of northern India, by birth a Vâis'ja, author of the **五門禪經要用法** Pañchadvâradhyâna sūtra mahârtha dharma, and therefore styled Mahâdhyânaguru (great teacher of contemplation). He died B.C. 487.

BUDDHANANDI 佛陀難提 The 8th Indian patriarch, a native of Kamarûpa and descendant of the Gautama family.

BUDDHAPÂLI 佛陀波利 explained by **覺護** lit. guarded by intelligence. (1.) A disciple of Nâgârdjuna and founder of a subdivision of the Madhyamika School. (2.) A native of Cabul who translated (A. D. 676) a Dhâranî into Chinese.

BUDDHAPHALA 佛果 lit the fruit of Buddha. The fruition of Arhatship or Arhantvaphala.

BUDDHAPITAKA NIGRAHANÂMA MAHÂYÂNA SÛTRA 佛藏經 Title of a translation by Kumâradîva, A.D. 405.

BUDDHASÂMĠHATISÛTRA 諸佛要集經 Title of a translation by Dharmarakcha, A.D. 265—316.

BUDDHAS'ÂNTA 佛陀扇多 explained by **覺定** lit. fixed intelligence. A native of Central India, who translated some 10 works into Chinese, A.D. 524—550.

BUDDHASÎMĠLA 佛陀僧訶 explained by **師子覺** lit. a lion's intelligence (i.e. supreme intelligence). (1.) A disciple of Asaṃgha. (2.) An epithet of Buddhochinga (q. v.).

BUDDHAS'RÎDJNÂNA 覺吉祥 lit. the good omen of intelligence. A Bodhisattva, author of the **集大乘相論** Mahâyâna lakhanasaṃghiti s'âstra.

BUDDHATCHARITA KÂVYA SÛTRA 佛所行讚經 A narrative of the life of S'âkyamuui by As'vaghôcha, translated by Dharmarakcha A.D. 414—421.

BUDDHATCHARITRA 佛本行集經 Title of a history of Shâkyamuni, translated by Dñânagupta, A.D. 587.

BUDDHATCHHAYÂ 佛影 lit. the shadow of Buddha. The shadow of S'âkyamuni, exhibited in various places in India, but visible only to those 'whose mind is pure.'

BUDDHATRÂTA 佛陀多羅 多 or 佛陀多羅 explained by 覺救 lit. intelligent saviour. (1.) Name of an Arhat, of the Sañmatiya School. (2.) A native of Cabul, translator of the 大方廣圓覺修多羅了義經 Mahâvaipulya pûrnabuddha sûtra prasannârtha sûtra (circa A.D. 650).

BUDDHAVANAGIRI 佛陀伐那山 A mountain near Râdjagriha. S'âkyamuni once lived in one of its rock caverns.

BUDDHAVARMAN 浮陀跋摩 or 佛陀跋摩 explained by 覺鎧 lit. cuirass of intelligence. A native of India, co-translator of the 阿毗曇毗婆沙論 Abhidharma vibhâchâ s'âstra, A.D. 437—439.

BUDDHÂVATAMSAKA MAHÂVAIPULYA SÛTRA 大方廣佛華嚴經 Title of a

translation by Buddhahadra and others, A.D. 418—420.

BUDDHAYAS'AS 佛陀耶舍 explained by 覺明 lit. intelligent and bright. A native of Cabul, translator of 4 works, A.D. 403—413.

BUDDHOCHINGA 佛圖澄 A native of India, also styled Buddhasiñha, who propagated Buddhism in China (about 348 A. D.) with the aid of magic.

BUDDHÔCHNÎCHA 佛頂骨 The skullbone of S'âkyamuni, an object of worship (v. Uchnîcha).

BUKHARA 捕喝 or 捕揭 The present Bokhara, Lat. 39°47' N. Long. 64°25' E.

C.

CHADABHIDJÑÂS v. Abhidjñâ.

CHADAKCHARA VIDYÂ-MANTRA. Title of 3 translations, viz. (1.) 六字神咒經 by Bodhirutchi, A. D. 693, (2.) 六字咒王經 A.D. 317—420, and (3.) 六字神王經 A. D. 502—557.

CHADÂYATANA (Singh. Wêdanâkhand. Tib. Skye mtchhed) 六呵也怛那 or 六處 lit. 6 dwellings or 六入 lit. 6

entrances or 六塵 lit. six gunas. One of the 12 Nidānas; sensation, the objects of sensation, the organs of sensation (eye, ear, nose, tongue, body, mind).

CHADPÂDÂBHIDHARMA 六足阿毗曇摩 Title of a philosophical work.

CHADUMÂN 忽露摩 A district of Tukhâra, on the upper Oxus.

CHAGHÂN 尸棄尼 A district E. of Chadumân.

CHANNAGARIKÂH 山拖那伽梨柯部 or 六城部 lit. the School of 6 cities. A philosophical School.

CHANMÛKA 商莫迦 A Bodhisattva, famous for filial piety.

CHANMUKHI DHÂRANÎ 佛說六門陀羅尼經 Title of a translation by Hiuen-tsang, A. D. 645.

CHARAKA 沙落迦 A monastery in Kapis'a.

D.

DÂGOBA v. Stûpa.

DAKCHINA (lit. the right, south) 達欵拏 or 馱器尼 or 達覲國 or 檀覲 The Deccan, S. of Behar, often confounded with 大秦國 Syria.

DAKCHINÂYANA 南行 lit.

course (of the sun) to the south. A period of 6 months.

DAKCHINAKÔSALA v. Kô-sala.

DÂMAMÛKL NIDÂNA SÛTRA (Mong. Dsanglun) 賢愚因緣經 Title of a translation (lit. the sûtra of the causes of wisdom and foolishness), A.D. 445.

DÂNA 檀那 or 怛那 explained by 布施 lit. exhibition of charity. The first of the 6 Pâramitâs, charity, as the motive of alms, sacrifices, self-mutilation and self-immolation.

DÂNAPÂLA 施護 lit. donor of salvation. A native of Udyâna, who translated into Chinese some 111 works and received (A.D. 982) from the Emperor the title 顯教大師 lit. great scholar and expositor of the faith.

DÂNAPATI 檀越 lit. by charity crossing (the sea of misery) or 施主 lit. sovereign of charity. A title given to liberal patrons of Buddhism.

DÂNATAKA ÂRANYAKAḤ 檀那陀迦阿蘭若 Hermits living on the seashore or on half-tide rocks.

DANTAKÂCHṬHA 憚哆家瑟託 explained by 齒木 lit.

dental wood (restoring decayed teeth when chewed). A tree, said to have grown from a toothpick of S'âk-yamuni.

DANTALÔKAGIRI 彈多落迦山 or 檀特山 A mountain (the *montes Daedali* of Justin) near Varucha, with a cavern (now called Kashmiri-Ghâr), where Sudâna lived.

DARADA 陀歷 The country of the ancient Dardae, now called Dardu, Lat. 35°11 N. Long. 73°54 E.

DAS'ABALA 十力 lit. ten powers. An epithet of every Buddha, as possessing 10 faculties, consisting of some of the 6 Ablidjñas and of some of the 8 Mârgas.

DAS'ABALA KÂS'YAPA v. Vâchpa.

DAS'ABHÛMI PRATICHTHITE 茗攝蒲密卜羅牒瑟吒諦 An exclamation (lit. 'thou who art standing upon the ten regions') addressed to Tathâgatas in prayers.

DAS'ABHÛMIKA SÛTRA. Title of 2 translations, viz. (1.) 漸備一切智德經 by Dharmarakcha, A.D. 297, and (2.) 十住經 by Kumâradjiva and Buddhayas'as, A. D. 384-417.

DAS'ABHÛMIKA SÛTRA S'ÂSTRA 十地經 A com-

pilation by Vasubandhu, translated by Bodhirutchi, A.D. 508—511.

DAS'ABHÛMIVIBHACHÂ S'ÂSTRA 十住毗婆沙論 Commentary, by Nâgârdjuna, on the two foregoing works, containing the earliest teaching regarding Amitâbha, translated by Kumâradjiva, circa A. D. 405.

DAS'ADHARMAKA. Title of two translations, viz. (1.) 大乘十法會 by Buddhās'anta, A.D. 539, and (2.) 佛說大乘十法經 by Saṅghapâla, A.D. 502—557.

DAS'ADIGANDHAKÂRA VIDHVÂMSANA SÛTRA 佛說滅十方冥經 Title of a translation by Dharmarakcha, A.D. 306.

DAS'ASÂHASRIKÂ PRA DJNÂPÂRAMITÂ. A section of the Mahâpradjñâpâramitâ sûtra (q. v.), identic with the Achṭasâhasrikâ pradjñâpâramitâ sûtra (q. v.), and separately translated under the following titles, viz. (1.) 道行般若波羅蜜經 by Lokarakcha, A. D. 179, (2.) 小品般若波羅蜜經 by Kumâradjiva, A. D. 408, (3.) 摩訶般若波羅蜜鈔經 (incomplete) by Dharmapriya, A. D. 382, (4.) 大

明度無極經 A. D. 222—280, (5.) 佛母出生三法藏般若波羅蜜多經 by Dānapāla, A.D. 980-1,000.

DAS'ATCHAKRA KCHITIGARBHA. Title of two translations, viz. (1.) 大乘大集地藏十輪經 A.D. 651, and (2.) 佛說大方廣十輪經 A.D. 397—439.

DELADÂ (Singh. Dalada) 佛齒 lit. Buddha's tooth. A sacred relic, the left canine tooth of S'âkyamuni.

DÊVA (Singh. Dewa. Tib. Lha. Mong. Tegri) 提婆 explained by 梵天人 lit. inhabitants of the Brahmâlôkas, or by 天神 lit. spirits of heaven. (1.) General designation of the gods of Brahminism, and of all inhabitants of the Dêvalôkas who are subject to metempsychosis. (2.) Name of the 15th patriarch, a native of southern India, a disciple of Nâgârdjuna, also called Dêvabodhisattva 提婆菩薩 and Ârya Dêva 聖天, and Nilanêtra 青目 (lit. azure eye) or 分別明 (lit. distinguishing brightness), author of 9 works, a famous antagonist of Brahminism.

DÊVADARS'ITA or Dêvadis'tha (Singh Dêvadahô) 天臂城 The residence of Suprabuddha.

DÊVADATTA (Singh. Dewadatta. Tib. Lhas byin or Hlau dshin. Mong. Tegri Oktigâ) 提婆達多 or 調達 explained by 天授 lit. gift of dêvas. The rival and enemy of S'âkyamuni, an incarnation of Asita, swallowed up by hell, worshipped as Buddha by a sect, up to 400 A.D., supposed to reappear as Buddha Dêvarâdja (天王) in an universe called Dêvasôppâna (天道).

DÊVÂLAYA (Singh. Dewala) 天祠 lit. shrine of a dêva. Name of all brahminical temples.

DÊVALÔKA (Singh. Dewaloka. Tib. Lha yul) 天 lit. heaven or 天宮 lit. mansion of dêvas. The 6 celestial worlds, situated above the Mêru, between the earth and the Brahmâlôkas. See Tchaturmahârâdja kâyikas; Trayastrim'sas; Yama; Tuchita; Nirmanarati; Parannirmita.

DÊVANAGARI 天迦盧 explained by 西藏梵字 lit. Indian characters used in Tibet, or by 神字 lit. the writing of dêvas. See under

Sanskrita.

DĒVAPRADJÑA 提雲般若
or **提曇陀若那** explained
by **天智** lit. wisdom of a
dēva. A native of Kustana
who translated 6 works into
Chinese.

DĒVAS'ARMAN 提婆設摩
A Sthavira, author of two
works (in which he denied
the existence of both ego
and non-ego), who died 100
years after S'ākyamuni.

DĒVASĒNA 提婆犀那 ex-
plained by **天軍** lit. army
of dēvas. An Arhat who
could transport himself and
others into Tuchia.

DĒVATĀ SŪTRA 天請問經
Title of a translation by
Hiuentsang, A.D. 648.

DĒVATIDĒVA 天中天 lit.
the dēva among dēvas. The
name given to Siddharta (v.
S'ākyamuni), when, on his
presentation in the temple
of Mahēs'vara (S'iva), the
statues of all the gods pro-
strated themselves before
him.

DEVĒNDRA SAMAYA 天主
教法 lit. doctrinal method
of the lord of dēvas. A
work (on royalty), in the
possession of a son of Rādja
balēndrakētu.

DĒVĪ (Singh. Dewi) 提鞞
explained by **天女** lit. a
female dēva. Same as Ap-

saras.

DHANADA v. Vāis'ramapa.

DHANAHAATCHĒKA 馱那羯
磔迦 An ancient kingdom
in the N.E. of modern Madras
presidency.

DHANU 弓 lit. a bow. A
measure of length, the 4000th
part of a yōdjana.

DHARANA or Purāna. 陀那
explained by **銖** lit. the 24th
part of a tael. An Indian
weight, equal to 70 grains.

DHARANĪMDHARA 持地
lit. grasping the earth. A
fabulous Bodhisattva to whom
Buddha revealed the future
of Avalōkitēs'vara.

DHĀRANĪ 陀羅尼 explained
by **咒** lit. mantras. Mystic
forms of prayer, often couch-
ed in Sanskrit, forming a
portion of the Sūtra literature
(Dhāranīpitaka) in China as
early as the 3rd century, but
made popular chiefly through
the Yogāchārya (q. v.)
School. See also Vidyādhara-
pitaka; Mantra; Biddhi;
Vidya mantra.

DHARMA (Pāli. Dhamma.
Singh. Dharmma. Tib. Los
krims) **達磨** or **答哩麻** or
達而麻耶 explained by **法**
lit. law. (1.) The Buddhist
law, principles, religion,
canon, and objects of wor-
ship. (2.) The perception of
character or kind, one of

the Chaḍayatanas. (3.) One of the Triratna (q. v.)

DHARMA ÂRANYAKAḤ 達磨阿蘭若 or 法阿蘭若
Hermits and ascetics, holding that the principles (dhârma) of human nature are originally calm and passive. Their favourite tree is the Bodhi tree.

DHARMABALA 竺法力 A S'ramana of the West, translator (A.D. 419) of the Sukhâvatî vyûha.

DHARMABHADRA 法賢 or 安法賢 A S'ramana of the West, translator of 2 sûtras. See also under Dharmadêva.

DHARMABODHI 達磨菩提 or 法覺 A S'ramana, translator (A. D. 386-550) of the Nirvaṇa s'âstra.

DHARMADÊVA 法天 A S'ramana of Nâlanda saṃghârâma, who translated (under this name) 46 works (A. D. 973-981), and under the name Dharmabhadra (法賢) 72 works (A.D. 982-1,001).

DHARMADHARA 曇摩持 or 持法 or 曇摩侍 or 法惠 or 法慧 (Dharmapradjña) or 法海 (1.) A S'ramana of the West who translated (A. D. 367) several

works on the Vinaya. (2.) A fabulous king of Kinnaras.

DHARMADHÂTU HRIDDYA SAMVÛRITA NIRDÊS'A 法界體性無分別會 Title of a translation by Mandra, A. D. 502-557.

DHARMAJÂTAYAS'AS 曇摩伽陀耶舍 or 法生稱 A native of Central India, translator (A.D. 481) of the Amitharta sûtra (無量義經).

DHARMA GAHANÂBHYUDGATA 空王 A fictitious Buddha said to have taught 'absolute intelligence'.

DHARMAGUPTA or Dharmakoti (Pâli. Dhammagutta) 曇磨翹多 or 達摩笈多 or 達瞿諦 or (incorrectly) 曇無德 or 法密 or 法藏 or 法護 (1.) An ascetic of Ceylon, founder (circa 400 A. D.) of the Dharmaguptah (法密部 or 法藏部 or 法護部) School, a branch of the Sarvâstivâdâh (2.) A native of southern India who translated (A. D. 590-616) many works into Chinese.

DHARMAGUPTA BHIKCHU KARMAN 四分僧羯磨 Title of a compilation by a disciple of Hiuen-tsang.

DHARMAGUPTA BHIKCHU-
NÎ KARMAN 四分比丘
 尼羯磨法 Title of a trans-
 lation by Guṇavarman, A.D.
 431.

DHARMAGUPTA VINAYA
 四分律藏 Title of a trans-
 lation by Buddhayas'as (A.
 D. 405) and another.

DHARMAKALA 曇摩迦羅
 or 曇柯迦羅 or 法時 A
 native of Central India, the
 first translator of a book on
 discipline (Pratimokcha of
 the Mahāsaṅghika vinaya)
 introduced in China (A.D.
 250).

DHARMĀKARA 達摩羯羅
 or 法性 lit. religious nature.
 (1.) A title of honour. (2.) A
 previous incarnation of Ami-
 tābha, when a disciple of
 Lōkēs'vararādja. (3.) A native
 of Baktra, follower (A.D. 630
 of the Hināyāna School.

DHARMAKĀYA (Tib. Cos kyi
 sku) 法身 lit. the spiritual
 body. (1.) The first of the 3
 qualities (v. Trikāya) belong-
 ing to the body of every
 Buddha, viz. luminous spiri-
 tuality. (2) The 4th of the
 Buddhakchētras.

DHARMAMATI 達摩摩提
 or 法意 lit. mind of the
 law. (1.) The 8th son of
 Tchandra sūrya pradīpa. (2.)
 A S'ramana of the West
 who translated (A. D. 430)
 two works.

DHARMAMITRA 曇摩密多
 or 法秀 lit. flourishing of
 the law, or 連眉禪師 lit.
 the man with connected eye-
 brows, teacher of dhyāna.
 A S'ramana of Cabul who
 translated (A. D. 424—442)
 many works.

DHARMANANDĪ 曇摩難提
 or 法喜 lit. joy of the law.
 A S'ramana of Tukhāra who
 translated (A. D. 384—391)
 five works.

DHARMAPADA (Pāli. Dham-
 mapada). Title of 4 versions
 of a work by Dharmatāata,
 viz. (1.) 法句經 or 曇鉢
 偈 Dharmapada gāthā A.D.
 224, (2.) 法句譬喻經
 Dharmapadāvadāna sūtra A.
 D. 290—306, (3.) Avadāna
 sūtra (q.v.), (4.) 法集要頌
 經 Dharmasaṅgraha ma-
 hārtha gāthā sūtra, A. D.
 980—1001.

DHARMAPĀLA 達摩波羅
 or 護法 lit. guardian of
 the law. A native of Kān-
 tchipura, who preferred the
 priesthood to the hand of a
 princess. He is famous as
 a dialectician, an opponent
 of Brahminism, and author
 of four works (translated into
 Chinese A.D. 650—710).

DHARMAPHALA 曇果 or
 S'ākya Dharmaphala 釋曇
 果 A S'ramana of the West
 who introduced in China (A.

D. 207) the 中本起經
Madhyama ityukta sūtra (a
biography of S'ākyamuni).

DHARMAPRABHĀSA 法明
lit. brightness of the law.
A Buddha who, in the Rat-
nāvabhāsa Kalpa, will ap-
pear in Suvis'uddha, when
there will be no sexual dif-
ference, birth taking place
through anupapādaka.

DHARMAPRADJÑA v. Dhar-
madhara.

DHARMAPRAVITCHAYA
(Pāli. Dhamma vitchaya) 擇
lit. discrimination or 擇覺
lit. the (second) bodhyanga
(q. v.), viz. discrimination,
i.e. the faculty of discerning
truth and falsehood.

DHARMAPRYIA 達摩畢利
or 曇摩卑 or 曇摩婢 or
法愛 lit. love of the law or
法善 lit. goodness of the
law. (1.) A S'ramana from
India, translator of the Da-
s'āsahasrikā (A. D. 382) and
of a work on the vinaya (A.
D. 400). (2.) An adherent of
the Hinayāna School from
Baktra (A.D. 630).

DHARMARAKCHA. Name of
five persons, viz. (1.) 竺法
蘭 lit. Indu Dharma Āraṇya
(Tib. Gobharaṇa or Bhāraṇa),
translator (with Kās'yapa
Mātaṅga) of the sūtra of 42

sections (A.D. 67); (2.) 竺
曇摩羅察 or 竺曇摩羅
刹 or 竺法護 lit. Indu
Dharmarakcha, a native of
Tukhāra, who introduced the
first alphabet in China and
translated (A. D. 266—317)
some 175 works; (3.) 竺曇
無蘭 (Indu Dharma Āraṇya)
or 法正 lit. correctness of
the law, translator of several
works (A. D. 381—395); (4.)
曇無讖 or 曇摩讖 or 曇
謨讖 or 曇摩羅讖 or 法
豐 lit. prosperity of the law,
translator of 24 works (A.D.
414—421); (5.) 法護 lit.
guardian of the law, trans-
lator of 12 works (A. D.
1,004—1,058).

DHARMARĀDJA 法王 lit.
king of the law (religion).
Epithet of every Buddha.

DHARMARATNA 法寶 lit.
treasures of the law. Col-
lective name for all sūtras.

DHARMARUTCHI 曇摩流
支 or 法希 lit. hope of the
law, or 法樂 lit. joy of the
law. Name of three persons,
viz. (1.) a S'ramana of south-
ern India, translator of three
works (A.D. 501—507); (2.)
a S'ramana of southern India
who changed his name (A.D.
684—705) to Bodhirutchi (q.
v.), translator of 53 works

(died A. D. 727); (3.) the subject of a legend, a fictitious contemporary of Kchê-maṅkara Buddha.

DHARMAS'ÂLÂ or **Puṇyas'âlá**
達摩舍羅 or 福舍 lit.
dwelling of happiness, i. e.
an asylum, or dispensary.

DHARMASAÑĠĪTĪ SŪTRA
法集經 Title of a transla-
tion by Bodhiruteli (A. D.
515).

**DHARMASAÑGRAHA SŪ-
TRA** 法集名數經 Title of
a translation by Aānapāla
(A.D. 980—1,000).

DHARMAS'ARĪRA 法舍利
General term for all s'arīras
(q. v.)

DHARMAS'ARĪRA SŪTRA
佛說法身經 Title of a
book.

DHARMASATYA 曇諦 or
曇無諦 or 法實 lit. truth
of the law. A S'ramaṇa from
Parthia, who introduced in
China (A.D. 254) the 羯磨
Karman of the Dharmagupta
nikāya.

DHARMASĪMHA 達摩僧伽
A famous dialectician in
Kustana.

**DHARMASMBITY UPAS-
THĀNA** (Pāli. Dhammānupas-
sanā) 念諸法從因緣生
本無有我 lit. remember
that the constituents (of

human nature) originate ac-
cording to the Nidānas and
are originally not the self.
The 4th mode of recollection
(v. Smṛityupasthāna). One
of the 37 Bodhipakchika
dharma.

DHARMĀS'ŌKA (Mong. Ghas-
salung ūgei nomihu chan)
法阿育 The name given to
As'ōka on his conversion.

DHARMAS'ŪRA or **Dharma-
vikrama** or **S'ākyadharmas-
'ūra** 釋法勇 or 曇無竭
or 法勇 lit. the brave of
the law. A native of Chihli,
of the surname Li 李, who
visited India (A.D. 420—453)
and brought to China the
觀世音菩薩得大勢菩薩
受記經 Avalōkitēs'vara
mahāsthāmaprāptavyākaraṇa
sūtra.

DHARMATCHAKRA 法輪
lit. the wheel of the law.
The emblem of Buddhism as
a system of cycles of trans-
migration, the propagation
of which is called 轉法輪
lit. turning the wheel of the
law.

**DHARMATCHAKRA PRA-
VARTANA SŪTRA.** Title
of two translations, viz. (1.)
轉法輪經 A.D. 25—220,
and (2.) 佛說三轉法輪經
A. D. 710.

DHARMATRĀTA 達摩但邏
羅多 or 達磨多羅 or

法救 lit. saviour of the law. A native of Gāndhāra, maternal uncle of Vasumitra, and author of 7 works (translated into Chinese A. D. 663—1001).

DHARMATRĀTA DHYĀNA SŪTRA 達磨多羅禪經
Title of a translation by Buddhābhadrā (A. D. 398—421).

DHARMAVARTI v. Kās'yapa Buddha.

DHARMAVIKRAMA v. Dharmas'ūra.

DHARMAVIVARDHANA 法益
lit. increase of the law. Official title of Kumāla.

DHARMAYAS'AS 曇摩耶舍
or 法稱 lit. fame of the law. (1.) A native of Cabul, translator (A. D. 407—415) of several works. (2.) A native of India, author of several works (translated into Chinese A. D. 973—1058).

DHARMÔTTARĀH 達謨多梨與部 or 達摩鬱多梨部 or 法上部 lit. the School of the superior of the law, or 勝法部 lit. the School of the conqueror of the law. A School founded by Dharmôttara, a famous expositor of the Vinaya.

DHĀTU 頭陀 or 馱都 explained by 堅實 lit. firm and real or 抖擻 lit. raised.

Sacred relics, s. a s'arira (q. v.)

DHĀTUGÔPA v. Stûpa.

DHĀTUKĀYAPĀDA S'ĀS-TRA 阿毗達磨界身足論
Title of a work by Vasumitra (or Pūrṇa), translated by Hiuntsang, A. D. 663.

DHRITĀKA (Tib. Dhitika)
提多迦 or 通眞量 lit. penetrating correct measures. The 5th Indian patriarch, born at Magadha, a disciple of Upagupta. He converted the heretic Mikkhaka and died (circa 286 B. C.) by ecstatic contemplation.

DHRITARĀCHTRA (Siam. Thatarot. Tib. Yul bhkor srung. Mong. Ortchilong tetkuktchi) 第黎多曷羅殺吒羅 or 提頭賴吒 or 提多羅吒 or 持國者 lit. controller of the kingdom. The white guardian of the East, one of the Lōkapālas, a king of Gandharvas and Pis'atchas.

DHRITIPARIPŪRṆA 堅滿菩薩 lit. the firm and complete Bodhisattva. A Buddha expected to appear as Padma vrichabha vikrāmin, attending on Padmaprabha.

DHRUVAPATU 杜魯婆跋吒 or 常睿 lit. constantly intelligent. A king of Valabhi (A. D. 630), son-in-law of S'iladitya.

DHVADJÂGRAKÊYÛRA 妙
幢相三昧 A degree of
ecstatic meditation (v. Samâ-
dhi).

DHVADJÂGRAKÊYÛRA
DHÂRANÎ 佛說無能勝
旛王如來莊嚴陀羅尼經
Title of a translation by
Dânapâla, A.D. 980—1000.

DHYÂNA (Tib. Sgompa.
Mong. Dyan) 第耶那 or
持訶那 or 禪那 or 禪
lit. abstraction, or 禪定 lit.
fixed abstraction, or 觀 lit.
contemplation, or 念修 lit.
exercises in reflection. One
of the 6 Pâramitâs, abstract
contemplation, intended to
destroy all attachment to
existence in thought or wish.
From the earliest times Bud-
dhists taught four different
degrees of abstract contem-
plation by which the mind
should free itself from all
subjective and objective tram-
mels, until it reached a state
of absolute indifference or
self-annihilation of thought,
perception and will. In after
times, when the dogma of
metempsychosis became the
ruling idea and a desire
arose to have certain locali-
ties corresponding to certain
frames of mind where in-
dividuals might be reborn in
strict accordance with their
spiritual state, the 18 Brah-
malôkas were divided into
4 regions of contemplation

(四禪). The first region of
Dhyâna (初禪), comprising
the heavens called Brahma
parichadya, Brahma purôhita
and Mahâbrahma, was said
to be as large as one whole
universe The second Dhyâna
(第二禪) was made to com-
prehend the heavens Parit-
tâbha, Apramabha and A-
bhâsvara and to correspond
in size to a small chiliocos-
mos (小千界). The next
three Brahmâlôkas, Parit-
tas'ubha, Apramânâs'ubha
and S'ubhakritsna, were as-
signed to the third Dhyâna
(第三禪) and described as
resembling in size a middl-
ing chiliocosmos (中千界).
The fourth Dhyâna (第四
禪), equal in proportions to
a large chiliocosmos (大千
界), was formed by the re-
maining 9 Brahmâlôkas,
namely, Puṇyaprasava, Ana-
bhraka, Vrihatphala, Asan-
djñisattva, Avriha, Atapa,
Sudris'a, Sudars'ana and
Akanichtha. The first region,
being of the size of 1 uni-
verse, was also considered
to comprise, as every universe
does, 1 sun and moon, 1
central mountain (Mêru), 4
large continents and 6 Dêva-
lôkas. Consequently the
second region, being equal
to a chiliocosmos, had to be
counted as numbering 1
second Dhyâna with 1,000

first Dhyānas, 1,000 suns and moons, 1,000 Mērus, 4,000 continents and 6,000 Dēvalōkas. Likewise the third region was now described as being formed by the third Dhyāna with 1,000 second Dhyānas, 10 millions, of first Dhyānas, 10 million suns and moons 10 million Mērus, 40 million continents and 60 million Dēvalōkas. The fourth region was made up by the fourth Dhyāna with 1,000 third Dhyānas, 10 million second Dhyānas, 10,000 kōṭ'is of first Dhyānas, as many suns, moons and Mērus, 40,000 kōṭ'is of continents and 60,000 koṭ'is of Dēvalōkas. But having once given to those 4 Dhyānas a place in cosmology, the Buddhist mind logically proceeded to make them participate in those changes to which every universe was believed to be subject by the rotation of kalpas (see under Asaṃkyā). Consequently it was said that, in the course of every 'kalpa of destruction (壞劫) within a cycle of 64 kalpas, the first Dhyāna is destroyed 56 times (ā 1 kalpa) by fire, the second Dhyāna 7 times by water, and the third Dhyāna once (during the 64th kalpa) by wind. The fourth Dhyāna, corresponding to a state of absolute indifference, was declared to remain untouched by all the revolutions of the

worlds. 'When fate (天命) comes to an end, then the fourth Dhyāna may come to an end too,' but not sooner.

DIGNĀGA or Mahādignāga 大城龍 lit. the dragon of the great region or Mahādignāgārdjuna 大城龍樹 lit. the dragon tree of the great region. Author of several works translated into Chinese A.D. 648—1,000.

DINABHA 提那婆 A deity worshipped by heretics in Persia.

DĪPĀM̄KARA (Singh. Dipankara. Tib. Marmemzad) 提和竭羅 or 燃燈佛 or 定光佛 lit. the Buddha of fixed light. The 24th predecessor of S'ākyamuni (who foretold the coming of the latter), a disciple of Varaprabha.

DĪRGABHĀVANA SĀM̄GHĀRĀMA 地迦槃縛那僧伽藍 A monastery, near Kustana, with a statue which had 'transported itself' thither from Kharachar.

DĪRGHĀGAMA v. Āgama.

DĪRGHĀGAMA SŪTRA 佛說長阿含經 Title of a compilation of 30—34 Sūtras, translated by Buddhayas'as A.D. 413.

DĪRGHANAKHA or Agniṅvais'yāna (Pāli. Aggivēssāyana) 長爪 lit. long claws. An

Arhat, uncle of S'áriputta.
DĪRĠHANAKHA PARIV-
RĀDJAKA PARIPRITCH-
TCHĀ 長爪梵志請問經
 Title of a translation, A. D.
 700.

DIVĀKARA 地婆訶羅 or
 日照 lit. sunshine. A S'ra-
 mana of Central India, trans-
 lator (A.D. 676—688) of 18
 or 19 works author of a new
 alphabet.

DIVYAS'RÔTRA (Páli. Dib-
 basôta) 天耳 lit. celestial
 ear. The 2nd Abhidjña,
 ability to understand any
 sound produced in any uni-
 verse.

DIVYATCHAKCHUS (Páli.
 Dibbatchakkhu) 天眼 lit.
 celestial eye. The 1st Abhi-
 djña, instantaneous view of
 any object in any universe.

DJALADHARA GARDJITA
GHÔCHASUSVARA NA-
KCHATRA RĀDJA SAM-
KUSUMITĀBHIDJŅA 雲
 雷音宿王華智 lit. flowery
 wisdom of the ruler of the
 constellation of 'the sound
 of thunder clouds.' A ficti-
 tious Buddha of the Priyadar-
 s'ana kalpa.

DJALAGARBHA 水藏 lit.
 treasury of water. Second
 son of Djalavâhana, reborn
 as Gôpá.

DJALĀMBARA 水滿 lit. ful-
 ness of water. Third son of

Djalavâhana, reborn as Râ-
 hula.

DJĀLANDHARA 闍爛達羅
 Ancient kingdom and city in
 the Punjaub, now Jalendher,
 Lat. 31°21' N., Long. 75°
 38' E.

DJALAVĀHANA 流水 lit.
 flowing water. A physician,
 son of Djâtîmdhara, reborn
 as S'âkyamuni.

DJAMBALĀ (Tib. Dzám bha
 la) 擔步羅 or 苦婆羅
 Citrus acida.

DJAMBU (Singh. Damba. Tib.
 Dzám bu) 膽部 or 剡浮
 or 閻浮樹 A tree with
 triangular leaves, perhaps
 the *Eugenia jambolana*.

DJAMBUDVĪPA (Singh. Dam-
 padiwa. Siam. Xom phu-
 thavib. Tib. Djambugling or
 Djambudwip. Mong. Djamb-
 budip) 咱哺的發 or 閻浮
 or 譚浮洲 or 膽部洲 or
 剡浮 One of the 4 conti-
 nents of our universe, of
 triangular (v. Djambu) shape,
 situated S. of the Méru, the
 southern continent, designa-
 tion of the inhabited world
 known to Buddhists, ruled
 by Narapati (人王 lit. king
 of men) in the E., by Ga-
 djapati (象王 lit. king of
 elephants) in the S., by
 Tchatrapati (寶王) lit. king
 of the parasol jewel) in the
 W., by As'vapati (馬王 lit.
 king of horses) in the N.,

and including, grouped around the Anavatapta (lake) and the Himâlaya, (1.) the countries of the Huns, Uigurs, Turks, etc. in the N., (2.) China, Corea, Japan, and some islands in the E., (3.) northern India (27 kingdoms), eastern India (10 kingdoms), southern India (15 kingdoms) and central Indian (30 kingdoms) in the S., and (4.) 34 kingdoms in the W.

DJAÑGULÎ VIDYÂ 佛說禳
麀梨童女經 Title of a translation by Amoghavadjra, A.D. 746—771.

DJARÂMAVANA 老死 lit. decrepitude and death. One of the 12 Nidânas, the primary truth of Buddhism, i.e. recognizing that decrepitude and death are the natural products of the maturity of the 5 Skandhas.

DJÂTAKA or Djâtakamâla 闍
多伽 or 祇夜 or 本生事 lit. adventures of original (former) births. Books detailing previous incarnations of saints.

DJÂTAKAMÂLÂ S'ÂSTRA
菩薩本生鬘論 Title of a compilation of 14 Djâtakas of S'âkyamuni by Aryasûra, commented on by Djînadêva, translated A.D. 960—1127.

DJÂTAKA NIDÂNA 佛說生
經 Title of a translation by Dharmarakcha, A.D. 285.

**DJATARÛ PARADJATA PA-
TIGGAHANÂ VÊRAMANÎ**
不捉持生像金銀寶物
lit. refrain from acquiring or possessing uncoined or coined gold, silver or jewels. The 10th rule for novices (v. Sikkhâpadâni), enforcing strict poverty.

DJÂTI 生 lit. birth. One of the 12 Nidânas, birth, taking place according to the Tchatur Yôni (q. v.) and in each case placing a being in some one of the 6 Gâti.

DJÂTIKA 闍提 or 金錢 lit. gold-cash. An odoriferous flower.

DJÂTIMDHARA 持水 lit. holding water. A physician who adjusted prescriptions and diet to the seasons; reborn as S'uddhâdana.

DJAYAGUPTA 闍耶鞠多 A teacher of Hiuen-tsang when in Srughna.

DJAYAPURA 闍耶補羅 A city in the Punjab, now Hasaurah, 30 miles N.W. of Lahore.

DJAYASÊNA 闍耶犀那 or 勝軍 lit. conquering army. A Vedic scholar of Surâchtra, disciple of S'ilabhadra.

DJAYÊNDRA VIHÂRA 闍耶
因陀羅寺 A monastery of Pravarnasenapura (now Srinagar) in Cashmere.

DJĒTA 逝多 or 祇陀 or 祇陀太子 lit. Djêta Kumaâra. Son of Prasênadjit, original owner of the park Djêtavana.

DJĒTAVANA VIHÂRA 逝多林 or 逝多苑 or 祇樹 or 祇洹 or 給園 lit. the garden that was given or 金田 or 金地 lit. gold fields, or 戰勝林 lit. the park of fight and victory (Djêtrivana), or 祇洹精舍 lit. the monastery of Djêta. A vihâra of seven storeys, in the park which Anâthapindaka bought of prince Djêta and gave to S'âkyamuni.

DJĒTAVANÎYÂH or Djêtiyas'âilâh 只底舸部 or 只底與世羅部 or 支提加部 or 支提山部 or 制多山部 or 住支提山部 lit. School of the dwellers on mount Djêta, or 勝林部 lit. School of Djêtrivana. A subdivision of the Stâvirâh School.

DJIHVÂ 舌 lit. tongue, taste. (1.) One of the 5 Indriyas, the organ of taste. (2.) One of the 6 Vidjñânas, the sense of taste.

DJINA 耆那 or 視那 or 最勝 lit. most victorious. (1.)

An epithet given to every Bud. dha. (2.) 陳那 A native of Andhra, author of some 6 s'âstras, translated A. D. 557—711.

DJINABANDHU 辰那飯茶 or 最勝親 lit. most victorious and intimate. An adherent (A. D. 650) of the Mahâyâna School.

DJINAMITRA 勝友 lit. victorious friend. An eloquent priest of Nâlanda (A.D. 630), author of the 根本薩婆多部律攝 Sarvâstivâda vinaya sañgraha, translated A. D. 700.

DJINAPUTRA 慎那弗胆羅 or 最勝子 lit. most victorious son. A native of Parvata, author of the 瑜伽師地論釋 Yogâtchâryabhûmi s'âstra kârikâ, translated by Hiuentang, A.D. 654.

DJINATRÂTA 辰那多羅多 or 最勝救 lit. most victorious saviour. An adherent (A.D. 630) of the Mahâsamghikah School.

DJÎVAKA 時縛迦 or (incorrectly) 耆城 or 能活 lit. able to revive. A physician, illegitimate son of Bimbisâra by Âmradârikâ, who resigned the succession in favour of Adjâtas'âtru.

DJÎVAKAHRADA 救命池

lit. life-saving pond. A tank near Mrigadāva.

DJĪVAÑDJĪVA (Tib. Chang chang chou) 命命 A singing bird, famous by the sweetness of its note.

DJÑĀNA 若那 or 智 lit. knowledge. Supernatural intuition, as the result of samādhi.

DJÑANABHADRA 若那跋達羅 or 攘那跋陀羅 or 智賢 lit. wise and sage. (1.) A native of 波頭摩 (Padma?), translator (A. D. 558), with Djñanayas'as, of a s'âstra on the Pañtcha vidyâ. (2.) A native of 波陵 or 訶陵 in 南海 co-translator (with others) of the 大般涅槃經 後分 latter part of the Mahâparinirvâna sūtra. A. D. 665.

DJÑANAGUPTA 闍那崛多 or 志德 lit. determined virtue. A native of Gandhâra, translator (A. D. 561—592) of 43 works.

DJÑĀNĀKARA 智積 lit. accumulation of knowledge. Eldest son of Mahâbhidjñādnānabhibhu, reborn as Âkchôbhya.

DJÑĀNAMUDRA 智印三昧 lit. the samādhi called 'the seal of knowledge.' A degree of ecstatic meditation.

DJÑĀNAPRABHA 智光 lit.

light of knowledge. A disciple of S'ilabhadra, an opponent of Brahminism.

DJÑĀNAS'RÎ 智吉祥 lit. happy omen of knowledge. A S'ramana of India, translator (about A. D. 1058) of two works.

DJÑĀNATCHANDRA (1.) 智月 lit. moon of knowledge. Name of a prince of Kharachar who entered the priesthood (A. D. 625.) (2.) 慧月 lit. moon of wisdom. Name of the (heretical) author of the 勝宗十句義論 Vais'êchika nikâya das'apadârtha s'âstra, translated by Hiuentasang, A. D. 648. Perhaps the two names refer to one and the same person.

DJÑĀNAYAS'AS 闍那耶舍 or 藏稱 lit. fame of the pitaka, or 勝名 lit. name of the conqueror. A native of Magadha, teacher of Yas'ogupta and Djñâgupta, co-translator (A. D. 564—572) of 6 works.

DJÑĀNÔLKĀ 慧炬三昧 lit. the samādhi called 'the torch of wisdom.' A degree of ecstatic meditation.

DJÑĀNÔLKĀ DHĀRANĪ SARVADURGATI PARI-S'ODHANĪ. Title of 2 translations, viz. 佛說智炬陀羅尼經 by Dêvapradjñ and others, A. D. 691, anad

佛說智光滅一切業障陀
羅尼經 by Dānapāla A. D.
980—1000

DJÑANOTTARA BODHISAT-
TVA PARIPRITCHĀ.
Title of 3 translations, viz.
(1.) 慧上菩薩問大善權
經 by Dharmarakcha, A. D.
285, (2.) 大乘方便會 by
Nandi, A.D. 420. (3.) 佛說
大方廣善巧方便經 by
Dānapāla, A.D. 980—1000.

DJÑĀTAKA 市演得迦 or
Sadváhana 娑多婆漢那
A king of southern India,
patron of Nāgārdjuna.

DJUDINGAS 殊微伽 Here-
tics, who wear rags and eat
putrid food.

DJVALAPRAS'AMANI DHĀ-
RANĪ Title of 2 translations,
viz. (1.) 佛說救面然餓鬼
陀羅尼神咒經 by S'ik-
chānanda about A. D. 695.
(2.) 佛說救拔口燄餓鬼
陀羅尼經 by Amoghava-
dja, A.D. 746—771.

DJYĀICHTHA 逝瑟吒 The
last month in spring.

DJYÔTICHKA 殊底色迦 or
樹提伽 or 星曆 lit. spher-
e of the stars. A native
of Râdjagriha (B. C. 525),
who gave all his wealth to
the poor.

DJYÔTICHPRAB'HA 光明
大梵 lit. the great Brahmin
called 'light and bright.' A
fictitious Buddha connected
with the Amitâbha legend.

DRĀVIDA or Drāvira 達羅
毗茶 A kingdom between
Madras and the Cauveri.

DRIDHĀ 堅牢地神 A god-
dess of the earth.

DRÔṆA 斛 A picul (133½
pounds).

DRÔṆASTÛPA 瓶窣都波
stûpa containing a picul of
relics of S'âkyamuni's body
(stolen by a Bhramin).

DRÔṆÔDANA RÂDJA (Tib.
Bhūdh rtsizas. Mong. Rachi-
yan ideghetu) 途盧諾檀那
or 斛飯王 or 斛王 A
prince of Magadha, father of
Dêvadatta and Mahânâma,
uncle of S'âkyamuni.

DRŪMA 法堅那羅王 A
king of Kinnaras.

DŪCHASANA 突舍薩那寺
A monastery in Tchīnapati.

DUḤKHA v. Āryani satyânt.

DUKŪLA 頭鳩羅 Fine silk.

DUNDUBHÎS'VARA RÂDJA
(Tib. Rnga byangs ldan pa)
雲自在燈王 or 天鼓音
lit. sound of celestial drums.
Name of each kôṭi of Bud-
das taught by Sadâparibhûta.

DURGĀ 突迦 or Bhimā or Marichi. The wife of Mahē-s'vara, to whom human flesh was offered once a year in autumn.

DUS'TCHARITRA (Pāli. Burm. Duzzaraik) **十惡** lit. ten wicked deeds, viz. (1.) three deeds of the body, i.e. taking life, theft, and adultery; (2.) four deeds of the mouth, i.e. lying, exaggeration, abuse and ambiguous talk; (3.) three deeds of the mind, i.e. coveting, malice and unbelief.

DVĀDAS'ABUDDHAKA SŪ-TRA. Title of 2 translations, viz. (1.) **十二佛名神咒校量功德除障滅罪經** by Dñānagupta, A. D. 587, and (2.) **佛說稱讚如來功德神咒經** A. D. 711.

DVADAS'ANIKĀYA S'ĀSTRA **十二門論** Title of a tract by Nāgārdjuna, translated by Kumāradjīva, A. D. 408.

DVĀDAS'AVIHARANA SŪ-TRA **十二遊經** The life of S'ākyamuni (to his 12th year), translated by Kālodaka, A. D. 392.

DVĀRAPATI 墮羅鉢底 An ancient kingdom, on the upper Irawaddy.

DVĪPA (Siam. Thavib) **提鞞波** or **洲** lit. island. A con-

continent; four such composing a universe.

E.

ĒKAS'RĪŅGA RICHI 獨角仙人 lit. the unicorn-richi. An ascetic who, ensnared by a woman, lost his riddhi.

ĒKAUYAHĀRIKĀḤ (Singh. Ekabhyòhārikās) **猗柯毗與婆訶梨柯部** or **一說部** or **執一說言部** lit. School of one language. A School which repeated the teachings of the Mahāsaṃghikāḥ.

EKŌTTARĀGAMAS or Ekōttarikāgama v. Āgama.

ĒLAPATRA 翳羅鉢咀羅 or **伊那跋羅** (1.) A Nāga who consulted S'ākyamuni about rebirth in a higher sphere. (2.) A palm tree formerly destroyed by that Nāga.

F.

FERGHANA 佈捍 or **霍罕** Province and city in Turkestan, on the upper Jaxartes.

G.

GADGADASVARA 妙音 lit. wonderful sound. A fictitious Bodhisattva, master of 17 degrees of samādhi, residing in Vairochana ras'mi prati-mañḍita.

GADJAPATI v. Djambudvîpa.

GAHAN 喝捍 An ancient kingdom, W. of Samarkand, now a district of Bokhara.

GANDHA (Singh. Gandhan) 香 lit. fragrance. One of the Chadâyatana; the sense of smell.

GANDHAHASTÎ 香象 lit. incense elephant. The 72nd of 1,000 Buddhas of the Bhadrakalpa.

GANDHA MÂDANA 香山 lit. incense mountain. One of 10 fabulous mountains (known to Chinese Buddhism), the region of the Anavatapta lake.

GÂNDHÂRA 乾陀羅 or 健陀衙 or 犍馱邏 An ancient kingdom in the North of the Punjab (about Dheri and Bajour), famous as a centre of Buddhism. S'âkyamuni, in a former life, lived there and tore out his eyes to benefit others. See also under Kuṣāla.

GANDHARVAS or Gandharva Kâyikas (Singh. Gandharwa. Siam. Thephakhon than) 乾闥婆 or 健達縛 or 犍達婆 or 彥達縛 or 犍陀羅 or 健陀 explained by 嗅香 lit. smelling incense, or by 食香 lit. feeding on incense. Demons (superior to men), living on Gandha mâdana; the musicians of Indra; the

retinue of Dhritarashtra and others.

GAṆĒNDRA 不可說佛 lit. the dumb Buddha. The 733rd of the 1,000 Buddhas of the Bhadra Kalpa.

GANĒS'A v. Vinâyaka.

GAṆGĀ (Siam. Khongka) 競伽 or 殞伽 or 强伽 or 恒伽 or 恒河 explained by 福水 lit. happy river (Mahâbhadrâ) or by 天堂來者 lit. that which came from heaven (sc. to earth, gâm-gâ). The Ganges, which drops from S'iva's ear into the Anavatapta lake, thence passes out, through the mouth of the silver cow (gômukhi), and falls, after permeating eastern India, into the southern ocean, 'heretical superstition' ascribing to the water of the Ganges sin-cleansing power.

GAṆGADVÂRA 競伽河門 lit. the gate of the river Ganges. A famous dēvâlaya, the present Hurdwar.

GANGI 競祇 A sorcerer of the time of Kâs'yapa Buddha, a former incarnation of Apalâla.

GAṆGOTTAROPÂSIKĀ PARIPRITCHĀ 恒河上優婆夷會 Title of a translation by Bodhirutchi, A. D. 618—907.

GARBHA SŪTRA. Title of 4

translations, viz. (1.) 佛說胞胎經 by Dharmarakcha, A. D. 303, (2.) 菩薩處胎經 A. D. 384—417, (3.) 佛爲阿難說人處胎經 by Bodhirutchi, A. D. 618—907, and (4.) 佛說入胎藏會 A. D. 618—907.

GARUDA (Singh. Garunda. Siam. Khrut. Tib. Mka Iding or Phreng thogs) 揭路荼 or 伽樓羅 or 迦樓羅 or 識嚕拏 explained by 金翅鳥 lit. a bird with golden wings. Moustrous birds (superior to men), the enemies of Nāgas. The Garuda, king of birds, is, in Brahminism, the constant companion of Vishnu.

GATCHI 揭職 An ancient kingdom, the region of Rooee, between Balkh and Bamian.

GĀTHA 伽陀 or 伽他 or 偈 explained by 調頌 lit. hymns and chants, or by 孤起頌 lit. singly raising a chant i. e. detached stanzas (to be distinguished from Gēya). Metrical narratives or hymns with a moral purport. Gāthās of 32 works are called Āryāgīti.

GĀTI (Tib. Grobai rigs drug) 六道 or 六趣 lit. 6 paths. Six conditions of sentient

existence, viz. dévas, men, asūras, beings in hell, prētas and animls. The latter three are called 'lower paths' (下三途).

GAUTAMA (Singh. Gautama. Siam. Samonokôdom or Phrakôdom. Tib. Geoutam. Mong. Goodam) 喬答摩 or 瞿曇 explained by 地最勝 lit. on earth (gāu) the most victorious (tama). (1.) The sacerdotal name of the S'ākya family. (2.) An ancient richi, member of that family. (3.) A name of S'ākya-muni.

GAUTAMA DHARMADJÑĀNA 瞿曇達磨闍那 or Dharmapradjña 達摩般若 or 達摩波若 or 曇法智 The eldest son of Gautama Pradjñarutchi; governor of Yangchuen, translator (A. D. 582) of a work on Karma.

GAUTAMA PRADJÑARUTCHI 瞿曇般若流支 or 智希 A Brāhmana of Vārānas'ī, translator (A. D. 538—543) of some 18 works.

GAUTAMA SAMĠHADĒVL 瞿曇僧伽提婆 or 衆天 lit. the assembled dévas. A native of Cabul, translator (A. D. 333—398) of some 7 works.

GAUTAMĪ 憍曇彌 or 瞿夷 explained by 明女 lit. intelligent woman, or 尼衆主

lit. ruler of the assembled nuns. A title of Mahâpradjâ-pati.

GAVÂMPATI 憍梵婆提 explained by 牛司 lit. ruminating like a cow. A man born with a mouth like a cow (in expiation of sins committed in a former life).

GAYÂ 伽邪 A city of Magadha (N. W. of present Gayah), where S'âkyamuni became Buddha (v. Bodhidruma).

GAYÂKÂS'YAPA (Singh. Gayakasyappa) 伽邪迦葉波 A brother of Mahâkâs'yapa, originally a fire worshipper, one of the 11 foremost disciples of S'âkyamuni. See also Samantaprabhâsa.

GAYÂS'ATA 伽邪舍多 A native of 摩提國 (Madra), descendant of Udra Râma; laboured, as the 18th Indian patriarch, among the Tokhari Tartars, and died (B. C. 13) 'by the fire of ecstatic meditation'.

GAYÂS'ÎRCHA SÛTRA. Title of 4 translations viz. (1.) 文殊師利問菩提經 by Kumâradjîva, A. D. 384--417; (2.) 伽邪山頂經 by Bodhirutchi, A. D. 386--534; (3.) 佛說象頭精舍經 by Vinîtarutchi, A. D. 582; (4.) 大乘伽邪山頂經 by Bodhirutchi, A. D. 693.

GAYÂS'ÎBCHA SÛTRA TĪKÂ

文殊師利菩薩問菩提經論 Commentary (on the preceding work), by Vasubandhu, translated (A. D. 535) by Bodhirutchi.

GAYATA 闍夜多 A native of northern India, the 20th Indian patriarch, teacher of Vasubandhu; died A. D. 47.

GĒYA 祇夜 or 重頌 lit. repetitional chants. (1.) Metrical interpolations, repeating the sense of preceding prose passages. (2.) Odes in honour of saints. See also Gâthâ.

GHANAVYŪHA SÛTRA 大乘密嚴經 Title of a translation by Divâkara, A. D. 618--907.

GHANṬÂ 犍椎 or 犍 A large gong or bell used in monasteries.

GHANṬISÛTRA 犍椎梵讚 A transliteration by Dharmadêva, A. D. 973--981.

GHAZNA v. Hosna.

GHÔCHA 瞿沙 or 妙音 lit. wonderful voice. An Arhat, author of the Ablidharmâ-mrita s'âstra, who restored the eyesight of Kuṇâla by washing his eyes with the tears of people moved by his eloquence.

GHÔCHAMATI 響意 lit. meaning of noise. The 7th son of Tchandra sûrya pradîpa.

CHÔCHIRA 具史羅 or 瞿
史羅 or 劬師羅 A grîha-
pati of Kâus'âmbî, who gave
S'âkyamuni the Ghôchiravana
(Singh. Gosika) park 瞿師
羅 (the modern Gopsahasa,
near Kosam).

GHRĀṆA (Pāli. Ghāna. Singh.
Ghanan) 鼻 lit. the nose.
One of the 6 Vidjānas, the
organ and sense of smell.

GHÛR or Ghôri 活國 An
ancient kingdom and city
between Koondooz and Cabul,
near Khinjan.

GĪTAMITRA 祇多蜜 or 祇
蜜多 or 譚友 lit. the
singing friend. A S'ramaṇa
of the West, translator (A.D.
317—420) of some 25 works.

GÔDHANYA v. Aparagodāna.

GÔKĀLĪ v. Kukālî.

GÔKANṬHA SAMĠGHĀRĀMA
俱昏茶伽藍 A monastery
in Sthānês'vara.

GÔLÔMA 牛毛 lit. a cow's
hair. A subdivision of a yô-
djana.

GÔMATI 瞿摩帝 (1.) The
river Goomth, which rises in
Rohilcund, and falls into the
Ganges below Benares. (2.)
A monastery (A. D. 400) in
Kustana.

GÔPĀ (Tib. Satshoma. Mong.
Bumiga) 瞿波 or 瞿夷 or
劬毗耶 explained by 守護

地 lit. guardian of the
ground. A title of Yas'odhara.
See also Djalagarbha.

GÔPĀLA 瞿波羅 (1.) A nāga
king of Pradîpa prābhāpura,
converted by S'âkyamuni. (2.)
An Arhat of Vâisaka, famous
as an author, who taught
the existence of both ego
and non-ego.

GÔPALÎ 瞿波利 A person,
perhaps identic with Kukālî.

GÔS'ÎRCHA TCHANDANA
牛首旃檀 Copperbrown
sandalwood, such as found on
the mountains of Uttarakuru,
which continent is said to
be shaped like 'the head of
a cow.' The first image of
S'âkyamuni was made of this
wood.

GÔS'RÎŊGA 瞿室餞伽 or
牛角 lit. cow's horn. A
mountain, near Kustana.

GÔVIS'ANA 瞿毗霜那 An
ancient kingdom, the region
near Ghundowsee, S. of
Moradabad, in Rohilcund.

GRAHAMĀTRIKĀ DHĀRA-
NĪ 佛說聖母陀羅尼經
Title of a translation by
Dharmadêva, A.D. 973—981.

GRÎCHMA 漸熱 lit. gradual
heat. The months Djyâich-
tha and Âchâdha (from the
16th day of the 1st, to the

15th day of the 3rd Chinese moon).

GHRIDHRAKÛTA (Pāli. Ghe-djakabo) 耆闍崛山 or 姑栗陀羅矩吒 or 闍崛山 or 靈鷲山 or 鷲峰山 lit. vulture peak. A mountain (Giddore) near Rādjagriha, famous for its vultures and caverns inhabited by ascetics, where Pis'una, in the shape of a vulture, hindered the meditations of Ānanda.

GRIHAPATI (Singh. Gihi) 揭利呵跋底 or 長者 lit. an elder. A wealthy householder; proprietor.

GRÔSAPAM v. Bhagârâma.

GUHYAGARBHARÂDJA SÛTRA 佛說秘密相經 Title of a translation (A.D. 980—1,000) by Dānapāla.

GUHYASAMAYAGARBHARÂDJA SÛTRA 佛說秘密三昧大教王經 Title of a translation (A.D. 980—1,000) by Dānapāla.

GUNA 求那 or 塵 lit. atom, or 作者 lit. the active principle. Nature, looked upon as an active principle, operating in the Chadâyatanas. A term of the heretical Sāṅkhya philosophers, designating 3 stages of evolution, 3 worlds, 3 forces, the

interaction of which is the cause of all variation in the forms of existence.

GUNABHADRA 求那跋陀羅 or 德賢 lit. virtuous sage. (1.) A follower of the Mahîs'āsakâh in kapis'a (2.) A Brâhmana of Central India, translator (A.D. 435—443) of some 78 works.

GUNADA 功德施 Author of 金剛般若波羅蜜經破取著不壞假名論 Vadjra pradjñâparamitâ sûtra s'âstra, translated (A. D. 683) by Divâkara.

GUNAMATI 瞿那末底 or 德慧 lit. goodness and wisdom. A native of Parvata, who lived at Vallabhi, a noted antagonist of Brahminism, author of the 隨相論 Lakchanânusâra s'âstra, translated (A. D. 557—569) by Paramârtha.

GUNAPRABHA 瞿拏鉢刺槃 or 德光 lit. light of goodness. A native of Parvati, who deserted the Hinâyâna for the Mahâyâna School, assailed the former in many tracts, and composed the Tattva satya and other s'âstras. Burnouf identifies him with Gunamati.

GUNARATNA SAṅKUSUMITA PARIPRITCHCHĀ

功德寶華敷菩薩會 Title of a translation by Bodhiruchi, A. D. 618—907.

DUNAVARMAN 求那跋摩
or **功德鎧** lit. armour of merit and goodness. A prince of Kubhâ (Cashmere), translator (about 431 A. D.) of 10 works.

GUNAVRIDDI 求那毗地
or **德進** lit. advance of goodness. A S'ramaña of Central India, translator (A. D. 492—495) of 3 works.

GURUPÂDAGIRI v. Kukku-
ṭapâdagiri.

GURDJDJARA 瞿折羅 An ancient tribe (which subsequently moved S. and gave the name to Gujerat) and kingdom, in southern Radj-pootana, around Barmir.

H.

HAHAVA v. Ababa.

HÂIMAVATÂH 醯摩跋多部
or **雪山住部** lit. School of dwellers on the snowy mountains. A subdivision of the Mahâsaṅghikâh School.

HAKLENAYAS'AS 鶴勒那夜奢 A Brâhmana, born in the palace of the king of Tukhâra. He divided himself into 1,000 individuals but made all the others invisible by his own splendour. When 22 years old, he became a

hermit, and when 30 years old, having become an Arhat, he transported himself miraculously to Central India where he laboured (until A. D. 209) as the 23rd patriarch under the name Padmaratna.

HAMI 哈密 or **伊吾盧** An ancient kingdom and city, N. E. of lake Lop.

HANDJNA 韓若 A city somewhere in India, the birth-place of Rêvata.

HAÑSA SAMGHÂRÂMA 互
婁伽藍 or **鴈伽藍** lit. wild goose monastery. A monastery on Indras'ilâguhâ, the inmates of which were once saved from starvation by the charitable self-sacrifice of a wild goose.

HARALI 褐刺禱 A fabric of the finest down.

HARCHA VARDDHANA 曷
利沙伐彈那 or **喜增** lit. increase of joy. Name of kink of Kanyâkubdja, protector of Buddhists (A. D. 625).

HÂRITÎ or Aritî (Tib. Hphrog ma) **阿利帝** or **阿利底** or **鬼子母** lit. mother of demons. A woman of Râdjagriha who, having sworn to devour every baby in the place, was reborn as a Rakchasî and, having given birth to 500 children, devoured one every day, until she was

converted by S'âkyamuni and became a nun. Her image is now in every nunnery.

HARIVARMAN 訶梨跋摩

A native of India, author of the **成實論** Satyasiddhi s'âstra, translated (A. D. 407—418) by Kumâradjiva.

HASARA 鶴薩羅 The 2nd capital of Tsâukûta, perhaps the modern Guzar on the Helمند.

HASAT 肘 lit. fore-arm. The 16,000th part of a yôdjana.

HASTIGARTA 象墮阬 lit. the ditch (formed by) the elephant's fall. A monument of S'âkyamuni's power in flinging aside a dead elephant put in his path by Dêvadatta.

HASTIKAKCHYÂ SÛTRA. Title of two translation viz. **佛說象腋經** by Dharmamitra, A. D. 420—479, and **佛說無所希望經** by Dharmarahcha, A. D. 265—316.

HASTIKÂYA 象軍 lit. the elephant corps (of an Indian army).

HAYAMUKHA v. Ayamukha.

HELMEND 羅摩印度 A river, rising in Afghanistan and falling into lake Hamoon.

HÊTUVÂDAPÛRVA STÂVIRÂH 醯兜婆拖部 or 因論先上座部 lit. the first

School of the Stavirâs treating of the cause, or Hêtuvâdâh 因論部 lit. the School which treats of the causes. A subdivision of the Sarvâstivâdâh.

HÊTUVIDYÂ S'ÂSTRA 因明論 lit. the treatise explaining the causes. One of the Prntcha vidyâ s'âstras, a tract on the nature of truth and error.

HE VADJRA TANTRA 佛說大悲空智金剛大教王儀軌經 Title of a translation by Dharmarakcha, A.D. 1004—1058.

HIDDA 醯羅 A city (perhaps the modern Killa Assen, Lat. 34° 13 N. Long. 68° 40 E.) on a mountain on which S'âkyamuni, in a former life, sacrificed himself to save Yakchas.

HIMATALA 呬摩怛羅 or 雪山下 lit. below the snowy mountains. An ancient kingdom under a S'âkyâ ruler (A.D. 43), N. of the Hindookoosh, near the principal source of the Oxus.

HIMAVAT (Siam. Himaphant) 雪山 lit. snowy mountains. The Himalaya, Hindookoosh, and other mountains N. of India.

HÎNAYÂNA 小乘 lit. the small conveyance, i.e. the simplest vehicle of salvation. The primitive form of the

Buddhist dogma, the first of the 3 phases of development through which the Buddhist system passed (v. Triyâna), corresponding with the first of the 3 degrees of Arhatship (v. S'rāvaka). The characteristics of the Hīnayāna School, of which the Chinese know 18 subdivisions, are the preponderance of active moral asceticism and the absence of metaphysical speculation and mysticism.

HĪNAYĀNĀBHIDHARMA 小乘阿毗達磨 or 小乘論
The philosophical canon of the Hīnayāna School, now consisting of about 37 works, the earliest of which, the 分別功德論 Guṇanirdēs'a s'āstra, was translated into Chinese, A.D. 25—220.

HĪNGU 興瞿 *Assa foetida*, a noted product of Tsāukūṭa.

HIRANYA PARVATA 伊爛拏鉢伐多 or 伊爛拏 An ancient kingdom, noted for a volcano being near its capital (the present Monghîr, Lat. 25° 16 N. Long. 86° 26 E.)

HIRANYAVATĪ or Hiraṇya or Adjitavatī 尸賴拏伐底 or 尸離刺拏伐底 or 阿利羅跋提 or 阿持多伐底 explained by 無勝 lit. invincible, or by 金沙跋提 lit. gold sand Vati or by

跋提河 lit. the river Vati. A river rising in Nepaul and flowing past Kus'inagara, the modern Gaṇḍakī or Gunduck. Chinese texts confound it with the Nāirandjana.

HOMA 鶴秣 A city (perhaps the modern Humoon) on the eastern frontier of Persia.

HOSNA or Ghazna 鶴悉那 the capital of Tsāukūṭa (q. v.), the modern Ghuznee.

HRI 紇哩 explained by 心 lit. the heart. A mystic sound, used, in sorcery and litanies accompanied with mudrā manipulations, to comfort the souls of the dead.

HROSMINKAN or Semenghân 紇露悉浪健 An ancient kingdom, the region of Koondooz, Lat. 35° 40 N. Long. 68° 22. E.

HUCHKARA 護瑟迦羅 A city of Cashmere, the modern Uskar, on the Behat.

HUDJIKAN 胡實健 An ancient kingdom, S. W. of Balkh, the region of Djuzdjân, Lat. 35° 20 N. Long. 65° E.

HUMI 護密 A tribe of Tamasthiti.

HUPIĀN 護苾那 The ancient capital of Urddhasthāna, N. of Cabul.

I.

ÎCHADHARA (Pâli. Îsadhara. Singh. Ishadhara. Siam. Tsinthon. Tib. Sciol darin) 伊沙陁羅 or 伊沙馱羅 explained by 持軸 lit. hing-ing on a pivot, or by 持轉 lit. revolving. A chain of mountains whose peaks resemble linchpins. The second of the 7 concentric circles of mountains surrounding the Mêru.

IKS'VÂKU VIRUDHAKA or Vidêhaka (Singh. Amba or Okkaka. Tib. Bhu ram ching pa hphgsskyespo) 詭師魔 (Is'ma) or 甘蔗王 (Kama king). A descendant of Gautama (q. v.), the last king of Pôtala of the Kama (god of love) dynasty. When he heard that his four sons, whom he had banished for the sake of a concubine, refused to obey his summons to return, he exclaimed 釋迦 (S'âkyâ), meaning to say, 'is it possible'? Thenceforth his descendants were called the race of S'âkyâ.

INDRA (Siam. Phras in. Tib. Dvango or Bdosogs or Kaus'ika. Mong. Khurmusda kutchika or Khurmusda tegri) 因陀羅 explained by 帝 lit. supreme ruler, or by 王 lit. ruler. A popular god of Brahminism, adopted by Buddhism as representative

of the secular power, protector of the church, but as inferior to any Buddhist saint. Further particulars see under S'akra, Sakchi, S'atamanya, Traiyastims'as, Vadjra.

INDRADHVADJA 帝相 lit. image of Indra. A fictitious contemporary of S'âkyamuni, being Buddha of the S. W. of our universe, an incarnation of the 7th son of Mahâbhidjña djnânâ bhîbhû.

INDRANÎLAMUKTÂ 因陀羅尼羅目多 explained by 帝 (Indra) 青 (azure) 珠 (pearl). i.e. a blue pearl called Indra (because it is the lord of pearls). A fabulous jewel forming the basis of the throne of Indra (v. Nyagrôdha).

INDRAS'ÂILAGUHÂ 因陀羅勢羅窠訶 explained by 帝釋窟 lit. the cavern of S'akra, or by 小孤石山 lit. the mountain of small isolated rocks. A cavernous mountain with rock temple, near Nâlanda.

INDRYA or Pantcha Indryâni (Pali. Indrayas) 五根 lit. 5 roots, explained by 發生 lit. productive of life. One of the 37 Bodhî pakchika dharma, 5 positive agents producing sound moral life, viz. (1.) faith v. S'raddêndriya,

(2.) energy v. Viryêndriya,
 (3.) memory v. Smritîndriya,
 (4.) ecstatic meditation v. Samadhîndriya, (5.) wisdom v. Pradjñêndriya. These 5 Indriyas differ from the 5 Balas (v. Balû) only by being, in the latter case, viewed as negative moral agents preventing the growth of evil.

INDU 印度 (Indu) or 印特伽 (Indica sc. regio) or 身毒 (Sindhu, Scinde) or 賢豆 (Hindu) or 天竺 explained by 月 lit. the moon (sc. because the saints of India illumine the rest of the world), or 因陀羅婆他那 (Indravadana) explained by 主處 lit. the region (guarded by) Indra. General term for India which is described as resembling, in shape, the moon at her half, measuring 90,000 *li* in circumference, and placed among other kingdoms like the moon among the stars. See also Djambudvîpa.

INDU DHARMA ÂRANÏYA v. Dharmarakcha.

INDUS v. Sindh.

INVAKAN or Khavakan or Avakan (Afghân) or Vakhan 淫薄健 or 却薄健 or 阿薄健 or 薄健 An ancient kingdom, the S.E. of Afghanistan, the original home of

the Afghans.

IS'ANAPURA (lit. city of S'iva) 伊賞那補羅 An ancient kingdom in Burmah.

ISCHKESCHM 訖栗瑟摩 An ancient kingdom near the principal source of the Oxus.

ISFIDJAB 白水城 lit. the white river city. A city in Turkestan, on a small tributary of the Jaxartes.

ISKARDU v. Khas'a.

ÎS'VARA 伊葉波羅 or 伊溼伐羅 or 自在 lit. independent existence (sovereign). (1.) A title given to S'iva, Avalôkitês vara and other popular deities. (2.) A S'râmanâ of the West, who made (A.D. 426) a translation (lost since 730 A. D.) of the Samyuktâbhidharma hridayas'âstra. (3.) A bhikkhu of India, commentator of 菩提資糧論 a s'âstra by Nâgârdjuna, translated (A. D. 590—616) by Dharmagupta.

IS'VARADÊVA 自在天 lit. sovereign dêva. (1.) A name of S'iva. (2.) A deity revered by the Pâmsupatas.

ITTYUKTAS or Itivrittakam 伊帝目多 or 伊帝目多加 explained by 本事 lit. original events. One of the 12 classes of Buddhist literature, biographical narratives.

K.

KACHANIA 屈霜你迦 An ancient kingdom, W. of Samarkand, near Kermina.

KACHAYA 濁 lit. corruption.

There are 5 spheres of corruption, viz. (1.) the kalpa (劫) or existence of any universe, (2.) doctrinal views (見), (3.) miseries of transmigration (煩惱), (4.) universal life (衆生), and (5.) destiny (命).

KACHĀYA 迦羅沙曳 or 袈裟 explained by 染色衣 lit. dyed garments. The clerical (coloured) vestments.

KACHGAR 佉沙 or (after the name of the capital) 疏勒 An ancient kingdom (Casia regio), the modern Cashgar.

KADJĪŅGARA or Kadjiṅga or Kadjūghira (Pāli. Kadjan-ghêlé) 羯蠅揭羅 or 羯殊曷祇羅 An ancient kingdom, in Agra province, near Farakabad, the modern Kadjeri.

KAKUDA KĀTYĀYANA 迦旃延 One of 6 Brahmins who opposed S'ākyamuni, called Kabandhin Kātyāyana in the Upanishads of the Atharvavêda.

KALA 時 lit. a season. A division of time, 4 hours.

KALANTAKA v. Karandaka.

KALĀNUSĀRIN 細末堅黑旃檀 lit. Tchandana (yielding) a hard black dust. A species of sandalwood (Styrax benzoin).

KĀLAPINĀKA 迦羅臂拏迦 A city of Magadha, near Kulika, S. of Bahar.

KĀLARUTCHI 疆梁婁至 or 眞喜 lit. true joy. A S'ramana of the West, who (A. D. 281) translated one sūtra.

KĀLASŪTRA (Siam. Kalasuta) 黑繩 lit. black ropes. The second of 8 hells where the culprits are loaded with heated chains.

KĀLAVIŅGA or Kuravikaya 迦陵頻伽 or 羯羅頻伽 or 迦陵毗伽 or 歌羅頻伽 or 好音鳥 lit. sweet voiced bird, or 仙鳥 lit. immortal bird. The Cuculus melan leicus.

KĀLAYAS'AS 曷良耶舍 or 時稱 lit. ever famous. A S'ramana of the West, translator (A.D. 442) of 2 works.

KĀLIŅGA 羯陵伽 An ancient kingdom, S. E. of Kôs'ala, a nursery of heretics; the modern Calingapatam.

KALIRĀDJA 羯利王 or 歌利王 or 加利王 or 迦藍

浮 or 鬪諍王 lit. the quarrelsome king. A king of Magadha (reborn as Kâundinya), converted by the stoicism displayed by Kchântirichi when the latter's hands and feet were cut off, owing to the king's concubines having visited the richi's hermitage.

KÂLODAKA 迦羅留陀伽 or 時水 lit. time (kâla) water (udaka). A S'ramana of the West, translator (A.D. 383) of one work.

KÂLÔDÂYIN 迦留陀夷 or 迦留陀夷 or 黑光 lit. (a man with a face of) black lustre. A disciple of S'âkyamuni, to be reborn as Samantaprabhâsa.

KALPA (Pâli. Kappa. Tib. Bskalpa. Mong. Galab) 劫波 or 劫波簸陀 or 劫 explained by 大時分 lit. a great period (not to be reckoned by months and years). A period during which a physical universe is formed and destroyed. There are great kalpas (大劫) and small kalpas (小劫). Every great kalpa or mahâkalpa (Pâli. Mahakappa. Siam. Mahakab. Tib. Bskal pa cen po), or period elapsing from the moment when a universe is formed to the moment when another is put in its place, is divided into 4 Asaṃkhyêa kalpas (v. Vivart-

ta, Vivarttasiddha, Samvartta, Samvarttasiddha), corresponding with the 4 seasons of the year and equal to 80 small kalpas or 1,344,000 years. Every small kalpa or Antara or interim kalpa (Singh. Antahkalpaya. Tib. Bar gyi bskal pa. Mong. Saghoratu or Sabssarum or Dumdadu Galab) is divided into a period of increase (增劫) and decrease (減劫). The former (Tib. Bskalpa bzang po), successively ruled by 4 Tchakravartis, called kings of iron, copper, silver and gold), is divided into 4 ages (iron, copper, silver, gold), during which human life gradually increases to 84,000 years and the height of the human body to 84,000 feet. The kalpa of decrease (Tib. Bskal pa ngan pa) is divided into 3 periods (三災) of distress (viz. pestilence, war, famine), during which human life is reduced to 10 years and the height of the human body to 1 foot. There is another distinction of 5 kalpas, viz. (1.) the interim (Antara) kalpa, divided, as above, into a period of increase and decrease; (2.) the kalpa of formation v. Vivartta; (3.) the kalpa of continued existence v. Vivarttasiddha; (4.) the kalpa of destruction, v. Saṃvartta; (5.) the kalpa of continued destruction v. Saṃvarttasiddha; (6.) the great kalpa v. Ma-

hâkalpa. A third division gives, (1.) Antara kalpas (別劫), (2.) Vivartta kalpas (成劫), (3.) Saṁvartta kalpas (壞劫), and (4.) Mahâkalpas (大劫). A fourth division gives, (1.) Antara kalpas (小劫) of 16,800,000 years, (2.) Middling kalpas (中劫) of 336,000,000 years, (3.) Mahâkalpas of 1,344,000,000 years.

KÂMA v. Mâra.

KÂMADHÂTU or **Kâmalôka** or **Kâmavatchara** (Tib. Dod pai khsma) 欲界 lit. the region of desire. (1.) The first of the Trâilôkyâ, the earth and the 6 Dévalôkas, constituting the physical world of form and sensuous gratification. (2.) All beings subject to metempsychosis on account of the immoral character of desire.

KAMALADALA VIMALA NAKCHATRA RÂDJA SAMKUSUMITÂBHIDJÑA 淨華宿王智佛 lit. the king of the constellation (called) pure flower and Buddha of wisdom. A fictitious Buddha, to appear in Vâirôtchana ras'mi praṭimandita.

KÂMALAÑKÂ 迦摩浪迦 An ancient kingdom, in Chittagong, opposite the mouth of the Ganges,

KAMALAS'ÎLA 迦摩羅什

羅 A native of India (contemporary of Padmasambhava) who opposed the Mahâyâna School in Tibet.

KAMAPÛRA 迦摩縷波 An ancient kingdom, the modern Gohati, in western Assam.

KAMBALA 顛鉢羅 A fabric of fine wool.

KAMKARA 甄迦羅 A numeral, equal to 10,000,000,000.

KANADÊVA 迦那提婆 A native of southern India, a Vais'ya by birth, disciple of Nâgârdjuna; laboured (B. C. 212—161), in Kapila and Pâtaliputra, as the 15th Indian patriarch, a great opponent of heretics.

KANAKA 羯尼迦 or 羯尼 The Butea frondosa. See also Palâs'a.

KANAKAVARNA PÛRVAYOGA SÛTRA 佛說金色王經 Title of a translation (A. D. 542) by Gautama Pradjñârutchi.

KANAKAMUNI (Pâli Konâgama. Siam. Phra Kônâkham. Tib. Gser thub. Mong Altan tchidaktchi) 迦諾迦牟尼 or 拘那含牟尼 explained by 金寂 lit. a recluse (radiant as) gold A Brahman of the Kâs'yapa family, native of Subhanavati, the 2nd of the 5 Buddhas of the Bhadra kalpa, the 5th

of the 7 ancient Buddhas, who converted 30,000 persons when human life lasted 30,000 years.

KANDAT 昏馱多 The capital of Tamasthiti, the modern Kundoot, 40 miles above Ishtrakh.

KANICHKA 迦膩色迦 or 迦膩伽王 A king of the Tochari, conqueror of a great part of India, patron of Buddhism, who built the finest stûpas in the Punjab and in Cabulistan. He reigned, B.C. 15 to 45 A.D., when the 3rd (or 4th) synod met in Cashmere and revised the canon finally.

KANTAKANAM AS'VARÂ-DJA (Singh. Kantaka) 犍陟 or 馬王 lit. king of horses. The horse by which S'âkyamuni escaped from home.

KÂNTCHANAMÂLÂ 眞金鬘 lit. (wearing) headgear of pure gold. The wife of Kuṇâla, noted for her fidelity to her disgraced husband.

KÂNTCHÎPURA 建志補羅 or 建志城 The capital of Drâvida, the modern Condjeveram, near Madras.

KANYÂKUBDJA 羯若鞠闍 or 鬪饒彝城 explained by 曲女城 lit. city of hump-backed maidens. A kingdom and city of Central India,

the modern Canouge, where the 1000 daughters of Brahmadata, who refused Mahâvrikcha, became deformed.

KAPÂLIRAS or Kapâladhârinâs 迦波釐 髻鬘 lit. (wearing a) headgear of skull bones. A heretical (Shivaitic) sect.

KAPILA 迦比羅 or 赤色仙 lit. the red-coloured rishi. The founder of the Sâmkhya (q. v.) philosophy, who, several centuries before S'âkyamuni, composed the heretical 金十七論 Sâmkhyâ-kârikâ bhâchya s'âstra, translated (A. D. 557—569) by Paramârtha.

KAPILAVASTU (Pali. Kapilavattu. Singh. Kimbulvat. Siam. Kabillaphat. Tib. Serskya ghroug. Mong. Kabilik) 劫比羅伐率堵 or 迦毗羅蘇都 or 迦毗羅皐率都 or 迦毗羅衛 or 迦毗羅 or 伽毗黎 or 迦夷 or 迦維 explained by 妙德城 lit. city of wonderful virtue or by 黃處 lit. yellow dwelling. An ancient city, birth place of S'âkyamuni, destroyed during the lifetime of the latter, situated (according to Hiuen-tsang) a short distance N.W. of present Gorucpoor, Lat. 26°46 N. Long. 83°19 E.

KAPIMALA 迦毗摩羅 A native of Patna, 13th

Indian patriarch, teacher of Nâgârdjuna, died (by samâdhi) about A. D. 137.

KAPIÑDJALA RÂDJA 迦頻闍羅王 or 雉王 lit. pheasant king. Name of S'âkyamuni, since, in a former life, he appeared as a pheasant (phoenix) to extinguish a conflagration.

KAPIS'A 迦畢試 Ancient kingdom and city, in the Ghûrbend valley, N. E. of Opiân, S. of the Hindoo-koosh, where a Han prince was once detained as hostage.

KAPITHA 劫比他 (1.) Ancient kingdom, also called Saṃkâs'ya, in Central India. (2.) A Bhraman, persecutor of Buddhists, reborn as a fish, converted by S'âkyamuni.

KAPÔTANA 劫布坦那 Ancient kingdom, the modern Kebûd or Keshbûd, N. of Samarkand.

KAPÔTIKÂ SAMGHÂRAMA 迦布德伽藍 or 鴿伽藍 lit. pigeon monastery. A vihâra of the Sarvâstivâdâh, where S'âkyamuni, in the form of a pigeon, rushed into a fire to convert a sportsman.

KAPPHIṆA or Kamphilla 劫賓那 or 劫比拏 explained by 房宿 lit. the constellation Scorpio. A king of

southern Kôs'ala, born in answer to prayer addressed to the regent of Scorpio; a disciple of S'âkyamuni; entered the priesthood as Mahâkapphiṇa to be reborn as Samantaprabhasa.

KARANDA or Karandaka or Kalanda (Siam. Karavek) 迦蘭陀 or 阿蘭陀 or 迦蘭馱迦 or 羯蘭鐸迦 A bird of sweet voice (*Cuculus melanoleucus*), which waked Bimbisara to warn him against a snake.

KARANDAHRADA 迦蘭陀池 A pond near Karanda vênuvana, a favourite resort of S'âkyamuni.

KARANDA VÊNUVANA 迦蘭陀竹園 The bamboo park (called after the bird Karanda), dedicated by Bimbisara first to a sect of ascetics, then to S'âkyamuni, for whom he built there the vihâra called Karandanivasa (Singh. Vêluvana).

KARANDAVYÛHA SÛTRA 佛說大乘莊嚴寶王經 Title of a translation, A. D. 980—1,001.

KARATCHÎ v. Khadjis'vara.

KARAVÎKA or Khadiraka (Siam. Karavik) 佉得羅柯 or 羯地洛迦 explained by 檣木山 lit. Djambu wood mountain. The 3rd of 7 con-

- centric circles of rocks which surround the Meru; 10,000 feet high; separated by oceans from the 2nd and 4th circles.
- KARCHÂPANA** 羯利沙鉢那 or 迦利沙鉢拏 explained by 兩 lit. an ounce. A weight, equal to 80 Raktikâs or 175 grains.
- KARMA** (Tib. Du. byed) 羯摩 or 葛哩麻 explained by 業報 lit. retribution, or by 作法 lit. the law of action, or by 行 lit. action. The 11th Nidâna, the 4th of the 5th Skandhas viz. (the resultant of) moral action, which ethical term Chinese Buddhism substitutes for the metaphysical term Saṃskâra. Karma is that moral kernel (of any being), which alone survives death and continues in transmigration,
- KARMADÂNA** (Siam. Tscho khun balat) 羯摩陀那 or 維那 explained by 知事 lit. expert. The sub-director of a monastery.
- KARMA SIDDHA PRAKARA-NA S'ÂSTRA.** Title of 2 translations of a tract by Vasubandhu, viz. 業成就論 by Vimokchapradyâ A. D. 541, and 大乘成業論 by Hinen-tsang, A. D. 681.
- KAMAVARANA PRATISARANA** 大乘三聚懺悔經 Title of a translation by Djpânagupta and Dharmagupta, A.D. 590.
- KARMÂVARNA VIS'UDDHI SÛTRA** 佛說淨業障經 Title of a translation, A. D. 350—431.
- KARMAVIBHÂGA DHAR-MAGRANTHA** 佛說分別善惡所起經 Title of translation (total abstinence tract), A.D. 25—220.
- KARMAYA** v. Tchatur Yôni.
- KÂRMİKÂḤ** 施設論部 lit. the School of Karma. A philosophical School which taught the superiority of morality over intelligence.
- KARṆASUVARNA** (Pâli. Lata) 羯羅拏蘇伐刺那 or 金耳 lit. golden ears. Ancient kingdom in Gundwana, near Gangpoor.
- KARPÛRA** 羯布羅 or 香龍腦 lit. nâga brain perfume. Camphor.
- KÂRTIKA** 迦刺底迦 The 2nd month in autumn.
- KARUṆÂPUNḌARÎKA SÛTRA** 悲華經 Title of a translation by Dharmarakcha, A. D. 397—439.

KÂS'Â 迦奢 A kind of grass (Saccharum spontaneum). A broom made of this grass, used by S'âkyamuni, is still an object of worship.

KASA'NNA 羯霜那 A kingdom, 300 li S. W. of Kharismiga, on the Oxus, the modern Koorshee.

K Â S' A P U R A 迦奢布羅
A kingdom, probably the country between Lucknow and Oude.

KÂS'Î v. Vârânas'î.

K A S' M Î R A 迦葉彌羅
or 迦溼彌羅 or 迦濕蜜羅 Cashmere, anciently called Kophene (v. Kubhâna), was converted through Madhyantika and became, during Kanichka's reign, the headquarters of northern Buddhism. Here the last synod assembled and hence Buddhism, saturated with Shivaitic ideas and rites, spread to Tibet and thence to China.

KÂS'YAPA v. Mahâkâs'yapa.

KÂS'YAPA BUDDHA (Pâli. Kassapa. Singh. Kasyapa. Siam. Phra Kasop. Tib. Odsrung. Mong. Kasjapa or Gerel zadiktchi) 迦葉波 or 迦葉 explained by 飲光 lit. (one who) swallowed light (viz. sun and moon which caused his body to shine like gold). The 3rd of the 5 Buddhas of the Bhadra Kalpa,

the 6th of the 7 ancient Buddhas, a Brahman, born at Benares. His father was Brahmadata, his mother Dharmavarti (財主), his favourite tree was the Nyagrôdha, his disciples were Tissa (提舍) and Bharadvadja (婆羅婆). He converted 20,000 persons whilst human life lasted 20,000 years. S'âkyamuni was formerly (as Prabhâpâla) his disciple and received from him the prediction of future Buddhaship.

KÂS'YAPAMÂTANGA 迦葉摩騰 or 竺葉摩騰 or 攝摩騰 or 摩騰 (Mâtanga)
(1.) A disciple of S'âkyamuni
(2.) The same, reborn as a Brâhmana of Central India, famous as an expositor of the Suvarna prabhâsa, followed Mingti's Indian embassy from Tukhâra to China, and translated (A. D. 67), together with Dharmarakcha, the first Sûtra into Chinese, viz. 佛說四十二章經 the Sûtra of 42 Sections.

KÂS'YAPAPARIVARTA. Title of 4 translations (of the same Sûtra), viz. (1.) 普明菩薩會; (2.) 佛遺日摩尼寶經 A. D. 25-220; (3.) 佛說摩訶衍寶嚴經 A. D. 265-420; (4.) 佛說大迦葉問大寶積正法

經 A. D. 980—1,000.

KÂS'YAPA TATHÂGATA
same as Kâs'yapa Buddha.

KÂS'YAPÎYÂH or Kâs'-
yapanikâya (Tib. Kâchyapri-
yâs) 迦葉臂耶部 or 迦
葉遺部 or 迦葉比部 or
迦葉惟部 or 柯尸悲與部
or 飲光部 lit. the School
feeding on light. (1.) Another
name of the Mahâsamghikâh,
also called 聖上座部 or 尊
上座部 Âryasthaviranikâya.
(2.) A subdivision of the
Sarvâstivâdâh. See also
Suvarchakâ.

KATĀBHÛTANA or Katapû-
tana 迦吒富單那 or 羯吒
布怛那 explained by 極臭
鬼 lit. demons of extremely
bad odour. A class of Prêtas.

KATCHA or Katch 契吒
An ancient kingdom tributary
to Malava, now the peninsula
Cutch.

KATCHĀNA v. Yas'ôdharâ.

KATCHTCH'ÊSVARA
v. Khadjis'vara.

KATINA 迦絺那 or 功德
衣 The garment of merits.

KÂTYÂYANA 迦多衍那 or
迦旃延 or 迦延 explain-
ed by 文飾 lit. ornament of
literature. (1.) A disciple of
S'âkyamuni, also called

Mahâkâtyâyana, author of
the Abhidharma djñâna
prasthâna s'âstra, to reappear
as 閻浮那提金光
Buddha Djambûnadaprabha.
(2.) Name of many different
persons.

KÂTYÂYANA KÔCHA
S'ÂSTRA 迦延俱舍論 A
work on the Abhidharma by
Kâtyâyana.

KATYÂYANÎPUTRA 迦旃
延子 or 迦多衍尼子
The son of Mahâkâtyâyana,
author of 4 philosophical
works.

KATUN 可賀敦 A Mongol
term for 'queen' or 'princess.'

KÂUNDINYA (Singh.
Kondanya) 橋陳如 or 橋
陳那 or 拘隣隣 explained
by 火器 lit. a utensil for
(holding) fire or by 本際第
一解法 lit. chief of his
time in expounding the law.
(1.) A prince of Magadha,
uncle and chief disciple of
S'âkyamuni (v. Adjñâtakâun-
dinya). (2.) A grammarian,
mentioned in the Prâtis'akhya
sûtras. (3.) Vyâkaranakâun-
dinya (q. v.) See also under
Kâlirâdja and Kâlidatta.

KAUS'ÂMBÎ or Vatsapattana
(Pâli. Kôsambi. Singh.
Kosamba) 拘睢彌 or 俱
賞彌 or 俱睢彌 An
ancient city, either the
modern Kusia near Kurrha,

or the modern Kosam near Allahabad.

KÂUS'ĒYA 橋奢耶 or 野蠶絲 Silk from wild silk-worms.

KAUS'IKĀ PRADJÑĀ PĀRAMITĀ 佛說帝釋般若波羅蜜多心經 Title of a translation (A. D. 980—1,000) by Dānapāla.

KĀYA (Singh. Kayan) 葛耶 or 身 lit the body. One of the 6 Ayatanas, the sense of the body, i. e. touch. See Chadāyatana and Vidjñāna.

KĀYA SMRITY UPASTHĀNA (Pāli. Kāya rupa passana) 念身不淨 lit. remembrance of the impurities of the body. One of the 4 categories of Smrityupasthāna (q. v.), the knowledge that all corporeity is impure.

KCHĀMĀKĀRA BODHISAT-TVA SŪTRA 菩薩生地經 Title of a translation, A. D. 222—280.

KCHAMĀVATĪ VYĀKARANA SŪTRA 佛說差摩婆帝受記經 Title of a translation by Bodhirutchi, A. D. 519—524.

KCHANA 刹那 A moment, the 90th part of a 念 thought, the 4,500th part of a minute, during which 90 or 100 births and as many deaths occur.

KCHĀNTIDĒVA 羼提提婆 A richi who taught Sākyamuni gymnastics.

KCHĀNTI PĀRAMITĀ 羼提波羅蜜多 or 忍辱 lit. enduring insult. The 3rd of the 6 Pāramitā (q. v.), the virtue of patient equanimity.

KCHĀNTIRICHI 辱忍仙 lit. the richi who patiently suffered insult. S'ākyamuni, in a former life, being a richi, suffered mutilation to convert Kārirādja.

KCHĀNTISIMĪHA 羼底僧訶 explained by 師子忍 lit. lion's patience. A native of Hiranyaparvata, follower of the Śarvāstivādāh.

KCHATTRIYA 刹怛利耶 or 刹帝利 or 刹利 explained by 土田主 lit. landowners. The caste of warriors and kings, pure Hindus by descent, forming, next to the Brahmans, the only caste from which Buddhas come forth.

KCHĀUMA 葛摩 A species of hemp.

KCHUṆADĒVA 穉那天神 A Hindu deity worshipped by Tirthakas.

KCHUNAHILA 穉那咽羅 A mountain in Tsāukūṭa.

KĒSHINĪ 多髮 lit. much hair. Name of a Rakchasi.

KHADGA 渴伽 or 佉加 or 竭伽 explained by 獨居山林 lit. solitary dweller in forests. The rhinoceros.

KHADIRA 竭陀羅 or 却地羅 or 羯達羅 explained by 檣山林 lit. timber of the Djambu mountains. The Mimosa catechu. See also Karavîka.

KHADJÎS'VARA or Katchchês'vara or Karatchî 竭隣溼伐羅 The capital of Vit-châlapura, the modern Kura-chie.

KHAKKHARAM or Hikkala 隙葉羅 explained by 錫杖 lit. a staff of tin. The metal wand of the Bhikchu (originally used to knock at the doors).

KHAN 可汗 A Mongol term for 'prince.'

KHARACHAR or Kutche 庫車 or 屈茨 or 屈支 or 龜茲 Ancient kingdom and city, in eastern Turkestan.

KHARISMIGA 貨利習彌迦 Ancient kingdom (Kharizm) on upper Oxus, forming part of Tukhâra.

KHARÔCHṬHA 佉盧虱吒 explained by 驢唇 lit. (having the) lips of an ass. Name of an ancient richi.

KHAS'A 竭义 An ancient tribe

(Kasioi) on the Paropamisus. Others point to Cashmere (Rémusat), Iskardu (Klaproth), Kartchou (Beal).

KHAVAKAN v. Invakan.

KHAVANDHA 揭盤陀 An ancient kingdom and city, the modern Kartchou, S.E. of Sirikol lake.

KHOTAN v. Kustana.

KHULM 忽憐 An ancient kingdom and city, between Balkh and Koondooz, near Khooloom.

KHUSTA 闊悉多 or 閻悉多 A district of Tukhâra, S. of Talikhan.

KIKANA 稽薑那 A district of Afghanistan, the valley of Pishin, now inhabited by the Khaka tribe.

KÎMS'UKA 甄叔迦寶 explained by 鸚鵡寶 lit. the treasure (red as the beak) of the macaw. The Butea frondosa. See also Kanaka.

KINNARA (Siam. Kinon. Tib. Miham tchi) 緊那羅 or 非人 lit. not men or 疑神 doubtful (horned) spirits. Demons (dangerous to men), the musicians (represented with horse heads) of Kuvêra.

KLICHTA MANAS v. Vidjñâna.

KÔCHA KARAKÂ v. Adhidharma kôcha karakâ.

KÔKÂLÎ or Kukâli or Gôkâli
俱迦利 explained by 惡時
者 lit. one of a bad time.

The parent of Dêvadatta, the latter being called Kôkâliya (son of Kôkâli). See also Gôpali.

KÔKILA 拘耆羅 or 拘翅羅
A bird, probably same as Kalaviṅka.

KÔLITA 拘隸多 or 俱利迦
or 俱律陀 or 拘栗 The
father of Mahâmaudgalyâ-
yana.

KÔÑKANAPURA 恭建那補
羅 An ancient kingdom, the
modern Goa and North-
Canara.

KÔÑYÔDHA 恭御陀 An an-
cient kingdom, the modern
Ganjam, on the East coast of
India.

KÔSALA or Kôs'ala (Singh.
Kosol) 僑薩羅 or 喬薩摩
(1.) Southern Kôsala or Dak-
chinakôsala, an ancient king-
dom, the present Gundwana
and Berar. (2.) Northern
Kôsala or Uttarakôsala, an
ancient kingdom, the modern
Oude.

KÔS'AS 俱舍 Dictionaries or
repertories.

KÔṬI (Pâli. Kathi) 俱胝 or
拘胝 or 戈追 explained by
億 lit. ten myriads. A nu-

meral, equal to 10,000,000.
See also Lakkha.

KOTLAN 珂咄羅 An ancient
kingdom, W. of Tsungling
mountains, S. of Karakul
lake.

KÔVIDARA 拘鞞陀羅 The
Bauhinia variegata.

KRAKUTCHTCHANDA (Pâli.
Kakusanda. Siam. Phra Ku-
kusom. Tib. Hkor vah djigs.
Mong. Ortchilong ebdektchi
or Kerkessundi) 迦羅鳩村
馱 or 迦羅迦村馱 or 羯
羅迦忙陀 or 羯洛迦孫
馱 or 拘樓尊佛 or 拘留
孫佛 explained by 所應斷
已斷 lit. (one who) readily
makes the right decision. The
first of the 5 Buddhas of the
Bhadrakalpa, the 4th of the
7 ancient Buddhas, native of
安和城 Kchemavati, des-
cendant of the Kâs'yapa fami-
ly, son of 禮德 (Singh. Ag-
gidatta) and 善枝 (Singh.
Wisakha), teacher of 薩尼
(Singh. Sanjawi) and 毗樓
(Singh. Wadhura). His fa-
vourite tree was the Sirisa;
he converted 40,000 persons,
whilst human life lasted
40,000 years.

KRIS'NAPAKCHA 黑分 lit.
the black portion. A division
of time, 14—15 days. See
S'uklapakcha.

KRIS'NAPURA v. Mathûra.

KRITYA (fem. Kriyâ) 吉蔗 explained by 起尸鬼 lit. demons digging up corpses, or 訖利多 explained by 買得 lit. bought (slaves). (1.) A class of demons, including Yakchakrityas and Manuchakrityas. (2.) A term of contempt, applied to mischievous persons.

KRÔS'A 枸盧舍 or 拘樓餘 or 俱盧舍 or 拘屢 or 拘盧 explained by 大牛音 lit. the lowing of a big ox. A measure of distance, the 8th part of a Yôdjana, or 5 li.

KUBHÂ 剽賓 The river Kophes (Kabul).

KUBHÂNA 護苾那 or 剽賓 Kophene (v. Kas'mîra), the modern Kabul.

KUKÂLÎ v. Kôkâlî.

KUKEJAR 子合國 A country W. of Khoten, 1,000 li from Kaschgar, perhaps Yerkiang.

KUKKUTÂ PADAGIRI 屈屈吒波陀山 or Gurupadagiri 龔盧播陀山 explained by 鷄足山 lit. chicken foot mountain, or by 狼足山 lit. wolf's foot mountain, or by 尊足山 lit. Buddha's foot mountain. A mountain 7 miles S.E. of Gâya, in which Ma-

hâkâs'yapa is believed to be living even now.

KUKKUTÂRÂMA or Kuk-kutapada sainghârâma 屈屈吒阿濫摩 or 屈屈吒波陀僧伽藍 or 鷄足園 lit. chicken foot park. A monastery on Kukkuṭapadagiri, built by As'ôka.

KULAPATI 俱羅鉢底 or 家主 lit. landlord. A title of honour.

KULIKA 拘理迦 A city 9 li S.W. of Nâlanda in Magadha.

KULUTA 屈露多 An ancient State, in northern India, famous for its rock temples; the modern Cooloo, N. of Kangra.

KUMÂRA 拘摩羅 or 童子 lit. a youth. (1.) Name of a certain king. (2.) General appellation of royal princes.

KUMÂRA BHÛTA 鳩磨羅浮多 explained by 童子 lit. a youth. A child of about 10 years.

KUMÂRABUDHI 鳩摩羅佛提 or 童覺 lit. youthful intelligence. A S'râmana of the West, translator (A. D. 369—371) of the 四阿含暮抄解 explanation of an abstract of the 4 Agamas by Vasubhadra.

KUMÂRADJÎVA 鳩摩羅耆

婆 or 鳩摩羅什婆 or 鳩摩羅十 or (abbrev.) 鳩摩羅 or 羅十 explained by 童壽 lit. youthful and aged.

A native of Kharachar, son of Kumârâyana and Djîvâ, disciple of Vandhudatta, Vimalâkcha and Sûryasoma, great expositor of the Mahâyâna, carried as prisoner to China (A. D. 383), where he was styled 'one of the 4 suns of Buddhism,' introduced a new alphabet and translated some 50 works.

KUMÂRALABDHA 拘摩羅

邏多 explained by 童授 lit. gift of a youth. A follower of the Sâutrântikah, author of many philosophical works,

KUMÂRARÂDJA 太子 or 王

子 or 王太子 lit. crown-prince, or 法王之子 lit. son of a Dharmavarti. (1.) An epithet of Buddhas of royal descent. (2.) An epithet of Mandjus'ri.

KUMARATA 鳩摩羅多 or

矩摩邏多 or 鳩摩 explained by 童首 lit. chief of

princes. A dēva in Paranirmita vas'avartin, reborn in Tuchita, disciple of Kaus'ika, reborn in a Brahmâlôka, reborn among the Tikhâra as a Brahman, laboured in Central India as the 19th

patriarch, died A. D. 22.

KUMBHÂNDAS or Kumbhândakas (Siam. Thepa Kumphan) 鳩槃荼 or 究槃荼

or 恭畔荼 or 弓槃荼 explained by 陰囊 lit. scrotum

(of monstrous size). A class of monstrous demons (perhaps identic with the 船遮 of Fah-hien).

KUMBHÎRA 金毗羅 or 宮

毗羅 explained by 鱷魚 lit. crocodiles; or by 蛟龍 lit.

boa-dragons. A crocodile, described as 'a monster with the body of a fish, but shaped like a snake and carrying pearls in its tail'; perhaps identic with the 室獸摩羅 or 失收摩羅 described as 'a four-footed crocodile, over 20 feet long.'

KUMIDHA 拘謎陀 An ancient kingdom (Vallis Comedorum), on the Beloortagh, N. of Badakchan.

KUNÂLA or Dharmavivardhana 拘拏羅

The son of As'ôka; father of Sampadî (who succeeded As'ôka, 226 B.C.); of Gândhâra; his eyes, beautiful as those of the bird Kunâla, were gouged out by order of a concubine of his father. See also Ghôcha.

KUNDIKÂ 伊稚迦 or 軍持

explained by 澡罐 or 澡瓶

lit. a watering pot. The water bowl of the bhikchu.

KUṆḌINYA s.a. Kāuṇḍinya.

KUṆKUMA 鬱金香 Perfume, prepared from the Turmeric (rhizome) plant, either *Curcuma longa* or *Curcuma aromatica*.

KUṆKUMASTŪPA 鬱金香 窣都波 A stūpa (covered with a paste of Kuṅkuma), in honour of Avalôkitês'vara, at Gâya.

KUNTI 臬帝 Name of a certain Rakhasî.

KURANA 屈浪那 An ancient kingdom, originally a district of Tukhâra, the modern Garana (with mines of lapis lazuli), S. of Robat.

KURUDVÎPA s.a. Uttarakuru.

KURYANA or Kuvayana 鞠利衍那 or 鞠和衍那 An ancient kingdom, N. of the upper Oxus, S. E. of Ferghana, the present Kurrategen.

KUS'A 矩奢 or 茆草 or 上茅 explained by 吉祥草 lit. grass of lucky augury. Sacred odoriferous grass, *Poa cynosuroides*.

KUS'ÂGÂRAPURA 矩奢揭羅補羅 or 上茅宮城 lit. the city of Kus'a grass palaces, or 山城 lit. the mountain

city. The ancient capital of Magadha, 14 miles S. of Behar, deserted by Bimbisâra in favour of Râdjagriha (6 miles farther West).

KUS'ALAMŪLA SAMPARI-GRAHA SŪTRA 佛說華手經 Title of a translation by Kumâradjiva, A.D. 384—417.

KUS'INAGARA or Kus'igrâ-maka (Pâli. Kusinâra. Singh. Cusinana or Cusinara. Tib. Rtsa mtchogh grong) 拘尸那揭羅 or 拘夷那竭 or 拘尸城 or 拘尸那 explained by 九士生地 lit. the birthplace of 9 scholars. An ancient kingdom and city, near Kusiah, 180 miles N. of Patna; the place where S'âk-yamuni died.

KUSTANA 瞿薩怛那 or 豁旦 or 澳那 or 屈丹 or 于闐 or 于遁 or 和闐 the metropolis of Tartar (Tochari) Buddhism (since A. D. 300), until the invasion of Moham-medanism; the modern Khoten.

KUSUMA 枸蘇摩 or 白菊花 The white China aster.

KUSUMAPURA 枸蘇摩補羅 or 花宮城 lit. the city of palaces of flowers. The ancient name of Pâtaliputra.

KUSUMA SAÑTCHAYA SÛTRA 稱揚諸功德經 Title of a translation (A.D. 386—534).

KUVAYANA v. Kuryana.

KUVĒRA v. Vais'ramana.

LADA v. Lāra.

L.

LADAKH (Tib. Ladag) 於麿

The upper Indus valley, under Cashmerian rule, inhabited by Tibetans.

LĀGHULA s.a. Rāhula.

LAHUL v. Lōhara.

LAKCHANAS (Pāli. Assulaku-nu. Singh. Maha purusha lakshana) 三十二相 lit. 32 signs. The marks visible on the body of every Buddha.

LAKKHA (Singh. Lakhan. Tib. Laksh) 洛叉 or 洛沙 explained by 十萬 lit. 100,000. The 100th part of a Kōṭi.

LALA v. Lāra.

LALITAVISTARA (Tib. Rgya cer rol pa). Title of several translations of a biography of S'ākyamuni, viz. (1.) 方等本起經 or 普曜經 (lit. Samanta prabhāsa sūtra), by Dharmaraksha, A. D. 308; (2.) 方廣大莊嚴經 or 神童遊戲經 or 神通遊戲

經 by Divākara, A.D. 683. LAMBĀ 藍婆 A certain Rak-chasi.

LAMBINĪ see Lumbinī.

LAMBURA or Lambhar. 藍勃羅 A mountain (with a famous Nāgahrada), the present Laspissor, in Kohistan, N. of Kabul.

LAMPĀ or Lampāka 濫波 An ancient kingdom on the Lagh-mān mountains, N. of the Kabul, E. of the Alingar and W. of the Kunar rivers.

LAÑGALA 狼揭羅 An ancient tribe of Shivaites in western Pundjab (now located near Katch Gandava, in Beluchistan).

LAÑKĀ (Tib. Sing ga gliu) 楞伽 or 駿伽 or 楞求羅伽 explained by 不可住 lit. uninhabitable. (1.) A mountain in S.E. corner of Ceylon with a city of demons (Lañkā-purī). (2.) The island of Ceylon.

LAÑKĀVATĀRA SÛTRA. Title of 3 translations of a polemical philosophical treatise, based on the teaching said to have been given by S'ākyamuni on mount Lañkā, viz. (1.) 楞伽阿跋多羅寶經 by Guṇabhadra, A.D. 443, (2.) 入楞伽經 by Bodhirutchi, A. D. 513, (3.) 大乘楞

伽經 by S'ikchánanda, A.D. 700—704.

LÂRA or Lada 羅 (1.) Mâlava
南羅 lit. southern Lâra. (2.)
Vallabhi 北羅 lit. northern
Lâra.

LATA s.a. Karpasuvârṇa.

LÂVA 臘縛 or 羅婆 The
900th part of a Takchatra,
equal to 1 minute and 36
seconds.

LIKCHÂ 蠅 lit. a nit. The
131,712,000th part of a Yô-
djana.

LIMBINÎ v. Lumbinî.

LINGA S'ARÎRA s. a. Dhar-
makâya.

LITCHHAVI (Singh. Lichawi.
Tib. Lidschawji) 梨車 or
黎車 or 栗帖嬰 explained
by 力士 lit. mighty heroes.
The republican rulers of
Vâis'âlî, the earliest followers
of S'âkyamuni.

LÔHARA or Lahul 洛護羅
Kingdom and tribe (Malli,
who subsequently moved S.
and founded Mâlava), ancient-
ly N. of Kuluta.

LÔHITAKA v. Rôhitaka.

LÔKADJYÊCHṬHA (Siam.
Lôkavithu. Tib. Ndjig rteng-
yi) 世尊 lit. honoured by
the universe. An epithet of
every Buddha.

LÔKÂNTARIKA v. Naraka.

LÔKANUVARTANA SÛTRA
佛說內藏百寶經 Title of

a translation by Lôkarakcha,
A.D. 25—220.

LÔKAPÂLA 護世者 lit.
guardian of the universe. Title
given to valorous deities and
saints, as the Tchatur Mahâ-
râdjas, Avalôkitês'vara, and
others.

LÔKÂYATIKA or Lôkâyata
路伽耶陀 explained by 惡
論 lit. wicked talk or by
順世外道 lit. heretics who
follow (the ways of) the world.
A brahminical sect of 'teach-
ers who injure their pupils
and return acts of kindness
by wicked replies,' corres-
ponding with an atomistic
sect (attached to the atheistic
doctrines of the Tchârvâ-
kas) of 'pupils who injure
their teachers and return acts
of kindness by wicked que-
ries,' called 逆路伽耶陀
lit. Antilôkâyatikas.

LÔKÊS'VARARÂDJA 盧迦
委斯諦 or 世尊 lit. lord
of the universe. (1.) Name of
a certain Buddha. (2.) Epi-
thet of Avalôkitês'vara and
other deities and saints.

LÔKÔTTARAVÂDINÂH 盧
俱多婆拖部 or 說出世
部 or 出世說部 lit. the
School of those who pretend
to have done with the world.
A subdivision of the Mahâ-
saṃghilâh, attached to the
Hinâyâna School.

LUMBINÎ or Limbinî or Lavi-
rî or Lambinî (Mong. Lampa)
嵐毗尼 or 龍彌你 or 論
民 or 林微尼 or 臘伐尼
or 解脫處 lit. the place of
delivery (v. Pratimôkcha).
The park in which Mâyâ gave
birth to S'âkyamuni, 15 miles
E. of Kapilavastu.

M.

MACHA 摩沙 explained by
豆 lit. pea. A weight, equal
to 5 Raktikâs 10¹⁵/₁₈ grains
(Troy).

MADHAKA or Madhuka 末杜
迦 or 末度迦 or 摩頭
explained by 美果 lit. a
pleasant fruit. The *Bassia*
latifolia.

MADHAVA v. Mâthava.

MADHURA 美 lit. pleasant.
A king of Gandharvas.

MADHURASVARA 美音 lit.
pleasant sound. (1.) A king
of Gandharvas. (2.) A son of
Sudhîra and Sumêtra, con-
verted by Ananda.

MADHYAMIKA 中論性教
A School, founded by Nâ-
gârdjuna, teaching a system
of sophistic nihilism, which
dissolves every proposition
into a thesis and its antithesis
and denies both.

MADHYADÊS'A (Pâli. Madj-
djadêsa. Siam. Matxima
prathet) 中國 lit. the middle
kingdom. Common term for
Central India.

MADHYAMÂGAMA v. Âgama.
MADHYÂNTA VIBHÂGA
S'ÂSTRA. Title of 2 works
by Vasubandhu, viz. (1.) 中
邊分別論 translated by
Paramârtha, A. D. 557-569,
and (2.) 辨中邊論 translat-
ed by Hiuen-tsang, A.D. 661.

MADHYÂNTA VIBHÂGA
S'ÂSTRA GRANTHA 辨中
邊論頌 A work ascribed to
Maitrêya, translated by, Hi-
uen-tsang, A.D. 661.

MADHYÂNTIKA (Tib. Nimaig-
ung) 末由底迦 or 末由地
An Arhat of Dahala, disciple
of Ananda, who converted
Cashmere.

MADHYIMÂYÂNA 中乘 lit.
the middling conveyance (sc.
to Nirvâna). An abstract
category, unknown to South-
ern Buddhists, in which are
classed all systems poised be-
tween Mahayâna and Hinâ-
yâna. It corresponds with
the state of a Pratyêka Bud-
dha who 'lives half for him-
self and half for others, as if
sitting in the middle of a
vehicle, leaving scarcely room
for others.'

MAGADHA 摩揭陀 or 摩竭

提 or **摩伽陀** explained by **善勝** lit. virtuous conqueror or by **星處** lit. starry dwelling. (1.) A richi, reborn in heaven, who gave the name to South Bahar. (2.) A kingdom of Central India (Southern Bahar), the cradle of Buddhism (up to 400 A. D.), covered with vihâras and therefore called Bahar.

MAGHA 磨祛 The second winter month.

MAHABALA 竺大力 A S'râmana of the West, a translator (A.D. 197) of a Tcharyâ nidâna sûtra **修行本起經**, a life of S'âkyamuni.

MAHÂBHADRÂ v. Gaṅgâ.

MAHÂBHERI HÂRAKA PARIVARTA 大法鼓經 Title of a translation by Guṇabhadra, A.D. 420—479.

MAHÂBHIDJŅA DJŅÂNÂ-BHIBHU 大通智勝 lit. conqueror of all-pervading wisdom. A fabulous Buddha, whose realm is Sambhâva, in the Mahârûpa kalpa. Having spent 10 middling kalpas in ecstatic meditation, he became a Buddha and retired again in meditation for 84,000 kalpas, during which time his 16 sons continue (as Buddhas) his teaching, being incarnate as Akchôbhya, Mêrukûta, Siṃha-

ghôcha, Siṃhadhivadja, Akâsapratichhita, Nityaparivrita, Indradhivadja, Brahmadhivadja, Amitâbha, Sarvalôkadhâtu padra vôdvêga pratyut-tirna, Tamâlapatra tohandanagandha, Mêrukâlpa, Mêghasvara, Mêghasvararâdja, Sarvalôka bhayâstambhitatva vidhvaṃsanahara, and S'âkyamuni.

MAHÂBODHI SAMĀGHÂRÂMA 摩訶菩提寺 lit. the monastery of great intelligence. A vihâra near the Bodhidrûma at Gâyâ.

MAHÂBRAHMÂ 大梵天王 A title of Brahma, as lord of the inhabitants of the Brahmâlôkas.

MAHABRAHMÂNAS (Singh. Mahabrahmas. Tib. Tchangs pa tchen po) **大梵** lit. great Brahma. The 3rd Brahmâlôka, the 3rd region of the 1st Dhyâna.

MAHÂBRAHMÂ SAHÂMPATI v. Brahma Sahâṃpati.

MAHÂDAṆḌA DHÂRANĪ 大寒林聖難拏陀羅尼經 Title of a translation, by Dharmadêva, A.D. 973—981.

MAHÂDÊVA 摩訶提婆 or **大天** lit. great dêva. (1.) A former incarnation of S'âkyamuni, as a Tchakravartti. (2.) An Arhat, author of many S'âstras, who fell into heresy. (3.) A title of Mahês'vara.

MAHĀDEVĪ 摩訶提鼻耶 or
功德天 lit. the *dēva* of
merits. Title of Mahēs'vara's
wife. See also Bhima, Mari-
chi, Sarasvatī.

MAHĀDHARMA 妙法 lit.
wonderful law. A king of
Kinnaras.

MAHĀKĀLA (Tib. Nag po
tchen po. Mong. Jeke charra)
大神王 lit. great spirit
king. (1.) A disciple of Ma-
hādēva, now guardian deity
of monasteries. His image
(with black face) is placed
in the dining hall. (2.) A
title of Mahēs'vara.

MAHĀKALPA v. Kalpa.

**MAHĀKARUṆĀ PUNḌABI-
KA SŪTRĀ.** Title of two
translations, viz. 大乘大悲
分陀利經 A. D. 350—432,
and 大悲經 by Narendraya-
s'as and Dharmapradjña, A.D.
552.

MAHĀKĀS'YAPA or Kās'yapa
(Singh. Kasyapa. Tib. Ods-
rung tchen po. Mong. Gascib)
摩訶迦葉波 or 摩訶迦
葉 or 迦葉頭陀 (Kas'yapa-
dhātu) explained by 食光
lit. (he who) swallowed light,
(‘because his mother, having
in a former life obtained a
relic of Vipas'yin in form of
a gold-coloured pearl, became
radiant with gold-coloured

light'). A Brahman of Ma-
gadha, disciple of S'ākyamuni,
after whose death he con-
voked and acted as chairman
(Ārya, Sthavira, 上座) of the
first synod. He was the
first compiler of the canon,
and the first patriarch (until
905 or 499 B.C.), and is to
be reborn as Buddha Ras'mi-
prabhāsa. See also Kās'yapi-
yāh.

MAHĀKĀS'YAPA SAMĠHITI
摩訶迦葉會 Title of a
translation (A. D. 541) by
Upas'ūnya.

MAHĀKATYĀYANA v. Kat-
yāyana.

MAHĀKĀUCHṬHILA 摩訶
俱絺羅 or 摩訶拘絺羅
or 俱祇羅 explained by 大
膝 lit. (one who had) large
knees. A disciple of S'āk-
yamuni, maternal uncle of
S'āriputtra, author of the
Saṁghātiparyāya s'āstra.

MAHĀKĀYA 大身 lit. large
body. A king of Garudas.

MAHĀMĀTRĪ SAMĀDHI 大
慈定 lit. samdāhi of great
benevolence. A degree of
ecstatic meditation.

MAHĀMANDĀRAVA 摩訶
曼陀羅 s.a. Mandāra.

MAHĀMAÑDJŪCHAKA 摩
訶殊沙 v. Mañdjūchaka.

MAHÂMANI VIPULA VIMÂNA VIS'VA SUPRATIS'THITA GUHYA PARAMA RAHASYA KALPARÂDJA DHARANÎ. Title of 3 translations, viz. (1.) 牟梨曼陀羅咒經 A. D. 502—557, (2.) 廣大寶樓閣善住秘密陀羅尼經 by Bodhirutchi, A. D. 706, and (3.) 大寶廣博樓閣善住秘密陀羅尼經 by Amoghavadjra, A. D. 746—771.

MAHÂMATI 馬曷麻諦 or **大慧** lit. great wisdom. A fictitious Bodhisattva mentioned in the *Lañkāvatāra sūtra*.

MAHÂMAUDGALYÂYANA or **Maudgalyâyana** or **Maudgalaputtra** (Singh. *Mugalan*. Tib. *Mouh dgalyi bu*) **摩訶目犍羅夜那** or **摩訶目建連** or **大目犍連** or **大目乾連** or **目連** or **目伽略** or **沒特伽羅子** (*Maudgalaputtra*) or **沒力伽羅子** or **毛駄伽羅子** or **勿伽羅子** explained by **胡豆** *Mudga* (lentil), because 'one of his maternal ancestors lived exclusively on lentils'. (1.) The left-hand disciple (侍佛左邊) of S'âkyamuni, also called *Kôlita*, distinguished by magic power (神

通第一) by which he viewed S'âkyamuni in *Tuchita* and made a statue of him, and went to hell to release his mother. He died before his master, but is to be reborn as *Buddha Tamâla patra tchanda nagandha*. (2.) Name of two great leaders of the Buddhist Church who lived several centuries later.

MAHÂMÂYÂ or *Mâyâ* or *Mât-rikâ* **摩訶摩邪** or **摩耶第脾** (*Mâyâ dêvi*) or **摩耶夫人** (lady *Mâyâ*) or **佛母** lit. mother or Buddha, explained by **幻** lit. illusion, or by **大術** lit. great mystery, or by **大清** lit. great purity. The immaculate mother of S'âkyamuni, whom the latter visited and converted in *Tuchita*. She reappeared on her son's death and bewailed his departure.

MAHÂMÂYÂ SÛTRA 摩訶摩耶經 Title of a translation, A. D. 560—577.

MAHÂMAYÛRÎ VIDYÂRÂ-DJÑÎ SÛTRA. Title of 6 translations, viz. (1.) **佛說大孔雀王神咒經** by S'rimitra, A. D. 317—420, (2.) **佛說大孔雀王雜神咒經**, by S'rimitra, A. D. 317—420, (3.) **大金色孔雀王咒經**

by Kumâradjiva, A.D. 384—417, (4.) 佛說孔雀王咒經 by Saṅghapála. A. D. 502—557, (5.) 佛母大孔雀明王經 by Amoghavadjra, A. D. 618-907, and (6.) 佛說大孔雀咒王經 A.D. 705.

AHÂMUTCHILINDA or Mu-Mtchilinda 摩訶目眞鄰陀 or 目詣隣陀 or 牟眞鄰陀 or 目支隣陀 or 支隣 explained by 解脫處 lit. place of redemption. (1.) A Nâga king, tutelary deity of a lake (near Gayâ) at which S'âkyamuni engaged 7 days in meditation under his protection. (2.) A mountain (Mahâmutchilinda parvata) and forest surrounding that lake.

MAHANADA v. Mahî.

MAHÂNÂMAN (Singh. Mahanamâ) 摩訶男 A son of Drônôdana rádja, one of the first five disciples of S'âkyamuni.

MAHÂNDHRA or Mahêndri 大安達羅 or Râdjamahêndri. A city, near the mouth of the Godavery, the present Radjamundry.

MAHÂNÎLA 摩訶尼羅 explained by 大青珠 lit. a large blue pearl. A precious stone, perhaps identic with Indranîla mukta.

MAHÂPARINIRVÂNA SÛT-

RA. Title of 5 translations, viz. (1.) 大般涅槃經 by Dharmarakcha, A. D. 416—423; (2.) 大般泥洹經 by Fah-hien and Buddhahadra, A.D. 217—418; (3.) 佛臨涅槃記法住經 by Hiuent-sang, A.D. 652; (4.) 佛說方等泥洹經 A.D. 317-420; (5.) 佛般泥洹經 A.D. 290—306.

MAHÂPRADJÂPATÎ or Gâutami 摩訶波闍波提 or 摩訶波闍波提 explained by 大愛道 lit. path of great love, or by 大生主 lit. great lord of life (Pradjâpati), or by 衆主 lit. superior of the community (of nuns). The aunt and nurse of S'âkyamuni, the first woman admitted into the priesthood, first superioress of the first convent; to reappear as a Buddha called Sarvasattva priyadars'ana.

MAHÂPRADJÂPÂRAMITÂ SÛTRA 大般若波羅蜜多經 A collection of 16 Sûtras, expounding the philosophy of the Mahâyâna School.

MAHÂPRATIBHÂNA 大樂說 lit. one who discourses pleasurably. A fictitious Bodhisattva.

MAHÂPRATHÂRYOPADES'A 大神變會 Title of a

translation by Bodhirutchi,
A.D. 618—907.

**MAHÂPRATISARA VIDYÂ-
RÂDJÑÎ** 普徧光明燄鬘
清淨熾盛如意寶印心無
能勝大明王大隨求陀羅
尼經 Title of a translation by
Amoghavadjra, A. D. 746—
771.

MAHÂPÛRṆA 大滿 lit. great
and full. A king of Garuḍas.

**MAHÂPURUCHA LAKCHA-
NÂNI** v. Lakchaṇas.

MAHÂPURUCHA S'ÂSTRA
大丈夫論 Title of a work
by Devala, translated A. D.
397-439.

MAHÂRÂCHṬRA 摩訶刺佗
An ancient kingdom in the
N.W. of the Deccan; the
Mahratta country.

MAHÂRÂDJA v. Tchatur ma-
hârâdja kayika.

MAHÂRATNAKÛṬA SÛTRA
大寶積經 A collection of
49 Sûtras, arranged by Bodhi-
rutchi.

MAHÂRÂURAVA (Siam. Maha-
rôruva) 大號叫 or 大叫 or
大呼 lit. great crying. The
5th of the 8 hot hells, where
24 hours equal 800 mundane
years, surrounded by vol-
canoes which bar all escape.

MAHARDDHIPRÂPTA 如意
lit. at pleasure. A king of

Garuḍas.

MAHÂRÛPA 大相 lit. great
signs. The kalpa of Mahâ-
bhidjña djñanâbhibhu.

MAHÂSAMĀBHAVA 大成 lit.
great completion. A fabu-
lous realm in which innumera-
ble Buddhas, called Bhîch-
magardjita ghôchasvararâdja,
appeared.

MAHÂSAMĀNGHA VINAYA 摩
訶僧祇律 The Vinaya of
the Mahâsaṃghikâḥ, trans-
lated by Buddhabhadra, A.D.
416.

MAHÂSAMĀNGHIKÂḤ or Mahâ-
saṃghanikâya 摩訶僧祇部
or 大眾部 lit. School of the
great assembly (priesthood).
A School, formed after the
2nd synod (B.C. 443), in op-
position to the Mahâsthâvirâḥ
School. Followers of Mahâ-
kâs'yapa. Their textbook is
the Pratimôkcha. After the
3rd synod (B. C. 246) this
School split into 5 branches,
v. Pûrvas'âilhâ, Avaras'âilâḥ,
Hâimavatâḥ, Lôkôttara vâdi-
nâḥ, and Pradjñaptivâdinâḥ.
See also Dharmakala.

MAHÂSANNIPÂTA 大集部
A division of the Sûtra
piṭaka, containing Avadânas
(q. v.)

MAHÂSÂRA 摩訶娑羅 An-
cient city, the present Masar,
near Patna.

**MAHÂSAHASRA PRAMAR-
DANA** 佛說守護大千國

- 土經** Title of a translation by Dānapāla A.D. 980—1000.
- MAHĀSATTVA 媽哈薩督呀** or **摩訶薩埵** The perfected Bodhisattva, as greater (Maha) than any being (sattva) except Buddhas, or as using the Mahāyāna to save other beings.
- MAHĀSATTVA KUMARA RADJA 摩訶薩埵王子** lit. the great being and royal prince. Title of S'ākyamuni.
- MAHĀS'RAMANA 大沙門** lit. the great S'ramana. Epithet of S'ākyamuni.
- MAHĀS'RÎ SŪTRA 佛說大吉祥天女十二名號經** Title of a translation by Amoghavadjra, A. D. 746—771.
- MAHASTHĀMA** or Mahasthanaprapta **大勢至菩薩** A Bodhisattva (perhaps Māudgalyāyana) belonging to the retinue of Amitābha.
- MAHĀSTHĀVIRĀH** v. Sthāvirah.
- MAHĀTĀPANA** v. Pratāpana.
- MAHĀTĀRAKA 摩訶怛羅** explained by **道官** lit. officer of the road. An official guide or escort.
- MAHĀTCHAKRAVĀLA 大鐵圍** lit. the great iron enclosure. The larger one of the two Tchakravālas.
- MAHĀTCHAMPĀ 摩訶瞻波** An ancient kingdom in Burmah.
- MAHĀTCHĪNA 摩訶至那** lit. great China. Name of China (since the Tsin dynasty, A.D. 265). See Tchīna.
- MAHĀTĒDJAS 大威德** lit. great dignity and virtue. A king of Garuḍas.
- MAHĀVĀDĪ 大論師** lit. doctor of philosophy. Title of eminent scholars, especially of expositors of the Sāṃkyā and Vais'ēchika systems.
- MAHĀVADJRAMĒRU S'IKHARA KŪTĀGĀRA DHĀRANI 大金剛妙高山樓閣陀羅尼經** Title of a translation by Dānapāla, A. D. 980—1,000.
- MAHĀVAIPULYA** v. Vaipulya.
- MAHĀVAIPULYA MAHĀSANNIPĀTA BODHISATTVA BUDDHĀNUMSMṚITI SAMĀDHI 佛說大方等大集菩薩念佛三昧經** Title of a translation by Dharmagupta, A.D. 589—618.
- MAHĀVAIPULYA MAHĀSANNIPĀTA BHADRAPĀLA SŪTRA 大方等大集賢護經** Title of a translation by Djñānagupta and others, A.D. 594.

MAHÂVANA SAMĠHÂRÂMA
 摩訶伐那伽藍摩 or 大
 林寺 lit. the monastery of
 the great forest. A famous
 monastery, S. of Mongali.

MAHAVIHÂRA VÂSINÂH
 摩訶毗訶羅住部 lit.
 School of dwellers in large
 vihâras. A subdivision of the
 Mahâsthâvirâh, opposing the
 Mahâyâna doctrines.

MAHÂVIBHÂCHÂ S'ASTRA
 大毗婆沙論 A philosophi-
 cal (Hinâyâna) treatise by
 Buddhâsa.

MAHÂVIHÂRA 摩訶毗訶
 羅 A monastery in Ceylon,
 where Fah-hien (A. D. 400)
 found 3000 inmates.

MAHÂVRIKCHA RICHI 大
 樹仙 lit. the hermit of the
 great tree. An ascetic called
 Vâyu, whose body finally re-
 sembled a decayed tree. See
 Kanyâkubdja.

MAHÂVYÛHA 大莊嚴 lit.
 great ornament. The kalpa
 of Mahâkâs'yapa Buddha.

MAHÂYÂNA (Mong. Jêke Kû)
 摩訶衍那 or 摩訶衍 or
 摩訶乘 explained by 大乘
 lit. great conveyance. (1.) A
 later form of the Buddhist
 dogma, one of the 3 phases
 of its development (v. Triyâ-
 na), corresponding to the 3rd
 degree of saintship, the state

of a Bodhisattva, who, being
 able to transport himself and
 others to Nirvâna, may be
 compared with a large vehicle
 (大乘). A School formed
 by Nâgârdjuna, which flouri-
 shed especially in Tchakuka,
 but influenced more or less
 the whol Buddhist church.
 The characteristics of this
 system are an excess of
 transcendental speculation
 tending to abstract nihilism,
 and the substitution of fanci-
 ful degrees of meditation
 (Samâdhi and Dhyâna) in
 place of the practical as-
 ceticism of the Hinâyâna
 School. It is not known to
 Southern Buddhists as a
 separate system, though it
 appears to have influenced
 Singhalese Buddhists, whom
 Hiuentasang classed among the
 followers of the Mahâyâna
 School. (2.) A S'ramana of
 the West, translator of the
 Vinaya of the Sthâvirâh, A.D.
 483—493.

MAHÂYÂNÂ BHIDHARMA
SAMĠGÎTI S'ÂSTRA 大乘
 阿毗達磨集論 A philoso-
 phical treatise by Asaṅgha,
 translated by Hiuen-tsang,
 A.D. 652.

MAHÂYÂNÂ BHIDHARMA
SAMÏYUKTASAMĠGÎTI
S'ÂSTRA 大乘阿毗達磨
 雜集論 A commentary on
 the preceding work, compiled
 by Sthitamati, translated by

Hiuen-tsang, A. D. 646.

MAHĀYĀNADĒVA 摩訶邪那提嬰 lit. the dēva of the Mahāyāna School. Epithet of Hiuen-tsang (釋玄奘 or 陳禱), who travelled (A. D. 629—645) through Central Asia and India, author of the **大唐西域記** Record of Western Kingdoms, published under the T'ang dynasty, A. D. 648; translator and editor of some 75 works on the Mahāyāna system. See also Mōkcha dēva.

MAHĀYĀNA SAMPARIGRAHA S'ĀSTRA 攝大乘論 A collection of philosophical treatises on the Mahāyāna system, by Asaṅgha, translated by Paramartha, A. D. 563.

MAHĀYĀNA YOGA v. Yoga s'āstra.

MAHĀYĀNOTTARA TANTRA S'ĀSTRA 究竟一乘寶性論 Title of a translation by Ratnamati, A. D. 508.

MAHĒNDRA (Pāli. Mahinda. Singh. Mahindo) **摩晒陀** or **晒陀** or **魔醯因陀羅** or **摩訶因陀羅** explained by **大帝** lit. great ruler. A younger brother (or son) of As'ōka who, as viceroy of Udyana, led a dissolute life, but, when fallen into disgrace, he re-

pented, became an Arhat, and went to Ceylon where he founded the Buddhist church still flourishing there.

MAHĒS'VARA 摩醯溼伐羅 or **魔醯首羅** or **魔醯** explained by **大自在** nt. great sovereign, or by **天王** lit. a king of dēvas. Shiva, "a deity with 8 arms and 3 eyes, riding on a white bull and worshipped by heretics;" the "Lord of one great chilio-cosmos," who resides above Kāmadhātu. Hiuen-tsang specially noticed Shiva temples (built of blue sand stone) in the Pundjab.

MAHĒS'VARA DĒVA 大自在天 lit. the great independent dēva. An epithet of Shiva.

MAHĒS'VARAPURA or **Matchivāra 魔醯溼伐羅補羅** Ancient city and kingdom in Central India, the present Machery.

MAHĪ or **Mahānada 莫訶** (1.) A small tributary of the Nāiraṃdjanā, in Magadha. (2.) The modern Mhye, flowing into the gulf of Cambay.

MAHINALĀ 拔提 A vihāra on Ceylon, near Anuradhapura, famous when Dharmagupta lived there.

MAHIRAKULA 魔醯邏矩

羅 explained by 大族王 lit. king of a great tribe. A king who persecuted Buddhists in the Punjab (A. D. 400), fled, when defeated by Báláditya, to Cashmere, assassinated its king and persecuted Buddhists there until "hell swallowed him up."

MAHÎS'ÂSAKÂH or Mahîs'âsikas 磨醯奢娑迦部 or 彌喜捨娑阿部 or 彌沙塞部 explained by 化地部 lit. the School of the earth transformed (i.e. by the influence of Buddhism), or by 正地部 lit. the School of the rectified earth. A subdivision of the Sarvâstivâdâh.

MAHÎS'ÂSAKA VINAYA 彌沙塞部五分律 Title of a translation by Buddhadjîva, A.D. 424, the standard code of the foregoing School.

MAHORAGA (Tib. Ltohphye tchen po) 摩睺羅伽 or 摩睺羅伽 or 牟呼洛 or 莫呼洛 or 摩休勒 or 摩護羅議腹 lit. large belly or by 蟒神 lit. boa spirit. A class of demons, shaped like a boa.

MAITRÂYANÎPUTTRA v. Pûrṇa maitrâyaṇi putra.

MAITRÊYA (Pâli. Mettêyo. Singh. Maitri. Siam. Phrai.

Tib. Byampspa mgon po or Chamra. mong. Maidari) 梅恒麗邪 or 昧怛履曳 or 彌勒 explained by 慈氏 li he whose name is charity. A fictitious Bodhisattva often called Aditja, a principal figure in the retinue of S'âkyamuni, though not a historic disciple. It is said S'âkyamuni visited him in Tuchia and appointed him to issue thence as his successor after the lapse of 5,000 years. Maitrêya is the expected Messiah of the Buddhists and even now controls the propagation of the faith. A philosophical School (五性宗 lit. School of the five-fold nature) regards him as their founder. Statues were erected in his honour as early as B. C. 350. See also Avalokîtês'vara, Pûrṇamaitrâyaṇi and Mañdjus'ri.

MAITRÊYABHADRA 慈賢 A native of Magadha, translator of 5 works (A.D. 1125).

MAITRÊYA PARIPRITCHCHA. Title of 3 translations, viz. (1.) 佛說大乘方等要慧經 A.D. 25—220, (2.) 彌勒菩薩入法會 and (3.) 彌勒菩薩所問會, the latter two by Bodhirutchi, A. D. 386—534.

MAITRÊYA VYÂKARAṆA.

Title of 3 translations, viz. (1.)
佛說彌勒下生經 by Ku-
māradjīva, A.D. 314—417, (2.)
佛說彌勒來時經 A. D.
317—420, and (3.) 佛說彌
勒下生成佛經 A.D. 701.

MAITRĪBALA RĀDJA 慈力
王 lit. the King of strength
of affection. A former in-
carnation of S'ākyamuni,
when he shed his blood to
feel starving Yakchas.

MAKARA 摩竭羅 or 摩竭
A monster shaped like a fish.

MAKHAI (Mong. Gobi) 莫賀
延 The desert of Gobi. See
also Navapa.

MĀLĀDHARĪ 持瓔珞 lit.
holding a necklace of pearls.
A certain Rakchasi.

MĀLĀGANDHA VILĒPANA
DHĀRANA MAṆḌANA
VIBHUSA NAṬṬHĀNĀ 不
着香華鬘不香塗身 lit.
thou shalt not adorn thyself
with wreaths of fragrant
flowers nor anoint thy body
with perfume. The 8th Sik-
chāpada.

MĀLĀKUTA 秣羅矩吒 or
Malāya 摩賴耶 explained
by 光明國 lit. the kingdom
of light and brightness. An-
cient State on the coast of
Malabar, once (A.D. 600) the
headquarters of the Nirgran-
thas.

MĀLĀKUṬADANTĪ 曲齒 lit.
curved teeth. A certain Rak-
chasi.

MALASA 秣羅娑 A valley in
the upper Punjab.

MĀLAVA or Lāra 摩臘婆
Ancient State in Central
India, the present Malva,
famous for its heretical sects.

MALĀYA v. Mālakuṭa.

MALĀYAGIRI 南海摩羅耶
山 (1.) A mountain range S.
of Mālakuṭa. (2.) A mountain
on Ceylon with a city (Lañ-
kā) of Yakchas on its sum-
mit.

MALLA 末羅 explained by 力
士 lit. mighty heroes. Epi-
thet of the inhabitants of
Kus'inagara and Pāvā.

MALLIKA 末利 or 摩利 ex-
plained by 柰 lit. plum. (1.)
The wife of Prasēnadjit. (2.)
The narrow leaved Nyctanthes
(with globular berries 柰);
the flower, now called Casturi
(musk) because of its odour.

MANAS 意 lit. the mind. The
6th of the Chādāyatana, the
mental faculty which con-
stitutes man as an intelligent
and moral being. See also
Vidjñāna.

MĀNASA or Manasvin 摩那
斯 explained by 意流出 lit.
efflux of the mind (sc. of

Brahma), or by **大身** lit. large body. (1.) The lake Manasa sarovara (or Anavatapta). (2.) The tutelary deity (nâga) of that lake.

MÂNAVA **摩那婆** or **摩納**
縛迦 (Manavaka) or **那羅**
摩那 (Naramana) or **那羅**
摩納 (Naramava) explained
by **人** lit. a man or by **年少**
淨行 lit. a young Brahman.
General designation for a
Brahman youth (lit. a des-
cendant of Manu).

MANḌAKA **門擇迦** Element-
ary sounds (so called in Pâ-
nini's grammar).

MANDALA **曼荅辣** (1.) The
circle of continents around
the Mêru. (2.) Magic circles
used in sorcery. (3.) Circular
plate (with 5 elevations re-
presenting the Mêru and the
4 continents) placed on every
altar.

MANDÂRA or Mandarâva **曼**
陀羅 explained by **意適** lit.
according with the wish, or
by **天妙花** lit. wonderful
celestial flower. One of the
5 shrubs of Indra's heaven,
resembling the Erythrina
fulgens or Erythrina Indica.

MAṆDJÛCHAKA **曼殊沙** or
曼殊顏 explained by **柔**
軟 lit. pliable. *Rubia cordi-*

folia, yielding the madder
(munjeeth) of Bengal.

MAṆDJUS'RÎ or Maṇdjunâtha
or Maṇdjudêva or Maṇdjugho-
cha or Maṇdjusvara (Tib.
Hdjam dvyang or Hdjam
dpal) **曼殊室利** or **曼殊**
尸利 or **文殊師利** or **文**
殊 or **曼首** explained by
妙吉祥 lit. wonderful lucky
omen or by **妙德** lit. wonder-
ful virtue. (1.) A legendary
Bodhisattva, also styled Ma-
hâmati (**大智** lit. great wis-
dom), Kumara râdja (q. v.)
and **千臂千鉢教王** lit.
religious king with 1,000 arms
and 1,000 alms-bowls. It is
said, that he attended many
Buddhas in a (fabulous) uni-
verse called Ratnêya (**寶氏**
lit. precious family), E. of
our world; that he was in
the retinue of S'âkyamuni,
and composed many Sûtras;
that the daughter of Sâgara
obtained Buddhahip through
his teaching; that he is now
a Buddha, called **龍種尊者**
lit. the Ârya of Nâgas, and
resides on a (fabulous) moun-
tain, somewhere in the N. E.
of our universe, called **清涼**
山 lit. the pure and cool
mountain, attended by 1,000
Bodhisattvas. Maṇdjus'rî has
become an object of worship
in all the churches of North-
ern Buddhism, but most

especially in Shansi (China). Fah-hien (A. D. 400) found Mañdjus'ri generally worshipped by followers of the Mahâyâna School, whilst Hiuent-sang (A. D. 603), who saw at Mathurâ a stûpa containing the remains of Mañdjus'ri's body, connects his worship especially with the Yogâchârya School. It is supposed that Mañdjus'ri lived 250 years after Sâkyamuni's death, i.e. B. C. 293. The Mahâyâna School treated the dogma of Mañdjus'ri as the apotheosis of transcendental wisdom, identifying him with Vis'vakarman, and giving him (as the personified wisdom) the same place in their trias of Bodhisattvas (with Avalokitês'vara and Vadjrapâni) which Brahma occupies in the Indian Trimurti. The Yogâchârya School placed Mañdjus'ri among their seven Dhyâni Bodhisattvas, as the spiritual son of Akchôbhya Buddha, and identified him with Vadjrapâni. A later branch of the Mahâyâna School (一性宗 lit. School of one nature), which asserts that all beings have the same nature as Buddha, claimed Mañdjus'ri as their founder. (2.) The son of an Indian King (circa 968 A. D.), who came to China but was driven away again by the intrigues of other priests.

MAÑDJUS'RÎ BUDDHA-

KCHÊTRA GUNA VYÛHA. Title of two translations, viz. 文殊師利授記會 by S'ik-chânanda, A. D. 618—607, and 文殊說般若會 by Mandra, A. D. 502—557.

MAÑDJUS'RÎ NÂMA SAÑGÎ-TI 文殊所說最勝名義經 Title of a translation by Suvarṇadhâraṇi, A.D. 1113.

MAÑDJUS'RÎ PARIPRITCH-TCHHA. Title of two translations, by Divâkara (A. D. 983 and later).

MAÑDJUS'RÎ SADVRITTA GUHYA TANTRA RÂDJASYA VÎMS'ATIKA KRODHA VIDJAYÂÑDJANA 佛說妙吉祥最勝根本大教經 Title of a translation. A. D. 982—1001.

MAÑDJUS'RÎ VIKRIDITA SÛTRA. Title of 2 translations, viz. 佛說大淨法門品經 by Dharmarakcha, A. D. 213, and 大莊嚴法門經 by Narendrayas'as, A. D. 583.

MANDRA 曼陀羅 or 弱聲 (lit. weak sound) or 弘弱 (lit. grand but weak). A S'râmaṇa of 扶南 (Bunan, Siam?), translator of 4 works.

MANGALA v. Moṅgalī.

MAṆI 摩尼 or 末尼 explained by 無垢 lit. stainless, or by 增長 lit. increasing and enlarging, or by 珠之總名 lit. general term for pearls, or by 如意珠 lit. felicitous pearls. A fabulous pearl (v. Sapta ratna) which is ever bright and luminous, therefore a symbol of Buddha and of his doctrines, whilst among Shivaites it is the symbol of the Linga. See also Oṃ maṇi padmê hūm.

MANOBHIRĀMA 意樂 lit. joy of mind. The realm where Māudgalyayana is to be reborn as Buddha.

MANODHATU 眼界 lit. the world of the mind. The mental faculties.

MANODJŅA S'ABDĀBHI GARDJITA 妙音徧滿 lit. replete with wonderful sounds. The Kalpa in which Ānanda is to reappear as Buddha.

MANODJŅASVARA 樂音 lit. sound of music. A king of Gandharvas,

MANORHITA or Manorhata 末斂曷利他 explained by 如意 lit. in conformity (hita) with the mind (manas), or

Manura 摩拏羅 or 摩奴羅 The 21st (or 22nd) patriarch, author of the Vibhācha vinaya, who laboured (until A.D. 165) in Western India and Ferghana; originally an Indian prince, then disciple (or according to Hiuen-tsang the teacher) and successor of Vasubandhu.

MANOVIDJŅANA DHĀTU 意識界 lit. the world of mind and knowledge. The sphere of thought.

MANTRA (Tib. Gsungs sngags) 曼特羅 or 曼怛 or 滿怛羅 or 捫打勒 or 曼荼羅 explained by 咒 lit. magic spells, or by 神咒 lit. riddhi mantra. Short magic sentences (generally ending with meaningless Sanskrit syllables), first adopted by followers of the Mahāyāna School, then popularized in China by Vadjrabodhi. See also Dhāraṇī.

MANUCHA KRITYA 人吉庶
(1.) Demons shaped like men.
(2.) Domestic slaves, introduced in Cashmere Madhyantika.

MANUCHYA (Pāli Manussa) 末奴沙 or 摩菟沙 or 摩菟舍南 (Manuchyānām. Pāli. Manussānam) explained by 人 lit. a man, or by 有意 lit. rational or by 有智慧

lit. intelligent. Human beings, or divine beings in human form.

MANURA v. Manorhita.

MÂRA or Mârarâdja Kamadhâtu or Papiyân (Siam. Phajaman. Burm. Mat or Manh. Tib. Bdudsdig tchan or Hdodpa. Mong. Schimnus) 魔羅 or 末羅 explained by 殺者 lit. the murderer, or by 障礙善 lit. obstructing and hindering virtue, or by 破壞善 lit. destroying virtue; or 魔王 Mâra râdja; or 波旬 explained by 惡愛 lit. sinful love; or 波卑夜 Papiyân, explained by 欲界王 lit. Kâmadhâtu râdja. The god of lust, sin and death, represented with 100 arms and riding on an elephant. He resides, with the Mârakâyikas, in Paranirmita vas'avarin on the top of Kâmadhâtu. He assumes various monstrous forms, or sends his daughters, or inspires wicked men (like Dêvadatta, or the Nirgranthas) to seduce or frighten saints on earth.

MÂRA KÂYIKAS 魔民 lit. the subjects of Mâra, or 魔子魔女 lit. sons and daughters of Mâra. Mâra's subordinates.

MARDJAKA 阿梨樹 A tree (perhaps a banyan) which splits into 7 pieces when felled.

MARGA or As'thânga mârگا (Pâli. Attangga magga. Singh. A r y a ashtangikamargga. Siam. Mak. Burm. Magga) 八聖道分 or 八正道分 lit. 8 portions of the holy or correct path, or 八正門 lit. 8 correct gates (sc. to Nirvâna). Eight rules of conduct, the pre-requisites of every Arhat, the observation of which leads to Nirvâna. Details see under Samyagdrichiti, Samyaksamkalpa, Samyagvâk, Samyagâdjiva, Samyagvyâyâma, Samyaksamâdhi, Samyaksmiti and Samyak-karmânta.

MÂRGABHÛMI SÛTRA 道地經 Translation (A. D. 148—170) of a work by Saṅgharakcha.

MÂRGAS'IRAS 末伽始羅 The third month of autumn (9th to 10th Chinese moons).

MÂRÎTCHI 摩里支 or 末利支 or Mârîtchi dēva bodhisâtva 摩利支菩薩天 (1.) In Brahmanic mythology, the personified light, offspring of Brahma, parent of Sûrya, ancestor of Mahâkâs'yapa (q. v.) (2.) Among Chinese Budhists, the goddess of light who holds aloft sun and moon, the protectress against war; also styled Queen of Heaven 天后 and Mother of the Dipper 斗姥 and identified with Tehundi

(q.v.) and with Mahês'vari (the wife of Mahês'vara). The magic formula, 唵摩利支娑婆訶 *ôm Mâritchi svâha*, is attributed to her, and Georgi, who calls her Mha-lhi-ni, explains the name as 'a Chinese transcription of the name of the holy virgin Mary'. (3.) Among Chinese Taoists, Mâritchî is styled Queen of Heaven and, with her husband (斗父天尊 lit. the worthy *dêva* of the Dipper) and 9 sons, located in Sagittarius.

MÂRÎTCHI DÊVA DHÂRANÎ 佛說摩利支天陀羅尼經
Title of a translation (A. D. 502—557).

MARUTA 摩魯多 The sons of Rudra; demons reigning in storm

MÂSA 月 lit. a moon. A lunar month. See also Krichnapakcha and S'uklapakcha.

MASUBA SAMGHÂRÂMA 摩
愉羅伽藍 or 豆伽藍 lit. monastery of lentils. An ancient vihâra, some 200 li S. E. of Moṅgali.

MÂTAÑGA ÂRANYAKAḤ 摩
登伽阿蘭若 The second class of Âranyakâḥ (q. v.), hermits living on cemeteries, forbidden to approach a village within hearing distance of the lowing of a cow, and called after the caste of Mâ-taṅga (outcasts).

MÂTAÑGÎ SÛTRA. Title of 4 translations, viz. (1.) 摩鄧女經 A.D. 25—220; (2.) 摩鄧女解形中六事經 A.D. 265—420; (3.) 摩登伽經 A.D. 222—280; (4.) 舍頭諫經 by Dharmarakcha, A. D. 265—316.

MATCHIVÂRA v. Mahês'vara.
MÂTHAVA or Madhava or Madhu 摩沓婆 A tribe of aborigenes (the Mathai of Megasthenes) living N. of Kôs'ala, in Rohilcund, and S. of Nepaul. They gave the name to Mathurâ and Matipura.

MATHURÂ or Madhurâ 摩度羅 or 摩偷羅 or 摩突羅 or 摩頭羅 or 秣兔羅 explained by 孔雀城 lit. peacock city (Krishnapura). Ancient kingdom and city (the modern Muttra), birthplace of Krishna (whose emblem is the peacock), famous for its stûpas.

MATI 有意 lit. rational. Eldest son of Tchandra sùrya pradîpa.

MATIPURA 秣底補羅 Ancient kingdom (the modern Rohilcund) and city, ruled (A. D. 600) by kings of the S'udra caste; the home of many famous priests.

MATISÎMHÂ 末底僧訶 explained by 獅子慧 lit. a

lion's intelligence. Epithet given to men of superior talent.

MÂTRIGRÂMA (Pali. Mātugā-mā) 摩呬理伽羅摩 explained by 母邑 lit. mother city. The female sex.

MÂTRIKÂ (Tib. Yum or Ma mo) 摩呬里迦 or 摩德理迦 or 摩德勒伽 or 摩夷 explained by 行母 lit. the mother of karma. Abhidharma lit. the mother of karma. The Abhidharma piṭaka, so called because it explains how karma (q. v.) 'is the productive mother of fresh karma.'

MÂTRITCĤETA 摩唎哩制吒 A native of India, author of the Buddhastotrârdhas'ataka 一百五十讚頌 translated A.D. 708.

MAṬUTA TCHANDÎ 黑齒 lit. black teeth. A certain Rakchasi.

MÂUDGALAPUTTRA or Mâudgalyâyana v. Mahâmâudgalyâyana.

MÂYÂ v. Mahâmâyâ.

MÂYÂ DJÂLAMAHÂTANTRA MAHÂYÂNA GAMBHÎRA NÂYA GUHYA PARASÎ SÛTRA 佛說瑜加大教王經 Title of a translation, A. D. 982—1001.

MÂYOPAMA SAMÂDHI 佛

說如幻三昧經 Title of a translation by Dharmarakcha, A.D. 265—316.

MAYÛRA (Singh. Moriyana) 摩裕羅 Ancient capital of the Maurya (Morya) princes, the modern Amrouah near Hurdwar.

MAYÛRA RÂDJA 摩裕羅王 or 孔雀王 lit. peacock king. A former incarnation of S'âkyamuni, when, as a peacock famished with thirst, he sucked out of a rock water which had miraculous healing power.

MÊGHA DUNDUBHI SVARA RÂDJA 雲雷音王 lit. king of clouds and thunderbolts. A Buddha who lived, during the kalpa Priyadar's'ana, in a (fabulous) realm called Sarvabuddha saṁdar's'ana.

MÊGAHSVARA 雲自在 lit. cloud sovereign. A (fabulous) Buddha who lived, N. of our universe, an incarnation of the 13th son of Mahâbhidjñâ djânâbhibhu.

MÊGHASVARARÂDJA 雲自在王 lit. sovereign king of clouds. A (fabulous) Buddha who lived, N. of our universe, an incarnation of the 14th son of Mahâbhidjñâ djânâbhibhu.

MÊRU v. Sumêru.

MÊRUKALPA or Mêrudhvadja 須彌相 lit. the sign of

- Mêru. A (fabulous) Buddha who lived, N.W. of our universe, an incarnation of the 12th son of Mahâbhidjña djûânâbhibhu.
- MÊRUKÛTA** 須彌頂 lit. the summit of Mêru. A Buddha of Âbhirati, an incarnation of the 2nd son of Mahâbhidjña djûânâbhibhu.
- MIKKAKA** 彌遮迦 The 6th Indian patriarch, who transported himself from Northern India to Ferghana, where he died by samâdhi, B. C. 637 (or 231). See also Vasumitra.
- MIMAHA** 弭秣賀 Ancient kingdom, 70 li. E. of Samarkand, the modern Maghûn in Turkestan.
- MÎMÂMSARDDHIPADA** (Pâli, Wimamsidhi pada) 思惟足 lit. the step of meditation and reflection, explained by 衡量所修之法滿願也 lit. oversatiated by the practice of balancing and measuring (truth and error). The 4th Riddhipâda, viz., absolute renunciation of intellectual activity, a step to magic power.
- MINGRULAK** 千泉 lit. 1,000 sources, or Bingheul 屏律 A lake country, 30 li. E. of Talas.
- MITRAS'ÂNTA** 彌陀山 or 寂友 lit. calm friend. A S'râmana of Tukhâra, translator (A. D. 705) of the 無垢淨光大陀羅尼經 Vi-mala suddha prabhâsa mahâdhâraṇi sûtra.
- MITRASËNA** 蜜多羅斯那 or 蜜多斯那 A disciple of Guṇaprabha, a teacher of Hiuen-tsang.
- MLËTCHHAS** 蔑戾車 People who do not believe in Buddha; infidels.
- MOKCHADËVA** 木叉提婆 The title (dêva of liberation) given by followers of the Hinayâna School to Mahâyânadêva.
- MOKCHAGUPTA** 木叉鞠多 A priest of Kharachar, a follower of the Madhyimâyâna School, whose ignorance Mahâyânadêva exposed.
- MOKCHALA** 無羅叉 or 無叉羅 A S'râmana of Kustana, translator of one Sûtra, author (A. D. 291) of a new alphabet for the transliteration of Sanskrit.
- MOKCHA MAHÂPARICHAD** v. Pañtchaparichad.
- MOÑGALI** or Maṅgala 夢揭釐 Ancient capital of Udyâna, now Manglavor on the Swât, in the N. of the Pundjab.
- MOTCHA** 茂遮 A species of *Ficus religiosa*.

MRIGADĀVA (Singh. Isipatana. Burm. Migadawon) 鹿野 or 鹿苑 or 鹿林 lit. deer park. A park N. E. of Varānas'i, favoured by S'āk-yamuni now; Śāraṅganātha near Benares.

MRIGALA 蜜利伽羅 explained by 鹿 lit. deer, or by 鹿王 lit. king of deer (Mrigarādja). Epithet of S'āk-yamuni and of Dēvadatta (each having been a deer in a former life).

MUDGA 胙豆 lit. Tartar lentil. Phaseolus mungo.

MUDRĀ (Tib. Pad askor) 木得羅 or 目帝羅 or Mahāmudrā 馬曷木得羅 explained 法印 lit. the seal of the law. A system of magic gesticulation, consisting in distorting the fingers so as to imitate ancient Sanskrit characters of supposed magic efficacy; a product of the Yogāchārya School.

MUHŪRTA 牟呼栗多 A period of 18 minutes.

MUKTA (Pāli. Muttā. Tib. Mutig). 目多 Jewels, especially pearls.

MŪLĀBHIDHARMA S'ĀSTRĀ 根本阿畏達摩論 A philosophical treatise of the Mahāsaṃghikāh.

MŪLAGRANTHA 慕羅健

陀 explained by 根本 lit. original text books of Buddha's words.

MŪLASAMBURU or Mūlasthānipura 茂羅三部盧 Ancient kingdom of Western India, tributary of Tohēka; the modern Moultan.

MŪLASARVĀSTIVĀDAIKAS'ATA KARMAN 根本說一切有部百一羯磨 Title of a translation, A. D. 618—907.

MŪLASARVĀSTIVĀDA NIKĀYA VINAYA GĀTHĀ 根本說一切有部毗奈耶頌 A work on the Vinaya of the Hinayāna by Vais'ākhyā, translated A.D. 710.

MUNGALI v. Moṅgali.

MUNIMITRA 寂友 A native of India, author of the 佛吉祥德讚 Buddha s'riṅgaṇa stotra, translated by Dānapāla, A. D. 980—1000.

MUNI 牟尼 or 摩尼 or Mahāmuni 馬曷摩尼 or Vimuni 月摩尼 An epithet (sage) of every Buddha.

MUNKAN or Mungan 膏健 A province of Tukhāra, on the upper Oxus, W. of Badakchan.

MURDDHĀBHICHIKTA or Murddhadja 文陀竭 or 曼

馱多 or 灌頂 lit. washing the top of the head. A ceremony, common in Tibet in the form of infant-baptism, administered in China at the investiture of high patrons of the church, e. g. to the Emperor Yüan-tsung (A.D. 746) by Amoghavadjra, and to statues of Buddha (as a daily rite). A prince thus baptized is styled 文陀竭王 or 灌頂王 Murddhadja râdja.

MUSALAGARBHA or Musâ-ragalva (Pâli. Masaragalla) 牟娑洛 or 摩沙羅 or 謨薩羅 or 摩沙羅 or 目娑 explained by 紺色王 lit. a jewel of violet colour, or by 瑪瑙色王 lit. a jewel coloured like a cornelian. One of the Saptaratna, either an ammonite or agate or coral. See also As'magarbha.

MUSÂVÂDÂ VÊRAMAÑÎ 不妄語 lit. abstaining from lies. The 4th of the S'ik-châpada.

MUTCHILINDA PARVATA v. Mahâmutchilinda.

N.

NADÎKÂS'YAPA (Burm. Nadi Kathaba. Tib. Tchu wo ods-rung) 捺地迦葉波 or 那提迦葉 An Arhat, disciple of S'âkyamuni, brother of Mahâkas'yapa; to be reborn as Buddha samanta prabhâsa.

NADÎ 那提 or Punyopâya 布如烏伐耶 explained by 福生 lit. progeny of happiness. A S'ramana of Central India, who brought (A. D. 655) over 1500 texts of the Mahâyâna and Hinâyâna Schools to China, fetched medicines (A. D. 656) from Kwanlun, and translated (A. D. 663) three works.

NÂGA (Burm. Nat. Siam. Nagha. Tit. Klu. Mong. Lus) 那伽 or 龍神 lit. dragon spirit, or 龍鬼 lit. dragon-demon, explained as signifying, (1.) 龍 lit. dragons, (2.) 象 lit. elephants (nagaga) (3.) 不來 lit. persons exempt from transmigration. The term Nâga was perhaps originally applied to dreaded mountain tribes, and subsequently used to designate monsters generally. The worship of Nâgas (i. e. dragons and serpents) is indigenous in China and flourishes even now, dragons being regarded as mountain spirits, as tutelary deities of the five regions (i. e. 4 points of the compass and centre) and as the guardians of the 5 lakes and 4 oceans (i. e. of all lakes and seas). The worship of Nâgas has been observed as a characteristic of Turanian nations. The Aryan Buddhists, finding it too popular, connived at or adopted this worship. All the most ancient

Sûtras and biographies of Buddha mention Nâgas, who washed Buddha after his birth, conversed with him, protected him, were converted by him, and guarded the relics of his body. Chinese Buddhists view mountain Nâgas as enemies of mankind, but marine Nâgas as piously inclined. Whilst the Burmese confound Dêvas and Nâgas, the Chinese distinguish them sharply. According to an ancient phrase (龍天八部 lit. Nâgas, Dêvas and others of the eight classes) there are 8 classes of beings, always enumerated in the following order, Dêvas, Nâgas, Rakshas, Gandharvas, Asuras, Garuḍas, Kinnaras, Mahorâgas. See also Sâgara, and Virupakcha.

NÂGAHRADA 龍池 lit. dragon-tank. General term for all sheets of water, viewed as dwellings of Nâgas.

NÂGARÂDJA 龍王 lit. dragon king. Epithet of all guardian spirits of waters, many of whom are believed to have been converted and embraced monastic life.

NÂGARAHÂRA or Nâgara
那揭羅喝羅 or 囊哦羅
賀羅 or 那竭 Ancient kingdom and city (Dionysopolis), 30 miles W. of Jellalabad, on the southern bank of the Cabul river.

NÂGARADHANA 那迦羅馱
那 An ancient vihâra in Djalandhara.

NÂGÂRDJUNA or Gâgakrochuna (Pâli. Nâgasêna) 那伽闍刺樹那 or 龍樹 lit. the Arguna tree (Pentaptera arjuna) or 龍孟 lit. Nâga the great, or 龍勝 lit. Nâga the conqueror: A native of Western India, a hermit living under an Arguna tree, until, converted by Kapimala, he became the 14th patriarch, famous in Southern India by dialectic subtlety in disputations with heretics, chief representative of the Mahâyâna School, first teacher of the Amitâbha doctrine, founder of the Madhyamika School, author of some 24 works, the greatest philosopher of the Buddhists, viewed as "one of the 4 suns which illumine the world." He taught that the soul is neither existent nor non-existent, neither eternal nor non-eternal, neither annihilated by death nor non-annihilated. His principal disciples were Dêva Bodhisattva and Buddhapalita. In a monastery near Kôsaia, he cut off his own head as an offering at the request of Sadvâsa's son (B. C. 212 or A. D. 194). He is now styled a Bodhisattva.

NÂGASENA 那先比丘 A

Bhikchu, author of a Sûtra of the same name (translated A.D. 317—420).

NAGNA or **MAHÂNAGNA** 諾伽那 or 摩訶諾伽那 explained by 露身 lit. naked or by 大力神 lit. spirits of great power. Warlike spirits (or bards) of supernatural strength, who appear naked.

NAHUTA 那由他 A numeral term (100 millions).

NÂIRAMĀDJANÂ (Singh. Niranjara. Burm. Neritzara) 尼連禪那 or 希連禪 or 希連河 explained by 不樂著河 lit. the river without cheer or brightness, or by 無著河 lit. the river without brightness. (1) A river (Niladjan) which flows past Gayâ. (2.) A river (Hiranjavati), which flows past Kusinagara.

NÂIVASAÑDJŅA SAMÂDHI 非想定 lit. fixed (meditation) without thinking. A degree of Samâdhi, rising above thought.

NÂIVA SAÑDJŅÂNÂ SAÑDJŅÂYATANAM v. Tchatrarûpa brahmalôka.

NAKCHATRA RÂDJA SAMKU SUMITÂBHIDJŅA 宿王華 lit. flower of the star king. A fabulous Bodhisattva. follower of S'âkyamuni.

NAKCHATRA RÂDJA VIKRIDITA 宿王戲 lit. the sports of the star king. A degree of Samâdhi.

NAKCHATRATÂRÂ RADJÂ-DITYA 日星宿 lit. sun and stars. A degree of Samâdhi.

NÂLANDA 那爛陀 explained by 施無厭 lit. benevolent without wearying. The Nâga (deity) of a lake in the Amra forest near Râdjagriha.

NÂLANDAGRAMA 那爛陀 A village near Nâlanda samghârâma.

NÂLANDA SAMGHÂBÂMA 施無厭寺 lit. the monastery of the unwearied benefactor. A monastery, built by S'akrâditya, 7 miles N. of Râdjagriha, now called Baragong (i.e. vihâragrama).

NAMAḤ (Pâli. Namo. Burm. Namau. Tib. Nama) 捺謨 or 捺麻 or 那麻 or 那謨 or 囊謨 or 納謨 or 南無 explained by 皈依 lit. I humbly trust (adore). The Ave of the Buddhist, daily used in the liturgy, in the invocation of the Triratna, and in incantations, wherefore both Buddhist and Taoist priests and sorcerers are called 南無師 lit. masters of namaḥ.

NÂMARÛPA 名色 lit. name

and form. One of the 12 Nidāna, signifying the unreality of both abstract notions and material phenomena.

NANDA (Tib. Dgabo) 難陀 explained by 善觀喜 lit. joy of virtuous views. (1.) A Nāga king (Singh. Nando pannanda). (2.) A person called Sundarananda. (3.) The girl Nandā (Singh. Sujata) who supplied S'ākyamuni with milk. See also Bala.

NANDĀVARTAYA or Nandyāvarta (Pāli. Nandiyavatta) 難提迦物多 explained by 右旋 lit. rotating to the right. A conch with spirals running to the right, a mystic symbol of good omen.

NANDI 竺難提 or 喜 lit. joy. A grihapati of the West, translator (A. D. 419) of 3 works.

NANDIMITRA 難提蜜多羅 Author of the 撰集三藏及 雜藏傳 translated A. D. 317—420.

NARADATTA v. Katyāyana.

NĀRAKA (Pāli. Miraya. Siam. Narok. Burm. Niria. Tib. Myalpa. Mong. Tamu) 捺落迦 explained by 人 (nara) 惡 (ka), lit. men's wickedness, or by 不可樂 lit. unenjoyable, or by 苦器 lit. instruments of torture; or 泥黎

(Niraya) explained by 地獄 lit. prison under the earth, or by 冥府 lit. the prefecture of darkness. General term for the various divisions of hell. (1.) The hot hells (熱獄), 8 of which (see Saṃdjiva, Kālasūtra, Saṃghata, Rāurava, Mahārāurava, Tapana, Pratāpana, ank Avī-tchi) are situated underneath Djambudvīpa in tiers, beginning at a depth of 11,900 yōdjanas, and reach to a depth of 40,000 yōdjanas; but as each of these hells has 4 gates and outside each gate 4 antechamber-hells, there are altogether 136 hot hells. (2.) The cold hells (寒獄), 8 in number (see Arbuda, Nirarbuda, Atata, Hahava, Ahaha, Utpala, Padma and Puṇḍarīka), situated underneath the 2 Tchakravālas and ranging shaft-like one beneath the other, but so that this shaft is gradually widening down to the 4th hell and then narrowing again, the first and last hells having the shortest and the 4th hell the longest diameter. (3.) The dark hells, 8 in number, situated between the 2 Tchakravālas; also called vivifying hells (活獄), because any being, dying in the first of these hells, is at once reborn in the 2nd, and so forth, life lasting 500 years in each of these hells. (4.) The cold Lōkāntarika hells

(邊獄 lit. hells on the edge so. of the universe), 10 in number, but each having 100 millions of smaller hells attached, all being situated outside of the Tchakravâlas. (4.) The 84,000 small Lôkântarika hells (邊小地獄 lit. small hells on the edge, divided into 3 classes, as situated on mountains, or on water, or in deserts. Each universe has the same number of hells, distributed so that the northern continent contains no hell at all, the two continents E. and W. of the Mêru have only the small Lôkântarika hells, and all the other hells are situated under the southern continent (Djambudvîpa). There are different torments in different hells; the length of life also differs in each class of hells; but the distinctions made are too fanciful to be worth enumerating. The above hells constitute one of the 6 gâti of transmigration and people are reborn in one or other class of hells according to their previous merits or demerits. It is not necessary that each individual should pass through all the above hells. The decision lies with Yama, who, assisted by 18 judges and hosts of demons, prescribes in each case what hells and tortures are appropriate. His sister performs the same duties with regard to female criminals. Chinese fancy has

added a special hell for females (血盤池 lit. placenta tank), consisting of an immense pool of blood. From this hell, it is said, no release is possible, but all the other hells are mere purgatories, release being procured when sin has been sufficiently expiated or through intercession of the priesthood.

NARAPATI v. Djambudvîpa.

NARASAMGHÂRÂMA 人伽籃 lit. the monastery of men. An ancient vihâra near the capital of Kapis'ra.

NARASIMHA 那羅僧訶 An ancient city (Nrisiṅhavana?) near the E. frontier of Tchêka.

NÂRÂYANA or Nârâyanadêva 那羅野拏 or 那羅延 or 那羅延天 explained by 人生本 lit. the originator of human life (Brahma, or by 天力士 lit. hero (nara) of divine power, or by 堅固 lit. firm and solid. (1.) An epithet of Brahma as creator. (2.) A (wrong) designation of Narendrayas'as.

NARENDRAYAS'AS 那黎提拏耶舍 A native of Udyâna, translator (A. D. 557—589) of many Sûtras.

NARIKÊLA 那利薊羅 The cocoanut tree.

NARIKÊLADVÎPA 那羅稽羅州 An island, several

thousand *li* S. of Ceylon, inhabited by dwarfs who have human bodies with beaks like birds and live upon coconuts.

NARMMADÂ 耐秣陀 The river Nerbudda, forming the southern frontier of Barukatchêva.

NAS'AS'ATA or **Basiasita** 婆舍斯多 A Brahman of Kubhâ who became the 25th patriarch (in Central India) and died (A. D. 325) by samâdhi.

NATCHTCHAGÎTA VÂDITA VISUKADASSANÂ VÊRAMANÎ 不歌舞倡伎不往觀聽 lit. thou shalt not take part in singing or dancing in musical or theatrical performances, nor go to look on or listen. The 7th of the 10 S'ikchâpada.

NAVADÊVAKULA 納縛提婆矩羅 An ancient city (now Nohbatgang) on the Ganges, a few miles S. E. of Kanyâkûbdja.

NAVAMÂLIKÂ 那婆摩利 explained by 雜花 lit. variegated flowers. A perfume used for scenting oil. See Mallika,

NAVAPA 納縛波 or 鄯善 now called 關展 (Pidjan). An ancient kingdom on the eastern border of Gobi. See Makhai.

NAVASAMGHÂRÂMA 納縛

僧伽藍 An ancient vihâra near Baktra, possessed of a tooth, basin and staff of S'âkyamuni.

NÂYAKA 天人導師 lit. the guide of dēvas and men (Nâyaka dēva mânuchyânâm). An epithet of S'âkyamuni. See Mânuchya.

NEMIMDHARA (Siam. Neminthon) 尼民陀羅 or 尼民達羅 or 彌樓 explained by 地特 lit. what earth grasps, or by 魚嘴山 lit. fish mouth mountain. (1.) A fish with a curiously shaped head. (2.) The lowest of the seven concentric mountain ranges (600 yôdjanas high) which encircle Mēru.

NÊPÂLA 尼波羅 An ancient kingdom (now Nepaul). E. of Khatmandu, 10,000 *li* from China, noted for the amalgamation of Brahminism and ancient Buddhism, which took place there, also as a station in the route of Indian and Chinese embassies, and as possessing fire (naphtha) wells.

NICHKLÊS'A 無復煩惱 lit. no return to trouble and vexation. Freedom from passion, a characteristic of the state of an Arhat.

NICHTAPANA 涅疊般那 or 闍維 or 焚燒 lit. burning. Cremation, as performed in China at the funerals of priests.

NIDANA (Tib. Rten brel) 尼

陀那 explained by 十二因緣 lit. the 12 causes of existence. (1.) The fundamental dogma of Buddhist thought, the concatenation of cause and effect in the whole range of existence through 12 links (see Djarâmarana, Djâti, Bhava, Upâdâna, Trichnâ, Vêdana, Spars'a, Chadâyatana, Nâmarûpa, Vidjñana, Saṃskâra and Avidya) the understanding of which solves the riddle of life, revealing the inanity of existence and preparing the mind for Nirvâna. (2.) All sûtras or pamphlets written for some special reason (nidâna), either to answer a query, or to enforce a precept, or to enhance a doctrine.

NIDÂNA BUDDHA s.a. Pratyêka Ruddha.

NILAKANṬHA 千眼千臂觀世音菩薩陀羅尼神咒經

Title of a translation, concerning the ritual and ceremonies used in the worship of Avalokitês'vara.

NILANÊTRA v. Dêva.

NÎLAPIṬA or Nilapitaka 尼羅蔽荼 or 青藏 'lit. the azure collection. A collection of annals and royal edicts.

NINYA 泥壤 A city in Cen-

tral Asia.

NIRARBUDA 尼羅浮陀

explained by 疱裂 lit. bursting blisters. (1.) The 2nd large cold hell (v. Naraka), where cold winds blister the skin of criminals. (2.) The 2nd of the 10 cold Lokântarikâ hells (v. Naraka). (3.) A numeral, equal to 1 followed by 33 cyphers.

NIRGRANTHA 泥犍陀 or

薩遮尼犍 or 薩遮尼乾

連陀 or 尼乾 explained by 離繫 or 不繫 lit. unfettered (sc. by want of food or

clothes) or by 露形外道 lit. nude heretics. (1.) A

Tirthaka (q. v.), a son of Djñâti and therefore also called Nirgranthadjñâti (尼

犍陀若提), who taught fatalism, recommended fasting and condemned the use of clothes. (2.) The followers of Nirgrantha.

NIRMANAKÂYA (Tib. sprul

ba) 化身 or 應身 or 應化

身 lit. a body capable of

transformation. (1.) One of the Trikâya (q.v.), the power of assuming any form of appearance in order to propagate Buddhism. (2.) The incarnate avatâra of a deity

(Tib. Chutuktu. Mong. Chubilgan). See also Anupapâdaka,

NIRMĀNARATI (Pāli. Nimanaratti. Siam. Nimmanaradi. Tib. Hphrul dga) **尼摩羅天須蜜羅天** or **化樂天** or **樂變化天** lit. *dēvas* who delight in transformations. The 5th Dēvaloka, situated 640,000 yōdjanas above the Méru. Life lasts there 8,000 years.

NIRUKTI v. Pratisaṃvid.

NIRVĀNA (Pāli. Nibbāna. Siam. Niphan. Burm. Neiban. Tib. Mya ngan las hdas pa i.e. separation from pain. Mong. Ghassalang etse angkid shirakasan i.e. escape from misery) **涅槃** or **泥洹** explained by **離生滅** lit. separation from life and death (i.e. exemption from transmigration), or by **出離煩惱** lit. escape from trouble and vexation (i.e. freedom from passion, Klēs'a nirvāna), or by **圓滿清淨** lit. absolutely complete moral purity, or by **滅盡一切習氣** lit. complete extinction of the animal spirits, or by **無爲** lit. non-action. (1.) The popular exoteric systems agree in defining Nirvāna negatively as a state of absolute exemption from the circle of transmigration, as a state of

entire freedom from all forms of existence, to begin with freedom from all passion and exertion, a state of indifference to all sensibility. Positively they define Nirvāna as the highest state of spiritual bliss, as absolute immortality through absorption of the soul into itself, but preserving individuality so that e.g. Buddhas, after entering Nirvāna, may reappear on earth. This view is based on the Chinese translations of ancient sūtras and confirmed by traditional sayings of S'ākyamuni who, for instance, said in his last moments "the spiritual body (**法身**) is immortal." The Chinese Buddhist belief in Sukhavatī (the paradise of the West) and Amitābha Buddha is but confirmatory of the positive character ascribed to Nirvāna (**涅槃**), Parinirvāna (**般涅槃**) and Mahāparinirvāna (**大般涅槃**). (2.) The esoteric or philosophical view of Nirvāna is based only on the Abhibharma which indeed defines Nirvāna as a state of absolute annihilation. But this view is not the result of ancient dogmatology. The philosophical Schools which advocate this nihilistic view

of Nirvâna deal in the same way with all historical facts and with every positive dogma: all is to them mâya i.e. illusion and unreality.

NITYA PARIVRITA 常滅 lit. continuous extinction. A fabulous Buddha living S. of our universe, an incarnation of the 6th son of Mahâbhidjña djñanâbhibhu.

NIVARTTANA STÛPA 回駕窣堵波 lit. the stûpa erected on the spot where S'âkya-muni's) coachman parted from him.

NIVÂSANA 泥伐散那 or 那縛些那 explained by 裙 lit. a skirt. The coloured garment (without buttons or girdle) of a S'ramaņa.

NIVRITTI 無爲自然 A philosophical term, non-acting self-existence, opposed to Pravritti 無不爲 constant action.

NIYATÂNI YATAGATI MUDRÂVATÂRA Title of two translations, viz. (1.) 不必定入定入印經 A. D. 542 by Pradjñârutchi, and (2.) 入定不定印經 A.D. 700.

NIYUTA 那庾多 A numeral, equal to 1,000 kôti.

NUTCHIKAN or Nuchidjan (Nudjketh) 筭赤建 An an-

cient kinadom, between Taras and Kodjend, in Turkestan.

NYAGRODHA 尼拘律 or 尼拘律陀 or 尼俱律 or 尼俱陀 or 尼俱類陀 or 尼俱盧陀 or 尼拘屢阿 explained by 無節樹 lit. a tree without knots (and described as being the highest tree of India.) The Ficus Indica.

NYÂYA ANUSÂRA S'ÂSTRA 順正理論 lit. the orthodox s'âstra. A designation of the Abhidharma kôcha s'âstra.

NYÂYA DVÂRA TÂRAKA S'ÂSTRA 因明正理門論本 A work by Mahâdignâga, translated (A. D. 648) by Hiuen-tsang.

NYÂYA PRAVÊS'A TÂRAKA S'ÂSTRA 因明入正理論 A work by Saṃkarasvâmin, translated (A. D. 647) by Hiuen-tsang.

O.

OCH or Ūsch 烏緞 or 鑊沙 or 依耐 or 英吉沙彌 (Yingeshar). An ancient kingdom N. of the S'itâ.

ÔM or aûm 唵 or 烏菴 A mystic interjection, of magic and sin-atoning efficacy, used in prayers and in sorcery, originally derived by Tibetan

Buddhists from later Hindooism (a standing for Vishnu, ú for Shiva and *m* for Brahma) and introduced in China by the Yogâchârya School.

ÔM MANI PADMÊ HÛM

唵摩呢八爾吽 or 菴乚
呢必滅堪 explained by 藏
字能辟邪鎮煞 lit. Tibetan
characters able to ward off
noxious influences. A set
of six Sanskrit sounds (lit.
thou jewel in the lotus, hûm!)
of mystic and magic import,
used in prayers and in
sorcery, inscribed on amulets,
cash, tombstones and at the
end of books, and (especially
in Tibet) most commonly ad-
dressed to Avalokîtês'vara.
These 6 syllables are some-
times applied to the 6 gâti
and to the 6 pâramitâ. They
are more popular in Tibet
than in China where another
set of 6 syllables (南無阿
彌陀佛 namah Amitâbha)
is largely used in the same
sense.

P.

PADMA 波頭摩 or 波曇摩
or 波暮 or 鉢特忙 or 鉢
特摩 explained by 赤蓮花
lit. red lotus flowers. (1.)
The waterlily, lotus, nym-
phaea, and specially the rose
coloured species (*Nelumbium
speciosum*). (2.) A symbol
of Buddhahip, s. a. Rakta-

patmaya. (3.) The 7th, of
the 8 cold hells (where the
cold produces blisters like
lotus buds).

PADMAPAÑI see under Ava-
lokîtês'vara.

PADMAPRABHA 華光佛
The name under which S'â-
riputta reappears as Bud-
dha.

PADMARGÂA 鉢曇摩羅迦
or 赤却球 lit. a true red
pearl. A ruby.

PADMARATNA v. Haklena-
yas'as.

PADMA SAMBHAVA (Tib.
Padma byung gnas, or Urg-
yan padma) 蓮華生上師
lit. the lotus-born superior
teacher. A Buddhist of Kabul
(Urgyan) who, invited by king
乞栗雙提贊 Khri-srong-
lde-btsan, introduced in Tibet
(A. D. 740—786) a system
of magic and mysticism (sa-
turated with Shivaism) which
found its way also to China.

PADMAS'ÎLA 蓮華戒 A Bo-
dhisattva, author of the 廣釋
菩提心論 Bodhi hridaya
vaipulya prakarana s'âstra.

PADMAS'RÎ 華德菩薩 A
Bodhisattva in the retinue of
S'âkyamuni; re-incarnation
of S'ubhavyûha; to re-appear
as Buddha S'alendra râdja.

PADMA TCHINTÂMANI

DHÂRANÎ SÛTRA. Title of 5 translations, viz., (1.)

觀世音菩薩秘密藏神咒經 by S'ikchânanda, A. D. 618—907; (2.) 觀世音菩薩

如意摩尼陀羅尼經 by Ratna tchinta A.D. 618—907; (3.) 觀自在菩薩如

意陀羅尼經 A.D. 710; (4.) 如意輪陀羅尼經 by Bo-

dhirutchi, A. D. 709; (5.) 佛

說如意摩尼陀羅尼經

PADMAVATÎ 蓮華色 A wife of As'oka, transformed into a Tchakravarti.

PADMA VRICHABHA VIKRÂMIN 華足安行 The name under which Dhritiparipurna reappears as Buddha.

PADMA VYÛHA BODHISAT-TVA 華嚴菩薩 A fabulous Bodhisattva worshipped in China on New Year's eve.

PADMÔTTARA 殊妙身 Name of the 729th Buddha of the present Bhadra Kalpa.

PALA or Satamâna 波羅 explained by 斤 lit. a catty. A weight, equal to 10 dharana.

PALÂS'A 波羅奢 explained by 赤花樹 lit. a tree with red flowers (also said to yield a red dye). The Butea

frondosa. See also Kanaka.

PALI 波利 A village, with an ancient stûpa, 90 li N. N. W. of Baktra.

PÂLI 舊言 lit. the ancient dialect (*i. e.* of the ancient country). The vernacular of Magadha, or Magadhî Prâkrit.

PAMIRA 波謎羅 The plateau of Pamir, the centre of the Tsung-ling range, including Anavatapta lake.

PÂMS'UPATAS or Pâs'upatas 波輸鉢多 or 波輸鉢多 explained by 塗灰外道 lit. heretics who besmear themselves with ashes. A Shivaïtic sect of worshippers of Mahês'vara, clad in plain rags. Some shaved their heads.

PANASA or Djaka 波那娑 or 半檳娑 or 般裏娑 The Artocarpus integrifolia (jackree). See also under Udumbara.

PÂNÂTI PÂTÂ VÊRAMANÎ 不殺生 lit. kill no living being. The first of the S'ikchâpada (10 rules for novices).

PANĀKA 般荼迦 or 半擇迦 or 般吒 explained by 黃門 lit. eunuchs. General term for (1.) Panḍakas (properly so called) 般吒 who, though impotent; have per-

fect organs; (2.) Irs'âpaṇḍakas 伊利沙般荼迦 who are impotent except when jealous; (3.) Chaṇḍakas 扇荼迦 whose organs are incomplete; (4.) Pakchapaṇḍakas 博叉般荼迦 who are for half a month males and for half a month females; (5.) Runapaṇḍakas 留拏般荼迦 who are emasculated males.

PAṆḌITA (Tib. Pan-shen) 班彌達 A title (scholar, teacher), given to learned (especially Tibetan) priests.

PĀNINI 波你尼 A Brahman (B.C. 350) of S'âlâtula, editor of the Vyākaraṇam, author of a Sanskrit grammar.

PAṆTCHĀBHIDJÑĀ (Singh. Pancha abignya. Tib. Phung-po) 五神通 lit. five supernatural talents. See under Abhidjñā.

PAṆTCHA DHARMA KĀYA 五分法身 lit. the spiritual body in five portions. Five attributes of the Dharma kâya, viz., (1.) 戒 lit. precept, explained by 超色陰 exemption from all materiality (rûpa), (2.) 定 lit. tranquillity, explained by 超受陰 exemption from all sensations (vêdanâ), (3.) 慧 lit. wisdom,

explained by 超想陰 exemption from all consciousness (saṁdjña), (4.) 解脫 lit. emancipation (mokcha) explained by 超行陰 exemption from all moral activity (karman), (5.) 知見 lit. intelligent views, explained by 超識陰 exemption from all knowledge (vidjñāna).

PAṆTCHA INDRYĀNI v. Indrya.

PAṆTCHA KACHĀYA v. Kachâya.

PAṆTCHA KLĒS'A 五鈍使 lit. 5 dull messengers, or 五重滯 lit. 5 serious hindrances. Five moral imperfections, viz. (1.) 貪 cupidity, (2.) 嗔 anger, (3.) 癡 foolishness, (4.) 慢 irreverence, (5.) 疑 doubts. Victory over these 5 vices constitutes the 5 virtues or Paṅtcha s'îla.

PAṆTCHA MAHĀRHATCH-TCHATANI 五百大羅漢 (1.) The 500 great Arhats who formed the synod under Kanichka, supposed authors of the Abhidharma mahāvibhâcha s'âstra.

PAṆTCHANADA or Bhida 毗荼 Ancient kingdom (now the Pundjab), called Bhida after its capital.

PAÑTCHĀNANTARYA 五逆

lit. the 5 rebellions. Five deadly sins, viz. matricide, parricide, killing an Arhat, causing divisions among the priesthood, and shedding the blood of a Buddha.

PAÑTCHA PARICHAD or

Pañcha varchikā parichad or Mokcha mahāparichad 般

闍于瑟 or 般遮跋利沙

or 般遮婆栗史迦 or 般

遮大會 explained by 五年

大會 lit. the great quin-

quennial assembly. An ec-

clesiastical conference held

once in 5 years, established

by As'oka for the purpose of

confession of sins and moral

exhortations.

PAÑTCHARĀCHTRA or Pañ-

tchasattva v. Punatcha.

PAÑTCHAS'ĪLA see under

Pañcha Klês'a.

PAÑTCHA SKANDHA v.

Skandha.

PAÑTCHA SKANDHAKA

S'ĀSTRA 大乘五蘊論

A work of Vasubandhu, trans-

lated by Hiuen-tsang (A. D.

647).

PAÑTCHA SKANDHAKA

S'ĀSTRA KĀRIKĀ 五蘊

論釋 A commentary by

Vinītaprabha.

PAÑTCHA SKANDHA VAL-

PULYA S'ĀSTRA 大乘廣

五蘊論 A commentary by

Sthitamati, translated by Di-

vākara (A.D. 685).

PAÑTCHA VĒRAMANĪ 五戒

lit. 5 precepts. The first half

of the S'ikchāpada.

PAÑTCHA VIDYĀ S'ĀSTRA

五明 lit. the 5 luminaries.

The 5 elementary schoolbooks

of India. See S'abda, S'ilpas-

thāna, Tchikitsa, Hétu, and

Adhyātma vidyā.

PĀPIYĀN v. Māra.

PĀRĀDJIKĀ or Phārādjikā

波羅闍已迦 or 波羅夷

explained by 無餘 lit. ex-

treme (measures). The first

section of the Vinaya pitaka,

containing rules regarding

expulsion from the priesthood.

PARAMA BODHI 鉢羅摩菩

提 explained by 正覺 lit.

correct intelligence. A state

of superior intelligence (v.

Bodhi).

PARAMALAGIRI 跋邏末羅

者釐 explained by 黑峰

lit. the dark peak. A moun-

tain S.W. of Kos'āla, where

Sadvaha built a monastery

for Nāgārdjuna.

PARAMĀNU 極細塵 lit. an

atom of dust. A measure of

length, the 7th part an Anu.

PARAMĀRTHA 波羅末陀

or 眞諦 also styled 拘那

羅陀 Gunarata. A S'ramana of Udjdjayana, translator (A. D. 548—569) of some 50 works.

PARA MÂRTHA DHARMA VIDJAY ASÛTRA. Title of 2 translations, viz., 佛說第一義法勝經 by Gautama Pradjñârutchi (A. D. 534—550), and 佛說大威燈光僊人間疑經 by Djñâna-gupta (A.D. 586).

PARAMÂRTHA SAMVARTI SATYA NIRDES'A SÛTRA. Title of 3 translations, viz. (1.) 佛說文殊師利淨律經 by Dharmarakcha (A.D. 289), (2.) 清淨毗尼方廣經 by Kumâradjiva (A.D. 301—409), and (3.) 寂調音所問經 A.D. 420—479.

PARAMÂRTHA SATYA S'ÂSTRÂ 勝義諦論 A work by Vasubandhu.

PÂRAMITÂ 波羅蜜多 or 六度 lit. 6 means of passing (to Nirvâna), explained by 到彼岸 lit. arrival at the other shore (i.e. at Nirvâna), but with the note, "it is only Pradjñâ (the 6th virtue) which carries men across the Sañsâra to the shores of Nirvâna." Six cardinal virtues, essential to every Bodhisattva, but representing general-

ly the path in which the saint walks, viz. (1.) Dâna, charity, (2.) S'ila, morality, (3.) Kchânti, patience, (4.) Vîrya, energy, (5.) Dhyâna, contemplation, and (6.) Pradjñâ, wisdom. Sometimes ten Paramitâs 十度 are counted by adding (7.) Upâya, use of proper means, (8.) Djñâna, science, (9.) Prañidhana, pious vows, and (10.) Bala, force of purpose.

PARANIRMITA VAS'AVARTIN (Pâli. Wasawarti. Siam. Paranimit. Tib. Gjan hphrul dvang byed or Bab dvang phpugh. Mong. Bussudum chubilghani erkeber or Maschi baya suktchi ergethu) 波羅尼密婆舍跋提天 or 他化自在天 lit. dēvas who, whilst others are transformed, remain independent, or dēvas who control the transformation of others. The last of the 6 Dévalokas, the dwelling of Mâra, where life lasts 32,000 years.

PARASMAIPADA 般羅颯迷 A form of conjugation, each tense having a peculiar termination for the transitive voice, so-called (lit. words for another) because the action is supposed to pass (parasmai) to another.

PARATCHITTADJÑÂNA (Pâli. Parassa tchêtôpariyâ yañâna) 他心 lit. the minds

- of others. The 5th of the 6 Abhidjñas, intuitive knowledge of the minds of all other beings.
- PÂRAVÂ 波羅越** explained by 鴿 lit. pigeon. A rock temple in the Dekkhan, dedicated to Kâs'yapa Buddha.
- PÂRIDJÂTA 波利質多** A sacred shrub (growing in a circle in front of Indra's palace).
- PARINIRVÂNA 般泥洹** or **般涅槃** or **波利涅槃南** or **般利涅槃那** explained by 無餘寂滅 lit. extreme stillness and extinction (&c. of sense), or by 圓寂 lit. complete stillness, or by 滅度 lit. the passage of extinction, or by 普究竟出離煩惱結 lit. final termination and escape from the bonds of trouble and vexation. The 2nd degree of Nirvâna, corresponding with the mental process of resigning all thought (無想門). See under Nirvâna.
- PARINIRVÂNA VAIPULYA SÛTRA 方等般泥洹經** A work of 5,000 stanzas delivered by S'âkyamuni previous to his entrance into Nirvâna.
- PARÎTTHÂBHAS (Tib. Ôd bsal or Od tehung) 少光** lit. limited light The 4th
- Brahmaloka; the 1st region of the 2nd Dhyâna.
- PARÎTTAS'UBHAS (Singh. Parittasubha. Tib. Dge teh-hung) 少淨** lit. limited purity. The 7th Brahmaloka; the 1st region of the 3rd Dhyâna.
- PARIVRÂJIKAS (Singh. Paribrâjikas) 般利伐羅勾迦** or **簸利婆羅闍迦** or **刪闍耶** explained by 普行 lit. (those who) walk about everywhere. A Shivaitic sect, worshippers of Mahês'vara, who wear clothes of the colour of red soil. They shave the head excepting the crown.
- PARNAS'AVARI DHÂRANÎ 葉衣觀自在菩薩經** Title of a translation by Amoghavadjra (A. D. 746—771).
- PARSA 波刺斯** or **波刺私** or **波斯** Persia, situated "near the western ocean," the principal mart for precious stones, pearls and silks, possessing at its capital (Surasthâna) the almsbowl of S'âkyamuni. The favourite deity of the country is Dinabha.
- PÂRS'VA** or **Pârs'vika** or **Ârya pârs'vika 波栗溼縛** or **脅尊** lit. the Ârya (who used to lie) on his side, or **脅比丘** (Pârs'va bhikchu). A Brahman of Gandhâra, originally called **難生** lit. born

with difficulty. As a Bhikhu, he swore to remain lying on his side till he had mastered the 6 Abhidjñas and 8 Páramitás. He is counted as the 9th (or 10th) patriarch (died B.C. 36).

PARVATA 鉢伐多 or 鉢羅

伐多 Ancient province and city of Tehéka, 700 li N. E. of Múlusthánîpura, perhaps the modern Futtipoor (between Multan and Lahore).

PARVATÎ s. a. Bhîmâ.

PARYAÑGKA BANDHANA

結跏趺坐 or 跏趺坐 A sacred phrase; binding a cloth round the knees, thighs and back, as seated on the hams.

PÂRYÂTRA 波里衣多羅

Ancient kingdom (now Birat, W. of Mathurâ), a centre of heretical sects.

PÂS'UPATAS v. Pâms'upatas.

PÂTALA or Pâtali (Tib. Skya-

nar) 波羅羅 or 波吒釐 explained by 熏花樹 lit. a tree whose flower emit steam or by 女婚樹 lit. the tree of the son-in-law. The *Bignonia suave olens* (trumpet flower).

PÂTALIPUTTRA or Kusuma-

pura (Tib. Skya nar gyi bu) 波吒梨耶 or 巴蓮弗 or 熙蓮弗 or 波吒釐子城

lit. the city of the son of the Pâtali flower, or 華氏城 lit. the city of flowers (Pus'-papura). An ancient city originally known as Kusumapura, where the 3rd synod (B. C. 246) was held; the present Patna.

PATRA 根多樹 (Peito tree)

or 根多葉 (Peito leaves) or

葉樹 lit. leave tree, or 思

惟樹 lit. meditation tree. A

palm, the *Borassus flabeliformis*, often confounded with the Pippala. See Bodhidruma and Tâla.

PÂTRA (Pâli. Patto. Singh.

Patra. Burm. Thabeit. Tib.

Lhung bsd. Mong. Baddir

or Zögösä) 波多羅 or 鉢

孟 or 鉢多羅 or 鉢 (1.)

The almsbowl (patera) of S'âkyamuni to be used by

every Buddha, first preserved

at Vâis'ali, then taken to

Gandhâra, Persia, China,

Ceylon, to the heaven Tuchia,

to the palace of Sâgara (at

the bottom of the sea), where

it awaits the advent of

Maitrêya, whereupon it will

divide into 4 pieces, each of

which is to be guarded by a

Mahârâdja, as with its ab-

solute disappearance the re-

ligion of Buddha will perish.

(2.) The almsbowl of every

Budhist mendicant.

PÂTRA DÉVA 鉢天 The déva

of the almsbowl, invoked by

conjurers.

PATTIKĀYA 步 lit. infantry.
A division of every Indian army.

PĀUCHA 報沙 The first of the 3 winter months, beginning on the 16th day of the 12th (Chinese) moon.

PHĀRĀDJIKA v. Pārādjika.

PHĀTCHITTYĀ DHAMMA (Pāli) 波逸提法 (Singh. Pāchiti), explained by 墮 lit. fall (into hell). A section of the Vinaya, containing 90 prohibitions.

PHĀTIDĒSANĪYĀ v. Prati-dē-s'aniyā.

PILINDA VATSA 畢隣陀婆 蹉 An Arhat, one of the disciples of S'ākyamuni.

PĪLUSĀLAGIRI 比羅娑洛山 or 象堅山 A mountain (S.W. of Kapis'a city), the guardian spirit of which was converted by S'ākyamuni.

PĪLUSĀRA STŪPA 象堅窠都波 A stūpa erected by As'okha on the top of Pīlusāragiri.

PIPPALA or Pippala vrikcha 畢鉢羅 or 波波羅 or 賓撥梨力叉 One of the many names of *Ficus religiosa*. See under Bodhidruma and Patra.

PIS'ĀTCHA (Tib. Scha za) 略舍闍 or 臂奢柘 or 畢舍遮 or 略舍遮 A class

of demons (vampires), more powerful than Prētas. The retinue of Dhritarāchtra.

PIS'UNA v. Māra.

PIṬAKA (Singh. Pitakattayan. Burm. Pitagat) 藏 lit. a receptacle. General term for canonical writings. See Tripiṭaka.

PITĀ PUTRA SAMĀGAMA 菩薩見實會 Title of a translation (A. D. 562) by Narendrayas'as.

PITĀS'ILĀ 臂多勢羅 Ancient kingdom and city (in Sindh), 700 li N. of Adhyavakīla, 300 li S. W. of Avāṇḍa.

POCHADHA or Upochana 布薩 explained 相句說罪 lit. mutual confession of sin. The ceremony of confession, performed on 1st and 15th of every month.

POTALA or Potaraka (Tib. Ri Potala or Ghru hdzin) 補陀 or 普陀 or 布坦洛迦 or 補怛洛迦 or 普陀洛迦 or 布達拉 explained by 小白花 lit. small white flowers. (1.) A port (now Tatta) at the mouth of the Indus, a centre of ancient trade, the home of S'ākyamuni's ancestors. (2.) A mountain range (Nilgherries?) E. of Malāya mountains, S.E. of Malakūṭa. The original resort of Avalokitēs'vara. (3.)

The island of Pootoo (near Ningpo), a centre of the worship of Kwanyin (v. Avalokitês'vara). (4.) The three-peaked hill near Lhasa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama (who is an incarnation of Avalokitês'vara). (5.) A fabulous resort of Bodhisattvas, "somewhere in the western ocean."

POTṬHABHA (Pâli. Pottaban. Singh. Phassâ) 觸 lit. touch. The sense of touch. See Chadâyatana.

PRABHÂKARAMITRA or Prabhâmitra 波羅頗迦羅蜜多羅 or 作明知識 or 波頗 or 明友 or 光智 A S'ramana of Central India, a Kchatriya by caste, who came to China (A. D. 627) and translated 3 works.

PRABHÂKARA VARDDHANA 波羅頗羯邏伐彈那 or 作光增 lit. one who causes increase of light. The father of Karcha varddhana, king of Kanyâkubdja.

PRABHÂPÂLA 護明菩薩 A former incarnation of S'âkyamuni, when he was a disciple of Kâs'yapa Buddha.

PRABHU (1.) A term in philosophy, primordial existence, 元始 (2.) A title of Vishnu (the sun) 波羅赴 or 鉢利

部 See Vasudâva.

PRABHÛTARATNA 鉢羅部多羅怛曇 or 多寶 One of the Sapta Tathâgata, patron of the Saddharma puṇḍarika who divided himself into seven Buddhas (十方佛) to labour in as many different places, and appears sometimes in the form of a Stûpa. See Ratna vis'uddha.

PRADAKCHINA 循環 The (Brahmanic and Buddhist) ceremony of circumambulating a holy object with one's right side turned to it.

PRADÂNAS'ÛRA 勇施菩薩 A Bodhisattva in the retinue of S'âkyamuni.

PRADÎPADÂNÎYA SÛTRA 佛說施燈功德經 Title of a translation (A. D. 558) by Narendrayas'as.

PRADJÂPATÎ v. Mahâpradjâpatî.

PRADJÑA (Pâli. Panna. Singh. Pragnyâwa) 般若 explained by 智慧 lit. intelligence. (1.) The highest of the 6 Pâramitâ, intelligence, the principal means of attaining to Nirvâna, as a knowledge of the illusory character of all existence. (2.) A S'ramana of Kubhâ (Cabul), translator (about A.D. 810) of 4 works,

author of a new alphabet.

PRADJÑÂBARA (Pâli. Pan-nâbala, Singh. Pragnyawabala) **慧力** lit. power of intelligence. Wisdom, one of the 5 Balâ.

PRADJÑÂBHADRA **般若跋陀羅** A learned priest from Tiladhâka, native of Bâlapati. adherent (about 630 A. D.) of the Sarvâstivâdah.

PRADJÑADÊVA **慧天** A learned and pious priest of Mahâbodhi saṃghârâma.

PRADJÑÂGUPTA **般若毬多** or **慧護** A learned Brahman, teacher of Siladitya.

PRADJÑÂKARA **般若羯羅** or **慧性** A learned priest of Nâvasaṃghârâma, native (about 630 A.D.) of Tchêka.

PRADJÑÂKÛṬA **智積** A fictitious Bodhisattva, living in Ratnavis'uddha, attending on Prabhûtaratna.

PRADJÑÂPARAMITÂ **般若波羅密多** explained by **到彼岸** lit. landing on the other shore. Intelligence as a means to reach Nirvâna. See Pradjña and Pâramitâ.

PRADJÑÂPARAMITÂ **A R-DHAS'ATIKÂ** Title of 4

translations of the 10th Sûtra of the Mahâpradjñâparamitâ, viz. (1.) **實相般若波羅密經** by Bodhirutchi (A. D. 618—907); (2.) **金剛頂瑜伽理趣般若經** by Vadjra bodhi (A.D. 723—730); (3.) **大樂金剛不空眞實三摩耶般若波羅密多理趣經** by Amoghavadjra (A. D. 746—771); (4.) **佛說五十頌聖般若波羅密經** by Dânapâla (A.D. 980—1000).

PRADJÑÂPÂRAMITÂ SÛTRA s.a. Mahâpradjña paramitâ sûtra.

**PRADJÑÂPÂRAMITÂ SAM-
KA. YAGÂTHÂ** **佛母寶德藏般若波羅密經** Title of a translation (A. D. 982—1001).

PRADJÑÂPRADÎPA S'ÂSTRA **般若燈論** A work of Nâgârdjuna and Nirdês'aprabha (**分別明**), translated (A. D. 630—632) by Prabhâkaramitra.

PRADJÑÂPTIPÂDAS'ÂSTRA **施設論** A work of Mahâmaudgalyâyana, translated by Dharmarakcha (A. D. 1004—1058).

PRADJÑÂPTIVÂDINAḤ **波羅若底婆拖部** or **說度**

部 or 說假部 lit. the School which discusses redemption or illusions. A subdivision of the Mahāsaṃghikāh.

PRADJÑĀTARA 般若多羅 The 27th patriarch, native of Eastern India; laboured in Southern India; died A. D. 457.

PRADJÑĒNDRYA (Pāli. Pan-nēndriya. Singh. Pragnyawa indra) 慧根 The organ of intelligence (v. Pradjña), one of the 5 organs (or roots) of life (v. Indrya).

PRĀGBODHI 鉢羅笈菩提 explained by 前正覺 lit. anterior to correct perceptions. A mountain in Magadha, which S'ākyamuni ascended "before entering upon Bodhi."

PRAHĀNA 修 or 修文法 Conversion and entering ecclesiastical life.

PRAKARAṆAPĀDA VIBHĀCHĀ S'ĀSTRA 衆事分毗婆沙論 A philosophical treatise by Skandhila.

PRALAMBA 毗藍婆 A certain Rakchasi.

PRAMITI 般刺蜜帝 or 極量 A S'ramaṇa of Central India, co-translator (A. D. 618—907) of a Sūtra.

PRANIDHANA 願度 lit.

salvation by vows. The virtue of (faithfulness in) prayers and vows.

PRĀNYAMŪLA S'ĀSTRA TĪKĀ 中論 lit. discourse on the (due) mean (i.e. Madhyamika). The principal text book (by Nāgārdjuna and Nilanētra) of the Madhyamika School, translated (A. D. 409) by Kumāradjiva.

PRĀSĀDA (Singh. Poega. Tib. Dgedun gji du khang or Mtchhod khang or Du khang) 跋路娑陀 explained by 堂 lit. the hall. The assembly hall (in a monastery); the confessional.

PRAS'ĀNTA VINIS'KAYA PRATIHĀRYA SAMĀDHI SŪTRA 寂照神變三摩地經 Title of a translation (A. D. 663) by Hiuen-tsang.

PRASĒNADJIT (Pāli. and Singh. Pasēnaḍi. Burm. Pathanadi. Tib. Gsal rgyal. Mong. Todorchoi Ilaghaksan) 鉢羅犀那特多 or 鉢邏斯那特多 or 波斯匿 explained by 勝軍 lit. conqueror of an army. A king of Kos'ala, residing in S'ravasti; one of the first royal converts and patrons of S'ākyamuni; originator of Buddhist idolatry (by having a statue of Buddha made before his death).

PRAS'RABDHI (Pâli. Pas-sadhi) 除 lit. removal (sc. of misery) or 除覺 lit. the Bodhyanga (called) removal, explained by 斷除煩惱 lit. the cutting off and removing of trouble and vexation. A state of tranquillity. See Bodhyanga.

PRATĀPANA or Mahâtâpana (Siam. Mahadapha) 大燒然獄 lit. the hell of great burning, or 極熱 lit. extreme heat, or 大炎熱 lit. great flame and heat. The 7th of the 8 hot hells, where life lasts half a kalpa.

PRATIBHĀNA (Pâli. Patibhāna) 樂說 lit. pleasant discourses. (1.) A fictitious Bodhisattva, one of 14 Dêva Arya 天尊 worshipped in China. (2.) One of the 4 Pratisam̃vid (q. v.).

PRATICHTHĀNA v. Prayāga.

PRATIDĒS'ANĪYĀ (Pâli. Phatidesanīyā. Singh. Patidēsānidhamma) 波羅提提舍尼法 explained by 向彼悔 lit. confession of sins before others. A section of the Vinaya concerning public confession of sins.

PRATIMOKCHASAM̃GHĪKA VINAYAMŪLA 波羅提木义僧祇戒本 Translation by Buddhahadra (A.D. 416)

of an abstract of the Mahā-saṃgha vinaya.

PRATIMOKCHA SŪTRA. Title of 2 translations (of works on the Sarvāstivāda vinaya), viz. 十誦律比丘戒本 by Kumāradjīva (A. D. 404), and 根本說一切有部戒經 A. D. 710.

PRATISAM̃VID (Pâli. Patisambhida. Singh. Pratisambhidā) 四無礙智 lit. 4 unlimited (forms of) wisdom. Four modes of knowledge, characteristic of an Arhat, viz. (1.) Artha (Pâli. Attha) 義無礙智 lit. unlimited knowledge of the sense (of the laws); (2.) Dharma (Pâli. Dhamma) 法無礙智 lit. unlimited knowledge of the canon; (3.) Nirukti (Pâli. Nirutti) 詞 or 辯無礙智 lit. unlimited knowledge of agreements or 得解 lit. facility in explanations; (4.) Pratibhāna (Pâli. Patibhāna) 樂說無礙智 lit. unlimited knowledge of pleasant discourses (sc. on the 12 Nidānas).

PRATĪTYA SAMUTPĀDA S'ĀSTRA (Singh. Paticha samuppāda. Tib. Rten tching bbrel barbhyur pa) 十二因緣論 lit. S'āstra on the Dvādas'a (twelve) nidānas. A translation by S'uddhamati (A. D. 508—534).

PRATYĒKA BUDDHA or Pratyēka Djina (Pāli. Patiēkan. Singh. Pasē Buddha. Burm. Ptezega. Tib. Rangs sang dschei. Mong. Pratika-vudor Ovörö Törölkitu) **畢勒支底伽佛** or **辟支佛** explained by **獨覺** lit. individually intelligent, or by **圓覺** lit. completely intelligent, or by **緣覺** lit. intelligent as regards the Nidānas. A degree of saintship (unknown to primitive Buddhism), viewed as one of the 3 conveyances to Nirvāna (v. Madhyimāyāna), and practised by hermits who, as attaining to Ruddhaship individually (e. i. without teacher and without saving others), are compared with the Khadga and called Ekas'ringa richi. As crossing Sañsāra, suppressing errors, and yet not attaining to absolute perfection, the Pratyēka Buddha is compared with a horse which crosses a river, swimming, without touching the ground. Having mastered the 12 Nidānas, he is also called Nidāna Buddha.

PRATYĒKA BUDDHA NIDĀNA S'ĀSTRA **辟支佛因緣論** Translation (A. D. 350—431) of a work on the Abhidharma of the Hinayāna.

PRAYĀGA or Praticṭhāna **鉢羅耶伽** Ancient kingdom

and city (now Allahabad), at the junction of Yamūna and Ganges.

PRĀYA S'TCHITTA (Pāli. Phāteḥittiya) **波逸提法** explained by **墮** lit. fall (into hell). A section of the Vinaya, concerning 90 misdemeanours of priests.

PRĒTAS (Siam. Pret. Burm. Preitha. Tib. Yidwags or Yid btags. Mong. Birrid) **畢利多** or **薛荔多** or **閉黎多** or **彌多** explained by **餓鬼** lit. hungry demons. One of the 6 Gāti; 36 classes of demons with huge bellies, large mouths and tiny throats, suffering, unappeasable hunger, and living either in hell, in the service of Yāma, or in the air, or among men (but visible only at night). Avaricious and rapacious men are to be reborn as Prētas.

PRITHAGDJANA (Pāli. Pu-thudjana) **獨人** lit. solitary (extr aecclisiam). The unconverted, as compared with the Ārya.

PRĪTI (Pāli. Piti. Singh. Pritiya) **喜** lit. joy. The 4th Bodhyanga, spiritual joy and content, leading to Samādhi.

PRYADARS'ANA **喜見** lit. joyful view. The (fictitious) kalpa of S'ubhavyuha, Meghadundubhisvara and others.

- PUCHPADANTĪ** 華齒 lit. flowery teeth. A certain Rakhasī.
- PUCHPAGIRI SAMĠGHĀRĀMA** 補澀波祇釐僧伽藍 A monastery on mount Puchpagiri in Uḍa.
- PUCHPAKŪṬA SŪTRA.** Title of 4 translations, viz. (1.) 華積陀羅尼神咒經 (A. D. 222—280); (2.) 師子奮迅菩薩所問經 (A. D. 317—420); (3.) 佛說華聚陀羅尼經 (A. D. 317—420); (4.) 佛說華積樓閣陀羅尼經 (A. D. 980—1,000).
- PUCHYA** (Tib. Skar ma rgyal) 弗沙 or 富沙 or 佛星 or 彗星 (comet). (1.) Name of an ancient richi. (2.) Name of a constellation formed by 3 stars.
- PUDGALA** 補 (or) 富特伽羅 or 弗 (or 福 or 富) 伽羅 explained by 有情 lit. affectionate beings, or by 數取趣 lit. entering several paths. (1.) Human beings as subject to metempsychosis. (2.) Personality (as a philosophical term).
- PŪDJĀ** (Singh. Poya) 供養 lit. to support and nourish. Offerings, as the Buddhist substitute for the Brahmanic sacrifices (Yadchna).
- PŪDJASUMĪRA** 富闍蘇彌羅 A learned Arhat of Salaribhu, disciple of Ananda.
- PŪGA** 檳榔 (Pinang). Areca catechu; betel nut palm.
- PULAKĒS'A** 補羅稽舍 A king (A. D. 630) of Mahārāchtra.
- PULASTYA** 補攤悉底耶 An ancient richi.
- PUNATCHA** or Pantchasattra or Pantcharāchtra 半笈嗟 Ancient province and city (now Poonah) of Cashmere.
- PUNḌARIKA** 分陀利 or 芬利 or 奔茶 explained by 大 or 白蓮華 lit. great (or white) lotus. The last of the 8 large and cold hells, where the cold lays bare the bones of criminals like white lotus flowers.
- PUNḌARA VARDDHANA** 奔那伐戰那 Ancient kingdom and city (now Burdwan) in Bengal.
- PUNYABALĀVADĀNA** 佛說福力太子因緣經 Title of a translation (A. D. 987—1000) by Dānapāla.
- PUNYAPRASAVĀS** 福生 lit. happy birth, or 生天 lit. living dēvas. (1.) The 10th Brahmaloaka. (2.) The 1st region of the 4th Dhyāna.

PUNYAS'ĀLĀ 奔攘舍羅

Houses of refuge, for the sick or poor.

PUNYATĀRA 弗若多羅 explained by 功德 lit.

merit and virtue. (1.) One of the 24 Dēva Arya 天尊 worshipped in China. (2.) A S'rāmaṇa of Cabul, co-translator (A. D. 404) of the Sarvāstivāda vinaya.

PUNYAYAS'AS 富那耶舍 or 富那夜奢 The 10th (or 11th) patriarch; died B. C. 383; a descendant of Gāutama; born in Pāṭaliputra; laboured in Vāranās'i; converted As'vaghocha.

PUNYOPĀYA 布如烏伐耶 or Nadi 耶提 explained by 福生 lit. happy birth. A S'rāmaṇa of Central India; brought to China (A. D. 663) 3 works.

PURĀNA v. Dharana.

PŪRAṆA KĀS'YAPA 富蘭那迦葉 or 梛刺拏 One of the 6 Tirthyas; maternal descendant of the Kas'yapa family; brahminical ascetic; opponent of S'ākyamuni.

PURĀNAS 富蘭那 or 布 (or 補) 刺拏 explained by 滿 lit. complete. A class of Brahmanic, mythological, philosophical and ascetic

literature.

PURJA MITRA or Putnomita 不如密多 The 26th patriarch, son of a king of Southern India, laboured in Eastern India, died (A. D. 388) by Samādhi.

PURNNA v. Bala.

PŪRṆA (Singh. Punna) v. Pūrnamaitrāyaṇiputra.

PŪRṆA KALASAYA (Siam. Ba' keo inthanān) 本襄伽吒 explained by 滿瓶 lit. a full jar. One of the mystic figures of the S'ripāda.

PŪRNAMAITRĀYANĪ (PUTRĀ) or Maitrāyaṇiputra or Pūrṇa (補刺那) 梅咀麗衍尼弗咀羅 or (富樓那) 彌多羅尼子 or 耨邠文陀尼子 or 邠耨文陞弗 or 富那曼陀弗多羅 explained by 滿慈子 lit. son of completeness (Pūrṇa) and charity (Maitrāyaṇi), or by 滿嚴飾女子 lit. the son of completeness and of the lady of dignified beauty, or by 滿見子 lit. the son of complete view. A disciple of S'ākyamuni; son of Bhava by a slave girl; ill-treated by his brother, he engaged in business, forsook wealth for the priesthood, saved his brothers from shipwreck by conquering Indra through Samādhi; built a vihāra for

S'âkyamuni; became a Bodhisattva, expected to reappear as Dharmaprabhâsa Buddha. He is often confounded with Mairêya.

PÛRNAMUKHA AVADÂNA
S'ATAKA 撰集百緣經
Title of a translation (A. D. 223-253) of 100 legends.

PÛRNA PARIPRITCHCH-
HÂ 富樓那會 Title of a
Sûtra, translated (A. D. 405)
by Kumâradjîva.

PÛRNAVARMMA 補刺拏
伐摩 explained by 滿胄
lit. complete helmet. A king
of Magadha, the last des-
cendant of As'okha.

PURUCHA 補盧沙 or 富樓
沙 or 士夫 (lit. master)
explained by 神我 lit. the
spiritual self. The spirit
which, together with Svabhâ-
vah, produces, through the
successive modifications of
Gunâ, all forms of existence.

PURUCHAPURA 布路沙布
羅 or 佛樓沙 Ancient capi-
tal (now Peshawur) of Gan-
dhâra.

PÛRVANIVÂSÂNU SMRITI
DJNÂNA (Pâli. Pubbeni
vâsânugataññanem) 宿命
lit. destiny of the dwellings.
Knowledge of all forms of

pre-existence of oneself and
others. See Abhidjña.

PÛRVAS'ÂILÂH 佛槃勢羅
部 or 東山部 lit. the
School of the eastern mount.
One of the 5 subdivisions of
the Mahâsañghikah.

PÛRVAS'ÂILA SAMGHÂRÂ-
MA 佛槃勢羅僧伽藍 or
東山寺 lit. temple of the
eastern mount. A monastery
on a hill E. of Dhanaka-
tchêka.

PÛRVAVIDÊHA or Vidêha.
(Singh. Purwa widêsa. Siam.
Buphavithe Thavib. Tib. Char
gii lus pag dwip. Mong.
Dorona oulam dzi beyetou
dip) 佛婆毗提訶 or 脯利
婆鼻提賀 or 布魯婆毗
提訶 or 毗提訶 or 佛婆
提 or 佛于逮 or 脯兒幹
微的葛 explained by 勝神
州 lit. island of conquerors
of the spirit, or by 離體
lit. separate from the body.
One of the 4 continents (of
every universe), E. of the
Mêru, semicircular in shape,
the inhabitants having also
semi-circular faces and "see-
ing the sun rise before we
see it."

PUS'PAPURA v. Pâtaliputra.

PUTANA 富單那 A class of
Prêtas who control fever.

PUTCHĒKAGIRI 補磔迦
山 A mountain in Eastern
India on which Avalokitês'va-
ra appeared.

R.

RÂCHTRAPÂLA 護國菩薩
A Bodhisattva among demons.

RÂCHTRAPÂLA PARIPRI-
TCHTCHĀ. Title of 2
translations, viz. (1.) 護國
菩薩會 by Dñānagupta
(A.D. 589—618); (2.) 佛說
護國尊者所問大乘經
by Dharmadēva (A.D. 973—
981).

RÂDJÂVAVÂDAKA SÛTRA.
Title of 4 translations, viz.
(1.) 佛說諫王經 (A.D. 420
—479); (2.) 如來示教勝
軍王經 by Hiuen-tsang (A.
D. 642); (3.) 佛爲勝光天
子說王法經 (A. D. 705);
(4.) 佛說勝軍王所問經
by Dānapāla (A. D. 980—
1,000).

RÂDJA BALĒNDRĀ KĒTU
力尊幢 The prince who
possessed the Devēndra sa-
maya.

RÂDJAGIRIYÂS s. a. Abha-
yagirivāsinaḥ.

RÂDJAGRIHA or Radjagriha-
pura (Pāli. Râdjagaha. Singh.
Rajagahanuwara. Burm. Ra-
dzagio. Mong. Vimaladjana

ün kundi. Tib. Dchal poik
ap) 曷羅闍姑利呵 or 羅
闍城 or 王舍城 lit. the
city of royal palaces. The
residence, at the foot of
Gridhrakûta, of the Magadha
princes from Bimbisara to
As'oka; meeting place of the
first synod (B. C. 540); the
modern Radghir (S. W. of
Bahar) venerated by Jain
pilgrims. See Kus'âgarapura.

RÂDJAKUMÂRA or Râdja-
puttra (Tib. Ghial sres. Mong.
Khan kubakhuu) s.a. Kumâra
râdja.

RÂDJAMAHEŒDRĪ v. Ma-
hândhra.

RÂDJAPURA 曷羅闍補羅
Ancient city and province
(now Rajoar), near S. W.
frontier of Cashmere.

RADJĀTA v. Rûpya.

RÂDJAVARDDHANA 王曷
邏闍伐彈那 or 王增
King of Kanyâkubdja, son of
Harchavardhana.

RÂDJÂVAVÂDAKA SÛTRA
佛說勝軍王所問經 Title
of a translation by Dānapāla
(A.D. 980—1000).

RAHĀN or Rahat v. Arhat.

RĀHU (Tib. Sgra gtohan) 羅
睺 or 羅虎那 explained by
障蔽 lit. stoppage. A king
of Asuras, who seeks (in the
shape of a dog) to devour
sun and moon, and thus
causes eclipses.

RÂHULA or Râhulabhadra or Lâghula (Burm. Raoula. Tib. Sgra gtchan hdsin. Mong. Raholi) 羅喉羅 or 羅吼羅 or 曷羅怛羅 or 何羅怛羅 or 羅云 explained by 覆障 lit. (he who) upset the hindrances (viz. of Kâhus against his birth). The eldest son (by Yas'odhara) and disciple of S'âkyamuni; descendant of Gâutama Râhuganu; founder of the Vâibhâchikah; now revered as patron saint of novices; to be reborn as the eldest son of every Buddha, especially of Ananda. See Djalâmbara.

RÂHULATA 羅喉羅多 The 16th patriarch, native of Kapila, laboured (till B. C. 113) in S'râvasti. See Sañghânandi.

RÂIVATA or Rêvata (Singh. Revato) 利波多 or 離波多 or 黎婆多 or 頡隸伐多 explained by 室星 lit. the constellation (2 stars in Pegasus) called "the house." (1.) A Brahman hermit; one of the principal disciples of S'âkyamuni; to be reborn as Samanta prabhâsa. (2.) A native of Handjna, president of the 2nd synod (B.C. 443). (3.) A member of the 3rd synod B.C. 246).

RÂKCHASA or Rakohas (Tib. Srin boi din. Mong. Manggu) 羅叉娑 or 羅刹 or 藥叉

explained by 食人鬼 lit. demons which devour men, or by 可畏 lit. terrible. (1.) The aborigines of Ceylon, dreaded as cannibals by ancient mariners, extirpated by Siñhala. (2.) The demons attending Vâis'ramaņa, invoked by sorcerers.

RAKCHAS'Î 羅义斯 or 羅义私 or 羅刹女 The wives and daughters Rakchasa demons, invoked by sorcerers.

RAKTAPATMAYA or 鉢特忙 The red lotus; one of the figures of the S'ripâda.

RAKTAVITI 絡多未知 explained by 赤泥 lit. red soil. A sañghârâma, erected near the capital of Karṇasuvârṇa, on the spot where a Buddhist priest from Southern India defeated a heretic in public disputation.

RAKTIKÂ or Retti 賴提 explained by 草子 lit. a seed of (the Gunjâ) creeper. An Indian weight, equal to $2\frac{3}{16}$ grains.

RÂMA or Râmagrâma 藍摩 or 藍莫 Ancient city (N.W. of Goruckpoor) and kingdom, between Kapilavastu and Kus'inagara.

RAS'MINIRHÂRA SAÑGI-RATHÎ or Prabhâ sâdhanâ 出現光明會 Title of a translation by Bodhirutchi (A. D. 618—907).

RAS'MIPRABHĀSA 光明

lit. light and brightness. The name under which Mahākās'yapa is to be reborn as Buddha. See Mahāvyaḥsa and Avabhāsa.

RAS'MI S'ATASAHASRA

PARIPŪRNA DEHVADJA

具足千萬光相 lit. one whose feet display innumerable luminous figures (like the S'rīpāda). The name under which Yas'odharā is to appear as Buddha.

RATHAKAYA 車軍 lit. the chariot corps. A division of an Indian army.

RATIPRAPŪRNA 喜滿 lit. complete joy. The kalpa during which Māudgalyāyana is to appear as Buddha.

RATNA v. Sapta ratna.

RATNADVĪPA 寶渚 lit. island of treasures (pearls). Ancient name of Sīmhala (Ceylon).

RATNAGHIRI 寶山 lit. precious mount. A mountain near Rādjagriha.

RATNĀKARA 寶積 lit. treasure store. (1.) A native of Vāis'ali, contemporary of S'ākyamuni. (2.) The 112th Buddha of the Bhadra kalpa.

RATNAKĒTU 寶相 lit. precious figure. (1.) One of the Sapta Tathāgata. (2.) The

name under which S'ākyamuni's 2,000 disciples, and especially Ānanda, will reappear as Buddha at different points of the compass.

RATNAKŪṬA 寶積部 A

section of the Sūtra piṭaka, including the Mahāratnakūṭa, the Ratnakūṭa sūtra and some 36 other works.

RATNAKŪṬA SŪTRA Title

of 2 translations, viz. (1.) 寶積三昧文殊師利菩薩問法身經 A. D. 25—220, and (2.) 入法畏體性經 by Džñānagupta, A.D. 595.

RATNAMATI 勒那摩 or 婆

提 or 寶意 lit. precious intentions. (1.) The 4th son of Tchandra sūrya pradīpa. (2.) A S'ramana of Central India, translator (A. D. 508) of 3 works.

RATNAMĒGHA DHARANI

佛說雨寶陀羅尼經 Title of a translation by Amogha vadjra (A.D. 746—771).

RATNAMĒGHA SŪTRA.

Title of 3 translations, viz., (1.) 佛說寶雲經 by Mandra and Saṅghapāla (A. D. 503); (2.) 佛說寶雨經 by Dharmarutchi (A. D. 693); (3.) 佛說除蓋障菩薩所問經 by Dānapāla, Dharmarakcha etc. (A. D. 1000—1010).

RATNAPARÂSI 寶梁聚會

Title of a translation (A. D. 397—439), forming part of the Mahâratnakûta sûtra.

RATNASÂMBHAVA 寶生

lit. precious birth. (1.) One of the Pañcha Dhyâni Buddhas, attended by Ratnapâni. (2.) The realm of S'asikêtu Buddha.

RATNAS'IKHIN v. S'ikhin.

RATNATCHINTA 阿倆眞那

or 寶思惟 lit. precious thought. A S'ramana of Cashmere, translator (A. D. 693—706) of 7 works.

RATNATÊDJOBHYUDGA

RÛDJA 寶威德上王 lit. superior king of precious dignity and virtue. A fabulous Buddha, living E. of our universe, attended by Samantabhadra.

RATNATRAYA v. Triratna.

RATNÂVABHÂSA (1.) 寶明

lit. precious brightness. The kalpa of Dharmaprabhâsa. (2.) 有寶 lit. possessor of treasures. The kalpa of S'asikêtu.

RATNAVIS'UDDHA 寶淨

lit. precious purity. The fabulous realm of Prabhûtaratna.

RÂURAVA (Siam. Rôruva) 號

叫 or 叫呼 or 叫喚 lit. crying. The 4th of the 8 large hot hells where life lasts 4,000 (or 400) years.

but where 24 hours are equal to 4000 years on earth.

RÂVANA 羅婆那 or 婆羅那 A King of Sîmhala.

RAVI v. Trâvati.

RÊVATA v. Râivata.

RICHI (Burm. Racior rathee. Tib. Drang srong) 仙人 lit.

immortals, 遷道 lit. the gâti of immortals. A man,

transformed into an immortal, by asceticism and meditation. Nâgârdjuna, who counts 10 classes of richis, ascribes to them only temporary exemption (for 1,000,-

000 years) from transmigration, but Chinese Buddhists (and Tauists) view them as absolutely immortal, and distinguish 5 classes, viz. (1.)

Dêva richis 天仙 residing on the 7 concentric rocks around Mêru, (2.) Purucha (or Atman) richis 神仙

roaming about in the air, (3.) Nara richis 人仙 dwelling as immortals among men, (4.) Bhûmi richis 地仙

residing on earth in caves. and (5.) Prêta richis 鬼仙

roving demons. These richis form a 7th gâti (q. v.) or a 7th class of sentient beings.

RIDDHI (Pâli. Iddhi. Mong. Riddi chubilghan) 如意身

lit. a body (transmutable) at will. The dominion of spirit over matter. implying (1)

possession of a body which is exempt from the laws of gravitation and space, and (2) power to assume any shape or form and to traverse space at will.

RIDDHIMANTRA 神咒 or 如意咒 Incantations or prayers used to gain or exercise the power of Riddhi.

RIDDHIPĀDA (Pāli. Iddhipādo. Tib. Rdzu hphrul gyi rkang pa) 四如意足 lit. 4 steps to Riddhi. Four modes of obtaining Riddhi, by the annihilation of desire, energy, memory and meditation. See Tehhanda, Virya, Tchitta and Mimamsa riddhi pāda.

RIDDHI SĀKCHĀTKRI YĀ (Pāli. Iddhipabhēdo) 神足力 lit. the power of the supernatural (riddhi) steps. The power to assume any shape or form (see Riddhi), the third of the 6 Abhidjñas.

RIDDHI VIKRĪDITA SAMĀDHI 神通遊戲三昧 A degree of samādhi, called "the idle sports of spiritual penetration."

RIG VĒDA 讚誦 lit. hymns of praise. The most ancient portion of the Vēda, consisting of a collection of hymns (Sanhitā) and a number of prose works (Brahmanas and Sūtras).

ROHINILĀ 洛殷膩羅 An ancient monastery, visited by S'ākyamuni; the modern Roynallah, near Balgada, in E. Bahar.

ROHITAKA or Lohitaka 盧醯咀迦 (1) Red or opal colour. (2) The ruby or balasruby.

ROHITAKA STŪPA 盧醯咀迦窣都波 explained by 赤塔 lit. the red stūpa. A stūpa built by As'oka, 50 li W. of Moṅgali, where Maitribala rādja fed starving Yakchas with his blood.

ROHITA MUKTI 盧呖胝 訶目多 Red pearls or rubies. See Saptaratna.

ROHU 曷羅胡 Ancient province and city of Tukhāra, S. of the Oxus.

RUDRA (Tib. Yu lang) 盧陀羅耶 A name of Shiva, as ruler of the wind, and lord of the Khumbandhas.

RUDRAKA RĀMAPUTTRA 鬱頭藍子 lit. Rudraka the son of Rāma. A richi of Magadha, a teacher of S'ākyamuni.

RŪPA (Tib. Gzugs) 色 lit. form. (1.) The perception of form; one of the Chadāyatana. (2.) Form, as one of the aggregates of the 色身 physical body. See Skandha.

RÛPADHÂTU or **Rûpâvatchara** (Tib. Gzugs-kyikhams) **色界** lit. the region of form. The 2nd of the Trâilokya; the world of form, comprising 18 Brahmaloкас, divided into 4 Dhyânas, where life lasts from 16,000 kalpas down to half a kalpa, and the height of the body measures from 16,000 yodjanas down to half a yodjana, the inhabitants being sexless and unclothed.

RÛPYA **銀** lit. silver. The 2nd of the Saptâ Ratna.

RUTCHIRA KÊTU **妙幢** lit. wonderful banner. A fabulous Bodhisattva.

S.

S'ABDA or **Sadda** (Pâli. Sad-dan) **聲** lit. sound. The perception of sound; one of the Chadâyâtana.

S'ABDA VIDYÂ S'ÂSTRA **聲明論** lit. lucid treatise on sounds. One of the Pañtcha Vidyâ S'âstras, a work on etymology by Añs'uvarmma.

SADÂPARIBHÛTA **常不輕** lit. never slighting (others). (1.) A Bodhisattva, famous for his unselfish meekness. (2.) A former incarnation of S'âkyamuni, when he displayed unselfish meekness though slighted by Bhadrâpâla (with 500 Bodhisattvas), by Simhatechandra (with 500 Upasakas) and by Sugata tchêtana (with 500 Bhik-

chunis).

SADDA v. S'abda.

SADDHARMA (Pâli. Sad-dhamma) **妙法** lit. the wonderful law. A fabulous Mahâbrahmâ (also called Sudharma), devotee of Mahabhidjñâdjñânâbhibhu.

SADDHARMA LAÑKAVATÂRA s. a. **Lañgkâvatâra sûtra**.

SADDHARMA PRATIRÛPAKA **像法** lit. law of images.

The 2nd of the 3 stages of development through which Buddhism passes under each Buddha, the first being **正法**

lit. the period of true religion, the 2nd **像法** lit.

the period of fanciful religion, the 3rd **後法** lit. the period

of declining religion. In the case of S'âkyamuni, the 1st period continued for 200 years after his death, the 2nd lasted 1000 years, and the 3rd will last 3000 years, whereupon Maitrêya renews this triple process, and each of his successors likewise.

SADDHARMA PUNÐARÎKA

SAMADHI **法華三昧** (1.)

A degree of samâdhi, mastered by Vimalanêtra. (2.) Title of a translation (of a portion of the Saddharma puṇḍarîka sûtra), A. D. 427.

SADDHARMA PUNÐARÎKA

SÛTRA. Title of 4 translations, forming the standard books of the Lotus School

蓮宗 viz (1.) 正法華經 by Dharmarakcha (A. D. 286), (2.) 薩曇芬陀利經 (incomplete, A.D. 265-316), (3.) 妙法蓮華經 by Kumardjiva (A. D. 406), (4.) 添品妙法蓮華經 by Djānagupta and Dharmagupta (A. D. 589—618).

SADDHARMA PUNĀRĪKA SŪTRA S'ĀSTRA. Title of 2 translations of Vasubandhu's commentary on the preceding work, viz. 妙法蓮華經優波提舍 by Bodhirutchi and others (A. D. 386—534) and 妙法蓮華經論優波提舍 by Ratnamati and another (A.D. 508).

SADDHARMA SMRITY-UPASTHĀNA SŪTRA. Title of 2 translations, viz. 正法念處經 by Gautama, Pradñārutchi (A.D. 539), and 妙法聖念處經 by Dharmadēva (A.D. 973—981).

SADVAHA 沙多婆何 or 引善 or 引正 lit. guide of goodness or truth. A king of Kosala, patron of Nāgārdjana.

SADVĀHANA v. Djāataka.

SĀGALA v. S'ākala.

SĀGARA 娑竭羅 or 娑伽羅 One of the 24 Dēva Ārya

(天尊), a Nāga king (龍王), whose daughter (8 years old) became a Buddha under the tuition of Mañdjus'ri. He is said to dwell in a palace of pearls at the bottom of the sea, and is worshipped as a god of rain.

SĀGARAMATI 海慧 A priest of Nālanda, defender of the Mahāyāna in disputations with heretics.

SAGARAMATI PARIPRITCCHĀ 海意菩薩所問淨印法門經 Title of a translation, by Dharmarakcha and another (A. D. 1009—1058), of a chapter from the Mahāvaiṣṭya mahāsaṅgīyā sūtra (大方等大集經).

SĀGARA NĀGARĀDJA PARIPRITCCHĀ. Title of 3 translations, viz. (1.) 佛說海龍王經 by Dharmarakcha (A. D. 265—316), (2.) 佛為海龍王說法印經 (A.D. 618—937), (3.) 佛為娑伽羅海龍王所說大乘法經 by Dānapāla (A.D. 980—1000).

SĀGARA VARADHARA BUDDHI VIKRĪDITĀBHIDJĀNA 山海慧自在通王 The name under which Ānanda reappears as Buddha, in Anavanāmīta vāidjāyanta, during the kalpa

Manodjña s'abdabhighardjita.

SAHA or Sahaloka or Sahalokadhātu (Mong. Ssava jirtintohu) 娑婆 or 索阿 or 娑婆 explained by 堪忍世界 lit. the world of suffering, or by 千世界之都 lit. the capital of a chiliocosmos. The inhabited portion of every universe, including all persons subject to transmigration and needing a Buddha's instruction, and divided into 3 worlds (v. Tráilokya) ruled by Sahāmpati.

SAHĀMPATI (Singh. Sampati) v. Mahābrahṃa Sahāmpati.

S'ĀIKCHA or S'āikchya (Pāli. Sekhiyá) 去义迦羅尼 explained by 應當學 lit. one who ought to study, or subjects to be studied; or 突吉羅 explained by 惡作 lit. wicked deeds. (1.) Catechumens, especially laynovices. See Arhan. (2.) A section of the Vinaya, called laws for the community of disciples 衆學法 being a series of 100 regulations for novices.

SAKCHI or S'akti or S'as'i 舍支 or 設施 (lit. sacrifice.) (1.) The hare (which threw itself into the fire to save starving people), transferred by Indra to the centre of the moon. (2.) A name of Vêmatchitra. (3.) The con-

sort of any deity (according to the Tantra School). (4.) Female energy (Yoni).

S'ĀKALA (Pāli. Sāgala. Singh. Sangala) 奢羯羅 The capital of Tohêka and (under Mahirakula) of the whole Pundjab. The Lagala of Ptolemy. The modern Sanga near Umritsir.

S'ĀKRA (Pāli. Sakka. Singh. Sekra) 釋迦 or 帝釋 or 釋 or 釋迦婆 explained by 能天主 lit. the mighty Lord (Indra) of Dêvas, or 釋迦提婆 (S'akra Devendra) or 釋提桓因 explained by 天帝釋 lit. S'akra the Lord (Indra) of Dêvas, or 忉利帝釋 or 忉利天王 lit. king of Trāyastriṃśas. Common epithets of Indra q. v.) as rules of the Dêvas.

S'AKRĀDITYA 鑠伽羅阿逸多 or 帝日 lit. sun of the ruler (S'akra). A king of Magadha (after S'ākya-muni's death).

SAKRIDĀGĀMIN (Pāli. Sakadāgāmi. Singh. Sakradāgāmi. Burm. Thakagan. Tib. Leneik cir honghaba) 娑羯利陀伽彌 or 斯陀含 explained by 一來 lit. coming once more. The 2nd degree of saintship (v. Ārya), involving rebirth among dēvas

and among men, whereupon Arhatship is reached.

S'AKYA (Singh. Sâkya. Burm. Thakia) 釋迦 explained by 仁 lit. charily or 能仁 lit. charitable. The ancestors and descendants of Iks'vaku Virudhaka (q. v.), viz. 5 kings of the Vivartta kalpa (成劫五王) headed by Mahasammata (大三末多); 5 Tchakravarttis (五轉輪王) headed by Murdhadja (頂生王); 19 kings, the first being Tchêtrya (捨帝) and the last Mahâdêva (大天); 5000 kings; 7000 kings; 8000 kings; 9000 kings; 10,000 kings; 15,000 kings; 11,000 kings, the first being Gautama (q.v.) and the last Iks'vaku (q. v.) who reigned at Potala, and whose 4 sons reigned at Kapilavastu, after the destruction of which 4 surviving princes founded the kingdoms of Udyana, Bamyana, Himatala and S'ambi. See also S'âkyamuni.

S'AKYA BODHISATTVA 釋迦菩薩 A title of Prabhâpala.

S'ÂKYA BUDDHA s. a. S'âkyamuni.

S'ÂKYA MITRA 釋迦密多羅 or 能友 lit. powerful friend An author of commentaries on philosophical works of the Madhyimâyâna

School.

S'ÂKYAMUNI (Burm. Thakiamuni. Tib. Shakja thubpa. Mong Shigamunior Burohan bakshi) 釋迦牟尼 or 釋迦文 explained by 能仁 (S'âkya) 寂默 (Muni) lit. mighty in charity, seclusion and silence. The last of the Sapta Buddha, one of Sapta Tathâgata, the 4th of the 1000 Buddhas of the Bhadra kalpa. The name by which Chinese books refer to Gautama Buddha. The Lalitavistara and the popular aphorisms of Wang Puh (釋迦如來成道記) tell the story of his life, which is an indispensable key to the understanding of Buddhist doctrines. Some 5000 Djâtakas (q.v.) are on record, in the course of which he worked his way up through as many different stages of transmigration, from the lowest spheres of life to the highest, practising all kinds of asceticism and exhibiting in every form (v. Maitribalarâdja, Kapindjala râdja, Mayûra râdja etc.) the utmost unselfishness and charity. Having attained to the state of Bodhisattva as Prabhâpala, he was reborn in Tûchita and there considered where he ought to be reborn on earth to become Buddha. The S'âkya (q.v.) family of Kapilavastu was selected and in it Mâyâ, the young wife of S'uddho-

dhana, as the purest on earth. In the form of a white elephant (v. Bodhisatva) he descended and entered through Mâyâ's right side into her womb (8th day of the 4th moon, B.C. 1028 or 622), where he was visited thrice a day by all the Buddhas of the universe (v. Prabhûta ratna). On the 8th day of the 2nd (or 4th) moon, B.C. 1024 or 621, Mâyâ, standing in Lumbini under an As'oka (or Sâla) tree, painless gave birth to a son who stepped out of her right side, being received by Indra (the representative of popular religion) and forthwith baptized (v. Murddhâbhichikta) by Nâga kings. Thereupon the newborn babe walked 7 steps towards each of the 4 points of the compass and, pointing with one hand to heaven and with the other to earth, said, with a lion's voice (v. Siñhanâda), "I have received the body of my final birth; of all beings in heaven above and beneath the heavens, there is none but myself to be honoured." At the moment of his birth an Udambara flower sprouted up, and a series of 42 miraculous events (earthquakes, flashes of five coloured light, lotus flowers etc.) announced to the universe the birth of Buddha. His skin exhibited 32 fanciful tracings (v. Lakchana); on the soles of his feet there were 65 mystic

figures (v. S'ripâda), and his body possessed 80 forms of beauty, which were interpreted by Asita as the characteristic marks of Buddhahip. He was named Sarvârthasiddha. Mâyâ having died 7 days after his birth, Mahâ pradjapati (q.v.) nursed him. When 3 years old, he was presented in a Shiva temple, when all the statues of Shivaite deities did obeisance to the infant Buddha, who was then named Dêvatidêva. When he was 7 years old, Arata Kâlâma and Rudrakârâma taught him the Pañtcha Vidyâ S'âstras, and Kchanti dêva (羼提提婆) taught him gymnastics. When 10 years old, he was peerless in strength, hurled an elephant to some distance (v. Hastigarta), and opened an artesian well (v. S'arakûpa) by the discharge of an arrow. He was married to Yâs'odhara and took several concubines. When 19 years old, he was converted through S'uddhavâsa dêva who presented himself successively in the form of an old man, a sick man, a corpse, a religious mendicant, and excited in him disgust regarding domestic life. His father sought to divert his mind, by sensual excitements and by proposing to him the career of a Tchakravartti as a military conqueror of the world, but, strengthened by

S'uddhavâsa dâva, he overcome the temptations of lust and ambition and fled from home in the night of the 8th day of the 2nd moon, B. C. 1003 or 597. Yakchas, Dêvas, Brahma, Indra and the Tchatur Mahârâdjas assisted him to escape. He cut off his locks and swore to save humanity from the misery of life, death and transmigration. After a brief attempt to resume study under Arata, he spent 6 years as a hermit on the Himâlaya, testing the efficacy of Brahmanic and Shivaitic meditation. Dissatisfied with the result, he visited Arata and Rudraka and then repaired to Gayâ, where he practised ascetic self-torture. [About that time his son Râhula was born.] Having spent 6 years at Gayâ, on a daily allowance of one grain of hemp (opium?) and one grain of wheat, and seeing the uselessness of such fasting, he determines to strike out a new path henceforth. Dêvas minister to the needs of his body, which threatens to break up, by bathing him with perfumes, and induce Nanda and Bala (q.v.) to nurse him with rice boiled in milk. Resting on a couch prepared by Indra under the Bodhidruma, he now gives himself up to Samâdhi (q. v.), whilst Mâra and his armies endeavour, in vain, to tempt him in various disguises and finally through

Mâra's 4 beautiful daughters. Unmoved he continues in Samâdhi, until he reaches at last the state of Bodhi (q.v.), and becomes a Buddha, in the night of the 8th day of the 12th moon, B. C. 998 or 592. The spirits of the earth forthwith announce the glad tidings to the spirits of the atmosphere and those again report it to the spirits in the various heavens. Heaven and earth rejoice. Seven days afterwards two merchants, Trapus'a (提謂) and Bhalika (波利), passing by, present him with offerings of barley and honey. Soon he gathers round himself 5 disciples, Kâuṇḍinya, Bhadrîka, Vâchpa, As'vadjit and Mahânâma. With them he starts from the Bodhidruma (B.C. 997 or 592) and preaches his new gospel at Mrigadâva, where his 5 disciples attain to the state of Arhat and 1000 persons are converted. In the course of the following year, he preached chiefly to Nâga kings (i. e. against popular worship of snakes). The year 995 or 589 B.C. is marked by the conversion of S'âriputta and Mâudgalyâyana with 250 others. In the course of the following year Anâthapiṇḍika presented Buddha with the Djêtavana. In the year 991 or 585 B.C., a victory having been gained over Shivaism by the conversion of Aṅgulimâliya

and his followers, Buddha ascended to Trayastrims'as in order to convert his mother, and stayed there 90 days. Meanwhile Prasénadjit, frightened by his prolonged absence, ordered Mândgalyâyana and the dēva Vis'vakarman, transformed as artists, to ascend to Trayastrims'as and to take a likeness of S'âkyamuni. They did so and carved, in sandal wood, a statue which thenceforth became an object of worship. Here we have the origin of Buddhist idolatry. On S'âkyamuni's return, the statue lifted itself into mid-air and saluted him, whereupon he uttered a prophesy which was fulfilled when Kâs'yapa Mâtanga took that statue to China. In 990 (or 584) B.C. S'âkyamuni visited Magadha and converted Vatsa. In the following year he predicted the future of Maitreya, and in the next year he revisited Kapilavastu, when he preached to his putative father. From the year 983 (or 577) B.C. to the time of his death, he gave particular attention to doctrinal exposition, delivering the Samyuktasañtchaya in 983 (or 577) B. C., the Pradjñâparamitâ in 982 (or 576), the Suvarṇaprabhâsa and Saddharmapundarika in 950 (or 544), and the Parinirvâna sūtra in 949 (or 543). Ânanda was converted

in 977 (or 571) B. C. and Pradjâpatî admitted to rights of priesthood together with other women. When S'âkyamuni, in the year B. C. 949 or 543, felt his end drawing near, he went to Kus'inagara. Heaven and earth began to tremble and loud voices were heard, all living beings groaning together and bewailing his departure. On passing through Kus'inagara, he took his last meal from the hands of one of the poorest (Tchunda), after refusing the offerings of the richest. Declaring that he was dying, he went to a spot where eight Sâla trees stood in groups of two. Resting on his right side, he gave his last instructions to his disciples, reminding them of the immortality of the Dharma kâya, and then engaged in contemplation. Passing mentally through the 4 degrees of Dhyâna, and thence into Samâdhi, he lost himself into Nirvâna and thus his earthly career was ended. His disciples put his remains into a coffin which forthwith became so heavy that no power on earth could move it. But his mother Mâya suddenly appeared in the air, bewailing her son, when the coffin rose up, the lid sprang open and S'âkyamuni stepped forth for a moment with folded hands to salute his mother. On attempting

cremation, his disciples found that his body, being that of a Tchakravartti, could not be consumed by common fire, when suddenly a jet of flame burst out of the Svastica on his breast and reduced his body to ashes. If the above semilegendary account is at all trustworthy, it indicates that S'âkyamuni's mind is supposed to have gradually developed, departing step by step from the popular religions of his time, Brahminism and Shivaism, until, without premeditation, he came to found a new religion, being even pushed to laying a sort of preliminary foundation of an ecclesiastical system. As a teacher, he appears to have been liberal and tolerant, countenancing, rather inconsistently, the worship of those deities which were too popular to be discarded, though he assigned to them a signally inferior position in his own system. Immoral sects, however, whether Brahmanic or Shivaitic, he fought resolutely, conquering generally through magic power rather than by disputations. He remodelled almost every Brahmanic dogma, substituting atheism for pantheism, and ethics for metaphysics. His teachings were in later years further developed by the Mahâyâna, Madhyimâyâna, Yogâchârya and other Schools. The chronology of

Buddhism is not yet sufficiently cleared up. The year when S'âkyamuni entered Nirvâna is, according to Chinese accounts, the 53rd year of King Muh of the Chow dynasty, that is to say 949 or about 749 B. C., whilst Southern Buddhist tradition fixed upon the year 543 B. C., but modern excavations, inscriptions and coins indicate the year 275 B.C. as the year of Buddha's Nirvâna.

S'ÂKYASÎMHA (Mong. Shakin un arslan) 釋迦獅子 lit. S'âkya the lion. A title of S'âkyamuni. See also Simhanada.

S'ÂKYA TATHĀGATA see Tathagata.

S'ÂKYA YAS'AS 釋迦稱 A native of India, author of the Hastadanda s'âstra 手杖論 (translated A. D 711).

SĀLA 娑羅 or 沙羅 explained by 堅固 lit. solid, or by 最勝 lit. most victorious, or by 富貴家 lit. rich and honoured families. (1.) A large timber tree, Shorea robusta, sacred in memory of S'âkyamuni's birth and death. (2.) A bird, s. a. S'ârîka.

SALARIBHU 娑羅梨弗 Ancient kingdom of India.

SALA RĀDJA 沙羅王

An epithet of every Buddha, as "most victorious" over vice and passion. See Sâla.

S'ÂLATURA 娑羅覩羅 or 覩羅 Ancient city in Gandhâra, now Lahor near Ohind; birthplace of Pânini.

S'ÂLÉNDRA RÂDJA 娑羅樹王 Name of S'ubhavyûha as Buddha. See Sâla râdja.

S'ÂLISAMBHAVA SÛTRA. Title of 5 translations, viz. (1.) 佛說了本生死經 (A. D. 222—280), (2.) 佛說稻稈經 (A. D. 317—420), (3.) 外道問聖大乘法無我義經, (4.) 大乘舍黎娑擔摩經, (5.) 慈氏菩薩所說大乘緣生稻稈喻經.

SAMADATTA MAHÂRÂDJA SÛTRA 衆許摩訶帝經 A history of S'âkyamuni (as a descendant of Mahâ samadatta mahârâdja 大三末多王) from the origin of the world to his visit to his putative father.

SAMÂDHI (Pâli. Samato) 三摩提 or 三摩地 or 三昧 explained by 定 lit. fixity, or by 等特 lit. sam-âdhâ, self-possessed, or by 正定 lit. correct fixity; or 奢摩他 lit. samâdhâ, explained by 止息 lit. stop breathing, or by 寂靜 lit. listless.

One of the 7 Bodhyanga (q. v.), the mastery of abstract coutemplation and tranquillity (定覺 or 了徹禪定), variously defined, as perfect tranquillity (Hardy), meditative abstraction (Turnour), or self-control (Burnouf). The term Samâdhi it sometimes usek ethically, when it designates moral self-deliverance from passion and vice (解脫 Mukti), and sometimes metaphysically, when it is interchanged with Dhyâna (q. v.) and signifies abstract meditation, resulting in physical and mental coma and eventually in Nirvâna. "He consumed his body by Agni (the fire of) Samâdhi," is the saint's standing epitaph. This love for quietistic self-annihilation, traced back to Mâudgalyâyana, may have arisen through a natural reaction against the austerities of moral asceticism which characterized primitive Buddhism. The Mahâyâna School invented numberless hair-splitting distinctions of different degrees of Samâdhi. Dhyâna (q.v.) and Samâpatti (q. v.) are practically the preliminary steps leading to Samâdhi.

SÂMADHÎBALA 定力 lit. the power of fixity. The 4th of the 5 Bala, the power of ecstatic meditation (v. Samâdhi).

SAMÂDHÎNDRIYA (Pâli.

- Samadhi indra) 定根 lit. the root of fixity. The 4th of the 5 Indriya, the organ of ecstatic meditation (v. Samādhi).
- SAMADJÑA SAMĀGHĀRĀMA 娑摩若僧伽藍 or 明賢寺 lit. the monastery (built for) Samadjna (lit. the luminous sage). A vihara, 60 li W. of Kustana.
- SAMAKAN 颯秣建 or 撒馬兒罕 Ancient province and city of Bokhara, now Samarkand.
- SAMANTA BHADRA (Tib. Togmai sangas-rgyas kuntubzangyo) 三曼陀毘陀羅 or 普賢 lit. general sage or 大行 lit. great activity. (1.) One of the 4 Bodhisattvas of the Yogācārya School, author of the 受菩提心戒儀 Bodhi hridaya s'ilādāna sūtra (translated by Amoghavajra, A. D. 746—771) and of many dhāraṇī, patron of the Saddharma puṇḍarīka. (2.) A fabulous Buddha, residing in the E.
- SAMANTA MUKHA DHĀRĀ-ÑĪ SŪTRA 普門陀羅尼經 A dhāraṇī delivered by S'ākyamuni at Vais'ali.
- SAMANTA PRABHĀSA 普明 lit. general brightness. The name under which each of the 500 Arhats re-appears as Buddha.
- SAMĀPATTI (Tib. Snoms par hdjug pa) 三摩鉢底 explained by 欲入定 lit. seeking to enter fixity. The process by which absolute mental indifference (sams) is reached (apatti); a degree of ecstatic meditation, preparatory to Samādhi (q. v.).
- SAMATA or Samatata 三摩咀吒 Ancient kingdom, at the mouth of the Brahmaputra.
- SĀMA VĒDA SANHITĀ 娑摩 or 平論 lit. s'āstra of peace, or 歌詠 lit. hymns and chants. The third part of the Vēda, a collection of hymns to be sung at sacrifices.
- SAMAYA (Tib. Dous) 三摩耶 explained by 短時 lit. short period. A season of the year.
- SAMBHĀVA 好城 lit. good city. The realm of Mahābhīdījñādījñānābhībhu Buddha.
- SĀMBĪ 商彌 Ancient kingdom (v. S'ākyā), S. of the Hindookoosh.
- SAMBODHI v. Bodhi.
- SAMBODHYANGA v. Bodhyanga.
- SAMBHOGA or Sambūta 三菩伽 An ancient richi of Mathura.
- SAMBHOGA KĀYA 三菩伽

迦耶 or **報身** lit. the body of compensation. (1.) The 2nd of the 3 qualities (v. *Trikāya*) of a Buddha's body, viz. reflected spirituality, corresponding with his merits. (2.) The 3rd of the *Buddhakchētras*.

SAMDJAYA or *Saṃdjaya* *vāiraṭṭi* **珊闍邪** or **珊闍夜毗羅胝** or **僧慎彌耶**. (1.) A king of Yakchas. (2.) One of 6 Tirthyas; heretical teacher of *Māudgalyāyana* and *S'āriputtra*.

SAMDJĪVA (*Siam. Sanxipa*) **等活** or **更活** lit. re-birth. The 1st of the 8 large hot hells (v. *Naraka*), whence each, after death, is by "re-birth" removed to the 2nd hell (*Dālasūtra*).

SAMDJŅA or *Saṃdjñana* (*Pāli. Sannana. Singh. Sannya. Tib. Du-ses*) **想** lit. thought. Consciousness, as the 3rd of the 5 *Skandha*.

SAMGHA (*Burm. Thanga Tib. Dkon-mgoc gsum. Mong Chubarak*) **僧伽** or **桑渴耶** (1.) The corporate assembly of (at least four) priests, also called *Bhikchu Saṃgha* (**比丘僧**), under a chairman (*Sthavira* or *Upādhyāya*), empowered to hear confession, to grant absolution, to admit persons into the priesthood, etc. (2.) The third constituent of the *Triratna* (q.v.), the deification of the

church. (3.) Same as *Asaṃgha*.

SAMGHA BHADRA **僧伽跋陀羅** or **衆賢** lit. the sage of the priesthood. A *S'ramaṇa* of *Cashmere*, follower of the *Sarvāstivādāh*, author of 2 philosophical works, translator (*Ōnton*, 489 A. D.) of the *Vibhācha vinaya*.

SAMGHABHEDA **破僧** lit. breaking up the priesthood. One of the *Pañtchānantarya*.

SAMGHABHEDAKAVASTU **根本說一切有部毗奈耶破僧事** Title of a translation (A.D. 719) of a portion of the *Vinaya*.

SAMGHA BHŪTI s. a. *Saṃghavars'ana*.

SAMGHADĒVA **僧伽提婆** or **衆天** lit. *dēva* of the priesthood (1.) A title of honour. (2.) Same as *Gāutama Saṃghadēva* and *Saṃghavars'ana*.

SAMGHĀIS'ĒCHA (*Singh. Saṃghadisēsa*) **尸沙** A section of the *Vinaya* (13 commandments regarding social and sexual relations of priesthood).

SAMGHĀGĀRĀMA s. a. *Saṃghārāma*.

SAMGHĀNANDI **僧伽難提** The 17th patriarch, a prince of *S'rāvastī*, who lived as a hermit near the sources of the *Hiraṇjavatī*, until *Rahulata*, let there by seeing the

shadow of 5 Buddhas, appointed him his successor.

SAMGHAPĀLA 僧伽婆羅
or 僧伽跋摩 (Saṅgha
varman) or 衆鎧 lit. armour
of the priesthood. (1.) An
Indian S'ramaṇa (of Tibetan
descent), translator (under
the name 康僧鎧) of 3
works (A. D. 225). (2.) A
Burmese S'ramaṇa, who in-
troduced a new alphabet of
50 characters in China and
translated 10 works (A. D.
506-520).

SAMGHARAKCHA 僧伽羅
刹 A S'ramaṇa of India
(700 years after the Nirvāṇa),
author of 4 sūtras.

SAMGHĀRĀMA or Samghā-
gārāma (Burm. Kium. Siam.
Vat. Tib Dgon pa Mong.
Küt or Ssümä) 僧伽藍(摩)
or 僧伽羅摩 or 僧藍 or
伽藍 explained by 衆園
lit. park of the priesthood,
or by 僧房 lit. dwelling of
priests. (1.) The park of a
monastic institution. (2.) A
monastery or convent, s. a.
vihāra.

SAMGHASĒNA 僧伽斯那
or 僧伽先 A S'ramaṇa of
India, author of 3 works.

SAMGHĀTA 僧伽陀 ex-
plained by 饒善 lit. abun-
dant goodness; or 衆合
lit. union of the priesthood
or 衆磕 lit. clattering of

the priesthood. (1.) A S'ra-
maṇa of the West, translator
(A. D. 402-412) of one work.
(2.) The 3rd of the 8 large
hot hells (v. Naraka), formed
by 2 ranges of moveable
mountains which compress
the criminals into an un-
shapely mass. Life lasts
there 2000 years, but 24
hours, there, are equal to
200 years on earth.

SAMGHĀṬI (Singh. Sangala-
sivura. Burm. Tingan. Siam.
Languti. Mong. Majak) 僧
伽胝 or 僧伽梨 (or 黎)
explained by 合 lit. united,
or by 重 lit. double, or by
重雜衣 lit. a robe made of
sundry scraps. The composite
priestly robe, reaching from
the shoulders to the knees
and fastened round the waist.
See Kachāya and Uttarasaṅ-
ghāṭi.

**SAMGHĀṬĪ SŪTRA DHAR-
MA PARYĀYA** 僧伽吒經
Title of a translation by
Upas'ūnya (A. D. 538).

SAMGHAVARMAN s. a. Saṅ-
ghapāla.

SAMGHAVARS'ANA or Saṅ-
gha bhūti 僧伽澄 (or 橙)
or 衆現 lit. manifestation
of the priesthood. A S'rama-
na of Cabul, translator (A. D.
381-385) of several works.
See Saṅghadēya.

SAMKAKCHIKĀ s. a. Uttarā-
saṅghāṭi.

SĀMĪKĀS'YA (Pāli. Samkassa.

Tib. Sgrachen) 僧伽舍 or 僧伽施 or Kapitha. Ancient Kingdom and city in Central India, now Samkassam near Canouge.

SĀMĪKHYA (Pāli. Saṅkha) 僧

企耶 or 僧佉 or 數論 lit. discoursing on numerical categories, explained by 說

二十諦者 lit. those who discourse on the meaning of the 25 tattvas (truths). The heretical atomistic School (v. Kapila), which explains nature by the interaction of 24 elements with purucha, modified by the 3 guṇas, and teaches the eternity of pradhāna (自性) i.e. self-transforming nature and the eternity of human souls (purucha).

SĀMĪKHYĪKA 遍計 lit.

general calculations or 數論

外道 lit. heretics who discourse on numerical categories. The followers of the Sāṅkhya School.

SĀMĪKHYĀKĀRIKĀ v. Kapila.

SAMMATĪYA or Sammatāḥ

三眉底與部 or 三彌底 or 彌底部 or 彌離底部 or 正量部 or 量弟子部

lit. the School of correct calculators. Three divisions of the Hināyāna School, viz. Kāurnkullakāḥ, Avantikāḥ and Vatsiputrīyāḥ

SAMOTATA v. Samatata.

SAMPAHA 三波訶 Another name for Malasa.

SĀMĪSKĀRA (Tib. Du dyed)

行 lit. action (karma). A metaphysical term, variously defined as illusion (in Nepaul), notion (Tibet), discrimination (Ceylon), action (China).

SĀMĪSKRĪTA 梵 lit. Brah-

ma or 梵字 lit. Brahmanic

(alphabetic) writing, or 天

竺語 lit. the Indian language.

Sanskrit, the classical Aryan language of India, probably

never spoken in its most systematized form, in which

it was the accomplishment of the Brahmans, whilst, among

the people, it degenerated into Prakrit, a specimen of

which is Pāli. The most ancient Chinese texts seem

to be translations from Pāli, the more modern texts from

Sanskrit. Hiuen-tsang found (about 635 A. D.) in the

Pundjab little difference between Sanskrit and Pāli.

Various alphabets for the transliteration of Sanskrit

characters into Chinese were introduced by Dharmarakcha,

Mokchala, Kumāradjīva, Bud-

dhabhadra, Saṅghapāla, Ma-

hāyānadēva, Divakara, Sik-

chanada, Amogha, and other alphabets were sanctioned by

Chinese emperors, Yen-tsung (A. D. 1031), Kangbi (A. D.

1662) and Kien-lung (A. D. 1750). The Dēvanagari form of writing Sanskrit was early

introduced in China, by way of Tibet, and is still used on charms, amulets, and in sorcery.

SAMVADJI v. Vridji.

SAMVARA 三跋羅 A deity, worshipped by followers of the Tantra School.

SAMVARTTAKALPA (Pāli Samvaṭṭa kappa. Mong. Ebderekogalap) 壞劫 or 滅劫 lit. the kalpa of destruction or annihilation. The Mahākālpa of the destruction to which every universe is subject, in the course of 64 small kalpas, fire being at work periodically in 56 small kalpas, water during 7 and wind during 1 small kalpa, until the whole, with the exception of the 4th Dhyāna, is annihilated.

SAMVARTTATTHĀHI KALPA (Pāli. Sanvattatthāhi kappa. Mong. Choghossun galab) 增滅劫 lit. the increasing (period of a small) kalpa of destruction. That period in each of the 64 divisions of a Samvartta kalpa during which the force of destruction (resp. fire, water, wind) increases in intensity, followed by a period of decrease (減滅).

SAMYAGĀDJĪVA (Pāli. Sammādjīva. Singh. Samyaka jiwa) 正業 lit. the correct profession, explained by 乞食 lit. mendicancy. The 4th

of the 8 Marga, the vow of poverty, incumbent upon every Arhat or monastic. See Bhikohu.

SAMYAGDRICHTI (Pāli. Sammāditṭhi. Singh. Samyak drishti) 正見 lit. correct view or ability to discern the truth. The 1st of the 8 Marga, the possession of orthodox views; an attribute of each Arhat.

SAMYAGVĀK (Pāli. Sammāvāchā. Singh. Samyak wachana) 正語 lit. correct speech, explained as ability to avoid both nonsense and error in speaking. The 3rd of the 8 Marga, the ability, characteristic of an Arhat, of reproducing exactly any sound uttered in any universe.

SAMYAGVYĀYĀMA (Pāli. Sammāvāyāmo. Singh. Samyakwyagama) 正精進 lit. correct and subtle virya or incessant practice of asceticism. The 5th of the 8 Marga, based on the 3rd Pāramitā; asceticism, as a characteristic of an Arhat.

SAMYAKKARMĀNTA (Pāli. Sammakammanta) 正命 lit. correct life, explained as strict observance of purity. The last of the 8 Marga, honesty and virtue, as a characteristic of an Arhat.

SAMYAKPRAHĀNA (Pāli. Sammapradhana. Singh. Samyakpradhana) 四正勤 lit.

four correct efforts. One of the 37 categories of the Bodhi pakchika dharma, comprehending a fourfold effort, viz. (1.) after the birth of evil to stop its birth for ever, (2.) before the birth of evil to prevent its birth, (3.) before the birth of karma to cause its birth, (4.) after the birth of karma to cause its continuous development.

SAMYAKSAMÂDHI (Pâli. *Sammâsamâdhi*) 正定 lit. correct samâdhi, or absolute mental coma. The 6th of the 8 Marga, the attainment of Samâdhi (q. v.), as a characteristic of an Arhat.

SAMYAKSAMBODHI v. Anuttara.

SAMYAKSAMBUDDHA (Pâli. *Sammâsambuddha*. Siam. *Summasamphutto*) 三藐三佛陀 explained by 正徧知 lit. correct and equal knowledge. The 3rd of the 10 titles of S'âkyamuni, an attribute of every Buddha.

SAMYAKSAMKALPA (Pâli. *Sammâsamkappa*. Singh. *Samyakkalpanâwa*) 正思惟 lit. correct thinking, or a mind free from wicked thoughts. The 2nd of the 8 Marga, decision and purity of thought and will, as a characteristic of every Arhat.

SAMYAKSMRITI (Pâli. *Sammâsati*. Singh. *Samyak siti*) 正念 lit. correct memory, or recollection of the law.

The 7th of the 8 Marga, religious recollectedness, as a characteristic of every Arhat.

SAMYUKTÂBHIDHARMA
HĪRIDAYA S'ÂSTRA 雜阿毗曇心論 A translation (A. D. 434), by Ssīnghavarman and others, of a philosophical work by Dharmatrâta.

SAMYUKTÂGAMA v. Agama.
SAMYUKTA PIṬAKA 雜藏 lit. the miscellaneous collection. A supplementary part of the Chinese Tripitaka (q. v.), including 西土聖賢撰集 miscellaneous works of Indian authors and 此土著述 doctrinal expositions by native (Chinese) authors, the latter being subdivided into 大明續入藏諸集 miscellaneous collections included in the canon under the Ming dynasty (A. D. 1368—1644) and 北藏缺南藏函號附 supplements of the northern canon added, with their case marks, from the southern canon.

SAMYUKTÂVADÂNA SÛTRA. Title of translations of collections of Avadânas (q. v.), viz. (1.) 雜譬喻經 A. D. 25-220, (2.) 雜譬喻經 by Lokarakcha, A. D. 147-186, (3.) 舊雜譬喻經 A. D. 251, (4.) 衆經撰雜譬喻經 by Kumâradjîva, A. D. 405.

S'ANAKA 商那迦 A plant,

the fibres of which are woven into robes for priests.

S'ĀNAKAVĀSA or S'anavāsa or S'ānavāsika (Singh. Samblhūta Sānavāsika) 商那迦縛娑 or 商諾縛娑 or 商那和修 explained by 自然服 lit. willing to serve. (1.) A younger brother of Ananda. (2.) The 3rd patriarch, a Vāis'ya of Mathurā, born 100 years after the Nirvāna, identified with Yas'as, the leader at the 2nd synod.

S'ANAIS'TUHARA 'or Sani 賒乃以室拆羅 explained by 土星 lit. Saturn or its regent.

SANDHINIR MOKCHANA SŪTRA. Title of 5 translations, viz. (1.) 深密解脫經 by Bodhirutchi A. D. 386—534, (2.) 相續解脫地婆羅密了義經 by Guṇabhadra A. 420—479, (3.) 相續解脫如來所作隨順處了義經 by the same, (4.) 佛說解節經 by Paramārtha, A.D. 557-589, (5.) 解深蜜經 by Hiuen-tsang, A. D. 645.

SAN̄DJAYA v. Saṁdjaya.

SAN̄DJĀNA v. Saṁdjāna.

SAN̄GA v. Saṁgha.

SAN̄GALA v. S'ākala,

SANIRĀDJA 珊尼羅闍

A river of Udyāna.

SAÑKAKCHIKA v. Saṁkakchika.

SAÑKRĀNTIVĀDĀḤ (Singh. Saṁkantikās) 僧干蘭底婆多部 or 僧迦蘭多部 Another name of the Sautrāntika School.

SAÑSĀRA (Singh. Sangsāra. Tib. Khorba) 輪迴 lit. rotation, explained by 生死大海 lit. the ocean of birth and death. Human existence, as a circle of continuous metempsychosis.

SANYADATTA v. Kanakamuni.

SAÑSKRITA v. Saṁskrita.

SAÑVARṬṬA v. Saṁvarṭṭa.

SAPTA BUDDHA (Tib. Sangs rgyas rabs bdun) 七佛 The seven Buddhas of antiquity, viz. Vipas'yin, S'ikhin, Vis'vabhū, Krakutchanda, Kanakamuni, Kās'yapa and S'ākyamuni, the latter having rather popularized and systematized pre-existing religious ideas than invented a new religion.

SAPTA BUDDHAKA 佛說七佛經 An account of the Sapta Buddha, taken from the Mahānidāna sūtra.

SAPTA BUDDHAKA SŪTRA. Title of 3 translations, viz., (1.) 虛空藏菩薩問七佛陀羅尼咒經 A. D. 502—557, (2.) 如來方便普

巧咒經 by Guṇabhadra,
A.D. 587, (3.) 聖虛空藏菩

薩陀羅尼經 by Dharmadêva, A.D. 973—981.

SAPTADAS'A BHŪMI S'ÂSTRÂ s.a. Yogâchârva bhūmi s'âstra.

SAPTA RATNA 薩不荅羅的捺 or 七寶 lit. seven treasures. (1.) The insignia of a Tchakravartti, viz. a tchakra of gold, concubines, horses, elephants, guardian spirits, soldiers and servants, the mani. (2.) For another series of 7 treasures, not necessarily belonging to a Tchakravartti, see Suvarna, Rûpya, Vaidurya, Sphatika, Rohitamukti, As'magarbha and Musâragalva.

SAPTA RATNA PADMAVIKRÂMIN 蹈七寶華 The name of Râhula bhadrâ as Buddha.

SAPTA TATHÂGATA 七如來 The Buddhist substitute for the 7 richis of the Brahmans, an arbitrary series of seven (fictitious) Tathâgatas, viz. (1.) Amitâbha (q. v.), Amritodana râdja (q. v.), Abhayâmdada (q. v.), Vyâsa (q.v.), Surupaya (q.v.), Ratnatraya (羅担納担羅耶 or 寶勝 lit. precious conqueror), and Prabhûta ratna (q. v.), which names are inscribed on a heptagonal billar (七如來寶塔) in

Buddhist temples.

SAPTATATHÂGATA PŪVA PRANIDHÂNA VIS'ÊCHA VISTARA 藥師瑠璃光七佛本願功德經 A. translation (A. D. 707) of a portion of the Mahâpradjñâpâramita.

S'ARADÂ (Tib. Tsa dus) 盛熱 lit. excessive heat. The hot season (16th day of the 3rd moon to 15th day of the 5th moon).

S'ARAKŪPA 箭泉 lit. arrow fountain. An artesian well (near Kapilavastu) opened by an arrow shot by S'âk-yamuni.

S'ARANA v. Tris'arana.

SARASVATI 薩羅娑縛底 or 薩羅酸底 or 大辯才天女 or 大辯天 lit. the dêva of great discrimination. The wife of Brahma, also called S'ri.

S'ARAVATÎ v. S'râvasti.

SARCHAPA or S'ers'apa 薩利利跋 or 舍利娑婆 or 芥子 lit. mustard seed. (1.) A measure of length, the 10,816000th part of a yodjana. (2.) A weight, the 32nd part of a Raktika.

SARDJARASA 薩闍羅娑 A kind of gum.

S'ARDŪLA KARNA 舍頭諫 explained by 虎耳 lit. tiger's ears. The original name of Ananda.

S'ÂRIKÂ or S'ari or Sala 奢利 or 舍利 or 舍羅 (1.) A long-legged bird. (2.) The wife of Tichya, mother of S'âriputra, famous for her birdlike eyes.

S'ÂRIPUTRA or S'arisuta or S'aradvatiputra (Pali. Sari-putta, Singh. Seriyut, Burm. Thariputra. Tib. Sharu by or Saradwatu by or Nid rghial) 奢利弗 (or 富) 多羅 or 奢利補担羅 or 舍利弗 or 舍利子 lit. the son of S'ârîka, or 身子 lit. the son of S'ârîra. One of the principal disciples of S'âkyamuni, whose "right hand attendant" he was; born at Nalandagrama, the son of Tichya (v. Upatichya) and S'ârîka, he became famous for his wisdom and learning, composed 2 works on the Abhidharma, died before his master, but is to re-appear as Buddha Padmaprabha in Viradja during the Maharatna pratimandita kalpa.

S'ÂRIPUTRÂBHIDHARMA S'ASTRA 舍列弗阿毗曇論 An reputed work of S'âriputra, translated (A. D. 415) by Dharmagupta and Dharmayas'as.

S'ÂRIPUTRA PARIPRIT-CHTCHHÂSÛTRA 舍利弗問經 Title of a translation (A. D. 317—420).

S'ARÎRA (Pâli. Sarira. Mong.

Shari) 設利羅 or 舍利 or 實利 or 攝哩藍 (s'arîram), explained by 堅固 lit. solids, or 骨分 lit. particles of bones, or 身 lit. body. Bodily relics or ashes (left after cremation) of a Buddha or saint. They are also called Dhâtu or Dharma s'arîra, preserved in Stûpas and worshipped.

SARPAHRIDAYA v. Tchandânêva.

SARPÂUCHADHI 薩褒施殺 or 蛇藥 lit. snake medicine. Name of a saṅghârâma in Udyâna, built on the spot where S'âkyamuni, in a former djâtaka (as Indra), appeared as a snake which sacrificed itself to save starving and sick people. See Sûmasarpa.

SARVÂBHAYA PRADÂNA DHÂRANÎ 佛說施一切無畏陀羅尼經 Title of a translation (A. D. 980—1000) by Dânapâla.

SARVA BUDDHA SAMDAR-S'ANA 現一切世間 The realm of Mêgha dundubhisvara râdja.

SARVA BUDDHÂṄGAVAT ÎDHÂRANÎ 諸佛集會陀羅尼經 Title of a translation (A. D. 691) by Dêvapradjña and others.

SARVADA 薩縛達 or 一切施 lit. sacrificing all. S'â

kyamuni, who, in a former djâtaka, resigned his kingdom and liberty to save others.

SARVADJÑA 薩婆若 or 一切智 lit. universal intelligence. The mental state in which S'âkyamuni became Buddha.

SARVADJÑA DÉVA 薩婆 慎若提婆 or 一切智 lit. déva of universal intelligence. An epithet of every Buddha.

SARVADURGATI PARIS'ODHANA UCHNÎCHA VIDJAYA DHÂRANI. Title of 6 translations, viz. (1.) 佛頂尊勝陀羅尼經 by Buddhapali (A. D. 676), (2.) 佛說佛頂尊勝陀羅尼經 A. D. 710, (3.) 佛頂最勝陀羅尼經 by Divakara, A. D. 618—907, (4.) 最勝佛頂陀羅尼淨除業障經 by the same, (5.) 最勝佛頂陀羅尼經 by Dharmadéva A. D. 973—981, and (6.) 佛說一切如來烏瑟膩沙最勝總持經 by the same.

SARVA LOKA BHAYÂSTAMBHITA VIDHVÂMSANAKARA 壞一切世間怖畏 A fictitious Buddha in the N. E., an incarnation of the 15th son of Mahâbhidjñadjanâbhibhu.

SARVA LOKA DHÂTÛPADRA VODVÊGA PRATYUT-

TÎRṆA 度一切世間苦惱 A fictitious Buddha in the W., an incarnation of the 10th son of Mahâbhidjñadjanâbhibhu.

SARVA PUNYA TAMUTCHTCHAYA SAMÂDHI. (1.) A degree of Samâdhi (q. v.), called 集一切功德 the accumulation of all merit and virtue. (2.) Title of 2 translations, viz. (1.) 等集衆德三昧經 by Dharmarakcha (A. D. 265—316), and (2.) 集一切福德三昧經 by Kumâradjiva (A. D. 284—517).

SARVA RUTA KÂUS'ALYA 解一切衆生言語 lit. interpretation of the utterances of all beings. A degree of Samâdhi.

SARVÂRTTHASIDDHA or Siddhârta or Arthas'iddhî (Pâli. Siddhattu Burm. Thêddhat) 薩婆曷刺他悉陀 or 薩婆悉多 or 悉達 explained by 一切義成 lit. the realisation of all auguries. Name given to the newborn S'âkyamuni (with reference to the miracles which happened at his birth).

SARVASATTVA PÂPADJAHANA 一切衆生離諸惡翅 lit. departure of all beings from evil paths (of transmigration). A degree of Samâdhi.

SARVASATTVA PRIYA DAR-

- S'ANA** 一切衆生喜見佛
lit. the Buddha at whose
appearance all beings rejoice.
(1.) A Bodhisattva who des-
troyed himself by fire and,
in another djâtaka, burned
both his arms to cinders,
whereupon he was reborn
as Bhêchadjya râdja. (2.) The
name under which Mahâprad
japati is to be reborn as
Buddha.
- SARVASATTVA TRÂTÂ** 救
一切 lit. saviour of all. A
fictitious Mahâbrahma.
- SARVASATTVÂUDJOHÂRÎ**
一切衆生氣精 lit. the
subtle vitality of all beings.
A certain Rakhasî.
- SARVÂSTIVÂDÂH** 薩婆阿
私底婆拖部 or 薩婆多
部 or 一切有部 lit. the
School of all beings, or 一切
語言部 lit. the School which
discusses the existence of
everything. A philosophical
School, a branch of the Vâi-
bhâchika School with which
it is generally identified,
claiming the sanction of
Râhula and teaching the reality
of all visible phenomena. It
split, 200 years after the
Nirvâna, into the following
Schools, viz. (1.) Dharmâ-
guptâh (q.v.), (2.) Mûla-
sarvâstivâdâh 一切有根
本, asserting that every form
of being has its inherent root
and origin. (3.) Kâs'yapiyâh
(q.v.) (4.) Mahs'âsakâh (q.v.)
- and (5.) Vâtsiputriyâh (q.v.)
- SARVA TATHÂGATA** 薩哩
幹荅塔葛達 Hail, ye
Tathagatas all! A sacred
phrase, common in litanies.
- SARVA TATHÂGATA VI-
CHAYÂVATÂRA** 度諸佛
境界智光嚴經 A transla-
tion, A. D. 350—431.
- S'AS'ÂÑKA RÂDJA** 設賞迦
or 月王 lit. king of the moon.
A king (dethroned by S'ilâdi-
tya), who attempted to des-
troy the Bodhidruma.
- S'AS'IKÊTU** 名相 Name of
Subhûti as Buddha.
- S'AS'ORNA** 一兔毛塵 lit. an
atom of dust on a hare's
hair. A measure, the 22,588,
608,000th part of a yodjana.
- S'ÂSTÂDÊVA MANUCHYÂ-
NÂM** 天人師 lit. teacher of
dêvas and men. One of the
10 epithets of a Buddha.
- S'ÂSTRAS** (Tib. Bstan btchos)
論 lit discourses. A class of
Buddhist writings, doctrinal
and philosophic disquisitions,
in contradistinction from
sûtras (經) and works on the
vinaya (律).
- SAT** 妙有 The incomprehen-
sible entity. A metaphysical
term. See Asat.
- S'ATA BUDDHA NÂMA
SÛTRA** 百佛名經 A trans-
lation (A. D. 581—618) by
Narendrayas'as.

- S'ATADRU 設多圖盧 (1.)** Ancient kingdom of Northern India, noted for its mineral wealth (2.) The river Sutledj.
- S'ATAMANYA (Tib. Brgja bjiu)** 能作 lit. mighty in deeds. Epithet of Indra.
- S'ATAPARNA (Singh. Sukkattana)** 車帝 lit. lord of chariots. A cavern, near Râdjagriha, in which the first synod held its sessions (543 B. C.)
- S'ATA S'ÂSTRA 百論** A philosophical work by Dêva Bodhisattva, annotated by Vasubandhu, and translated (A. D. 404) by Kumâradjîva.
- S'ATA S'ÂSTRA VAIPULYA 廣百論本** A philosophical work by Dêva Bodhisattva, translated (A. D. 650) by Hiuen-tsang.
- SATATASAMITÂBHIYUKTA 常精進** lit. constant and subtle energy. A fictitious Bodhisattva, mentioned in the Saddharma puṇḍarîka.
- SATRUCHNA v. Sûtrichna.**
- SATTÂDHIKARNA SAMATHA (pâli) 七滅諍法** lit. 7 laws, abolishing disputes. A section of the Vinaya.
- SATTVA KÂCHAYA 衆生濁** lit. the corruption of all beings. An epoch in which all beings degenerate.
- SATYA SIDDHI v. Harivarman.**
- S'ÂUTRÂNTIKÂH or Sâutrântavâdâh or Saṅkrântivâdâh (Pâli. Sutta vâdâ. Tib. Mdosde dzin)** 修丹難多婆拖 or 修多蘭部 or 修妒路旬 (Sûtrakâ) or 經部 lit. the Sûtra School, explained by 惟有一經藏 lit. those who recognize but one Piṭaka, viz. Sûtras, or by 說轉部 lit. the school which speaks of (moral) emancipation. An atomistic School founded, 400 years after the Nirvâna, by Kumâralabdha. It regarded Purnamâitrayaniputra as its patron saint, and rejected all S'âstras.
- SEMENGHÂN v. Hrosminkam.**
- S'ERS'APA s. a. Sarchapa.**
- SIDDHA or Siddhârta v. Sarvârthasiddha.**
- SIDDHA KALPA v. Vivartakalpa.**
- SIDDHA VASTU 悉曇章** The first chapter of a syllabary (in 12 chapters) attributed to Brahma (梵章).
- SIDDHI (Tib. Dngos grub) 悉底** Magic powers, obtainable by samâdhi.
- S'IGRABUDDHA 明敏** A priest of Nâlanda, famous for his intelligence.
- S'IKCHÂNANDA 實義難陀 or 施乞義難陀 or 學喜** lit. joyful student. A Sramana of Kustana, who (695 A. D.) introduced a new alphabet

in China and translated 19 works.

S'IKCHÂPADA (Pâli. Sik-khâpada) 十戒 lit. 10 precepts. A series of 10 rules for novices, the transgression of which constitutes the 10 sins (Das'akusala 十惡).

Particulars see under (1.) Pânâtipâtâ, (2.) Adinnâdânâ, (3.) Abrahma tohâriyâ, (4.) Musâdâvâ. (5.) Surâmêrêyya madjdjapa mâdatthânâ, (6.) Vikâlabhodjanâ. (7.) Natchtchagita vâdita visûkadassanâ, (8.) Mâlâghanda vilêpana dhârana mandana vibhûsa natthânâ (9.) Utchthasayanâ mahâsayana, and (10.) Djâtarûpa radjatapaṭigghahanâ. See also Pantcha vêramani and Pantchânantarya.

S'IKHÎ 尸葉 or 式棄 explained by 火 lit. flame (s'ikhâ), (1.) A fictitious Mahâbrahma (mentioned in the Saddharma Puṇḍarika). (2.) The 999th Buddha of the last kalpa, being the 2nd of the Sapta Buddha, who was born in Prabhadvadja (光相城) as a Kchattriya, and who converted 250,000 persons, whilst life lasted 70,000 years.

SÎLA 尸羅 or 尸 The 2nd of the 10 pâramitâ; strict observance of the Trividha dvâra, resulting in perfect purity.

S'ILÂ (Tib. Chel) 試羅 or 玉

lit. a gem. A precious stone, probably coral.

S'ÎLABHADRA 尸羅跋陀 羅 or 戒賢 lit. disciplinary sage. A learned priest of Nâlanda, teacher (A. D. 625) of Hiuentasang.

S'ÎLADITYA 尸羅阿迭多 or 戒日 lit. sun of discipline. A brother of Râdjavardhana, who, under the auspices of Avalokites'vara, became (A. D. 600) king of Kanyâkubdja and conquered India and the Pundjab. He was the most liberal patron of Buddhism, re-established the Mahamokcha parichad, built many stûpas, composed the 八大靈塔梵讚 As'tamahâs'ri tchaitya saṁskrita stotra, and specially patronized Hiuentasang and S'ilabhadra.

S'ILPASTHÂNA VIDYÂ S'Â-STRÂ 巧明 or 功明 lit. illustration of mechanics, or 功巧論 lit the s'âstra on mechanics, or 術數 lit. mathematics. One of the Pantcha vidyâ s'âstras, a work on arts, mechanics, dual philosophy, and calendaric calculations.

SÎMHA v. Simhala and Udâyi.

SÎMĤABHIKCHU 師子比丘 The 23rd or 24th patriarch, successor of Haklenaya-s'as.

SIMHADHVADJA 師子相

A fictitious Buddha in the S. E., an incarnation of the 3rd son of Mahâbhidjñadjñânâbhibhu.

SIMHAGHOCHA 師子音

A fictitious Buddha in the S. E., an incarnation of the 4th son of Mahâbhidjñadjñânâbhibhu.

SIMHAHĀNU (Pâli. Siñhahâna kabânâ. Singh. Singhahanu. Tib. Sengge hgram. Mong. Oghadjitou arsalan) **師子頰王** lit. king with a lion's jaw. The paternal grandfather of S'âkyamuni, a king of Kapilavastu, father of S'uddhodana, S'uklodana, Dronodana, and Amritodana.

SIMHALA 僧伽羅. (1) A son of Simha (僧訶 or 僧伽 or 獅子 lit. lion), a merchant of India, who, being ship-wrecked on Ceylon, was ensnared by Rakchasis, but delivered by Avalokitês'vara (appearing as a magic horse). One Rakchasi having followed him to India, and slain the king of his native country, Simhala succeeded to the throne, led an army to Ceylon and destroyed all the Rakchasis there. (2.) The kingdom **獅子國** lit. the kingdom of Simha) in Ceylon, founded by Simha. See Ratnadvîpa.

SIMHANĀDA 師子吼 lit. the lion's howl. Buddhist preach-

ing, being equal, in power over demons, heretics and misery, to the power which the lion's voice has over animals. See S'âkyasiñha.

SIMHANĀDIKA SŪTRA.

Title of 2 translations, viz.

(1.) **佛說如來師子吼經** by Buddhos'ânta (A. D. 524),

(2.) **佛說大方廣師子吼經** by Divâkara (A. D. 680).

SIMHAPARIPRITCH-

TCHĤĀ 阿闍世王太子

會 Title of a translation (A. D. 618—907) by Bodhirutchi.

SIMHAPURA 僧伽補羅

Ancient province and city (now Simla) of Cashmere.

SIMHARAS'MI 師子光

lit. lion's light. A learned opponent (A. D. 630) of the Yogâchârya School.

SIMHĀSANA 師子座 (or

牀) lit. lion's throne (or couch). A royal throne, supported by carved lions.

SIMHATÇHANDRĀ 師子月

lit. lion's moon. A Bhikchuni (converted by Sadâpâribhûta).

SINDHU (Tib. Sindhou. Mong.

Sidda or Childa) **信度** or

辛頭 or **信河** explained by

驗河 lit. river of verification-

(1.) The Indus (Sanpu) said to rise from lake Anavatapta (or Sirikol), through "the

mouth of the golden elephant" in the W., to flow around the lake and then into the S. W. ocean. (2.) Ancient kingdom (Sindb), often visited by S'âkyamuni. See Vitchapura.

SINDHUPARA 辛頭波羅香 Perfume from a plant which grows on the banks (para) of the Indus (Sindhu).

SIRÎSA 尸利沙 The Mimosa siricha (acacia).

S'IS'UMARA 失收摩羅 or 室獸摩羅 explained by 鱷 lit. a crocodile. See Khumbira.

S'ÎTÂ (Tib. Sida, Mong. Chida) 私多 or 私陁 or 悉多 or 徒多 explained by 冷河 lit. cold river. (1.) A river which issues from lake Anavatapta, in the E., through the "diamond lion's mouth," flows round the lake, then loses itself in the ground and reappears on the As'makûta mountains as the source of the Hoangho. (2.) The northern outflux of lake Siricol, the modern Yarkand daria, which flows into lake Lop, and thence underneath the desert of Gopi, until it reappears as the source of the Hoangho.

SITÂTAPATRA DHÂRANÎ 佛說大白傘蓋總持陀羅尼經 Title of a translation by Amoghavadjra (A. D 746-771).

S'ÎTAVANA 尸多婆那 or 屍陀林 or 男女林 lit. forest of men and women, or 寒林 lit. cold forest. A cemetery. See S'mas'ânam.

S'IVA v. Mahês'vara.

S'IVIKA 尸毗伽 A former djâtaka of S'âkyamuni, when he was a Bodhisattva.

SKANDHA (Pâli. Khandâ Tib. Gou lang or Thung po) 塞建陀 or 五蘊 lit. 5 bundles, or 五陰 lit. 5 instincts, or 五衆 lit. 5 aggregates. Five attributes (Pantcha skandha) of every human being, viz. (1.) rûpa, form, (2.) vêdanâ, perception, (3.) sañdjñâ, consciousness, (4.) karman (or sañskara), action, and (5.) vidjñâna, knowledge. The union of these 5 attributes dates from the quickening moment of birth and constitutes a personal being. Full maturity of the Pantcha skandha is succeeded by Djarâmarana.

SKANDHARATNA v. Sugandhara.

SKANDHILA 索建地羅 A native of Cashmere, author of the Vibhâchâ prakarana pâda s'âstra.

S'LOKA or Anus'tubh 輸盧迦 (波) or 首盧 or 室路迦 The common Sanskrit epic

metre, formed by 32 syllables, in 4 half-lines of 8 or in 2 lines of 16 syllables each. Chinese identify it with Gâthâ.

S'MAS'ÂNAM 尸摩舍 (or 除) 那. A burial ground. See S'itavana.

SMRITI (Pâli. Sati. Singh. Smirti) 念 lit. recollection. The power of memory, the 3rd of the 5 Balâ, the 1st of the 7 Bodhyanga.

SMRITËNDRYA (Pâli. Satindriya. Singh. Satiindra) 念根 lit. the root of memory. The organ of memory, the 3rd of the 5 Indrya.

SMRITYUPASTHÂNA (Pali. Satara satipatthana. Burm. Thatipathan) 四念處 lit. 4 dwellings of memory. One of the 37 Bodhipakchika dharma, comprehending 4 objects on which memory should dwell. Particulars see under Kâya smrityupasthâna, Vêdanasmrityupasthâna, Tchitta smrityupasthâna, and Dharma smrityupasthâna.

SOMA or Somana (Tib. Snama) 蘇摩(那) or 磨羅 explained by 悅意花 lit. the flower which exhilarates (su) the mind (mana), or by 華鬘 lit. headgear of flowers. (1.) A plant, affected by the moon and sacred to Indra, the juice being used at brahmanic sacrifices; the *Asclepias acida* or *Cynanchum viminale*

(according to modern Brahmans), or the *Ampelus* (vine), or *Sarcostema viminalis*, or the gogard tree, or *Triticum aestivum*. (2.) Same as Soma Dêva.

SOMADÊVA 蘇摩提婆 or 月天 lit. the dêva of the moon. The regent of the moon. See Tchandra.

SONAGHIRI v. Suvarnaghiri.

SPARS'A 觸 lit. contact. The sense of touch, sensation, the 7th of the 12 Nidâna. See also Potṭabha.

SPHÂTIKA 塞頗底迦 or 婆致迦 or 頗底 (or 黎) explained by 白珠 lit. white pearl, or by 水玉 lit. water crystal. Rock crystal. the 4th of the Saptaratna.

SPHÎTAVÂRAS or Saptavars'a 霽蔽伐刺祠 A city of Kapis'a, 40 li from Opian.

S'RADDHÂBADA (Pâli. Sadâbala. Singh. Sardhâwa bala) 信力 lit. the power of faith. The 1st of the 5 Bala.

S'RADDHÂRALA DHÂNÂVATÂRA MUDRÂ SÛTRA 信力入印法門經 Title of a translation (A. D. 504) by Dharmarutchi.

S'RADDHËNDRYA (Pâli. Saddindriya. Singh. Sardhâwa indra) 信根 lit. the root of

faith. The organ of faith, the 1st of the 5 Indrya.

SRAGHARĀ v. Āryatārā.

S'RAMANA (Pali. Saman. Burm. Phungee. Tib. Dges by ong) 舍羅摩拏 or 室拏 or 沙迦憇囊 or 沙門 or 桑門 explained by 出家 家人 lit. monastics, or by 勤勞 lit. toiling (from the root sram, to tire), or by 止息 lit. stop the breath, or by 息心 lit. restful (from the root sam, to quiet). Ascetics of all denominations, the Sarmanai or Samanaioi or Germanai of the Greeks. (2.) Buddhist monks and priests "who have left their families and quitted the passions."

S'RAMANĒRA (Pali. Samanera.

Singh. Samanero ganninanse. Siam. Samanen or Nenor luksit. Burm. Scien. Tib. Bandi. Mong. Schabi or Bandi) 室羅末尼羅 or 沙彌 explained by 策男 lit. a man of zeal, or 室羅摩拏理迦 or 沙尼 explained by 勤第女 lit. a woman of energy and zeal. The religious novice, whether male or female, who has taken the vows of the S'ik-chāpada.

S'RĀVAKA (Pali. Savako. Sing. Srawaka. Tib. Nan

thos. Mong. Scharwak) 舍羅婆迦 or 聲聞 lit. he who heard the voice (sc. of Buddha). (1.) All personal disciples of S'ākyamuni, the foremost of whom are called Mahās'rāvakas. (2.) The elementary degree of saintship, the first of the Triyāna, the S'rāvaka (superficial yet in practice and understanding) being compared with a hare crossing Sañsara by swimming on the surface.

S'RĀVANA 室羅伐拏 The hottest month of summer (from the 16th of the 5th moon to the 15th of the 6th moon).

S'RĀVASTĪ or S'arāvati (Pali. Sāvatti. Singh. Sewet. Burm. Thawatthi. Tib. Njandu jodpa or Mnan yod. Mong. Sonoscho yabui) 室羅筏悉底 or 舍婆提 or 舍衛 explained by 聞物城 lit. the city where one hears things, or 好道 lit. good conduct, or 豐德 lit. prolific virtue, or 仙人住處 lit. the dwelling of the richi (S'ravasta) with the note, "also called Kosala." Ancient kingdom (500 li N. W. of Kapilavastu) and city (near a river of the same name), a favourite resort of S'ākyamuni, a deserted ruin in 600 A. D., situated near Sirkhee or near Fuzabad.

S'RĒCHTHĪ 商主 lit. a merchantprince, or 長者 lit. an elder. A title given to prom-

inent laymen.

S'RÎ (Tib Dpal) 尸利 or 室利 or 修利 or 悉利 or 昔哩 explained by 吉祥 lit lucky omen. (1.) An exclamation frequently used in liturgies and sorcery. (2.) A title given to many deities (Sarasvati, etc.), also used as prefix or suffix to names. (3.) An abbreviation for Mandjus'ri.

S'RÎDÊVA 室利提婆 or 吉祥天 A title of Mahês'vara.

S'RÎGARBHA 得藏 A Bodhisattva, also called Vimalanêtra.

S'RÎGUNARAKTÂMBARA 勝得赤衣 A S'ramaṇa of India, author of the 聖佛母般若波羅蜜多九頌精義論 Ârya buddha mâtrika pradjñâpâramitâ navagâthâ mahârtha s'âstra, translated (A. D. 1000—1058) by Dharmarakcha.

S'RÎGUPTA 室利毘多 or 勝密 An enemy of S'âkyamuni, whom he sought to kill by fire and poison.

S'RÎGUPTA SÛTRA 佛說德護長者經 Title of a translation (A. D. 583) by Narendrayas'as.

S'RÎKANṬHASÛTRA 除恐

災患經 Title of a translation, A. D. 385—431.

S'RÏKCHÊTRA 室利差咀羅 Ancient kingdom in the delta of the Brahmaputra (near Silhet *i. e.* S'rihatta).

S'RÏKRÎTATI 室利訖栗多底 Ancient name of Kashgar.

S'RÎMÂLÂ DEVÎ SÎMĤANA-DA. Title of 2 translations, viz. (1.) 勝鬘師子吼一乘大方便方廣經 by Guṇabhadra, A. D. 435. (2.) 勝鬘夫人會 by Bodhirutchi, A. D. 618—907.

S'RÎMATÎ BRAHMAṆÎ PAR-IPRITCHTCHĤÂ. Title of 2 translations, viz. (1.) 梵女首意經 by Dharmarakcha, A. D. 265—315, (2.) 有德女所問大乘經 by Bodhirutchi, A. D. 618—907.

S'RÎMITRA 室利密多羅 or 尸梨蜜多羅 or 屍黎密 or 吉友 lit. lucky friend A prince of India, who became a priest and translated (in Nanking) 3 works, A. D. 317—322.

S'RÎPÂDA 佛跡 Footprints of Buddha, with tracings of 65 symbolic figures.

S'RÎVASTAYA 室利鞞蹉

or 吉祥 lit. lucky omen. A mystic (star-like) diagram of good augury, the favourite symbol of Vishnuites and Jains.

SROTĀPANNA (Pāli. Sotāpan. Singh. Sowan. Tib Gyun du zhug pa) 蘇盧多波那 or 窣路陀阿鉢囊 or 須陀洹 explained by 八流 lit. one who has entered (apatti) the stream (srota) i. e. of holy living. The elementary class of saints, who are not to be reborn in a lower gāti, but to pass, in ascending gradation, through 7 births among men and dévas, until they reach Nirvāna. See Ārya.

S'ROTRA (Pāli. Sota. Singh. Sotan) 耳 lit. the ear. The organ of hearing, one of the Chadāyatana.

SRUGHNA 率祿勤那 Ancient kingdom and city on the upper course of the Yamūna, near Sirinuggur.

S'RUTAVIÑS'ATIKOṬI 室縷多頻設底枸胝 or 億耳 explained by 聞二百億 lit. he (at whose birth his father) heard (of a legacy of) 200 koṭis (of pieces of gold). A worshipper of Sūryadēva, converted by Māudgalyāyana.

S'RUTI 都致 A measure of length, the 2,214,067,584,000th

part of a yodjana.

STHĀNĒS'VARA 薩他泥濕伐羅 Ancient kingdom and city (now Thunesur) in Central India.

STHĀVARA KALPA s. a. Vivarttasiddha.

STHAVIRA (Pāli. Thera. Gnas brtan) 大弟子 lit. great disciple (sc. of Ruddle), or 居僧之首 lit. head of the local priesthood i. e. Saṅgha sthavira, or 上坐 lit. chairman i. e. Mahā sthavira. (1.) Title of the earliest leaders of Buddhist assemblies. (2.) Title of all priests who are licensed to preach and to become abbots.

STHĀVIRĀH or Sthavirani-kaya or Sthavirīyas 他毘梨與部 or 他鞞羅部 or 體毗履部 or 上坐部 lit. the School of the chairman. One of the 4 branches of the Vaibhāchika School, founded by Katyayana. About 246 B. C., it sp it into 3 divisions, viz. Mahāvihāra vasināh, Djētavaniyāh, and Abhayagiri vāsināh.

STHIRAMATI 堅慧 lit solid wisdom. A learned priest of Nālanda

STITHAMATI 安慧 lit. quiet wisdom. The teacher of Djayasēna, author of 3 s'āstras.

STOTRA 讚 or 讚頌 *Metrical eulogies.*

STRĪVIVARTA VYĀKARANA SŪTRA. Title of 5 translations, viz. (1.) 順權方便經 by Dharmarakcha. A.D. 265—316, (2.) 佛說無垢賢女經 by the same, (3.) 佛說腹中女聽經 by the same, (4.) 佛說樂瓔珞莊嚴方便經 by Dharmayasas, A. D. 384—417, (5.) 佛說轉女身經 by Dharmamitra, A. D. 420—479.

STŪPA or Thūpa or Dhātugopa (Singh. Dhagobah. Burm. Prachadi. Tib. Mtcho rten or Gdung rten. Mong. Ssu wurghan) 窣堵波 or 蘇鋤婆 or 藪斗婆 or 兜婆 or 偷婆 or 塔婆 explained by 寶塔 lit. precious tower or tower for precious (relics), or by 佛舍利處 lit. the place of Buddhist s'ariras, or by 墳陵 lit. orthodox mausoleum (tumulus), or by 廟 lit. a tchaitya. Towers or pyramids of varying shape, originally sepulchres, then cenotaphs, and now mostly mere symbols of Buddhism. The legend says that, as the body consists of 84000 dhātus, As'oka built 84000 dhātugopas (of brick and therefore not durable) in different parts of India, to preserve

the remains of S'ākyamuni. The ruins of a stūpa at Anurādhapura (Ceylon) are supposed to date from B. C. 161 to A.D. 137. All ancient stūpas were built in the shape of towers, surmounted by a cupola and one or more tchhatra (parasols). The Chinese stūpas, built since 25-220 A.D., have no cupola but 7-13 tchhatras.

SUBĀHU KUMĀRA SŪTRA Title of two translations, viz. (1.) 蘇婆呼童子經 by S'ubhakarasiṃha, A. D. 724, and (2.) 妙臂菩薩所問經 (lit. Subāhu paripritohtohā).

SUBĀHU PARIPRITCHTCH-HĀ. Title of 3 translations viz. (1.) 太子刷護經 by Dharmarakcha, A. D. 265—316, (2.) 太子和休經 same date and (3.) (2.) 善譬菩薩會 by Kumāradjiva, A.D. 384—417.

SUBANTA or Sumanta 蘇漫多 A grammatical term (of Pāṇini,) designating nouns.

SUBHADRA 蘇 (or 須) 跋陀 or 須跋 or 善賢 lit. virtuous sage. A Brahman, 120 years old, who, converted by S'ākyamuni, entered Nirvāna a few minutes before him.

S'UBHAKARASIṂHA 輸波迦羅 or 戍婆揭羅僧訶

or 淨師子 lit. pure lion, or (善)無畏 lit. (virtuous and) fearless. A priest of Nālanda, descendant of Amritodana, who translated (A. D. 716—724) 5 works.

S'UBHAKRITSNAS (Singh. Subhakinho. Tib. Dge rgyas or Ged rgyes) 首阿旃那 or 遍淨 lit. general purity. The 9th Brahmaloaka, the 3rd region of the 3rd Dhyāna, where the body is 64 yodjanas high and life lasts 64 kalpas.

S'UBHAVASTU 蘇婆伐窞都 or 蘇婆薩都 A river (Soastos, Swat) of Udyāna.

S'UBHAVYŪHA 妙莊嚴王 (1.) A king, during the Priyadars'ana kalpa, of Vairotchana ras'mipratimandita, who, converted, together with his wife Vimaladatta, by his sons Vimalagarbha and Vimalanetra, was reborn in the time of S'ākyamuni as Padmas'ri Bodhisattva, and is to reappear, during the Abhyudgarādja kalpa, in Vistirnavati as S'alendra rādja. (2.) The father of Kwanyin. See Avalokites'vara.

SUBŪTI (Tib. Rab hbyor) 蘇部 (or 浮)帝 (or 底) or 須菩 (or 扶)提 or 善現 lit. virtuous appearance, or 善實 lit. virtue and truth,

or 善吉 lit. virtue and luck, or 空生 lit. birth of emptiness, or 善業 lit. virtuous profession. (1.) A native of S'ravasti, contemporary of S'ākyamuni, a famous dialectician. (2.) A priest of Burmah, translator of the Mahāyānaratnamegha sūtra (lost in A.D. 732).

SUDĀNA or Sudatta 蘇 (or 須)達拏 or 善與 lit. virtuous indeed! or 善牙 (or 身) lit. virtuous teeth (or body). S'ākyamuni, in a former djātaka, as a prince who forfeited the throne by liberal alms-giving.

SUDARS'ANA (Singh. Sudarsana. Siam. Suthat) 修騰娑羅 or 蘇陀沙拏 or 蘇達 (梨舍)那 explained by 善 lit. virtuous, or by 好施 lit. benevolent, or by 善見山 lit. mount of virtuous appearance. The 4th of the 7 concentric rocks around Mēru, 5,000 yodjanas high and separated, from 3rd and 5th circles, by oceans.

SUDARS'ANAS (Singh. Sudassa. Tib. Chintu mthong ba) 達須 or 善見 lit. virtuous appearance. The 16th Brahmaloaka, the 7th region of the 4th Dhyāna, where life lasts 4,000 great

kalpas and the body is 4,000 yodjanas high.

SUDATTA 蘇達多 or 須達
or 善施 lit, virtuous donor,
or 樂施 lit, cheerful giver.
Original name of Anâthapīṇḍika, sometimes confounded with Sudâna.

S'UDDHAMATI 淨意 Author
of the Pratitya samutpâda s'âstra, translated by Bodhirutchi (A.D. 508—534).

SUDDHAVÂSADÊVA (Singh. Ghatikara. Tib. Gnas gtsang mahi lha) 淨居天 lit. the dēva of the pure dwelling, or 澡餅天子 lit. the dēva with the clean vase. The guardian angel of S'âkyamuni, who brought about his conversion.

SUDDHARMA 大法王 A king of Kinnaras.

S'UDDHODANA RÂDJA (Singh. Sudhodana. Burm. Thoodaudana. Tib. Zas gtsang ma. Mong. Arighon idegethu) 首圖馱那羅闍 or 闍頭檀 or 淨飯王 lit. king of pure rice, or 淨梵 lit. pure Brahman. A S'âkya king of Kapilavastu, son of Simhahanu, husband of Mahâmâyâ, putative father of S'âkyamuni. See Djatimdhara.

S'ÛDRA (Tib. Dmang rigs) 輸 (or 戌) 達羅 or 首陀

explained by 農夫 lit. husbandmen. The caste of farmers (in India).

SUDRIS'AS (Singh. Sudassi. Tib. Gyr nom snang ba) 須達黎舍那 or 須達天 or 善現色 lit. (form of) virtuous appearance. The 7th Brahmaloaka, the 8th region of the 4th Dhyâna, where the body is 8000 yodjanas high, and life lasts 8000 great kalpas.

SUGANDHARA or Skandharatna 塞建地羅 Author of the Abhidharmâvatâra (q. v.), translated (A.D. 658) by Hiuntsang.

SUGATA v. Svagata.

SUGATAMITRA 蘇伽多密多羅 or 如來友 lit. the friend of Tathâgata. A learned priest of the Sarvastivâdâh (A.D. 640) in Cashmere.

SUGATA TCHÊTANÂ 尼思佛 lit. a novice who thought of Buddha. An Upâsaka, who, having slighted Sadâparibhûta (q. v.) in a former birth, was converted through the same (then S'âkyamuni) and became a Buddha.

SUGHOCHA (Tib. Sgra snan). (1.) 妙音 A sister of Kwanyin. See Avalokitês'vara. (2.) 水天德佛 The 743rd Bud-

dha of the present kalpa.

SUKHÂVATÎ (Tib. Gtsangris)

西方極樂世界 lit. the paradise in the West, or 淨

土 lit. the pure land. A land, in some universe in the West, the Nirvâna of the common people, where the saints revel in physical bliss for aeons, until they re-enter the circle of transmigration. See under Amitâbha.

SUKHÂVATÎ VYÛHA. Title of many translations, e. g.

佛說阿彌陀經 by Kumâradjiva, A.D. 402, and 稱讚淨土佛攝受經 by Hiuent-sang, A.D. 950.

S'UKLAPAKCHA 白分 Half a month. See Kris'napakcha.

S'UKLODANA RÂDJA (Tib. Zas dkar) 白飯王 lit. king of white rice. A prince of Kapilavastu, 2nd son of Simhanu, father of Tichya, Dêvadatta and 難提伽 Nandika.

S'UKRA 戌羯羅 or 金星 The planet Venus.

SUMAN or Chuman 愉漫 Ancient kingdom (between Chagaman and Sayad) in Transoxania.

SUMANTA v. Subanta.

SÛMASARPA 蘇摩蛇 lit. the sûma (water) serpent. A

former djâtaka of S'âkyamuni, when, as a water serpent, he sacrificed his life to provide medicine. See Sar-pâuchadhi.

SUMATI (Tib. Blo gros bzang) 須摩提 or 善意 The 2nd son of Tchandra sûrya pradipa.

SUMATI DÂRIKÂ PARI-PRITCHTCHHÂ. Title of 3 translations, viz. (1.) 佛說須摩提經 by Dharmarakcha, A.D. 265—316, (2.) 佛說須摩提菩薩經 by Kumâradjiva, A. D. 384—417 (3.) 妙慧童女會 by Bodhirutchi, A.D. 618—907.

SUMATIKRITI (Tib. Tsong khapa) 宗客巴 The reformer of the Tibetan church, founder of the 黃帽教 Yellow Sect (A. D. 450), worshipped as an incarnation of Amitabha, now incarnate in every Bokdo gegen Chuktutu reigning in Mongolia. He received (A.D. 1426) the title 大寶法王 Mahâratna dharma râdja.

SUMÊRU or Mêru (Burm. Miem mo. Tib. Rirab Chunpo. Mong. Sûmmer Sola) 蘇迷盧 or 須彌樓 or 須彌妙高山 lit. mountain of wonderful height, or 好光 lit. good light. The central mountain or axis of every

universe, the support of the tiers of heaven, surrounded by 7 concentric circles of rocks **金七山** and forming the centre round which all heavenly bodies revolve. It rises out of the ocean to a height of 84,000 yodjanas, but its total height is 168,000 yodjanas, as it rests immediately on the circular layer of earth, which, with its lower strata (a layer of water and a layer of wind), forms the foundation of every world. Its diameter is greatest where it emerges from the ocean, and at the top, but smallest in the middle. One side of it is formed of gold, the 2nd of silver, the 3rd of Lapis lazuli, the 4th of glass. It is covered with fragrant shrubs.

SUMÉRUGARBHA 大集須彌藏經 Title of a translation (A.D. 558) by Narendrayas'as.

SUMUNI 善寂 Author of the Sarvadharmaratnottarasamgītis'āstra **集諸法寶最上義論** translated (A. D. 980—1000) by Dānapāla.

SUNANDA or Sundarananda **孫陀羅 (難陀)** or **好愛** lit. lovely. Nanda, the husband of Sundara, so called in contradistinction from Ānanda.

SUNDARA 孫陀羅 (or 利) (1.) A Brahman who called

S'ākyamuni a murderer. (2.) A king of Yakchas. (3.) The wife of Sunanda.

SŪNURIS'VARA 窣覓黎濕伐羅 The ancient capital of Laṅgala.

S'ŪNYA or S'ūnyata (Pāli. Sunna, Tib. Stong panyid) **順牙** or **舜若多** or **空** lit. emptiness. The illusoriness and unreality of all phenomena, all existence being but like a dream, phantom, bubble, shadow, dew or lightning.

S'ŪNYAPURUCHPAS 空花 A heretical branch of the Mahāyāna School.

SUPANTA or Subanta s. a. Sumanta.

SUPRA BUDDHA (Singh. Suprabodha. Tib. Chin tu par legs rtogs pa) **善覺長者** lit. the virtuous and intelligent s'rêchthin. The father of Mahāmāyā.

SUPRATICHTHITA TCHĀRITRA 安立行 A Bodhisattva who rose out of the earth to salute S'ākyamuni.

SURĀ (Tib. Khambu) **窣羅** Rice brandy, as distinguished from Madja **末陀**, wine of grapes.

SURĀCHTRA 蘇刺陀 Ancient kingdom (Syrastrene) in Gujerat, now Surat.

SURĀMERĒYYA MADJDJA PAMĀDATTHĀNĀ 不飲酒

- Drink no wine. The 5th of the Pantcha veramaṇi and of the S'ikchapāda.
- SŪRĀṄGAMA SAMĀDHI** 佛說首楞嚴三昧經 Title (sūraṅ 健 lit. heroic, gana 相 lit. like) of a translation (A.D. 384—417) by Kumāradjiva.
- SURASKANDHA** 修羅騫馱 or 廣肩 A king of Asuras.
- SURATA PARIPRIT'CHTCH-HĀ.** Title of 2 translations, viz. (1.) 佛說須賴經 A.D. 220—265, and (2.) 善順菩薩會 by Bodhirutchi, A. D. 618—907.
- SURES'VARA** 自在王 A fabulous king contemporary of S'ikhin Buddha.
- SURI** 罕利 Ancient kingdom, W. of Kashgar, peopled (A. D. 600) by Turks.
- SURUKĀYA** 妙色身 A fictitious person; one of the Sapta Tathāgata.
- SŪRYA** (Pali. Suriya. Siam. Phra atithi. Tib. Nima) 蘇利耶 or 斯哩牙 or 蘇利耶提婆 (Sūryadēva) or 日天 lit. dēva of the sun. (1.) The sun (circumference 135 yodjanas, diameter 51 yodjanas), moving at the rate of 48,080 yodjanas a day, for 6 months in a more northerly and for 6 months in a more southerly direction. (2.) The regent of the sun "worshipped by heretics." (3.) The dēvas inhabiting the sun, where life lasts 500 years. (4.) A learned priest (A. D. 640) of the Mahāsaṅghikāh in Dhanakatchēka. (5.) Colocynth.
- SŪRYAGARBHA SŪTRA** 大乘大方等日藏經 Title of a translation (A. D. 565) by Narendrayas'as.
- SŪRYARAS'MI** 妙光佛 The 930th Buddha of the present kalpa.
- SŪRYĀVARTA** 日旋 A degree of Samādhi.
- SUSĀMBHAVA** 善生 A former djātaka of S'ākyamuni, as a king in the time of S'ikhin Buddha.
- SUSIDDHIKĀRA SŪTRA** 蘇悉地羯羅 A text book of the Tantra School, translated by S'ubhakarasiṃha, A. D. 724.
- SUTCHINTI DĒVAPUTRA SŪTRA** 須眞天子經 Title of a translation (A. D. 265—316) by Dharmarakcha.
- SŪTRA** (Pāli. Sutta. Burm. Thoot. Tib. Mdo) 素怛纜 or 修多羅 or 修妒路 explained by 綫 lit. strung together (sūtra), or 箋書 lit. tablets, or 契書 lit. documents. Canonical writings (v. Sūtrapīṭaka), originally aphoristic, expanded

in later years (v. Vaipulya sūtra), containing words of S'ākyamuni and generally beginning with 如是我聞 lit. this is what I heard (Etanmayā srutam).

SŪTRĀLAŅKĀRA S'ĀSTRA
大莊嚴經 A philosophical work by As'vaghocha, translated (A. D. 405) by Kumāradjiva.

SŪTRĀLAŅKĀRA ṬĪKĀ 大乘莊嚴經論 An exposition of the teachings of the Tantra School, by Asaṅgha, translated (A. D. 630—633) by Prabhākaramitra.

SŪTRAPIṬAKA 素怛覽藏 or 藏經 lit. collection of sūtras. One of the Tripiṭaka (q. v.), the collection of all Sūtras (q. v.), forming the first division of the Chinese canon, and divided into Mahāyāna sūtras (大乘經), Hināyāna sūtras (小乘經) and Sung or Yuen dynasty sūtras (宋元入藏諸大小乘經).

UTRICHNA or Satruchna or Osruchna or Uratippa 率都利慧那 Ancient city, between Kojend and Samarcand.

SUVARCHAKĀḤ 蘇跋梨柯部 or 遊梨沙部 or 蘇跋梨沙部 or 善歲部 lit.

School of the good year. Another name for the Kās'ya-piyāḥ.

SUVARṆA (Pali. Suvanna. Tib. Gser) 蘇伐刺 or 金 lit. gold. One of the Sapta ratna.

SUVARṆA BHUDJĒNDRA
金龍尊 A king; patron of the Suvarṇaprabhāsa.

SUVARṆA DHĀRAṆĪ 金總持 A (foreign?) S'ramaṇa, translator of several works.

SUVARṆAGOTRA 蘇伐刺拏瞿咀羅 or 金氏 lit. the golden family, or 女國 lit. kingdom of women. A kingdom, famous for minerals and for its throne succession confined to women (W. of Tibet. S. of Kustana. E. of Sampah).

S'UVARṆA PRABHĀSA. Title of 3 editions of a textbook of the Tantra School, viz. (1.) 金光明經 translated (A. D. 397—439) by Dharmarakcha, (2.) 金光明最勝王經 A. D. 703, (3.) 合部金光明經 a compilation of 3 incomplete translations, by Dñānagupta and others A. D. 597, by Paramārtha A. D. 552 and by Yas'ogupta A. D. 557—581.

SUVARṆA RAS'MI KUMĀRA SŪTRA 佛說金耀童子經 Title of a translation, A. D. 980—1301.

SUVARNA SAPTATI S'ÂS-
TRA 金七十論 A (heret-
tical) work by Kapila, ex-
plaining the 25 tattvas (v.
Sāṃkhya); translated (A. D.
557-569) by Paramārtha.

SUVARNA TCHAKRA 金輪
A golden disk which falls
from heaven at the investi-
ture of a Tchakravartî (q.v.)
of the highest rank, who
thereby becomes a 金輪王
Suvarṇa tchakra rādja.

SUVIKRĀNTA VIKRAMI
SŪTRA 勝天王般若波羅
蜜經 Translation (A. D. 565),
by Ūpas'ūnya, of a portion
of the Mahāpradñāpāramitā.

SUVIS'UDDHA 善淨 The
future realm of Dharmapra-
bhāsa.

SVABHĀVAH 莎發幹 or
自性 lit. self existent nature.
The original nature of beings,
as the source of their exis-
tence. See Puruṣa.

SVABHAKĀYA s.a. Dhar-
makāya.

SVĀGATA or Sugata (Siam.
Sukhato. Tib. Legs hong)
沙婆揭多 or 莎 (or 修)
伽多 (or 度) or 修 (or 蘇
or 騷) 伽 (or 揭) 陁 (or 多)
explained by 善來 lit. well
come, or 善逝 lit. well
departed. (1.) An unfortunate
Arhat, "born on the road

side," who had his name
changed, by S'ākyamuni, to
Durāgata, and is to re-appear
as Samantaprabhāsa Buddha.
(2.) A title of every Buddha,
in the sense 讚歎 lit. one
whose every sigh is praise,
or 不迴 lit. one who is ex-
empt (from transmigration),
or 圓滿 lit. absolutely com-
plete, or 圓事已畢 lit. one
who has accomplished every
good thing.

SVĀHĀ or Svadhā (Tib. Gji
srung) 娑訶 or 莎訶 or
莎曷 or 宿哈 or 娑縛賀
An exclamation, "may the
race be perpetuated," used
at ancestral (Brahmanic and
Buddhist) sacrifices.

SVAPNA NIRDĒS'A 淨居天
子會 Title of a translation
(A.D. 265-316) by Dhar-
marakcha.

SVĀS'AYA 善樂 Name of a
s'rêchthin, a contemporary of
S'ākyamuni.

SVASTIKĀ (Pāli. Sothhika or
Suvathika. Tib. Gyung drung
or Gzagsang) 卐 or 塞縛
悉底迦 or 穢佉阿悉底
迦 or 寶悉底迦 explained
by 吉祥萬德之所集 lit.
accumulation of innumerable
virtues in one lucky sign, or
by 佛心印 lit. the symbol
stamped on Buddha's heart.

(1.) A mystic diagram (the cross crampon) of great antiquity, mentioned in the *Ramâyana*, found in (rock temples of) India, in all Buddhist countries, among Bonpos and Buddhists in Tibet and China, and even among Teutonic nations (as the emblem of Thor) (2.) One of the 65 figures of the *S'ripâda*. (3.) The symbol of esoteric Buddhism. (4.) The special mark of all deities worshipped by the 蓮宗 Lotus School of China.

SVAYAMBHÛ 自然 lit. spontaneity. A philosophical term; the self-existent being.

SVAYAMBHÛ S'ÛNYATÂ 空 自然 lit. emptiness and spontaneity. A philosophic term; the self-existence of the unreal.

SVAYAMBHUVAH (Tib. Rang byung) 自然成佛道 lit. the Mârگا of automatic Buddhahood. The method of attaining independently to Buddhahood, without being taught.

S'VETAPURA 濕吠多補羅 A monastery near Vâis'âli.

S'VETAVARAS v. Aruna.

T.

TADJIKS 條支 An ancient tribe, once settled near lake Sirikol.

TÂGARA (Tib. Rgya spos) 多伽 (or 揭) 羅 explained by 根香 lit. root perfume, or by 木香 lit. patchouk. A tree, indigenous in Aṭali, from the wood of which incense is made; *Vangueria spinosa* or *Tabernae montana coronaria*.

TÂILA PARNIKA s. a. Tchanda néva.

TAKCHAKA 德义迦 or 現毒 A king of Nâgas.

TAKCHANA 咀刹那 The 2,250th part of an hour.

TAKCHAS'ILÂ or Takcha sîra 咀义始羅 or Tchutya sîra 竺刹尸羅 or 家世國 Ancient kingdom and city (Taxila, now Sirkap near Shah dheri), where Buddha made an almsgift of his head.

TÂLA or Talavrikcha 多羅 (樹). (1.) The fan palm, *Borassus flabelliformis*, or *Lontarus domestica*. (2.) A measure of length (70 feet).

TALAS or Taras 咀羅斯 (1.) Ancient city, 150 li W. of Mingbulak, in Turkestan. (2.) A river, issuing from lake Issikol and flowing N. W. into another lake.

TALEKÂN 咀刺健 Ancient kingdom and city (now Talekan, in Ghârdjistan).

TALILA 達麗羅 or 陀歷

Ancient capital of Udyāna, (in the Dārel valley, occupied by Dards), famous for its statue of Maitreya.

TAMĀLA 多摩羅 An odorous shrub, *Xanthochymus pictorius*.

TAMĀLA PATRA 多摩羅跋 explained by 賢無垢 lit. sage-like and stainless, or by 藿葉香 *Betonica officinalis*. The leaf of the *Laurus cassia*, from which an ointment (*malabathrum*) was made.

TAMĀLA PATRA TCHAN-DANA GANDHA 多摩羅跋旃檀香 explained by 性無垢 lit. stainless nature. (1.) A Buddha, residing N.W. of our universe, an incarnation of the 11th son of Mahābhīdjñādñānābhibhu. (2.) The name under which Mahāmāudgalyāyana is to reappear as Buddha in Manobhirāma during the kalpa Ratipūrna.

TĀMALIPTA or Tāmalipti (Pāli. Tāmaliṭṭi) 多摩梨帝 or 咀 (or 耽) 摩栗底 Ancient kingdom, and city (now Tamlook, at the mouth of the Hoogly), a centre of trade with Ceylon and China.

TAMAS 陰 (1.) The principle of darkness, the opposite of radjas 陽. (2.) Stupidity, the

lowest of the 3 guṇa.

TĀMASAVANA 苔秣蘇伐那 or 闇林 lit. dark forest. A monastery, 50 li S E. of Tchīnapati, at the junction of the Vipās'a and S'atadru, perhaps identic with the Djālandhara monastery in which the 4th synod (B. C. 153) was held.

TAMASTHITI 達摩悉鐵帝 Ancient province of Tukhāra (inhabited by ferocious tribes). See Kandat.

TĀMRĀPA 銅水 The 7th part of a S'as'orna.

TANMĀTRA 五行 Five elements, taught by the later Mahāyāna philosophy, viz., earth, water, fire, air and ether.

TANTRA 神變 Supernatural formulae, of mystic or magic efficacy, and necromantic books, taught by the Yogāchārya School. See Upadēs'a.

TANTRAYĀNA (Tib. Snags kyi theg pa) 大教 The Mahātantra School, s. a. Yogāchārya.

TAPANA (Siam. Dapha) 炎熱 or 燒炙獄 lit. the hell of burning or roasting. The 6th of the 8 large hot hells (v. Nāraka), where 24 hours are equal to 2600 years on earth, life lasting 16000 years.

TĀPASU TARU 道樹 The

tree of the ancient anchorites (Ingudî), or *Sesamum orientale*.

TAPASVÎ (Tib. Skah thub) 道師 Ascetics (Tauist or Buddhist) of all denominations.

TARA or Tair 多羅 S'ākya-muni, in a former *djātaka* as a Bodhisattva.

TĀRĀ 陀羅 (Tib. Sgrol ma). (1.) Parvati, wife of Mahê-s'vara. (2.) Name of 2 goddesses of the Tantra School, known in the history of Tibet as the white and green Tara, incarnate in the 2 wives of Srongtsangampo. (3.) The planet Venus.

TARABHADRA v. Ārya, Tārābhadra.

TARAS v. Talas.

TARKA S'ĀSTRA 如實論 A work on dialectics by Vasubandhu, translated (A. D. 550) by Paramārtha.

TATHĀGATA (Tib. De bjin gshegs ba. Mong. Toguntchilen ireksen) 怛他揭 (or 夔) 多 or 多陀阿伽度 or 怛闍阿竭 or 荅塔葛達 or 怛佗議多 or 如來 lit. one who (in coming into the world) is like the coming (of his predecessors). (1.) The highest epithet of a Buddha. See also *Sapta Tathāgata*. (2.) Abbreviation for *Tathāgatagupta*.

TATHĀGATA DJÑĀNA

MUDRĀ SŪTRA. Title of 3 translations, viz., (1.) 佛說慧印三昧經 A. D. 222—280, (2.) 佛說如來智印經 A. D. 420—479, (3.) 佛說大乘智印經 by Djñānas'rî, A. D. 1053.

TATHĀGATA GARBHA SŪTRA Title of 2 translations, viz., (1.) 大方廣如來秘密藏經 A. D. 350—431, (2.) 大方等如來藏經 by Buddha bhadra, A. D. 317—420.

TATHĀGATA GUṆA DJNĀNĀTCHINTYA VICHAYĀVATARA NIRDĒS'A. Title of 2 translations, viz., (1.) 佛說嚴入如來德智不思議境界經 by Djñānagupta, A. D. 589—618, and (2.) 大方廣入如來智德不思議經 by S'ikchānanda, A. D. 618—907.

TATHĀGATAGUPTA 怛他揭多耇多 or 如來護 lit. the guardian Tathāgata. (1.) A king of Magadha, son of Buddhagupta, grandson of S'akrāditya. (2.) A learned priest (A. D. 640) of the Sarvāstivādāh, in *Hiranyapurvata*.

TATHĀGATA MAHĀKĀRUNIKA NIRDĒS'A 大哀經 Translation (A. D. 291) by Dharmarakcha of the first two chapters of the 大方等

- 大集經 Mahávaipulya mahásannipáta sūtra, translated (A.D. 397—439) by the same.
- TATHĀGATA SYĀNTIKE
DUCHĀTCHITTA RUDHI
ROTPĀDANA 瀉佛血 lit.
shedding the blood of a Buddha. The 5th of the Pantchánantarya.
- TATHĀGATA TCHINTYA
GUYA NIRDES'A. Title of 2 translations, viz., (1.) 密跡金剛力士會 by Dharmarakcha, A.D. 280, and (2.) 佛說如來不思議秘密大乘經, another Dharmarakcha, A.D. 1004—1058.
- TATVA SATYA S'ĀSTRA
怛埵三第鑠論 or 辯論
A philosophical work by Gunaprabha.
- TCHADJ 赭時 or 石國 Ancient city (now Tashkend) in Turkestan.
- TCHAGAYANA 赤鄂衍那
Ancient province and city (now Chaganian) in Tukhâra.
- TCHĀITRA 制旦羅 First month in spring.
- TCHAITYA (Pāli. Tchetiya. Burm. Dzedi. Tib. Mchod rten) 脂帝浮圖 or 支提 or 支帝 or 制多 or 刹 or 塔 or 廟 (1.) A place (with or without some monument) sacred as the scene of some event in the life of Buddha. Eight such Tchait-
- vas existed, viz. at Lumbini, Buddha-gayā-Vārānas'i, Djetavana, Kanyakubdja, Rādja-griha, Vais'ali; and the Sāla grove in Kus'inagara. (2.) All places and objects of worship.
- TCHAITYA PRADAKCHINA
GĀTHĀ 佛說右繞佛塔
功德經 Title of a translation (A.D. 618-907) by S'ikchánanda.
- TCHAKAS 赭羯 A warlike tribe near Samarkand.
- TCHAKCHUR (Pāli. Tchakhun) 眼 lit. the eye. The first Chadāyatana, the eye as an organ of sensation; hence Tchakchur dhātu, 眼界, the faculty of sight, and Tchakchur vidjāna dhātu, 眼識界, perception by sight, the first Vidjāna.
- TCHAKCHUR VIS'ODHANA
VIDYĀ 佛說咒目經 Title of a translation (A. D. 317—420) by Dharmarakcha.
- TCHAKRA (Tib. Khor lo 攢 械羅 or 斫迦羅 or 輪 lit. a wheel. (1.) The symbol of a Tchakravartti, a disk (according to his rank) either of gold or copper or iron, which falls from heaven on his investiture; originally a symbol of destruction; later a symbol of divine authority. (2.) One of the figures of the S'rípāda.

TCHAKRAVĀLA (Singh. Sak-walagala. Siam. Chakravān Tib. Hkor yug) 斫迦羅 or 拘羯羅 or 鐵圍山 or 輪圍山 A double circle of mountains (one higher than the other) forming the outer periphery of every universe and running concentric with the 7 circles (see under Mēru) between which and the Tchakravāla the 4 continents are situated.

TCHAKRA VARTTI RĀDJA (Burm. Tsekia wade. Tib. Hkor los sgyur bai) 斫 (or 庶) 迦羅伐辣底羯羅闍 or 庶迦越羅 explained by 輪王 lit. Tchakra rādja, or by 轉輪聖王 lit. the holy king who turns the wheel (Tchakra.) A military conqueror of the whole or a portion of a universe, whose symbol is the Tchakra (q. v.), and who is inferior to Buddha who, as a Dharma tchakra vartti, uses the Dharma tchakra (q. v.) to convert the world.

TCHAKUKA 所 (or 折) 旬迦 Ancient kingdom and city (now Yerkiang) in Bokhara.

TCHAMADHANA 拆摩馱那 or 湟末 (Nimat). Ancient kingdom and city, on S. E. border of Gohi desert.

TCHĀMARA 苦末羅 A tree "which grows on the sea-

shore in the West, the resort of birds with gold-coloured wings and spotted yellow plumage."

TCHAMPĀ 瞻波 Ancient kingdom and city (now Champagnagur, near Boglipoor) in Central India.

TCHAMPAKA 旃簸迦 or 瞻蔔 (加) or 瞻博 (or 波) (1.) A tree with fragrant, flowers, *Michelia champaca*. (2.) A district in the upper Pundjab.

TCHANDANA (Tib. Tsaudan) 旃檀 General appellation for sandal wood (used for incense, etc.) and divided into Rakta tchandana 赤檀 lit. red sandal wood. or *Pterocarpus santolinus*, Tchandanēva (q. v.) and Gos'ircha (q. v.).

TCHANDANĒVA or *Sarpa hridaya tchandana* or *Uragasāra* 旃檀你婆. White sandal wood or *Sandalum album*.

TCHANDRA or Tchandradēva (Siam. Phra chan. Tib. Zlava) 旃 (or 戰) 達羅 or 旃達提婆 or 月天 lit. dēva of the moon. (1.) Soma dēva, the regent of the moon which is said to be 50 yodjanas in diameter and 132 in circumference. (2.) The dēvas inhabiting the moon, where life lasts 500 years.

TCHANDRA BHĀGĀ 旃達羅婆伽 or 月分 The river

Chenab (Acesines) in the Pundjab.

TCHANDRA DÎPA SAMÂDHI SÛTRA 月燈三昧經
Title of a translation (A. D. 557) by Narendrayas'as.

TCHANDRA GARBHA VAIPULYA SÛTRA 大方等大集月藏經
Title of a translation (A. D. 566) by Narendrayas'as.

TCHANDRAKÂNTA 月愛珠
A pearl which sheds tears in the moonlight.

TCHANDRAKÎRTI see under Dêva.

TCHANDRAPÂLA 護月 A learned priest of Nâlanda.

TCHANDRA PRABHA 戰達羅鉢刺嬰 or 月光 lit. moonlight. S'âkyamuni, in a former djâtaka, when he cut off his head (at Tackchas'ilâ) as an alms offering to Brahmans.

TCHANDRA PRABHA BODHISATTVÂVADANA SÛTRA 佛說月光菩薩經
Title of a translation (A. D. 973-981) by Dharmadêva.

TCHANDRA PRABHASVARA RÂDJA 月明燈明
The name under which 20,000 kotis of beings attained to Buddhahip.

TCHANDRA SIMHA 旃陀羅僧訶 or 月獅子 lit.

lunar lion. A native of Central India, school fellow of Simharas'mi.

TCHANDRA SURYA PRADIPA or Tchandrârkadipa 日月燈明 A name given to several Buddhas, one of whom was the father of Mati, Sumati, Autanamati, Ratnamati, Vis'êchamati, Vimatissamudghâtin, Ghochamati and Dharmamati.

TCHANDRAVARMA 旃達羅伐摩 or 月胃 A learned priest of Nâgarandhana.

TCHANDRA VIMALASÛRYA PRABHÂSACHI 日月淨明德 A Buddha whose realm resembles Sukhavatî.

TCHANDROTTARÂ DÂRIKÂ VYÂKARANA SÛTRA 月上女經
Title of a translation (A. D. 591) by Djââna gupta.

TCHANGKRAMANA or Tchangkramasthâna (Pâli. Tchankama. Burm. Yatana zengyan) 經行禪窟 Raised platforms or corridors for peripatetic meditation, sometimes built of costly stones (Ratna tchangkrama) after the model of the Bodhimandya.

TCHANŠ'TCHA (Pâli. Tchin-tohi) 戰庶摩那 or 戰庶 A Brahman girl who, calumniating Buddha at the instigation of Tirthyas, was

swallowed up by hell.

TCHAÑS'UNA 占戍孛 The ancient capital of Vridji.

TCHARITRA 拆利但羅 or 發行城 lit. city of departure. A port, on S.E. frontier of Uda, for trade with Ceylon.

TCHARYÂMÂRGABHÛMI SÛTRA 修行道地經 A work by Saṅgharakcha, translated (A. D. 284) by Dharmarakcha.

TCHATURABHIDJÑAS 四神足 Four of the 6 Abhidjñas (q. v.).

TCHATURÂNGA BALAKÂYA 四兵 The 4 divisions of an Indian army, viz. Hastikâya, elephant corps; Asvakâya, cavalry; Rathakâya, chariots; Pattikâya, infantry.

TCHATUR ARÛPA BRAHMA LOKA or Arûpa dhātu 四空天 lit. 4 heavens of unreality. The 4 heavens of the Arûpa dhātu (above the 18 Brahmaloкас), viz. (1.) Akâs'ānantâyatana (Singh. Akasananchayatana) 空 (無邊) 處 lit. dwelling in (unlimited) unreality; (2.) Vidyānānantâyatana (Singh. Winyananchayatana) 識 (無邊) 處 lit. dwelling in (unlimited) knowledge; (3.) Akintchanyâyatana (Singh. Akinchannyayatana) 無 (所

有) 處 lit. dwelling in (absolute) non-existence; (4.) Naivasāñdjāna sañdjāyatana (Singh. Newsannya nasannyayatana) 非想非非想 處 lit. a dwelling (or state of mind) where there is neither consciousness nor unconsciousness. Life lasts 20,000 great kalpas in the 1st, 40,000 in the 2nd, 60,000 in the 3rd and 80,000 in the 4th of these heavens. See also under Vimokcha.

ACHATURDVÎPA 四洲 The 4 continents of every universe, situated between Asvakarna (q. v.) and the Tchakravâlas, and facing each a different side of the Mèru. Two small islands are attached to each continent. Particulars see under Pûravidêha, Djambudvîpa, Godhanya, and Uttarakusu.

TCHATUR LABHA SÛTRA 四不可得經 Title of a translation (A. D. 265–316) by Dharmarakcha.

TCHATURMAHÂRÂDJAS (Pâli. Tchatur Maharajika. Tib. Rgya tschen bjihi rigs. Mong. Macharansa) 四大 (天) 王 Four demon kings, who guard the world (v. Lokapâla) against Asuras; placed each on one side of the Mèru and watching each one quarter of the heavens. Amogha introduced their worship in China, where their

images adorn the temple gates. Particulars see under Dhritarâchtra, Virûdhaka, Virûpâkcha and Dhanada.

TCHATUR MAHÂRÂDJA

KÂYIKAS 四王天 lib. the dēvas of the Tchatur Mahârâdjas. The inhabitants of the 1st Dēvaloka, situated on the 4 sides of the Mēru. They form the retinue of the Tchatur Mahârâdjas, each of whom has 91 sons and is attended by 8 generals and 28 classes of demons. Life lasts there 500 years, but 24 hours, there, equal 50 years on earth.

TCHATUR SATYA S'ÂSTRA

四諦論 A philosophical work by Vasuvarman, translated (A. D. 557—569) by Paramârtha.

TCHATURYONI or Karmaya

(Singh. Karmaja. Tib. Skye ba bzi) 四生 lit. 4 (modes

of) birth. Four modes of entering the course of transmigration, viz., (1.) 胎生

(Tib. Mnal las) from an uterus, as mammalia, (2.) 卵

生 (Tib. Sgo na las) from an egg, as birds, (3.) (濕生

Tib. Drod gser las) from moisture, as fish and insects, (4.) (化生

Tib. Rdzus to) by transformation, as Bodhisattvas. See also Anupapâdaka.

TCHATUS SATYA SÛTRA

佛說四諦經 Translation

(A.D. 25—220) of a portion of the Madhyamâgama.

TCHATVARA SÛRYAS 四日

lit. the 4 suns. The 4 luminaries of the ancient Buddhist church, viz. As'vaghocha, Dēva, Nâgârdjuna and Kumâralabdha.

TCHATVARI SAMGRAHA

VASTUNI 四攝法 lit. 4

methods of pacification. Four social virtues, viz. (1.) Dana

布施 almsgiving, (2.) Priyavatchana 愛語

loving speech, (3.) Arthakriya 利行

conduct which benefits (others), and (4.) Samanartha-

ta 同事 co-operation (with and for others).

TCHHANDAKA (Singh. Chan-

na. Burm. Tsanda. Tib. Hdun pa tchan).

闍擇 (or 鐸 or 釋)迦 or 車匿 S'ak-yamuni's coachman.

TCHHANDĀLA (Tib. Gdol

pa) 旃陀(or 荼)羅 explained by 屠刹者

lit. butchers, or by 惡人 lit. wicked

people, or by 嚴幟 lit. (those who have to carry) a

warning flag. The lowest, most despised, caste of India,

but admitted to the priesthood in the Buddhist church.

TCHHANDA RIDDHI PĀDA

(Singh. Tchandidhi pada) 欲足 lit. the step of desire.

Renunciation of all desire, as the 1st condition of su-

- pernatural power. See Riddhipâda.
- TCHHATRA PATI** v. Djambudvîpa.
- TCHÊKA 磔迦** Ancient kingdom (near Umritsir) in the Pundjab.
- TCHIKDHA 擲枳多** Ancient kingdom and city (now Chittore) in Central India.
- TCHIKITSA VIDYÂ S'ÂSTRAS 醫方明** lit. illustration of medicine. A treatise on magic prescriptions, one of the Pañcha Vidya s'âstras.
- TCHÎNA** or Mahâ tchina (Tib. Rgya nag) **支那** or **指那** or **震旦** or **眞丹** explained by **思惟** lit. reflection. The name by which China is referred to in Buddhist books, since the Ts'in (秦) dynasty (B. C. 349—202).
- TCHÎNADÊVAGOTRA 指那提婆瞿怛羅** or **漢日天種** lit. the solar deva of Han descent. The first king of Khavanda, born, through the influence of the solar genius, of a princess of the Han dynasty (B.C. 206—A.D. 220) on the way, as bride elect, to Persia.
- TCHÎNÂNI 至那** explained by **漢持來** lit. brought from China. The Indian name for the peach tree.
- TCHÎNAPATI 至那僕底** Ancient kingdom (near Lahore), whose first kings were said (A.D. 640) to have come from China.
- TCHÎNARÂDJAPUTRA 至那羅闍弗怛羅** or **漢王子** lit. prince of the Han (dynasty). Indian name for the pear tree (as imported from China).
- TCHITRASÊNA 質怛羅細那** A king of Yakhas.
- TCHITTA RIDDHI PÂDA** (Singh. Tchittipada) **念足** lit. the step of memory. Renunciation of memory, as the 3rd condition of supernatural power. See Riddhipâda.
- TCHITTA SMRITY UPASTHÂNA** (Singh. Tchittanupada) **念心生滅無常** lit. keeping in mind that birth and death continue incessantly. One of the 4 objects of Smrity upasthâna, recollection of the transitory character of existence.
- TCHÎVARA 支伐羅** A dyed, red garment; s. a. Kachâya.
- TCHULYA** or Tchaula **珠利耶** Ancient kingdom (N.E. of Madras), peopled (A. D. 640) by semi-savage heretics.
- TCHUNDA** (1.) **周陀** or **大路邊生** lit. born on the road

side. One of the earliest disciples of S'âkyamuni, to be reborn as Buddha Samanta prabhâsa. (2.) 準 (or 純) 陀 A native of Kus'inagara from whom S'âkyamuni accepted his last meal.

TCHUNDI 準提 (1.) In Brahmanic mythology, a vindictive form of Durga or Parvarti. (2.) Among Chinese Buddhists identified with Mârîchi.

TCHUNDÎ DEVÎ DHÂRANÎ. Title of 3 translations, viz., (1.) 佛說七俱胝佛母心大準提陀羅尼經 by Divâkara, A. D. 685, (2.) 佛說七俱胝佛母準提大明陀羅尼經 by Vadjrabodhi, A. D. 720, (3.) 七俱胝佛母所說準提陀羅尼經 by Amoghavadjra, A. D. 618—907.

TEMURTU or Issikol 清池 or 熱海 Mongol name of a lake (400 li N. of Lingshan).

TERMED or Tirmez 咀蜜 Ancient kingdom and city on the Oxus.

TICHYA (Singh. Tissa. Tib. Pd ldan) 至沙 or 帝沙 (1.) An ancient Buddha. (2.) A native of Nâlanda, father of S'âriputra. (3.) A son of S'uklodana.

TICHYA RAKCHITÂ 帝失

羅叉 A concubine of As'oka, the rejected lover and therefore enemy of Kuṇāla.

TILADHÂKA or Tilas'âkya 低羅擇 (or 釋) 迦 A monastery (now Thelari, near Gayâ), W. of Nâlanda.

TIÑANTA or Tryanta 底產多 Verbs (according to Pânini).

TÎRTHAKAS or Tirthyas (Tib. Mustegs tchah) 外道師 lit. heretical teachers. (1.) General designation of Brahmanic and other non-Buddhist ascetics. (2.) Brahmanic enemies of S'âkyamuni, and especially the following six (外道六師), Purana Kâs'yapa, Maskarin, Saṁdjayin, Adjita Kes'akambala, Kakuda Kâtyâyana, and Nirgrantha. Hiuent-sang met (A. D. 640) a sect of Tirthyas, who practised austere asceticism, worshiped Kchuna and used magic spells for healing the sick.

TOKSUN 篤進 A city in Mongolia.

TRAI DHATUKÊ 三界第一 The circumference of the Trâiloka.

TRAILOKYA or Trilokya (Siam. Traiphum. Tib. Khams gsum) 得羅盧迦 or 三界 lit. 3 regions, or 三有 lit. 3 classes of beings. In imitation of the Brahmanic Bhū-

vanatraya (4 worlds), the Buddhists divide every universe into 3 regions, but substitute for the physical categories (Bhur or earth, Bhuvah or heaven, and Svar or atmosphere) of the Brahmans, the ethical categories of desire, form and formlessness. Particulars see under Kâmadhātu, Rûpadhātu, and Arûpadhātu.

TRAILOKYA VIKRAMIN 越三界菩薩 Name of a fictitious Bodhisattva.

TRAIYASTRIMS'AS (Pâli. Tavatinsa. Singh. Tavutisa. Siam. Davadung. Tib. Sum tchu rtas gsum) 多羅夜登陵舍 or 怛利夜登陵奢 or 怛利耶怛利奢 or 怛利天 or 三十三天 lit. 33 dévas, or the heaven of 33 (cities or beings). (1.) The 33 ancient gods of the Vêdas, viz. 8 Vasus, 11 Rudras, 12 Âdityas and 2 As'vins. (2.) Indra with 32 worthies who were his friends in a former djâtaka, when he was 橋尸迦 Kaus'ika all having been reborn on the summit of Mêru. (3.) The heaven of Indra (s. a. the Svarga of Brahmanism), situated between the 4 peaks of Mêru. It consists of 32 cities of dévas, (8 of which are located on each of the 4 corners of Mêru) and of the capital 善見城 (Sudassana or Umra-

vati), where, in the palace Vaiayanta 禪延 or 毗闍 (or 禪) 延 Indra (having 1000 heads, 1000 eyes and 4 arms grasping the Vadjra) revels with Sakchi and 119,000 concubines, and receives monthly the reports of the Tchatur Mahârâdjas. Chinese books frequently identify or confound this heaven with Tuchita (q.v.).

TRICHNÂ (Singh. Trisnâwa. Tib. Sredma) 愛 lit. love Pure love; the 4th Nidâna.

TRIDJNÂNA 三慧 Three modes of knowledge, viz. belief, hearing and practice.

TRIDJNÂNA SÛTRA 三慧經 Title of a translation, A. D. 397—439.

TRIKÂYA (Tib. Skugsum) 三身 lit. 3 bodies, or threefold embodiment. (1.) Three representations of Buddha, viz. his statue, his teachings, and his stûpa (q. v.) (2.) The historical Buddha, as uniting in himself 3 bodily qualities, see Dharmakâya, Sambhogakâya and Nirmanakâya. (3.) Buddha, as having passed through, and still existing in, 3 forms or persons, viz. (a.) as 釋迦牟尼千百億化身 "S'âkyamuni (or earthly Buddha, endowed with the) Nirmanakâya (which passed through) 100,000 kotis of transformations" (on earth);

(b.) as 廬舍那圖滿報身 "Lochana (or heavenly Dhyâni Bodhisattva, endowed with the) Sambhoga kâya of absolute completeness" (in Dhyâna); (c.) as 毗盧庶那清淨法身 "Vairochana (or Dhyâni Buddha, endowed with the) Dharmakâya of absolute purity" (in Nirvâna). In speaking of Buddha as now combining the foregoing (historically arranged) persons or forms of existence, the order here given is, of course, reversed. As to how this doctrine arose, we can only guess. Primitive Buddhism (in China) distinguished a material, visible and perishable body (色身 or rūpa kâya) and an immaterial, invisible and immortal body (法身 or dharma kâya), as attributes of human existence. This dichotomism—probably taught by S'âkyamuni himself—was even afterwards retained in characterizing the nature of ordinary human beings. But in later ages, when the combined influence of Shivaism, which ascribed to Shiva a threefold body (Dharmakâya, Sambhogakâya and Nirmana kâya) and Brahminism, with its Trimurti (of Brahma, Vishnu and Shiva), gave rise to the Buddhist dogma of a Triratna (Buddha, Dharma and Saṅgha), trichotomism was taught with regard to the nature of all Buddhas.

Bodhi 覺 being the characteristic of a Buddha, a distinction was now made of "essential Bodhi" 覺性 as the attribute of the Dharmakâya, "reflected Bodhi" 覺相 as the attribute of the Sambhoga kâya, and "practical Bodhi" 覺用 as the attribute of the Nirmana kâya; and Buddha, combining in himself these 3 conditions of existence, was said to be living, at the same time, in 3 different spheres, viz. (1.) as "having essentially entered Nirvâna," being as such a Dhyâni Buddha, living in Arûpadhâtu in the Dharmakâya state of essential Bodhi, (2.) as "living in reflex in Rûpa dhâtu" and being, as such, in the intermediate degree of a Dhyâni Bodhisattva in the Sambhoga kâya state of reflected Bodhi, and (3.) as "living practically in Kâmadhâtu," in the elementary degree of a Manuchi Buddha in the Nirmana kâya state of practical Bodhi. In each of these 3 forms of existence, Buddha has a peculiar mode of existence, viz., (1.) absolute purity as Dhyâni Buddha, (2.) absolute completeness as Dhyâni Bodhisattva, and (3.) numberless transformations as Manuchi Buddha. Likewise also Buddha's influence has a different sphere in each of these 3 forms of exis-

tence, viz., (1.) as Dhyâni Buddha he rules in the "domain of the spiritual" (4th Buddha kehêtra), (2.) as Dhyâni Bodhisattva he rules in the "domain of success" (3rd Buddha kehêtra), and (3.) as "Manuchi Buddha he rules in the domain of mixed qualities" (1st and 2d Buddhakhêtra). There is clearly the idea of a unity in trinity underlying these distinctions and thus the dogmas of the Trailokya, Trikâya and the Triratna (q. v.) are interlinked, as the subjoined synoptic table shews in detail.

TRIPITAKA (Pâli. Pitakat-taya. Singh. Tunpitaka. Tib. Sde snod gsum. Mong. Gourban aimak saba) 三藏 lit. 3 collections. The three divisions (in imitation of the Brahmanic distinction of Mantras, Brahmanas and Sûtras) of the Buddhist canon, viz., (1.) doctrinal books, v. Sûtras, (2.) works on ecclesiastical discipline, v. Vinaya, and (3.) philosophical works, v. Abhidharma. Chinese Buddhists added a fourth class of miscellaneous, canonical works (v. Samyukta pitaka). The principal Chinese editions of the complete Buddhist canon are the 南藏 Southern collection, Nanking, A. D. 1368—1398, and the 北藏 Northern collection, Pe-king, A. D. 1403—1424.

Synoptical Scheme of the Tri-ratna, Trikâya and Trailokya.

Buddha	Samgha	Dharma
Practical Bodhi	Reflected Bodhi	Essential Bodhi
S'âkyamuni	Lochanâ	Vairochana
Manuchi Buddha	Dhyâni Bo-dhisattva	Dhyâni Buddha
Nirmana-kâya	Sambhoga-kâya	Dharma-kâya
Transformations	Completeness	Parity
1st and 2nd Buddha-kehêtra	3rd Buddha-kehêtra	4th Buddha-kehêtra
Kâmadhâtu	Rûpadhâtu	Ârûpadhâtu

TRIRATNA or **Ratnatraya** (Siam. Ratanatrai. Tib. Dkon mtchog gsum) **三寶** lit. the 3 precious ones, explained by **佛寶法寶僧寶** lit. the preciousness of Buddha, the law and the priest-hood, or by **佛陀** or **勃塔耶** Buddha, **達摩** or **達而麻耶** Dharma, and **僧伽** or **桑渴耶** Saṅgha. Triratna signifies the doctrine of a trinity, which, peculiar to Northern Buddhism, has its root in the Tris'arana (q. v.), common among Southern and Northern Buddhists. Under the combined influence of Brahmanism which taught a Trimurti (Brahma, Vishnu and Shiva) and of the later Mahâyâna philosophy which taught the doctrine of the Trikâya (q. v.), Northern Buddhists in Tibet and China ascribed to one living personality the attributes of the three constituents (Tris'arana) of their faith, viz. Buddha, Dharma and Saṅgha, considering "Bodhi" as the common characteristic of the historic Buddha, of the law which he taught and of the corporate priesthood which now represents both. Accordingly they viewed S'âkyamuni Buddha as personified Bodhi (**覺性**), Dharma as reflected Bodhi (**覺相**), and Saṅgha as practical Bodhi (**覺用**). The Tantra

School (A. D. 500) then spoke of these three as united in one (the Dhyâni or Nirvâna form of S'âkyamuni). This School was particularly influenced by Nepaulese Buddhism and by its doctrine of a triple existence of each Buddha as Nirvâna Buddha, Dhyâni Buddha and Manuchi Buddha. Accordingly S'âkyamuni was now simply spoken of as personified Bodhi, i. e. as "Buddha," but as one, who in passing from this world, left behind him the reflex of his Bodhi in "Saṅgha" i. e. in the corporate existence of the Buddhist church as represented by the priesthood whilst he is now living in Nirvâna as the perpetual fountain source of "Dharma" i. e. the doctrines of Buddhism. Thus Buddha, Saṅgha and Dharma were viewed synthetically as three progressive stages in the development of Bodhi through the person of Buddha, to whom separate names were given corresponding to these stages, viz. S'âkyamuni corresponding with Buddha, Lochana corresponding with Saṅgha, and Vairochana corresponding with Dharma (see under Trikâya). Next came atheistic philosophy which dealt with this dogma of a Triratna analytically, placing Dharma in the first rank as the first element in the trinity from which the others proceeded by evolution.

According to these philosophical Schools, "Dharma" is not a person, but an unconditioned and underived entity, combining in itself the spiritual and material principles of the universe, whilst from Dharma proceeded, by emanation, "Buddha" as the creative energy which produced, in conjunction with Dharma, the third factor in the trinity, viz. "Saṅgha," which is the comprehensive sum total of all real life. Thus the dogma of a Triratna, originating from three primitive articles of faith, and at one time culminating in the conception of three persons, a trinity in unity, has degenerated into a metaphysical theory of the evolution of three abstract principles. The common people, however, know nothing of this philosophical Triratna, but worship a triad of statues, representing either Amitabha with Avalokitēs'vara and Mahasthama, or S'âkyamuni with Avalokites'vara and Maitreya, and calling the latter triad, "the Buddha of the past, present and future."

TRIRATNĀRYA 三寶尊 An Indian Bodhisattva, author of a commentary on the 佛母般若波羅蜜多圓集要義論 Buddha mâtrika prâdjñâpâramitâ mahârtha saṁghiti s'âstra by Mahâdignâga.

TRIS'AMBARA NIRDĒS'A 三律儀會 The first sūtra of the Mahâratnakûta collection; a translation (A.D. 618—907) by Bodhirutchi.

TRIS'ARANA (Pâli. Saranagamana. Burm. Tharanagon. Tib. Mtchio gsum) 三歸 lit. 3 refuges. The ancient Buddhist formula fidei, viz. (1.) 歸依佛 lit. I take refuge in Buddha, (2.) 歸依法 I take refuge in Dharma, and (3.) 歸依僧 I take refuge in Saṅgha. Out of these articles of faith, the dogma of the Triratna (q. v.) may have arisen.

TRIVIDHA DVĀRA 三門 or 三業 lit. 3 gates professions (sc. body, mouth and mind). Purity of body, of speech and of thought. See S'îla.

TRIVIDYĀ 三明 (智) lit. 3 clear (conceptions). Three elementary axioms, viz. (1.) Anitya 無常 lit. impermanency (of all existence), (2.) Dukha, 苦 lit. misery (as the lot of all beings), (3.) Anâtmâ 身如泡沫 lit. bodily existence as unreal as a bubble.

TRİYĀNA (Siam. Trai pidok) 三乘 or 三車之教 or 三乘法門 (1.) Three vehicles (sc. across Saṁsâra into Nirvâna), (a.) sheep, i.e. S'ravakas (b.) deer, i.e. Pratyêka

Buddhas, (c.) oxen, i. e. Bodhisattvas; salvation by three successive degrees of sainthood. (2.) The three principal Schools of Buddhism, viz. the Mahâyâna, Hinâyâna and Madhyimâyâna Schools.

TSÂUKÛTA 漕矩吒 Ancient (Arachotos) kingdom in N.W. India (near Ghuznee).

TUCHITA (Singh. Tusita. Burm. Toocita. Siam. Dusit. Tib. Dga ldan. Mong. Tegiiš bajasseno langtu) 兜率陀 or 兜術(陀) or 兜師(或 駛 or 史)多 or 觀史多 (or 陀) explained by 喜樂 lit. joyful, or by 聚集 lit. assembly. The 4th Devaloka, where all Bodhisattvas are reborn before finally appearing on earth as Buddha. Maitreya resides there, but is, like all other Bodhisattvas, now in Tuchita, already engaged in promoting Buddhism, and occasionally appears on earth by the Anupapadaka birth. Life lasts in Tuchita, 400 years, 24 hours being equal to 400 years on earth.

TUKHARA 兜佉勒 or 觀貨羅 or 月支國 lit. the kingdom of the Yueh-chi (Getae). (1.) The region around Badakchan. (2.) The Tochari Tartars. See Kanichka.

TYÂGÎHRADA or Djivakahrada 烈士池 lit. the hero's lake. A lake near Mrigadava.

U.

UCHNÎCHA (Tib. Gtsug tor or Thor tchog) 烏 (or 鬱) 失 (or 瑟) 尼沙 or 烏瑟膩沙 explained by 肉髻 lit. a coiffure of flesh or by 佛頂骨 lit. Buddhôchnicha (q. v.), with the note "a fleshy protuberance on Buddha's cranium, forming a natural hairtuft." Originally a conical or flame-shaped hairtuft on the crown of a Buddha, in later ages represented as a fleshy excrescence on the skull itself; one of the 23 Lakṣaṇas. See Sarvadurgati, etc.

UDA or Utkala or Udradesa 烏荼 Ancient kingdom (now Orissa) in India.

UDAGAYANA 北行 lit. (the sun) moving northwards. See under Sûrya.

UDA KHÂNḌA 烏鐸迦漢荼 Ancient capital (Embolina, now Ohind N. E. of Attok) of Gaudhâra.

UDÂNA 鬱 (or 優) 陀那 or 烏枕南 explained by 無問自說 lit. (unasked) impromptue discourses. Sûtras, differing in form from ordinary Sûtras (in which the subject matter is introduced by a question addressed to Buddha).

UDAYANA RÂDJA (Tib. Ftch

arpo) 烏陀憇那 or 優填
or 出愛王 A king of Kâu-
s'ambi, entitled 弗少王
Vatsarâdja, said to have had
the first statue of Ruddha
made. But see under Pra-
senadjit and S'âkyamuni.

UDAYANA VATSARÂDJA
PARIPRITCHCHÂ. Title
of 3 translations, viz. (1.)
佛說優填王經 A. D. 265
—316, (2.) 優陀延王會
by Bodhirutchi, A. D. 618—
907, and (3.) 佛說大乘日
子王所問經.

UDÂYI or Udayibhadra 優陀
夷 or 出現 lit. (born when)
the sun shone forth. (1.) A
disciple of S'âkyamuni, to be
reborn as Buddha Saman-
taprabhâsa. (2.) A son of
Adjâtas'atru, also called
Simha.

UDITA 烏地多 A king in N.
India, who patronized Hiuen-
tsang (A.D. 640).

UDJDJAYANA. or Ujdjayini
優禪尼 or 烏闍衍那
Ancient kingdom and city
(Ozene, now Oujein) in W.
India.

UDJDJAYANTA 有善多 A
mountain (with a monastery)
in Surâchtra.

UDJIKAN v. Hudjikan.

UDYÂNA or Udjiyâna 烏耆
延那 or 烏杖烏 or 烏

(孫)場 or 烏耆 (or 長)
explained by 苑 lit. (a coun-
try of) parks. Ancient king-
dom (Suastene) in N. W.
India, along the S'ubhavastu.
Some identify it with Urd-
dhastâna.

UDRA RÂMA PUTRA or
Udraka or Rudraka (Tib.
Rangs byed kyî bu Lhag
spyod) 鬱陀羅摩子 or
鬱頭藍子 lit. Udra the son
of Rama. A Brahman, for a
time teacher of S'âkyamuni.

UDUMBARA 優曇鉢羅 or
Nila udumbara 尼羅優曇
鉢羅 explained by 靈瑞
lit. a supernatural omen. (1.)
The Ficus glomerata, symbol
of Buddha because "it flowers
but once in 3000 years,"
sometimes confounded with
Panasa. (2.) A lotus of fabu-
lous size.

UIGURS 烏彝 or 烏胡 The
Turkish tribe of 高車 or
高昌 Kao-chang, settled (A.
D. 649) near Turfan, then
(A. D. 750) divided into 2
branches (Abhulgasi and
Tokus Uigurs) which (A. D.
1000) invaded Tangut but
were driven westward by
Chinghis Khan. He adopted
their alphabet (probably of
Nestorian origin), which was
even tually used to translate
(A.D. 1294) the whole Bud-
dhist canon from Sanskrit
and Tibetan texts.

ULAG 烏落 A Tibetan (or Uigur) term for compulsory post (socage) service, supply of porters and beasts of burden for travelling officials and priests (in Mongolia and Tibet).

ULLAMBANA 烏藍婆 (拏) explained by **倒懸** lit. hung up by the heels (?), or **孟蘭** or **孟蘭盆** explained by **貯食之器** lit. a utensil to pile up (offerings of) food. The festival of all souls (**醮**) as now held in China annually during the 7th moon, when Buddhist (and Taoist) priests read masses to release the souls of those who died on land or sea from purgatory, scatter rice to feed Prêtas, consecrate domestic ancestral shrines, burn paper clothes, on the beach or in boats, for the benefit of those who were drowned (**燒衣節**), and recite Yoga Tantras (such as are collected in the **瑜伽集要燄口食儀** translated by Amoghavadjra, (A. D. 746—771) accompanied by magic fingerplay (Mudrâ) to comfort ancestral spirits of seven generations in purgatory Nâraka), in temporary sheds in which statues of the popular Buddhist deities, groups of statuettes representing scenes from Chinese history, dwarf plants, silk festoons, chandeliers and lamps

are brought together in a sort of annual religious exhibition, enlivened by music and fire works, the principal ceremonies being performed at midnight (especially on the 15th day of the 7th moon). The expenses of the priests and the exhibition are defrayed by local associations (**孟蘭勝會**) levying contributions on every shop and household, the whole performance being supposed to exorcize the evil spirits which otherwise would work financial and sanitary ruin in the neighbourhood, besides giving every individual an opportunity of obtaining the intercessory prayers of the priests for the benefit of his own deceased ancestors or relatives. The similarity which exists between these ceremonies and the ancient (and modern) Gtorma "strewing oblations" of Tibet is so great, that it is probable that the Chinese ceremonial is the Tibetan Gtorma ritual engrafted upon Confucian ancestral worship. This agrees with the known fact that a native of Tukhâra, Dharmaraksha (A. D. 265—316), introduced in China and translated the Ullambana Sûtra **佛說孟蘭盆經** which gives to the whole ceremonial the (forged) authority of S'âkyamuni, and supports it by the alleged experiences of his principal

disciples, Ananda being said to have appeased Prêtas by food offerings presented to Buddha and Saṅgha, and Mâudgalyâyana to have brought back his mother who had been reborn in hell as a Prêta. Although introduced in China in the 3rd century, this ceremonial was popularized only through Amoghavadjra (A.D. 732) and the popular influence of the Yogâtehârya School. The whole theory, with its ideas of intercessory prayers, priestly litanies and requiems, and ancestral worship, is entirely foreign to ancient and Southern Buddhism.

ULLAMĀNGHA 鬱罽迦 or 鬱伽 A native of India, author of 2 philosophical works, viz. 緣生論 Nidâna s'âstra, translated (A. D. 607) by Dharmagupta, and 大乘緣生論 Mahâyâna nidâna s'âstra, translated (A. D. 746—771) by Amoghavadjra.

UMA s. a. Durga.

UNĀDI 温 (or 温) 那地 A class of poems composed of 2500 s'lokas.

UPĀDĀNA 取 lit. grasp. Clinging to life as long as possible; the 4th of the 12 Nidânas.

UPADĒS'A 烏 (or 鄔) 波 第 (or 提) 鑠 or 優 波 提 舍 or 論 議 lit. s'âstras and

discussions. (1.) Dogmatic treatises (s'âstras), a section of the canon, s. a. Abhidharma piṭaka. (2.) Another name for Tantras, as text books of the Yogâtehârya.

UPADHYĀYA 烏 波 陀 耶 or 有 波 第 耶 夜 or 和 闍 or 和 闍, or 和 尙 explained by 親 教 師 lit. selftaught teacher, or by 知 有 罪 無 罪 lit. one who knows sinfulness from sinlessness, or by 近 誦 lit. one who reads (the canon) near (to his superior), with the note, "in India the vernacular term for Upadhyâya is 殞 社 (Munshee?), in Kustana and Kashgar they say 鶻 社 (hwah-she) and from the latter term are derived the Chinese synonyms 和 闍 (hwo-she) and 和 尙 (hwo-shang)." Upadhyâya was originally the designation, in India, of those who teach only a part of the Vedas, the Vedangas. Adopted by Buddhists of Central Asia, the term Upadhyâya signified the ecclesiastics of the older ritual, in distinction from both Lamas and Bou-po or Bonzes (adherents of the indigenous religion of Tibet, corresponding with the Taoists 道 師 of China). In China, the term 和 尙 was first used as a synonyme for 法 師 i.e. Buddhist (not

Tauist) ecclesiastics, engaged in popular teaching (whether belonging to the Lotus School 蓮宗, or to the Tient'ai School 天台八教, or to the Avatamsaka School 華嚴部), in distinction from ecclesiastics of the Vinaya School 律師 and of the Dhyāna School 禪師. The term Upadhāya (Tib. Mkhan po) is now-a-days, and specially in Tibet, also a designation of the abbot of a monastery, but in popular parlance it signifies in China simply a Buddhist ecclesiastic (of any rank whatsoever) as distinguished from a Tauist priest or from a Confucian scholar.

UPADJITA v. Upas'anta.

UPAGARUḌA 愛波迦婁荼
A fabulous bird. See Garuḍa.

UPAGUPTA (Tib. Oye sbas)
鳥 (or 鵲) 波 迦 多 or 優
波 掘 多 explained by 近 護
lit. near protection. The
fourth patriarch, a native of
吒利 (Pātaliputtra?), a
S'ūdra by birth, personal
conqueror of Mara; laboured
at Mathura; died B. C. 741
(or 335).

UPĀLI (Tib. Nye var khor.
Mong. Tchikola Aktchi) 優
波 離 A disciple of S'ākya-
muni, a S'ūdra by birth, a
barber, to whom Buddha
gave the title 持戒 "sup-

porter of the Vinaya," one
of the 3 Sthaviras of the 1st
synod (B.C. 543), one of the
reputed compilers of the
Vinaya.

UPĀNANDA (Tib. Nye dgah
vo) 烏波難陀 or 跋難陀
(1.) An Arhat, disciple of
S'ākya-muni. (2.) A Nāga king.

UPĀSAKA (Singh. Upasika.
Tib. Dge snen. Ming. Ubas-
chi) 烏波索 (or 娑) 迦 or
烏婆塞 or 近侍 lit. close
attendant, or 信事男 or
近事男 lit. male devotees.
Lay-members of the Bud-
dhist church who, without
entering upon monastic life,
vow to keep the principal
commandments. If females,
they are called Upāsikā
(Singh. Upasikawa. Tib. Dge
snen ma. Mang. Ubaschanza)
烏波斯 (or 賜) 迦 or 優波
夷 explained by 近事女
or 近善女 lit. female
devotees.

UPAS'ĀNTA or Upadjita 優
波 扇 多 or 法勝 (Dharma-
djina?). A native of India,
author of the Abhidharma
hridaya s'āstra (q. v.), trans-
lated (A. D. 391) by Saṃ-
ghadêva, with a commentary
法勝阿毗曇心論, trans-
lated (A.D. 563) by Narend-
rayas'as.

UPASĒNA 類鞞 A military
title, like As'vadjit.

UPASTHÂNA (Pâli. Patthâna, Singh. Passana) 處 lit. condition, dwelling See Smrity upasthâna.

UPAS'ÛNYA 月婆首那 or 高空 A prince of Udjdjanya. who came to China A.D. 538—541, and translated several works.

UPATICHYA (Pâli. Upatissa. Tib. Nergyal) 優婆塞 (or 底)沙 (1.) Another name for S'âriputra. (2.) A native of India, author of the Vimokchamarga s'âstra 解脫道論, translated (A. D. 505) by Saṃghapâla.

UPÂYA or Upâya kâus'alya 方便度 lit. salvation by (proper) means. The knowledge and use of the proper means of salvation; the 7th of the 10 Pâramitâs.

UPECKCHÂ 優畢叉 or 捨 lit. renunciation. A state of absolute indifference, attained by renouncing any exercise of mental faculties.

UPOCHANA v. Pochadha.

URAGASARA s.a. Tchandanêva.

URASI 烏刺尸 Ancient province (Ouastene) of Cashmere (the modern district of Rash, W. of Muzafarabad).

URDDHASTHÂNA or Var-dhasthâna 佛栗持薩儻那 Ancient kingdom (Ortospana) and city (now the Bala Hisar of Cabul).

URNA (Tib. Mdzod spu) 眉間白毛 lit. white hair between the eye brows. A circle of hair (issuing rays of light illumining every universe) between the eye-brows of a Buddha; one of the 32 Lakchanas.

URUVILVÂ (Singh. Uruwelaya) 苦行林 lit. forest of painful practices, or 木瓜林 lit. papaya forest. A place near, Gayâ where S'âkyamuni practised austere asceticism for years.

URUVILVÂ KÂS'YAPA 優樓 (or 盧) 頻螺迦葉波 One of the principal disciples of S'âkyamuni, so called either because he practised asceticism in Uruvilvâ or because he had on his breast a mark resembling the papaya (v. Uruvilvâ) fruit. He is to re-appear as Buddha Samantaprabhâsa.

UTCHTCHASAYANÂ MAHÂ-SAYANÂ 不坐高廣大牀 lit. not to sit on a high, broad and large couch. The 9th of the S'ikchâpada.

UTKALA s. a. Uda.

UTKATUKÂSANA (Tib. Skyil mo krung) 結跏趺坐 lit. sitting cross-legged (on the hams), with the note "so that body and soul remain motionless." The orthodox posture of ascetics, best adapted for meditation, viz. sitting one's hams so that the feet are

not seen, or so that the soles are turned upwards.

UTPALA 鬱 (or 優) 鉢羅 or 嘔鉢 or Nila utpala 尼羅 烏 (or 漚) 鉢羅 explained by 青蓮花 lit. blue lotus, or 黛花 lit. dark (blue) flower. (1.) One of the 8 large cold hells (Nâraka), where the cold causes the skin to burst, till it seems covered as with lotus buds. (2.) One of the 10 hot Lokantarika hells (Nâraka), where the flames resemble numberless lotus flowers.

UTTARA 嘔咄羅 or 上 lit. superior. An Arhat of Tchulya, a disciple of Dêva.

UTTARÂCHÂDHA 嘔咄羅 類沙茶 The month of S'âkyamuni's conception (14th day of 4th moon to 15th day of 5th moon).

UTTARAKURU or Kurudvîpa (Singh.) Uturakura. Siam. Udorakaro thavib. Tib. Byang gyi sgra mi snan. Mong Moh dohtou) 鬱 怛 (or 多) 羅 拘 (or 究) 樓 (or 溜) or 鬱 怛 羅 越 or 鬱 單 越 or 殞 怛 羅 旬 (or 拘) 盧 (or 羅) or 烏 苔 羅 孤 羅 尼 or 俱 盧 州 explained by 高 上 lit. higher than any (other continent), or 勝 州 lit. the

superior continent. (1.) The northern of the 4 continents around the Mèru, square in shape, inhabited by square-faced people. (2.) The dwelling of gods and saints in Brahmanic cosmology.

UTTARÂSAMĠGHÂṬI 鬱 (or 郁) 多 羅 僧 伽 or 漚 (or 郁) 多 羅 僧 explained by 衣 著 上 lit. overcoat, or by 覆 左 肩 衣 lit. a robe flung over the left shoulder (sc. leaving right arm and breast free). Part of a priest's ornate, also called Saṃkakchika (Mong. jeke majak) 僧 脚 崎 or 僧 祇 支 or 僧 脚 差 or 僧 瓶. See also Kachâya and Saṃghâti.

UTTARAS'ÂILÂH 鬱 多 世 羅 部 or 北 山 部 The so-called School of the northern mountain.

UTTARASÊNA 嘔 怛 羅 犀 那 or 上 軍 lit. superior army. A king of Udyâna, who obtained some of Buddha's s'arirâs.

V.

VÂCHPA (Pâli. Wappa. Tib. Rlangs pa) 婆 沙 波 or 婆 敷 or Das'abala kâs'yapa 十 九 迦 葉 One of the first 5 disciples of S'âkyamuni.

VADI or Vati 伐地 Ancient kingdom and city (now Betik) on the Oxus.

VADJRA (Tib. Rdo rje. Mong. Ortschir) 伐 (or 跋) 闍羅 or 跋拆羅 or 金剛杵 lit. the diamond club. (1.) The sceptre of Indra, as god of thunder and lightning, with which he slays the enemies of Buddhism. (3.) The ritual sceptre of priests, exorcists and sorcerers, held and moved about in different directions during prayer, as the symbol of supernatural power. (4.) The emblem of Buddha's power over evil (金剛喻佛性). (5.) A Nirgrantha, who foretold Hiuentasang's return to China.

VADJRA BHAIRAVA TANTRA KROTA TATTVARÂDJA 佛說妙吉祥瑜伽大教金剛陪囉縛輪觀想成就儀軌經 Title of a Yoga Tantra, translated A. D. 982—1,001.

VADJRA BODHI 跋日羅菩提 or 金剛智 lit. wisdom of the Vadjra. A Brahman of Malaya (A. D. 719).

VADJRA GANDHA 金剛香 A fictitious Bodhisattva.

VADJRA GARBHA RATNA RADJA'TANTRA 最上大乘金剛大教寶王經 Title

of a translation (A. D. 746—771) by Dharmadêva.

VADJRA KUMÂRA TANTRA 聖迦柅忿怒金剛童子菩薩成就儀軌經 Title of a translation (A. D. 746—771) by Amogha vadjra.

VADJRA MAṆḌA DHÂRANÎ. Title of 2 translations, viz. (1.) 金剛上味陀羅尼經 by Buddhas'ânta, A. D. 386—534, and (2.) 金剛場陀羅尼經 by Djñânagapta, A. D. 487.

VADJRAPÂNI or Vadjradhara (Tib. Lag na rdo rje, or Phyag rdor. Mong. Utschir bani) 幹資羅巴尼 or 跋闍羅波膩 or 和夷羅洄閱叉 explained by 手執金剛杵 lit. the holder of the vadjra, or by 密跡金剛菩薩 lit. guhyapada bodhisattva (a noted wrestler). (1.) Indra (q.v.), who, in a former djâtaka, as a son of a Tchakravartti, took an oath to defend Buddhism, and was then reborn as king of the Yakchas, in which capacity he holds the vadjra ready to crush every enemy of Buddhism. (2.) Mandjus'ri, as the Dhyâni Bodhisattva (i. e. the spiritual son, or reflex existing in the world of forms), of the Dharma kâya form of existence (see

under Trikâya) of the Dhyâni Buddha Akchobhya. (3). A popular deity, the terror of all enemies of Buddhist believers, specially worshipped in exorcisms and sorcery, by followers of the Yogâtchârya School.

VADJRA SAMÂDHI 金剛三昧 A degree of Samâdhi.

VADJRA SAMBHAVE 幹資羅三葩微 or Vadjra dbhave 幹資魯忒葩微 Thou who art originated in (or hast existence from) the vajra An exclamation, addressed to Buddhas in prayer.

VADJRÂSANA s.n. Budhiman-da.

VADJRASATTVA (Tib. Bhardje sems dpar snang) 幹資羅薩埵 A fictitious Bodhisattva, who became the 6th Dhyâni Buddha of the Yogâtchârya School.

VADJRAS'EKHARA VIMÂNA SARVA YOGAYOGISÛTRA 金剛峰樓閣一切瑜伽瑜祇經 Title of translation (A.D. 723—730) by Vadjra bodhi.

VADJRASÛKI S'ÂSTRA 金乘針論 Title of a translation (A. D. 973—981) by Dharmadêva.

VADJRÂTCHÂRYA 金剛上師 lit. superior master of the vajra. Epithet of leaders of the Yogâtchârya School.

VADJRA TCHTCHĒDIKÂ

PRADJÑÂPÂRAMITÂ. Title of 3 translations (of a portion of the Mahâpradjñâpâramitâ), viz. (1.) 金剛般若波羅蜜經 by Kumâradjiva, A. D. 384—417, also by Bodhirutchi, A.D. 509, and by Paramârtha, A.D. 592, (2.) 能斷金剛般若波羅蜜經 by Hiuentasang, A.D. 648, and again A. D. 603 by another, (3.) 金剛能斷般若波羅蜜經 by Dharmagupta, A.D. 589—918,

VADJRODBHAVE v. Vadjra sambhave.

VAIBHÂCHIKAS 毗婆沙論師 lit. masters of the Vibhâcha s'âstra. A School of philosophers who held that mental concepts are formed through direct contact (denied by the Sâutrântikas) between the mind and the external objects. See Sarvâstivâdâha.

VÂIDĒHÎ (Tib. Lus hphags) 寶提希 or 提希 or 思惟 lit. thought. The wife of Bimbisâra, mother of Adjâtas'atru, also called S'ribhadra.

VÂIDURYA (Tib. Dkarpo or Shgon po) 毗頭利 or 鞞稠利夜 or 吠瑠璃耶 or (毗)瑠璃 (1.) Lapis lazuli, described as a green, incombustible, gem. (2.) A mountain near Vârânas'î.

VAIHARA (Pāli. Vibhara)
賓波羅窟 A cavern temple
 (Baibhargiri) near Rādjagriha,
 where Buddha engaged in
 meditation.

VAIPULYA **毗富羅** one of
 the 10 fabulous mountains.

VAIPULYA or Mahávaipulya
 sūtras **毗佛畧** or **方等**
 or **廣方** or **無量義經**
 lit. sūtras of unlimited mean-
 ing. A class of sūtras, viz.
 amplified and diffuse editions
 (of later date), first introduced
 in China (A. D. 266—317) by
 Dharmarakcha.

VAIRĀTA **般里夜多羅**
 Ancient kingdom and city
 (now Beerat) in India.

VAIROTCHANA (Tib. Rnam
 par snang mdzad) **毗盧遮**
 (or **折**) **那** explained by **遍**
照 lit. all illumining. (1.) The
 highest of the Trikāya (q. v.),
 corresponding with Dharma
 in the Triratna (q. v.), the
 personification of essential
 bodhi and absolute purity,
 who lives in the 4th Buddhak-
 chetra or Ārupa dhātu as the
 first of the 5 Dhyāni Buddhas,
 having for his Dhyāni Bo-
 dhisattva (or reflex in the world
 of form) Samantabhadra. (2.)
 A S'ramaṇa of Cashmere (con-
 temporary of Padma sam-
 bhava) who introduced Bud-
 dhism in Kustana and laboured
 in Tibet as one of the great

translators (Lo tsa ba tchen
 po) of the canon.

VAIROTCHANA RAS'MI
PRATIMANDITA **淨光莊**
嚴 (1.) A fabulous universe
 (v. Kamaladala). (2.) The fabu-
 lous realm of S'ubhavyuha
 and Djaladhara gardjita.

VAIROTCHANA RAS'MI
PRATIMANDITA **DHVA-**
DJA **光照莊嚴相** A Bod-
 hisattva, disciple of S'ākya-
 muni. See also Vimaladattā.

VAIS'AKA **鞞索迦** Ancient
 kingdom in India, probably
 the region near Biswah in
 Oude.

VAIS'ĀKHA or Vis'ākha matri
 (Pāli. Wisākhā matawi. Singh.
 Wisakha) **鞞索迦** or **鼻奢**
法 or **毗舍佉母** The wife
 of Anathapiṇḍika, so called
 because born in the month
 Vāis'ākha **吠舍佉** (2nd
 month in spring, 15th day of
 2nd moon to 16th day of 3rd
 moon). She built a vihāra
 for Sā'kyamuni, and became
 "mother" superioress of a
 number of Upāsikās.

VAIS'ĀKHYA **毗舍佉**
 A S'ramaṇa of India, author
 of a work on the (Mūlasarvā-
 stivāda) vinaya.

VAIS'ĀLĪ (Pāli. Vesaliya Singh.
 Wisala. Tib. Spang byed
 Mong. Utu) **毗舍離** or **吠舍**
釐 or **維耶離** or **鞞奢隸夜**

Ancient republic (v. Litch-havis) and city (near Bas-sahar, N. of patna), where the 2nd synod (B. C. 443) was held.

VAIS'ECHIKA (Tib. Bye brag pa) 轉思迦 or 衛世師 or 勝宗 lit. School of conquerors, explained by 勝論 外道 lit. heretics who defeated the (adherents of the) s'âstras. An atomistic School (founded by Kanâda). It taught, like the Saṃkhya philosophy, a dualism of an endless number of souls and a fixed number of material principles, by the interaction of which, without a directing unity, cosmic evolution proceeds and it occupied itself, like the orthodox Nyâya philosophy, chiefly with the theory of knowledge, but it differed from both by distinguishing 6 categories or objects of cognition, 六諦, viz. substance, quality, activity, species, distinction and correlation, and 9 substances (possessed of qualities), 九陰, viz. the 5 elements, time and space, spirit (manas) and soul (atma).

VAIS'RAMAṆA or Vais'raṇa or Dhanada (Singh. Wesamuna. Siam. Vetsuvan. Tib. Rnam thos kyi bu. Mong. Bisman tegri) 轉舍羅婆拏 or 轉室羅憇囊 or 毗沙門 or 毗捨明 explained

by 遍聞 or 普聞 or 多聞 lit. universal (or varied) hearing; or Kuvêra 俱乞羅 explained by 財神 lit. the god of riches. (1.) The god of riches (Kuvêra) of ancient Brahmanism, who was reborn as such, because he was, when a man, specially attached to Brahmanic students of the Vedas. (2.) Kuvêra, as a god of modern Brahmanism, one of the 8 Lokapâlas (regent of the North) and guardian of the mineral treasures (of Kailâsa), with 3 heads, 3 legs, 8 teeth, 1 ear-ring, green eyes and leprous body, who is moved by magic incantations to grant wealth. (3.) One of the Tchatur Mahârâdja (q. v.), guardian of the North and king of Yakchas, reborn as such because he was converted by S'âkyamuni who admitted him to the priesthood, whereupon all other disciples, affrighted, exclaimed, 伊是沙門 "Why? He a S'ramana!" Hence his name Vais'ramana. He is also styled "regent of the stars," and worshipped as the god of wealth, since the emperor Hiuen-tsong (A. D. 753) canonized him as such. He plays an important part in the Tantras, in sorcery and exorcism.

VAIS'RAMAṆA DIVYARÂ-DJA SÛTRA 佛說毗沙門

- 天王經 Title of a translation (A. D. 973—981) by Dharmadêva.
- VAIS'YA (Tib. Rdje hu rigs) 毗舍多 (or 羅) or 吠奢 or 吠舍 explained by 居士 lit. burghers, or 商賈 lit. merchants. The Indian caste of traders.
- VAKCHU v. Vanksu.
- VAKHAN v. Invakan.
- VAKULA 簿旬 (or 枸)羅 or 善容 (1.) An intelligent disciple of S'âkyamuni, to be reborn as Buddha Samantaprabhâsa. (2.) A demon.
- VALLABHÎ 伐臘毗 Ancient kingdom and city on E. coast of Gujerat. See Lâra.
- VANA 越鞋 (1.) A s'rêchthin of the time of S'âkyamuni. (2.) Another name for Varana.
- VANKSU or Vakchu (Tib. Pak tchhu. Mong. Amudena) 縛芻 or 博义 or 薄义 or 婆义 explained by 清河 lit. blue river, or 清河 lit. pure river The Oxus, said to issue from lake Anavaptâ (or Sirikol), through "the horse's mouth (of lapis lazuli)," to flow once round the lake, and then W. (or N. W.), until it falls into "the northern ocean" (Caspian).
- VARAHAMULA v. Paramalagiri.
- VARANA 伐刺拏 or Vana 跋那 Ancient province and city (Banagara) of Kapis'a, now Banu on the lower Kuram.
- VÂRÂNAS'Î (Burm. Baranathee. Tib. Waranasse) 波刺那斯 or 波羅奈 (斯) or 波羅痍 (or 捺) 斯 (or 寫) explained by 江遠城 lit. a city surrounded by rivers. Ancient kingdom and city, the headquarters of Shivaism, now Benares.
- VARANGALA v. Viñgila.
- VARAPRABHA 妙光 Maitrêya, in a former djâtaka, when he was a Bodhisattva, with 800 disciples.
- VARASËNA 婁羅犀那 A pass (the Paresh or Aparasvin of the Zendavesta) on the Paropamisus, now called Khawak, S. of Inderaub.
- VARAVALÎN s. a. Alni.
- VARCHA VASANA (Pâli. Vassa) 跋利沙 or 婆利師 or 雨時 lit. rainy season, or 雨安居 lit. rest during rains, or 坐臘 lit. retreat during the month Nabhas. or 夏坐 lit. summer retreat, The ancient duty of spending the rainy season in devotional exercises in a monastery, in China either from the 16th day of 5th moon to the 15th day of 9th moon or during one month in each season.

VARCIKA (Pāli. Varcha)

婆(利)師 (or 使) 迦 or 婆
師波利 or 雨時生花 lit.
a flower which grows in the
rainy season, or 夏生花
lit. flower which grows in
summer. A kind of perfume,
perhaps Lignum aloes.

VARDASTHĀNA v. Urddhas-
thāna.

VARDDHANA v. Puṇḍravard-
dhana.

VARIKATCHA or Varukatchē-
va s. a. Barukatchēva.

VARMA VYŪHA NIRDĒS'A
被甲莊嚴會 Title of a
translation (A. D. 618—907)
by Bodhirutchi.

VARUCHA 跋盧沙 Ancient
town (now Palodheri or Pel-
ley) in Gānbhāra.

VARUNA (Tib. Tchu lha) 婆
樓那 or 水天 lit. the déva
of waters. The Brahmanic
god of heaven, regent of the
sea, and, as one of the 8
Lokapālas, guardian of the
West.

VAS'AVARTI s.a. Paranirmita
Vas'avarti.

VAS'IBHA 婆私瑟佗 or 大
仙 lit. the great richi. One
of the 7 Brahmanic richis, a
patron of Buddhist priests,
now worshipped as regent of
a star.

VASUBANDHU 伐蘇槃度
or 婆藪槃豆 or 婆修盤

頭 or 世親 or 天親 A
native of Rādjaṅgriha, descen-
dant of Vais'akha, younger
brother of Asaṅgha, twin
brother of Kchuni (藕尼),
a disciple of Nāgārdjuna and,
like the latter, teacher of the
Amitābha doctrine; laboured
(until 117 A.D.) in Ayodhyā,
as the 21st (or 22nd) patri-
arch; author of some 36
works; now revered as a
Bodhisattva residing in
Tuchita.

VASUBHADRA 婆素跋陀
or Giribhadra 山賢 A S'ra-
mana of India, author of the
三法度論 Tridharmaka
s'āstra, commented on by
Saṅghasēna, and translated
(A.D. 391) by Saṅghadēva.

VASUDĒVA 槃藪天 In
Brahmanic mythology, the
father of Krishna.

VASUDHARA SŪTRA 持世
經 Title of a translation (A.
D. 384—417) by Kumāradji-
va, s.a. Dharma mudrā sūtra
佛說法印經 translated (A.
D. 980—1000) by Dānapāla.

VĀSUKI 和修吉 or 多頭
lit. many-headed. A king of
Nāgas.

VASUMITRA 伐(or 婆)蘇蜜
多(or 咀)羅 or 和須蜜多
羅 or 婆須蜜 or 世友
lit. friend of the world. (1.)

A native of N. India, converted by Mikkaka; one of the 500 Arhats; a follower of the Sarvastivâdâh and author of many philosophical works; sometimes counted as successor to Mikkaka and therefore 7th patriarch (in which case Buddhanandi is counted 8th, Buddhamitra 9th, and so on); died B. C. 590. (2.) Name of the president of the 3rd or 4th synod (B. C. 153).

VASUVARMAN 婆蘇跋摩

An adherent of the Hinayâna, author of the Tchatur satya s'âstra.

VATAYANA RÂDJA 隙塵

The atom of dust that lodges in the tiniest crack; the 7th part of a Sas'arâdja.

VATI v. Vadi.

VATSARÂDJA v. Udâyanarâdja.

VATSAPATTANA v. Kaus'âmbî.

VATSARA 歲 The solar year.

See Ayana, Udagâyana, Dakchinâyana and Sûrya.

VATSA SÛTRA. Title of 2 translations, viz. 佛說犢子

經 A. D. 220—280, and 佛說乳光佛經 by Dharmarackcha A. D. 265—316.

VATSU or Vasu 跋私 An ancient richi.

VATSIPUTRÎYÂH or Vâsapatrîyâh 跋私弗多羅部 or 跋私弗底與部 or 婆

蹉富羅部 or 佛娑羅部 or 婆離子部 or 犢子部 lit. the School of Vatsa, or 可住子部 lit. the School of Vâsa. A philosophical School "the Vinaya texts of which never reached China;" a sub-division of the Sarvastivâdâh (or Sammatâh), founded by Vatsa, a descendant of Vatsu (or by Vâsa):

VÂYU 止息 lit. stop breathing. Holding one's breath, as a preliminary condition of entering samâdhi (and obtaining magic power).

VÊDA (Tib. Rig byed) 吠陀 or 鞞陀 or 韋陀 or 馱陀 or 毗陀 explained by 知 lit. knowledge. (1.) The Vêda (never translated into Chinese), viewed by Chinese Buddhists as a heretical work, compiled by Brahma and subsequently by Vyâsa (q. v.), first in one book, then in 4 books (see Ayurvêda, Radjurvêda, Sânavêda and Atharvavêda) and finally in 25 books. (2.) A Bodhisattva, general (天將) of the Tchatur Mahârâdjas, worshipped as a Vihârapâla.

VÊDANÂ 受 lit. sensation The second of the 5 Skandha perception (by the senses) the 6th Nidâna.

VÊDANÂ SMRITY UPAS THÂNA (Pâli. Wêdanânu

pasāna) 念受苦處 lit. remember that the dwelling of sensations is misery. One of the 37 Bodhipakchika. dharma; one of the 4 Smrity upasthāna, viz. the recognition that all forms of sensation are but so many forms of misery.

VĒMATCHITRA 毗摩質多羅 or 海水波音 A king of Asuras, residing at the bottom of the sea; father of Indra's wife.

VENUVANA (Tib. Od ma) 竹林 or 竹苑 lit. bamboo park. The Karanda vēnuvaua (q.v.) with a vihāra (竹林精寺 or 竹苑寺), the favourite resort of S'ākya-muni.

VĒTĀLA SIDDHI 毗陀羅悉底 The art of obtaining siddhi (q. v.) by means of incantations and sacrifices performed over a corpse.

VĒRAMANĪ v. Pantcha vēramanī.

VĒTĀLA 毗陀羅 or 韋陀羅 or 赤色鬼 lit. red demon, or 厭禱鬼 lit. a demon who loathes prayer. A class of demons dwelling in, and able to quicken, dead bodies.

VIBHĀCHA S'ĀSTRA 轉婆沙論 A philosophical work by Kātyāyanī putra, translated (A.D. 383) by Saṅgha-

bhūti.

VIBHĀCHA VINAYA 善見毗婆沙律 .A work on ecclesiastical discipline by Manura, translated (A. D. 489) by Saṅghabhadra.

VIBHĀDJYA VĀDINĀH 分別說部 lit. a School which discusses distinctions. A subdivision of the Sarvāstivādāh.

AICHĀṆA 毗沙拏 or 角 lit. horn (sc. of the Khadga). Epithet of every Pratyēka Buddha, as he lives lonely (khadga) like the one-horned rhinoceros.

VIDĒHA (Tib. Lus hphags) 毗提訶 or 佛提磬 or 弗于建 (1.) Abbreviation for Purvavidēha. (2.) Another name for Vais'ālī and the region near Māthava.

VIDHI 術 The methods employed in magic performances.

VIDJAYA 月梭耶 or 最勝 lit. most victorious. An epithet of all Buddhas.

VIDJÑA S'ĀSTRAS 因明論 Works on the Nyāya (orthodox) philosophy, on logic and dialectics.

VIDJÑĀNA (Pāli. Vinnana. Singh. Winyāna. Burm. Wignian. Tib. Rnam shes) 識 lit. knowledge. (1.) The 10th of the 12 Nidānas, viz. perfect knowledge of the various organs, objects and forms of knowledge, in their concatena-

tion and unity. (2.) General designation of each of the *Chadâyatana* or 六處 i.e. the 6 organs of knowledge, viz. *Tohakchur*, *S'rotra*, *Ghrâna*, *Djihvâ*, *Kâya* and *Manas*. (3.) General designation of each of the *Chadbâhya âyatana* or 六塵 i.e. the 6 objects of knowledge, viz. *Rûpa*, *S'abda*, *Gandha*, *Rasa* (精神 lit. subtle spiritual vitality), *Poṭṭabha* and *Dharma*. (4.) General designation of each of the *Achṭa vidjûna* 八識 lit. the 8 forms of knowledge, viz. the above *Chadâyatana* with the addition of *Klichṭa manas* 訖利瑟吒耶末那識 or 染汗意識 lit. a knowledge of what defiles the mind, and *Âlaya* 阿賴耶藏識 lit. a knowledge of the written canon (*Tripitaka*).

VIDYÂ or *Vidyâ mantra* 禁咒 lit. spells (mantras) for exorcizing, or 明咒 lit. mantras of (mystic) knowledge. Mystic formulæ, said to be derived each from a separate deity (of the *Yoga School*) and consisting of translations or, more frequently, of transliterations from *Sanskrit* (now not understood in *China*), sometimes also of syllables which give no meaning at all.

VIDYÂ DHARA PITAKA or

Mantra piṭaka ar *Dhâraṇi piṭaka* 禁咒藏 lit. collection of mantras for (purposes of) exorcism. A class of books, some of which are included in the *Samyukta piṭaka*, and consisting of *dhâraṇis*, mantras, *vidyâ mantras*, *tantras*, *yoga tantras*, and other formularies of supposed mystic magic and exorcistic efficacy.

VIDYÂ MÂTRA S'ÂSTRA.

Title of 3 treatises by *Vasubandhu* (on the *Lankâvatâra sûtra*), viz. (1.) 大乘楞伽經唯識論 translated (A. D. 508--535) by *Bodhirutchi*, (2.) 大乘唯識論 translated (A. D. 557--569) by *Paramârtha*, and (3.) 唯識二十論 translated (A. D. 661) by *Hiuen-tsang*.

VIDYÂ MATRA SIDDEH

RATNA DJÂTI S'ÂSTRA
成唯識寶生論 A commentary (on the *Vidyâ mâtra s'âstra*) by *Dharmapâla*, translated (A. D. 710) by *Chang Wen-ming* (*Itsing*).

VIDYA MÂTRA SIDDEH

TRIDAS'A S'ÂSTRA KÂRIKA 唯識三十論 A philosophical work by *Vasubandhu*, translated (A. D. 648) by *Hiuen-tsang*, with a commentary called 成唯識論 *Vidyâ mâtra s'âstra* by *Dharmapâla*, translated (A. D. 659) by *Hiuen-tsang*.

VIDYÂ NIRDÊSA S'ÂSTRA
顯識論 Title of a translation (A. D. 557—569) by Paramârtha.

VIDYÂ PRAVARTANA S'ÂSTRA
轉識論 Title of a translation (A. D. 557—569) by Paramârtha.

VIDYA S'ÂSTRAS v. Pañcha vidyâ s'âstra.

VIGATABHAYA **最清淨**
 The 730th Buddha of the present kalpa.

VIGHNA **維祇難** or **障礙**
 A S'ramaṇa of India (originally a fire worshipper), who brought to China and translated the **曇鉢經** lit. Dharma pada sūtra.

VIHÂRA (Siam. Pihan or Vat. Tib. Gtsug lag. Mong. Küt or Saüma) **毗訶羅** or **鼻訶羅** explained by **僧坊** lit. dwelling of the Saṃgha, or by **僧遊履處** lit. place for the peripatetics of priests, or by **精舍** or **精廬** lit. cottage of purity, or by **佛寺** lit. Buddhist temple. (1.) Any place (academy, school or temple) used for regular study (or practice) of Buddhism. (2.) The temple within a monastery, as the principal meeting place. (3.) A monastery or nunnery, which "ought to be built of red sandal wood (tchandanâ), with 32 chambers (each 8 tāla trees high), with garden, park,

bathing tank and tchang kramana, and to be richly furnished with stores of clothes, food, bedsteads, mattresses, and all creature comforts" Vihâras are now built in town and out of town, but solitude and mountain scenery are the favourite surroundings. See also Sâmhârâma.

VIHÂRAPÂLA **毗訶羅波羅** or **護寺** Title given to patrons and tutelary deities of Buddhist monasticism.

VIHÂRASVÂMIN (Tib. Mkhan po) **毗訶莎弭** or **寺主** lit. superior of a vihâra. Abbot (or abbess). See also Karmadana.

VIKÂLABHODJANÂ **不非時食** lit. eat not at improper hours, or **不食肉** lit. eat no flesh. The 6th rule for novices. See S'ik-châpada.

VIKAUTUKA **毗俱胝** A fabulous Bodhisattva, possessed of 108 different names.

VIKRAMÂDITYA **馱柯羅摩阿佚多** or **毗訶羅摩阿迭多** or **馱柯** explained by **超日** lit. surpassing the sun. A king of S'râvastî (1000 years after the Nirvâna), a lavish patron of Buddhism.

VIKRÎTAVANA **買林** lit. the bought park. A vihâra, 200 li N. W. of the capital of Cashmere.

VIMALA (Tib. Drima med)
無垢 or 淨 lit. undefiled.

- (1.) The universe of a Buddha (daughter of Sâgara).
- (2.) A degree of samâdhi.

VIMALADATTÂ 淨德 (or 得)
lit. undefiled virtue (orgift).

- (1.) The wife of S'ubhavyûha.
- (2.) A degree of samâdhi.

VIMALA DATTÂ PARIPRIT-
CHTCHHÂ Title of 3 trans-
lations, viz. (1.) 無垢施菩
薩應辯會 A. D. 265—316,
(2.) 佛說離垢施女經 by
Dharmarakcha (A. D. 282),
and (3.) 得無垢女經 by
Pradjûârutchi (A.D. 541).

VIMALAGARBHA 淨藏 lit.
undefiled receptacle. (1.) The
eldest son of S'ubhavyûha,
reborn as Bhechadjya râdja.
(2.) A degree of samâdhi.

VIMALÂGRANÊTRA s. a.
Vimalanêtra.

VIMALÂKCHAS 毘摩羅叉
or 無垢眼 lit. undefiled
eye. A S'ramaņa of Cabul,
expositor of the Sarvâstivâda
vinaya and teacher of Ku-
mâradjiva at Kharachar;
came to China (A. D. 406)
and translated 2 works.

VIMALAKÎRTTI 毘摩羅詰
or 維磨詰 or 維磨羅鷄
利帝 explained by 無垢稱
lit. undefiled reputation. A

native of Vais'âlî, contem-
porary of S'âkyamuni, said
to have visited China.

VIMALAKÎRTTI NIRDEŚA
SÛTRA. Title of 6 transla-
tions, viz. (1.) 維摩詰經,
A.D. 222—280, (2.) 大方等
頂王經 by Dharmarakcha,
A.D. 265—316, (3.) 維摩詰
所說經 by Kumâradjiva,
A.D. 384—417, (4.) 大乘頂
王經 by Upas'ûnya, A. D.
502—557, (5.) 說無垢稱經
by Hiuen-tsaug, A. D. 650,
and (6.) 善思童子經 by
Djñânagupta, A.D. 591.

VIMALAMITRA 毗末羅蜜
多羅 or 無垢友 lit. unde-
filed friend. A S'ramaņa of
Kas'mîra (a follower of Saṃ-
ghabhadrâ), who fell down
dead whilst vowing to write
against the Mahâyâna School.

VIMALANÊTRA or Vimala-
granêtra 淨眼 lit. pure eye.
(1.) Second son of S'ubha-
vyûha, reborn as Bhecha-
djyasamudgata. (2.) A title
given to S'rîgarbha.

VIMALANIRBHÂSA 淨光
lit. pure light. A degree of
Samâdhi.

VIMALAPRABHA 淨光明
lit. pure light and brightness
(1.) A degree of samâdhi.
(2.) A fabulous Buddha (Tib.
Dri med pahi od).

VIMATI SAMUDGHĀTIN 除
欵意 The 6th son of Tchandra.

VIMBASARA or **Vimbisāra** or **Bimbisāra**.

VIMOKCHA or **Mokcha** or **Vimukti** or **Mukti** (Pāli. **Vimokha** or **Vimutti**. Tib. **Grol pa**) 解脫 lit. liberation (as an act), or 解脫處 lit. the **Āyatana** (conception of, or dwelling in) liberty. [1.] Moral liberation (from vice and passion), by means of observing the 8 sections of the **Pratimokcha sūtra** (containing 250 ascetic and monastic precepts). [2.] Mental liberation, or liberty gained gradually by 8 successive intellectual operations, 八解脫 lit. **Achṭa vimokcha**, viz. (a.) 觀內有色外亦觀色解脫 lit. liberation from (the conception that) notions have both subjective and objective realities corresponding to them, (b.) 觀內無色外亦觀色解脫 lit. liberation from (the conception that) notions have indeed no subjective, but have objective, realities corresponding to them, (c.) 內外諸色解脫 lit. liberation from (the conception of) any realities whatsoever, whether subjective or objective, (d.) 空無邊處解脫 lit. liberation by the

recognition (**āyatana**) that unreality (**ākāśa**) is unlimited (**ananta**), (e.) 識無邊處解

脫 lit. liberation by the recognition (**āyatana**) that knowledge (**vidjñāna**) is unlimited (**ananta**), (f.) 無所有處解

脫 lit. liberation by the recognition (**āyatana**) of absolute non-existence (**akintchanya**),

(g.) 非想非非想處解脫 lit. liberation by a state of mind (**āyatana**) in which there is neither consciousness nor unconsciousness (**nāivasam-djñanāsamdjña**), and (h.) 滅受

想處解脫 lit. liberation by means of a state of mind (**āyatana**) in which there is final extinction (**nirvāna**) of both sensation (**vēdanā**) and consciousness (**saṁdjña**). [3.] Mystic liberty (**vimukti**) or a dwelling of the mind successively in 8 different localities, corresponding with the above 8 intellectual operations, viz. the 1st, 2nd and 3rd **Dhyāna** (q. v.) corresponding with (a.), (b.) and (c.) above; the **Tchaturarūpa brahmalokas** (q. v.) corresponding with (d.), (e.), (f.) and (g.) above; and finally **Nirvāna** (q. v.) corresponding with (h.) above. The foregoing Chinese account of **Vimokcha** differs from that which **Buruouf** extracted from records of Southern Buddhism

VIMOKCHA MÂRGA.
See under Upatichya.

VIMOKCHA PRADJÑÂ
RICHI or Vimokchasena 毗
目智仙 A S'ramaṇa of Udy-
âna, a descendant of the S'
âkya family, translator (A. D.
541) of 5 or 6 works.

VINA (Tib. Pibang) 批那 or
空篋 The Indian or Tibetan
guitar.

VINATAKA (Siam. Vinatok)
毗泥怛迦那 or 毗那怛
迦 (Vinayaka) explained by
象鼻 lit. elephant's trunk.
(1.) A demon (with a proboscis
like an elephant's trunk), who
stops wayfarers; probably
confounded with Vinâyaka. (2.)
A mountain, the peak of which
resembles that demon; the 6th
of the gold mountains which
encircle the Meru, 1,250 yo-
djanas high.

VINAYA (Burm. Wini. Tib.
Dul bai) 毗奈耶 or 毗那
耶 or 鼻那夜 or 鞞尼迦
or 毗尼 explained by 律 lit.
statutes, or by 離行 lit. walk
in isolation, or by 滅 lit. ex-
tinction (vinâs'a), or by 調伏
lit. to tame. The precepts of
moral asceticism and mo-
nastic discipline. See Vinaya
piṭaka.

VINÂYAKA 頻那夜迦
(1.) The brahmanic deity

Ganês'a (with the head of an
elephant), son of Shiva, god
of prudence, remover of ob-
stacles. (2.) An evil spirit,
often confounded with Vi-
nataka.

VINAYAKAMÂTRIKA 毗尼
摩得勒伽 The Vinaya of
the Sarvâstivâdâh, translated
(A. D. 445) by Saṃghavar-
man.

VINAYA NIDÂNA SÛTRA
戒因緣經 Title of a trans-
lation, A. D. 378.

VINAYA PIṬAKA 毗奈 (or
那) 耶藏 or 毗尼藏
explained by 律藏 lit. col-
lection of statutes. One of
the 3 divisions of the Bud-
dhist canon (v. Tripiṭaka),
consisting of works on ascetic
morality and monastic dis-
cipline, supposed to have been
compiled under the auspices
of Upâli. This section of the
Chinese canon is now sub-
divided into Mahâyâna vinaya
大乘律 and Hinayana
vinaya 小乘律. See also
under Pratimokcha and Vi-
mokcha.

VINAYA VIBHÂCHÂ
S'ÂSTRA 毗奈耶毗婆沙
論 A commentary to the
Vinayapiṭaka (in 100,000
s'lokas), sanctioned by the
4th synod (B.C. 153).

VINAYA VINIS'TCHAYA
UPÂLI PARIPRITCHCH-
HÂ. Title of 2 translations,
viz. 佛說決定毗尼經 A.
D. 371-420, and 優波離
會 by Bodhirutchi, A. D. 618
-907.

VINĠILA or Vinkila or Va-
rangala 瓶耆羅 Ancient
capital of Andhra.

VINIRBHOGA 離衰 The
kalpa of Bhichmagardjita
ghochasvara rādja.

VINÎTA PRABHA 毗膩多
鉢臘婆 or 調伏光 lit.
taming the light. A learned
priest of Dûchasana; author
of several s'âstras.

VINÎTA RUTCHI 毗尼多流
支 or 滅喜 lit. extinction
of joy. A S'râmanâ of Udyâ-
na, translator (A. D. 582) of
2 works.

VIPASÂ 毗播奢 The river
Hyphasis (now Beas) in the
Pundjab.

VIPAS'YI or Vipasvi or Dji-
nendra (Tib. Rnam par
gzigs) 毘鉢尸 or 毗婆尸
or 重重見 lit. manifold
views. The first of the Sapta
Buddha, the 998th Buddha
of the last kalpa, a Kchat-
triya by birth, son of Paṇḍu
(槃頭), a native of Paṇḍupa-
ti (槃頭婆提), who lived
under an As'oka tree, con-

verted on 3 occasions 348,000
persons, whilst life lasted
80,000 years.

VIPAS'YI BUDDHA SÛTRA
毗婆尸佛經 Title of a
translation of part of the
Mahânidâna Sûtra.

VIPULA (Pâli. Veputto) 毗布
羅 A mountain near Kus'â-
gârapura.

VIPULA PRADJÑÂ or Vipu-
lamati 廣慧 lit. vast wis-
dom. An epithet of every
Buddha.

VÎRADATTA 無畏授 or 勤
授 lit. bold giver. Name of
a s'rechthin, a contemporary
of S'âkyamuni.

VÎRA 力士 A strong man
hero, demigod.

VIRASANA 毗羅刪拏 An-
cient kingdom and city (now
Karsanah) between Ganges
and Yamuna.

VIRÛDHAKA (Siam. Virula-
hok. Tib. Hphags skyes po.
Mong. Ulumtschi tereltu)
毗盧擇 (or 釋迦 or 毗留
勤叉 or 毗樓勤迦 or 鼻
溜荼迦 or (incorrectly) 毗
流離 (Vaidurya), explained
by 增長 lit. increase of
growth. (1.) A name of Iks-
vaku, the cruel father of the
4 founders of Kapilavastu.
(2.) A king of Kosala (son
of Prasenadjit), the cruel
destroyer of Kapilavastu. (3.)

One of the Tchatur Mahârâdjas, guardian of the South, king of Kumbhândas, worshipped in China as one of the 24 Dêva Ârya (天尊). His favourite colour is blue.

VIRUPAKCHA (Siam. Virupak. Tib. Migmibzang. Mong. Sain bussu nidüdü) 毗流波义 or 毗留博义 or 毘樓博义 or 鼻路波阿义 or 髀路波阿迄 explained by 惡眼 or 醜眼 lit. wicked or vile eye, or by 雜語 lit. mixed talk, or by 重重色根 lit. roots of sundry colours (rûpa). (1.) One of the Tchatur Mahârâdjas, guardian of the West, king of Nâgas. His colour is red. He is worshipped in China as one of the 24 Dêva Ârya (天尊). (2.) Another name for Mahês'vara or Rudra (Shiva).

VÎRYA (Pali. Wiraya. Singh. Wirya) 毗利耶 or 毘黎耶 or 精進 lit. zealous advance. Energy, as the 3rd of the 7 Bodhyanga, the 4th of the 10 Paramita, the 3rd (Viryâbala) of the 5 Bala, and the 2nd (Vîryëndriya) of the 5 Indriya.

VÎRYARDDHIPÂDA (Singh. Wiriidhipâda) 精進力 lit. the step of energy. Energy the 2nd of the 4 Riddhipada,

as a means of obtaining magic power.

VÎRYASËNA 毗離耶犀那 A priest of Bhadravihâra, who taught Hiuen-tsang (about A.D. 640).

VÎRYËNDRIYA v. Virya.

VIS'ÂKHÂ v. Vais'âkha.

VIS'ËCHAMATI 增意 The 5th son of Tchandra sûrya pradîpa.

VIS'ËCHATCHINTA BRAHMA PARIPRITCHTCHHÂ. Title of 3 translations, viz. (1.) 持心梵天所問經 by Dharmarakcha, A.D. 286, (2.) 思益梵天所問經 by Kumâradjiva, A. D. 402, (3.) 勝思惟梵天所問經 by Bodhirutchi, A. D. 517, and of a commentary 勝思惟梵天所問經論 by Vasubandhu, translated (A. D. 531) by Bodhirutchi.

VIS'ICHTA TCHÂRITRA 上行 (意) A Bodhisattva who rose out of the earth before S'âkyamuni.

VISTÎRNAVARTÎ 大光國 The realm of S'ubhavyûha as Buddha.

VIS'UDDHASÎMHA 毗戍陀僧訶 or 淨師子 A follower (A. D. 740) of the Mahâyâna School.

VIS'UDDHA TCHÂRITRA

淨行 The companion of
Vis'ichṭa tchâritra.

VIS'VABHÛ 毗舍淨 or 毗

攝羅 or 毗濕婆部 or 隨

葉佛 explained by 重重

變現 lit. apparition of

various transformations, or by

遍一切自在 lit. all beings

everywhere independent, or

by 一切有 lit. all beings.

The last of the 1000 Bud-
dhas of last kalpa. The 3rd
of the Sapta Buddha, born
a Kchâttriya, who converted
130,000 persons, when life
lasted 10,000 years.

VIS'VAKARMAN (Singh. Wis-

wakarmna) 毗濕縛羯磨

or 毗首羯磨 explained by

重重功業 lit. all sorts of

handicraft. The creator (in

Brahmanic cosmogony) who,

transformed as an artist, went

with Mâudgalyâyana to

Traiyastriṃśas to take a

likeness of Buddha and then

carved the first statue.

VIS'VAMITRA or Kaus'ika

(Tib. Kun gyi bohes) 毗奢

蜜多羅 An ancient richi,

teacher of the infant S'âk-

yamuni.

VITASTI 揲手 lit. a span.

The 32,000th part of a

yodjana.

VITCHAVAPURA 毗苦嬰

補羅 The ancient capital of

Sindh.

VIVÂDAS'AMANA S'ÂSTRA

回諍論 A philosophical

work by Nâgârdjuua, trans-

lated (A. D. 541) by Vimok-

chapradjña.

VIVARA (Tib. Dkhrigs pa) 頻

婆羅 One quadrillion.

VIVARṬṬA KALPA (Vivatta

kappa. Mong. Toktchoi

galab) 成劫 lit. the kalpa

of formation. The period of

20 small kalpas, during

which, after the evolution of

rain clouds, floods, lotus

flowers, there arise worlds,

one out of each flower, and

in each world successively

evolve the rūpadhātu, kama-

dhātu, human beings, all

other sentient beings, the

tchakravâlas, mêru, the 10

highest mountains, the re-

gions of demons, the oceans,

all jewels and magic trees.

See Kalpa.

VIVARṬṬA SIDDHA KAL-

PA (Pali. Vivattatthahi kap-

pa. Mong. Oroschichoi galab)

住劫 lit. the stationary

kalpa. A period of 20 kalpas

(succeeding a Vivarṭṭa kalpa),

when sun and moon rise out

of the water, whereupon, in

consequence of the food eaten

by human beings, the dif-

ference of sex arises, then

heroes (beginning with Sam-

mata) arise, the 4 castes are

formed, social life evolves,

Tchakravarttis and finally

Buddhas rule. See Kalpa.

VRIDJI (Pali. Vaddji) 弗栗持 or Samvadji 三伐恃
Ancient kingdom, N. of the
Ganges, S.E. of Nepaul.

VRIDJISTHĀNA v. Urrdhas-
sthana.

VRIHASPATI (Tib. Gza phur
bu) 勿哩訶娑跋底 or 木星
The planet Jupiter.

VRIHATPALAS (Singh. We-
happala. Tib. Hbras bu tch-
he) 惟于頗羅 or 廣果
lit. vast merit. The 12th
Brahmaloka; the 3rd region
of the 4th Dhyāna, where
life lasts 500 great kalpas.

VYĀKARĀNA (Tib. Lund du
ston pa) 毗耶羯刺誦 or
毗伽羅 or 和伽羅 (1.)
Works which contain pro-
phecies (授記) regarding
the destiny of saints. (2.) A
grammar (聲明記論 or 記
論) of Sanskrit by Paṇini,
traced back to Indra and
Brahma.

VYĀKARĀNA KĀUNḌINYA
授記僑陳如 lit. that
Kāunḍinya who received the
instruction (from Buddha viz.
that a Buddha is too spiri-
tual to leave any material
relics behind). An Arhat, to
be reborn as Samanta pra-
bhāsa. See under Kāunḍinya.

VYĀSA 毘耶娑 or 廣博仙
人 lit. the richi who expan-
ded (the Veda). One of the
Sapta Tathāgata, grandson

of Brahma, compiler of the
Veda.

VYŪHA RĀDJA 莊嚴王 (1.)
A Bodhisattva of the retinue
of S'ākyamuni. (2.) A degree
of samādhi.

Y.

YACHTIVANA 洩瑟知林
or 杖林 lit. the forest of
the staff, sc. where the
(bamboo) staff took root, with
which a Brahman in vain
endeavoured to measure the
constantly increasing height
of S'ākyamuni. A forest near
Rādjagriha, on (mount) Yach-
tivanagiri (杖林山), the
abode of Djayasēna.

YADJUR VĒDA 夜殊 or 祭
祀 or 祭祠論 A part of
the Vēda, a liturgy for sacri-
fices.

YADJŅA 演若 or 祠 Brah-
manic sacrifices, for which
Buddhism substituted obla-
tions (puḍjā).

YAKCHA (Singh. Yaka. Siam.
Jak. Tib. Gnod sbyin) 夜叉
or 藥叉 or 閱叉 explained
by 傷 lit. hurtful, or by 能
敢 lit. daring, or by 勇健
lit. valorous. A class of de-
mons (the retinue of Kuvēra
or Vais'ravana), who devour
men, and, when moving fast,
resemble shooting stars or
comets.

YAKCHA KRITYA 夜叉吉
蔗 A class of demons, who

have the appearance of Yak-chas and the power of Krityas.

YAMA (Siam. Phaja jam. Tib. Gchinrdje. Mong. ErlikKhan) 閻摩羅 or 夜摩盧迦 (or 閻 or 剌 or 琰) 魔 or 閻羅 explained by 時分 lit. a division of time, or by 雙王 lit. the twin rulers (Yama and Yamī) or the twofold ruler (being both judge and criminal), or by 遮止 lit. restraining (evil doers). (1.) The Aryan lord of the day, his twin-sister Yamī (queen of night) who opens to mortals the path to the West. (2.) In later Brahmanic mythology, one of the 8 Lokapāla, guardian of the South and ruler of the Yama dēvaloka (q. v.), also judge of the dead. (3.) In Buddhist mythology, the regent of the Nārakas, residing South (yamas) of Djambudvīpa, outside the Tchakravālas, in a palace of copper and iron. He was originally a king of Vais'alī, who, when engaged in a bloody war, wished he were master of hell, and was accordingly reborn as Yama in hell, together with his 18 generals and his army of 80,000 men, who now serve him in hell as assistant judges, jailors and executioners. His sister (Yamī) deals with female culprits. But three times (三時 yama) in every 24 hours

a demon pours into Yama's mouth boiling copper (by way of punishment), his subordinates receiving the same dose at the same time, until their sins are expiated, when he will be reborn as Samantā rādja (普王).

YAMADAGNI 焰摩火大山 One of the 7 ancient richi.

YAMA DĒVALOKA 夜摩天 or 焰摩天 explained by 時 lit. time, or by 善時天 lit. the heaven of good time (where there is no change of day and night). The 3rd Dēvaloka, above Traiyastriṃś'as, 160,000 yodjanas above Mēru, with a circumference of 80,000 yodjanas. Life lasts there 2,000 years, but 24 hours on earth are equal to 200 years there. See Yama.

YAMĀNTAKA (Tib. Gchin rjei gched) 閻曼德迦 An epithet of Shiva (s.a. Mahēśvara or Rudra), as "destroyer of Yama."

YAMUNĀ 閻牟那 or 琰母那 A tributary of the Ganges; the Jumna.

YAS'ADA or Yas'as or Yads'aputra (Tib. Ja shei ka) 邪舍陀 A native of Kos'ala, disciple of Ananda, a leader at the 2nd synod (A. D. 443).

YAS'ASKAMA 求名 lit. seeker of fame (yas'as). An ambitious,

but thoughtless, disciple of Varaprabha.

YAS'ODHARA (Singh. Yasodhara dêvi. Siam. Phimpa. Burm. Yathandara. Tib. Grags dzin ma) or Yas'ovati **耶輸陀羅** or **耶輸** explained by **華色** lit. variegated, or by "the mother of Râhula, also called Gopa." The (second name of the) legitimate wife of S'âkyamuni, who, after giving birth to Râhula, entered monastic life and is to re-appear as Buddha Ras'mi s'ata sahasra pari purna dhvadja.

YAS'OGUPTA **耶舍崛多** or **稱藏** A foreign Sramana, translator (A. D. 561—578), with Djñânagupta, of some 4 works,

YAVA **耶婆** or **麥** lit. (a grain of) barley. The 2,688,000th part of a yodjana.

YAVANA or Yamana dvîpapura or Yavadvîpa (Pali. Yavana or Yona) **閻摩那洲國** lit. the island kingdom of Yamana, or **野寐尼** (Yamani) or **耶婆提** (Yava dvîpa). The island of Java, described (by Fah-hien and Hiuent-sang) as peopled by Brahmans and other heretics.

YODHAPATIPURA or Yud-dharâdjapura **戰主** (or **王**) **國** lit. the State of the combatant lord (or king). Ancient kingdom and city near the

Ganges, 150 li. S. W. of Vais'ali.

YODJANA (Burm. Yudzana. Singh. Yosjana) **踰繕那** or **踰延那** or **由旬** A measure of distance, variously computed, as equal to a day's march [4,650 feet], or 40 or 30 or 16 li [i.e. 33½ or 10 or 5½ English miles].

YOGA (Tib. Thig le or Rnal byor) **瑜伽** or **遊迦** explained by **觀** lit. contemplation or by **境行果相應** lit. mutual relation of sphere, practice and results, with the note "the first of this trio refers to the heart, the 2nd to [doctrinal] principles, the 3rd to the 3 degrees of saintship," or by **手口意相應** lit. mutual relation of hand [mudrâ], mouth [tantra] and mind [yoga]. The ancient practice of ecstatic meditation [as a means of obtaining spiritual or magic power], revived by the Yogâtchârya (q. v.) School, and vulgarly abused for purposes of exorcism, sorcery and jugglery.

YOGAS'ÂSTRA s. a. Yogâtchârya bhumi s'âstra.

YOGÂTCHÂRYA (Tib. Rnal pa). [1.] **瑜伽師** A Yogi (q. v.) who has mastered the theory and practice of ecstatic meditation (v. Yoga). [2.] **瑜伽部** or **遊迦部** or **大教** [lit. Mahâ tantra]. The Yoga or

Yogâchârya or Tantra or Mahâtantra School, which claims Samantabhadra for its founder. The teaching of this School is derived from the Yoga system (a deistic branch of the Saṁkhya) of Patandjali [B. C. 200—150], who taught abstract meditation to be reached by means of moral consecration to Is'vara and mental concentration upon one point with a view to annihilate thought, whence would result the Achṭa Mahasiddhi (8 great powers of Siddhi), viz. the ability. [1.] to make one's body lighter (laghiman) or [2.] heavier (gariman), or [3.] smaller (animan) or [4.] larger (mahiman) than anything in the world, and [5.] to reach any place (prapti) or [6.] to assume any shape (prakamya), also [7.] to control all natural laws (is'atva) and [8.] to make everything depend upon oneself (vas'itva), all at pleasure of will (v. Riddhi). On this basis, but in harmony with the leading ideas of the Mahâyâna School, Asaṁgha compiled (A.D. 550) the mystic doctrines of his Yoga School, which taught that by means of mystic formularies (tantras) or litanies (dharanis) or spells (mantras), the reciting of which should be accompanied by music and certain distortions of the fingers (mudrâ), a state of mental fixity

(samadhi) might be reached, characterized by there being neither thought nor annihilation of thoughts and consisting of sixfold bodily and mental happiness (yogi), whence would result endowment with supernatural miracle-working power. This Yoga (or Tantra or Mantra) system was made known in China (A.D. 647) by Hiuen-tsang's translation of the Yogâchârya bhumi s'âstra (q.v.), on which basis Amoghavajra (A.D. 720) established the Chinese branch of the Yoga School which was popularized chiefly by the labours of Vadjrabodhi (A.D. 732).

YOGÂTCHÂRYA BHÛMI S'ÂSTRA 瑜伽師地論

A work by Asaṁgha (derived from Maitreya), the textbook of the Yogâchârya School, translated (A. D. 647) by Hiuen-tsang with a commentary by Djinaputra.

YOGI 瑜祇 (1.) A state of sixfold bodily and mental happiness as the result of fixity of ecstatic meditation. (2.) The devotee (s.a. Yogâchârya) who has attained to that state and has therefore magic power.

YUGA (Tib. Dus) 世 lit. an age. The 1000th part of a Kalpa.

YUGÂMDHARA. (1.) 踰健達羅 or 踰 (or 由) 乾陀

or 陀羅 explained by 持
 雙山 lit. a mountain resting
 on a pair (yuga) sc. on Mēru
 and Tchakravāla, with the
 note, "its peak is perforated
 in two places." The 1st of
 the 7 concentric mountains
 which surround the Mēru

(q. v.), 40,000 yodjanas high.
 (2.) 加持 lit. adding and
 holding, Name of a magic
 formula (tantra) of the Yoga
 School.

YŪKA 蝨 lit. a louse. The
 7th part of a Yava.

END OF PART I.



PART II.

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A PALI VOCABULARY.

[Note.—Those Pâli terms which coincide with their equivalents in Sanskrit are here, as in the whole work, omitted.]

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Adjita kâsa kambali	5	Bhaddaji	30
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PART III.

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A SINGHALESE VOCABULARY.

[Note.—Those Singhalese terms which coincide with their equivalents in Pâli or Sanskrit are here, as in the whole work, omitted.]

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PART IV.

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A SIAMESE VOCABULARY.

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A BURMESE VOCABULARY.

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PART VII.

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A MONGOLIAN VOCABULARY.

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PART VII.

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A JAPANESE VOCABULARY.

[Note.—The figures in the subjoined Vocabulary designate respectively the page, column, and paragraph to be found above. For instance, "Abadana, 23, a, 3" signifies that the Sanskrit and Chinese equivalents, for the Japanese term Abadana will be found explained above, on page 23, in the first column, in the 3rd paragraph, under the heading Avadana.]

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PART IX.

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A CHINESE INDEX.

ARRANGED ACCORDING TO THE RADICALS.

A.

A KEY TO THE INDEX.

[NOTE.—THE FIGURES IN PARENTHESES REFER TO THE NUMBER OF THE STROKES OF EACH CHARACTER EXCEPT ITS RADICAL.]

RAD.	RAD.
1 STR.	(6) 亞.
1. [一] 一 (1) 七, (2) 三 上下, (3) 不, (4) 世.	9. [人] 人 (2) 仁, (3) 他 仙, (4) 伊伏伐, 佛作, (5) 伽低住佉何 依, (6) 侍供 俱倒, (7) 信, (8) 修 偷, (9) 偈健 傷, (10) 儻, (11) 傳 像僕僧, (12) 億, (13) 優.
2. [丨] (3) 中.	10. [儿] (2) 元, (4) 光, (9) 兜.
3. [丶] (4) 主.	11. [入] 入 (2) 內.
5. [乙] (1) 九, (2) 乞, (10) 乾.	
6. [丿] (1) 了.	
2 STR.	
7. [二] (1) 于, (2) 互五,	

RAD.

12. [八] 八, (2) 六, (6) 具,
 14. [一] (8) 冥.
 15. [彳] (9) 滅.
 17. [凵] (3) 出.
 18. [刀] (2) 分切, (5) 初
 刪 別 刼 利, (6) 到 制 刼, (7) 前, (8) 剗.
 19. [力] 力 (3) 功 加, (5) 勗, (7) 勗 勇, (8) 勸, (10) 勝, (11) 勤, (18) 勸.
 20. [勹] (2) 勿.
 21. [匕] (2) 化, (3) 北.
 24. [十] 十 (1) 千, (3) 半, (4) 卅, (6) 卑, (7) 南, (10) 博.
 25. [卜] (3) 占.
 26. [卩] (4) 印.
 27. [厂] (12) 厭.
 28. [厶] (3) 去.
 29. [又] (6) 取 受.

3 STR.

30. [口] (2) 只 叫 可 右, (3) 合 吉 名 向, (4)

RAD.

- 吠, (5) 周 呢 咽
 呵 命 咀 和, (6) 哈, (8) 唯 唵 商 啞, (9) 善 喜 噶 喬, (10) 嗅 噴 啞, (11) 嘔, (12) 嗜.
 31. [口] (2) 回, (3) 回 (因) 四, (10) 圓.
 32. [土] 土 (3) 地, (4) 坐, (8) 堅 執 堂, (9) 堪 報, (10) 塔 塗 填, (11) 塵, (12) 增 隨 壁, (16) 壤.
 33. [士] 士 (11) 壽.
 34. [夂] (7) 夏.
 36. [夕] (2) 外, (3) 多, (5) 夜, (11) 夢.
 37. [大] 大 (1) 天 太, (2) 失, (5) 奇 奈, (6) 契 奔, (9) 奢.
 38. [女] 女 (3) 好 如, (4) 妙, (5) 姓, (6) 媾 威, (7) 姿, (8) 婆, (10) 嬖 嬖 媽.
 39. [子] 子 (1) 孔, (4) 孝, (5) 孤, (7) 孫, (13)

RAD.

學.

40. [宀] (3) 守安宋, (5) 宗定, (6) 室, (7) 宮家, (8) 宿寂 密富, (9) 寒, (10) (19) 囊.

塞, (11) 實囊, (16) 寶.

41. [寸] (3) 寺, (9) 尊, (11) 對.

42. [小] 小 (1) 少.

43. [尸] 尸 (2) 尼, (5) 居 屈, (6) 屍屏, (9) 屠.

45. [山] 山 (9) 嵐.

48. [工] (3) 巧, (7) 差.

49. [己] (1) 巴.

50. [巾] (2) 市布, (4) 希, (5) 帕, (6) 帝, (7) 師, (8) 常.

51. [干] (2) 平年.

52. [幺] (1) 幻, (2) 幼.

53. [广] (6) 度, (7) 庫, (8) 庶康, (12) 廟廣, (16) 廬.

54. [廴] (6) 建.

RAD.

56. [弋] (3) 式.

57. [弓] 弓 (1) 引, (2) 弗 弘, (6) 弭, (7) 弱, (9) 彊, (12) 彈, (13) 彊, (14) 彌.

59. [彡] (11) 彰, (12) 影.

60. [彳] (6) 律後, (7) 徒, (8) 得, (9) 循, (12) 德.

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61. [心] (2) 忉, (3) 忍志, (4) 念, (5) 怖忉思 性, (6) 恒恭息, (7) 悅悉, (8) 悲惟 惡, (9) 想愉意 愛, (10) 慎慈, (11) 慢慕慧, (12) 橋憚, (13) 應, (16) 懿.

62. [戈] 戈 (2) 戍成, (3) 我戒, (13) 戰.

63. [戶] (4) 房所, (6) 扇,

64. [手] 手 (4) 扭扶批 抖, (5) 拆拔拘, (6) 持指, (7) 捕.

(8) 捨捫捺授, (9) 提揭, (10) 揅, (11) 摩, (12) 撒撰, (13) 擇擔, (15) 擲擲, (17) 攘, (18) 攝.

65. [支] 支.

66. [攴] (4) 放, (7) 教救, (11) 數.

67. [文] 文.

68. [斗] 斗 (7) 斛, (10) 斡.

69. [斤] (5) 斫, (8) 斯, (14) 斲.

70. [方] (4) 於, (5) 施, (6) 旃.

72. [日] 日 (4) 明昏昔, (5) 星昧, (6) 時, (8) 普智, (12) 曇.

73. [曰] (2) 曲, (3) 更, (5) 曷, (7) 曼, (8) 最, (10) 竭.

74. [月] 月 (2) 有.

75. [木] 木 (1) 未末本, (3) 李杖杜, (4) 東林, (5) 枸柔染柯柰, (6) 栗

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76. [欠] (7) 欲, (10) 歌, (18) 歡.

77. [止] 止 (1) 正, (2) 此, (3) 步, (9) 歲, (14) 歸.

78. [歹] (6) 殊, (7) 殞, (10) 殞殞.

79. [殳] (6) 殺.

80. [母] 母.

81. [比] 比 (5) 毗.

82. [毛] 毛.

85. [水] 水 (2) 求, (3) 江, (4) 沉沒沙, (5) 河法波泥, (6) 洛洩洲活流, (7) 浮海涅, (8) 涑深清添, (9) 渴, (10) 準涇滅, (11) 滿漏演漕漚漢漸, (12) 澳, (13)

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94. [犬] (7) 狼, (8) 犄, (10)
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95. [女] 玄 (6) 率.
97. [玉] 王 (5) 珂 珊, (6)
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(10) 瑪.
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99. [甘] 甘生.
100. [生] 生.
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106. [白] 白 (1) 百, (4)
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108. [皿] (3) 孟, (5) 盎, (6)
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(14) 竅.

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118. [竹] 竹 (2) 竺, (5) 第笈, (6) 等笈, (8) 箋, (9) 箭, (10) 篤, (13) 簌簿.
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120. [糸] (3) 紇, (4) 納素索, (5) 細紺, (6) 結絡給, (7) 經, (8) 綾維緊, (9) 緣練, (10) 縛.
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129. [聿] 聿.
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132. [自] 自.

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145. [衣] (5) 袈被, (7) 裙衤補, (9) 褐, (17)

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