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HAND-BOOK

OF

CHINESE BUDDHISM.
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OF

CHINESE BUDDHISM

BEING

A SANSKRIT-CHINESE DICTIONARY

WITH

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

BY

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WITH

A CHINESE INDEX

BY

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SECOND EDITION
REVISED AND ENLARGED

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AUCTOR
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.
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 Pâli 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 Pâli 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 Pâli 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 pronunciation which was in vogue when the respective Chinese equivalents for Sanskrit and Pâli terms were invented. To the language then spoken in China no modern Chinese dialect comes nearer in sound than the very Sanskrit or Pâli forms themselves.
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 法顯和玄奘 (see Mahâyâna dèva and Mokchadëva) 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 里 has been differently computed in different periods of time, but it will be safe to count one Chinese 里 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.

ABHÅŚVARA (Pâli. Abhassara) lit. all brightness (â-bhåśvara) 阿婆曁羅 explained by 光音 lit. light and sound (âbha-svara) or by 極光淨 lit. extreme light and purity. The sixth of the eighteen celestial worlds called Brahmalokaš.

ABHÅŚVARAS (Pâli. Abhassaraš. Tib. Od-gsal) lit. those whose nature is brightness, â-bhåśvaras, 阿婆曁羅庶或阿會巨修天 or 阿陂巨羞天 explained by 光音天 lit. dévas of light and sound (âbha-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 VÂŚINAH 阿跋邪祗釐住部 explained by 無畏山住部 lit. school of dwellers on mount Fearless, or by 厚山部 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 Stâvîrâ School. The adherents of this School called themselves disciples of Kâtyâjana and studied the doctrines of both the small and great conveyance (v. Triyâna).

ABHAYAṀDADA 施無畏者 lit. he who procures removal of fear. A standing epithet of Kwan-yin (v. Avalokitesvara.)

ABHIDHARMA (Pâli. Abhidhâna. Singh. Abhidhamma. Tib. Tchos non pa) 阿毗達磨 or 阿鼻達磨 or 阿毗
explained by *lit. tradition, or by lit. overcoming the law or conquering law, or by peerless law. Buddhaghosa defines Abhidharma as that law (dharma) which goes beyond (abhi) the law, i.e. by-law.

**ABHIDHARMA PITAKA** 論, *lit. the collection of discourses.* One of the three divisions of the Buddhist canon (v. Tripitaka) comprehending all philosophical works. Its first compilation is ascribed to Mahâkas'ypa, 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 Mahâyâna School, 2. 小乘論 or the Abhidharma of the Hinâyâna School, and 3. 宋元續入蔵諸論 or the discourses included in the canon during the Sung and Yuen dynasties (A.D. 960-1368).

**ABHIDHARMA DHARMA SKANDHA PÂDA S'ASTRA** 阿毗遮磨法蔓足論 *A philosophical work by Manîgâlayana.*

**ABHIDHARMA DJÑANA PRASTHANA S'ASTRA** 阿毗達磨法智論 or 阿毗 burglary八犍度論 *A philosophical work ascribed to Kâtyâyana.*

**ABHIDHARMA HRIDAYA S'ASTRA** 阿毗達磨心論 *A philosophical work by Upadîja.*

**ABHIDHARMA KÔCHA KARAKA S'ASTRA** 阿毗達磨俱舍論 or 俱舍論 *A work by Saṅghabhadrâ.*

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

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

**ABHIDHARMA PRAKARANÂ PÂDA S'ASTRA** 衆事分阿毗達磨論 *A philosophical treatise by Vasumitra.*

**ABHIDHARMA PRAKARANÂ S'ASANA S'ASTRA** 显宗論 *A philosophical treatise by Saṅghabhadrâ.*

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

**ABHIDHARMA S'ASTRA** 對法論 *A philosophical work by Vasubandhu.*

**ABHIDHARMÂVATARA S'ÂASTRA** 入阿毗達磨論 *A philosophical work by Ārya*
Skandharatna.

**ABHIDHARMA MAHÂVIB-HÂCHÂ S'ÂSTRA 阿毗達磨毗婆沙論** A work consisting of 100,000 stanzas, the compilation of which is ascribed to the five hundred Arhats supposed to have formed the synod convoked by King Kanîchika.

**ABHIDHARMA VIDJÑÂNA KAYA PÂDA S'ÂSTRA 阿毗達磨識身足論** A dialectical treatise, denying the existence of both ego and non-ego, by Dêvas'arma.

**ABHIDJÑA or CHADABHIDJÑAS (Pâli. Âbhinna. Singh. Abhignyawa) 六通 or 六神通** Six supernatural talents, which S'âkyamuni acquired in the night before he became Buddha, and which every Arhat takes possession of by means of the fourth degree of Dhyâna. Most Chinese texts reckon six such talents, while the Singhalese know only five. Sometimes however only five are mentioned. Particulars see under Divyatchakchus, Divyas'rêtra, Riddhisâkhehâtkriyâ, Purvânivasânusmriti djñâna, Paratchittad djñâna and As'ravakchaya.

**ABHIRATI 歡喜國** lit. kingdom of joy. A fabulous realm situated East of our universe, the sphere of two Buddhas, Akhobhya and Mêrukîta.

**ABHISHEKAIR 問撤釋該而** An exclamation ("consecrate me by sprinkling") addressed in prayers to Tathâgatas.

**ABHYUTGATA RÂDJÂ 大高王** lit. the great august monarch. Name of the Kalpa in the course of which Subha vyûha is to be reborn as a Buddha.

**ABêDA v. AMITÂBHA.**

**ABRAHMA TCHARIYÂ VE-RAMANÎ 不姫態** lit. no debauchery. The third of the ten rules for novices (v. S'ik-châpada), enjoining abstinence from violation of the vow of chastity with the following clause, ‘lay-men ought to abstain at least from fornication, ecclesiastics from all sexual intercourse.’

**ACH'TÂU VIMÔKCHAS.** See under Vimôkcha.

**ÂCHÂDHA 須費茶** The first month of summer, corresponding to the time from the 16th day of the 4th Chinese moon to the 15th day of the 5th moon.

**ACHTA BUDDHAKA NÂMA MAHÂYÂNA S'UTRA 佛說八部佛名經** Title of a book.

**ACHTA DAS'Â KÂS'A S'ÂSTRA 十八空論** Title of a book by Nâgardjuna, introduced in China by Paramârtha, A. D. 557-689.
ACHṬA DAS'A āNIKĀYA
S'ĀSTRA 八十陪論
Title of a book.

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

ACHṬA MANḌALAKA SŪ-TRA 大乘八大曼拏羅經
Title of a book.

ACHṬA SĀHASRIKĀ PRA-DJṆĀ 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 before, i.e. marvels. A section of Buddhist literature comprising books on miraculous events.

ADHIMĀTRA KĀRUNIKA 大悲
lit. great mercy. One of the Mahābrāhmaṇas who appeared from the South East to worship Mahābhiddja džūnā bhibhū.

ADHIMUKTI (Pāli. Adhimutta. Tib. Mos-pa) lit. attention, 阿提目多 or 阿地目帝 or 阿提目多伽 explained by 善思惟
lit. pious thoughtfulness; as an example of which is mentioned the lighting 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 adhimumki 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 Panteli: Vidyā S'astras (q. v.)

ADINNĀDĀNA VĒRAMAṆI 不偷盜 lit. abstinence from theft and robbery. See Sikh-pāda.

ADJĀTAS'ATRU (Pāli. Adjātasattu. Singh. Aja'sat. Tib. MassKjessdGra) or Kehemadars'in 阿閣多設咄路 or 阿閣世王 explained by 未 生怒 lit. an enemy before he was born, or no enmity in the heart, or (as the Tibetans explain it) 'not creating 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 almsgiving. He died 24 years after S'ākyamuni (about 519 B.C.h.)

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 flegend, an infant son of Adjatasatru was kidnapp-
ed, exposed at the roadside and finally made king of Tibet under the name Njark-
ritosanpo (礹乞啨贊普). The Mongols call the latter Sseger Ssandalitu or Küsühu
schiretu.

ADJATASATRU KAUKRIT-
TYA VINODANA MAHÂ-
YÂNA SŪTRA 佛說阿闍
世王經 Title of a book.
ADJITA (Pâli. Adjita, Singh.
Ajita) 阿㝬多 or 阿耆多
or 阿底多 or 阿制多
explained by 無能勝
lit. invincible. A title which
Sâkyamuni gave to Máitrêya,
and which is now the stand-
ing epithet of the latter.

ADJÎTA KES'A KAMBALA
(Pâli. Adjita Kesa Kambali.
Singh. Ajitâ Kása Kambala)
lit. the invincible one, who
wears his hair for a covering.
阿耆多舍欽婆羅 One of
the six Tirthyas, the head of
a brahminical ascetic sect,
whose favourite dogma was
the impermanency, the con-
tinuous self-destruction and
consequent unreality of all
things.

ADJÑĀTA KÂUNḌINYA or
ADJÑÂNA KÂUNḌINYA
(Tib. Koun ches Kânḍinya)
阿若憐陳如 explained as
an automat (阿若 Adjñâna)
of the Kânḍinya (憐陳如)
family. A famous disciple of
Sâkyamuni, more commonly
quoted as Kânḍinya (q.v.).

ADJITAVĀTI v. HIRANYA-
VATI. ADYÂCHAYASANT-
CHODA SŪTRA 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 Nepalese Bud-
dhism. Like the Singhalese,
the Chinese Buddhists divide
the Sūtras of the small con-
voyance-school (v. Hinayâna)
into the following four classes
(四合). (1) Dirghāgamas
(Singh. digha nikayo or dik
sangi) 長阿含 long āgamas;
compilations treating on cos-
mogony. (2) Madhyamâga-
mas (Singh. majjhima nikayo
or medun sangi) 中阿含
lit. middling āgamas; works
on metaphysics. (3.) Sam-
yuktāgamas (Singh. sanyutta
nikayo or sanyut sangi) 雜
阿含 lit. mixed āgamas;
treatises on ecstatic con-
templation. (4.) Ekottarakâga-
mas (Singh. anguttara nikayo
or angotra sangi) 增一阿含
lit. numerical āgamas; general compilations, the subject matter being arranged numerically.

AGNI or ĀKNI 阿耆尼 Name of a kingdom in Central Asia, situated to the North of lake Lop.

AGNI DHĀTU SAMĀDHI 火界定 the contemplation of the world on fire, a degree of ecstatic contemplation (v. Samādhi.)

AGNIVĀŚ'AYANA (Pāli. Aggivesāyana). v. DĪRGHĀNAKHA.

AGRA PRADĪPA DHĀRANĪ 東方勝燈王神咒經 Title of a book.


AGURU SŪTRA 阿鳩雷經 Title of a book.

AHĀHA or HAHAVA 嘔疾疾 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 Ahaaha.

ĀHĀRA ĀHĀRA MAMĀYUH SANTĀRANĪ 啊呾囉呾呾囉馬麻譲由而傘塔囉尼 An exclamation (‘give me, give me, old age, oh protector’) addressed in prayers to Tathāgatas.

AHIKCHĒTRA or ĀHIKHA-TRĀ 阿醯掣怛羅 An ancient city and kingdom in Central India, on the northern bank of the Kālinadi, north of Pañchāla (the present Duab).

AHÔRĀTRA 一日一夜 lit. one day and one night. A division of time.

AISVARIKAS 阿説羅部 A theistic School of Nepaul, which set up Adi Buddha as a supreme divinity. It never found any followers in China.

AKANICHTHA (Pāli. 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 Brahmālakas, called Akanis’ta i. e. the highest. Originally only sixteen Brahmālakas were known. Northern Buddhism added two, which are called 福生 and 福愛 happy birth and happy love. Singhalese Buddhists count only sixteen.
AKANICHTHAS 色究竟天
The devas inhabiting the final limits of the world of desire. The inhabitants of the ninth and last region of the fourth Dhyāṇa, appropriately called 'the highest ones.'

ÂKÂS'AGARBHA SŪTRA 虚空孕菩薩經 Title of a book, translated by Dhumagupta, A.D. 587.


ÂKÂS'A PRATICHTHITA 虚空住 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 Mahâbhūdja djûânâ bhihû.

AKCHARAMATI NANDESA' NÂMA MAHÂYÂNA SŪTRA 阿差末菩薩經 Title of a book.

ÂKÂCHÂYAMATI 無盡意菩薩 lit the Bodhisattva of exhaustless meaning. A fictitious being to whom S'âkyamuni addressed a series of remarks about Avalokitê-s'vâra.


ÂKCHÔBHYA (Tib. Hkhrougs pa) 阿伽鉢耶 or 阿闍婆 or 阿闍 explained by 無動 lit. motionless. 1. A numeral term equal to 17 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 Djûânâkara.

ÂKCHÔBHYASYA TATHÂ-GATASYA MAHÂYÂNA SŪTRA 阿闍佛國經 Title of a book.

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


ÂLNI 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 ÂMALAKARA-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.

ÂMÂTÂBHA (variations of the same name are Amita, Abida,
Amitāya, Amitāyus, Amitārusi. Tib. Od dPags med or Hopamé 阿彌陀佛 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 Amitābha 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 Upādhyāya, 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 Mahāyāna-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 Manichaean ideas influencing the Buddhism of Cashmire and Nepal. 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 Amitābha Sūtra to China. It is remarkable that the Chinese travellers Fa-hien and Huien-tsang omit all mention of it. Southern Buddhism knows no Amita, neither are there any traces of a Brahmínical or Védic origin of this doctrine. The most ancient Sūtras brought to China make no mention of it, and the first that alludes to Amita, the Amitāyus Sūtra, translated A.D. 143—170, was, like others of the same class, already lost when the well-known catalogue K'ai-yüenlu 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 Mahabhjâja djñânâbhishhu (q.v.), whilst another account alleges that he was the second son of a Tchakravarti of the lunar race and, like his father, called 世自在王 (Saḥēṣ'vararāja), that he embraced the religious life, made certain vows and was reborn as a Buddha in Sukhâvatî (q.v.), where Avalôkitês'vara and Mahâsthânânaprapta joined him.

According to the teaching of the Mahâyânâ School, Amitâ is looked upon as the celestial reflex of Śâkyamuni, and as having, by dint of contemplation (dhyâna), produced a spiritual son, viz., Padmapâni (i.e. Avalôkitês'vara). The Nepalese doctrine, of a primordial Buddha (Âdi-Buddha) having procreated Amitâ, 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.

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

ÂMLA or ÂMOLKA 萬耳羅 The Tamarindus indica.

AMOGHA or AMOGHÂVA-DJRA 阿目伎跋折羅 explained by 不空金剛 lit. the vadra which is not hollow. A S'râmaṇa of northern India, a follower of the mystic teachings attributed to Samantabhâdra. He followed his teacher, Vadjrabodhi, to China (A.D. 719) and eventually succeeded him in the leadership of the Yogâchârya 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. Ul-
lambana), so universally
popular in China to the pre-
sent 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. Huien-tsong (A.D. 713
—756), who prohibited his
retiring to India (A.D. 749),
Sutsung (A. D. 756—763),
who gave him the title Tri-
pitaka Bhadanta (大廣智
藏), and Taitsung (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 SÛT-
RA 不空観索神咒心經
Title of a translation, by
Huientsang, A.D. 659.

AMOGHAPÂS'A DHÂRAÑÎ
SÛTRA 不空観索陀羅
尼經 Title of a translation,
A.D. 618—907.

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

AMOGHAPÂS'A HRIDAYA
SÛTRA 不空観索心咒心經
Title of a translation by
Bodhiruchi, A.D. 618—907.

AMOGHA PÂS'A KALPARÂ-
DJA 不空観索神變真言經
Title of a translation
by Bodhiruchi, A.D. 707—
709.

AMOGHA PÂS'A MANTRA
SÛTRA 佛説不空観索咒
經 Title of a translation
by Djûanagupta and others,
A.D. 587.

ÂMRA or ÂMRAKA or ÂMA-
LÂ 蕃羅 or 蕃摩羅 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 ÂMRA-
PÂLÎ or ÂMBAPÂLÎ
(lit. the guardian of the
Âmra tree) 蕃婆羅女, or
蕃摩羅女 lit. the Âmra
girl. A female devotee who
presented to Sâkyamuni the
Âmravana garden (柰園 lit.
plum garden). Legends af-
firm that she was born of
an Âmra tree. See also
Djivaka.

ÂMRADÂRIKÂ SÛTRA 女
經 Title of a book.

AMRITA (Tib. Bdong rtsi) 呀
密哩達 or 呀眯哩打 ex-
plained by 甘露 lit. sweet
dew. The ambrosian food of
the immortals. In Hindoo-
stani the guava fruit is now
called amrut.

AMRITÔDANA RĀDJJA (Tib.
Bdoud rtsi zas Pali. Amitô-
dana) 甘露飯王 lit. the
king who feasted on am-
broisia. A prince of Magad-
ha, father of Anuruddha and
Bhadrika, uncle of S'ākya-
muni.

ANABHRAKA (Tib. Sprin-
med) lit. cloudless 福愛 lit.
happy love. The second
region of the fourth Dhyāna
(q. v.), inhabited by dévas
called Anabhracas. The
eleventh Brahmaloka.

ANÂGÂMIN (Singh. Anágâmi.
Tib. Phyir 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 GARBUH SÜ-
TRA. Title of three transla-
tions, viz. 大乘離文字普
光明藏經 by Divâkara,
A.D. 683; 大乗従照光明
藏經 by Divâkara, A. D.
618–907; 無字寶箧經 by
Bodhirutehi, A.D. 386–534.

ÂNANDA (Tib. Kun dgah bo)
或 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'ākya-
muni attained to Buddhism.
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 Sūtras
is attributed to him. Before
his death (B.C. 866 or 463),
he appointed S'ānâvâsika as
his successor and dispatched
his second disciple, Madh-
yântika, to convert Cashmere.
Ânanda is to re-appear on
earth as Buddha Sâgara vara-
dhara buddhi vikriditâbhi-
djña.

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

ANANTAMATI 無量意 lit.
boundless meaning. The third
son of Tchandra sūrya pra-
dipa.

ANANTAMUKHA SÂDHAKA
DHÂRAÑÎ. Title of eight
translations, viz. 佛説無量
門微密持經 A. D. 222—
280; 佛説出生無量門持 
經 by Buddhabhadrā, A.D. 
317—420; 阿難陀仏尼訶 
離陀陀遜尼經 by Budhha- 
s'ānta A.D. 286—534; 佛説 
無量門破覺陀羅尼經 
A. D. 420—479; 阿難陀目 
仏尼訶離陀陀经 by Guṇa- 
bhadra, A.D. 420—479; 舍 
利佛陀羅尼經 by Saṃ- 
ghapāla, A.D. 502—557; 佛 
説一向出生菩薩經 
by Dīśanagupta. A.D. 585; 出 
生無邊門陀羅尼經 A.D. 
618—907.

ANANTAMUKH VINIS'ODHANAHANA NIRDÉS'A 無邊莊 
嚴會 Title of a translation 
by Bodhiruchi, A.D. 618— 
907.

ANANTA TCHÂRITRA 無邊 
行 lit. unlimited action. A 
fictitious Bodhisattva who 
rose out of the earth.

ANÂTHA PINḌIKA or ANÂ- 
THA PINḌADA (Pâli, Ane- 
pida. Tib. Mgon med zas 
sbyin (lit. one who gives a-
way his own without keeping 
(anâtha) a mouth full (pinda) 
for himself, 阿那他婆漉茶 
揭利訶跋底給 (anâtha 
pindada grihapatī), explained 
by 獨孤善 
destitutes and orphans, or 
by 善施 
A wealthy householder (v. 
Grihapati) of S'rávasti, fam-
ous for his liberality. See 
also Sudatta and Vāsiśṭakha.

ANÂTMÂ or ANÂTMAKA 
(Tib. stong pa nyid) 無我 
lit. no ego. A metaphysical 
term designating self-inani-
tion, vacuity, impersonality, 
as the aim and end of phi-
losophic speculation.

ANAVADATA v. Anavatapta.

ANAVANATÂMITA VÂIDJ-
YAYANTA 常立勝幡 lit. 
maintaining aloft the victori-
ous banner. Name of the 
realm in which Ānanda is to 
re-appear as Buddha.

ANAVATAPTA or ANAVADA-
TA (Pâli, Anâtattha. Singh, 
Tib. Mađros pa. Mong. Ma-
pam dalai) 阿那婆達多 
阿那婆答多 or 阿耨達 
或 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 Himâlaya. 
It is said to be square, 
measuring 50 yôdjanas in 
circumference, and sending 
forth from each side a large 
river, viz. in the East the 
Sītā, in the South the Gângâ, in the West the Sindhu and in the North the Vâkehu. What is meant, is perhaps 
the Manasaroavana lake (Lat.
31° 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’atadr. The sources of three other rivers, vix. Bhramaputra, Ganges and Oxus lie within a short radius around those two lakes. Hiunctsang (incorrectly) identifies the Anavatapta lake with lake Sirikol (Lat. 38°20’ N.) on the plateau of Pamir.

ANAVATAPTA NĀGARĀDJAYA
PARIPRĪCHCHṬA SŪTRA 三昧弘道廣顯定意經 Title of a translation by Dharmarakṣa, A.D. 308.

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

AṅGĀRAKA (Tib. Mig dmär) 駶鳴嚺迦 explained by 火星 lit. fire star. The planet Mars.

AṅGIRASA 駿侶羅 An ancient Richi, an ancestor of S’ākyamuni.

AṅGULIMĀLĪYA (Singh. Aṅgulimāla) 盜賊利魔羅 or 駿掘鈥 explained by 指鬘 lit. rosary of fingerbones. A Śivaitic sect of fanatics who practised assassination as a religious act. One of them was converted by S’āk-

AṅGULIMĀLĪYA SŪTRA 駿掘魔羅經 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 SAMĀDHĪ 無緣三味 lit. the cause-less samādhī. A degree of Samā-

ANIRUDDHA (Tib. Mah ḍgags pa) 阿毘樓驮 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’ākyamuni, who being himself ‘not poor’, supported, during a famine, many Pratyeka Buddhās, which charitable act caused among the dēvas a joy which is, to the present day, ‘not extinguished.’ He is to reappear on earth as Buddha Samantaprabhāsa. See also Anuruddha.

ANITYA v. Trīvidyā.

ANS’UVARMMA 駿輪伏摩 explained by 光胄 lit. bright helmet. A King of ancient Nepaul, descendant of the Litchhavis (q. v.), author of the S’abdavidyā S’āstra.

ANTĀRABHAVA SŪTRA 中陰經 Title of a translation, A.D. 384—417.
ANTARAVĀSAKA 安陀會
explained by 裙 lit. skirt.
A sort of waistcoat, worn by
priests instead of a shirt.

ANTIMA DĒHA DHĀRINO 住是最後身
lit. dwelling
for the last time in a body.
The last stage in the process
of transmigration, preceding
Nirvāṇa.

ANU 阿耨 or 細塵 lit. fine
dust. A division of a yōdja-
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
Nirvāṇa.

ANUPAPĀDAKA or AUPA-
PĀDUKA (Pāli. Opapātika.
Bdzus te skyes pa) 生化
lit. birth by transformation.
One of the Tehatur yōni (q.
v.), viz. supernatural birth
(from a lotusflower, etc.) in
full maturity, such as is as-
cribed to Buddhhas and Bod-
dhisattvas, the latter coming,
from Tuchita, by this birth
into the world.

ANURUDDHA 如意
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). Anurudd-
ha was a son of Amritodana
and therefore cousin german
to S'ākyamuni, 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 SAṂ-
BODHI lit. unexcelled per-
flect intelligence 阿耨多羅
三藐三菩提 explained by
unexcelled (anuttara)
正 道 正道 correct equality (sam-
yak) and 正道 correct in-
telligence (saṃbodhi). An
epithet of every Buddha,
otherwise explained as signi-
ifying un tarnished (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'āk-
ynamuni shortly before the
latter’s death.

APARADJITA DHĀRANĪ.
Title of three translations,
viz. 佛說無能勝羼陀
羅尼經 (see also Dhvadjā-
grakeyuradvarami), 无能胜
大明心陀罗尼经 and 无
能胜大明陀罗尼经.

APARAGODĀNA or GHÔD-
HANYA (Siam. Amarâkô
Jana Thavib. Tib. Noub Kyi
va lang spyod 喃呣囉孤
答尼耶 or 阿鉢厮瞿陀
尼 or 瞿陀尼 or 瞿那尼
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(dāna).'
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.

APARIMITÂYUS SÛTRA 佛
説无量寿经 A book con-
cerning Amitâbha, translated
by Saîinghavarman, A.D.
252.

APARIMITÂYUS SÛTRA SÂSTRA 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.

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

APKRITâNSA SAMÂDHI v.

Asakrit Samādhi.

APRAMÂNÂBHA (Pâli. Apra-
manâ) 無量光 lit. unlimited
light. The fifth of the sixteen
Brahmalôkas.

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

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

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

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

ARADJAVARTAN 白象 lit.
a white elephant. The form
in which Sâkyamuni entered
the womb of Mahâmâyâ.
The immaculate path i.e.
the immaculate conception
(of Buddha).

ÂRAÑYA v. Dharmarakcha.
ÂRAÑYAKAH (Pâli. Ârañña-
kangga. Tib. Dgon pa pa)
阿跋若 处 lit. living in retirement
and stillness; or 阿蘭陀 or
阿蘭嚲 or 練若 explained
by 無 聲 lit. no sound of strife. General designation of ascetics and especially hermits, of whom three classes are distinguished, v. Dharma Āraṇyakaḥ, Mātanga Āraṇyakaḥ and Dānataka Āraṇyakaḥ.

ĀRATA (or Arāḍa) KALĀMA (Tib. Sgyal rtsal ches kyi bou ring hphour 阿藍伽蘭 or 阿藍迦 One of the first teachers of S’ākyamuni.

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

ARHĀN or ARHAT (Singh. and Burm. Rahat or Rahān, Siam. Arahang. Tib. Dgra ttshom pa. Mong. Daini daruksan or Chutuktu) 阿羅漢 or 羅漢 explained by 佛果 lit. fruit of Buddha (v. Buddhaphalacham). 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 Ārya, and the state of Arhat can accordingly be attained only by passing through the different degrees of saintship (v. Ārya). Arhatship implies, strictly speaking, possession of supernatural powers and successive promotion to Buddhism and Nirvāṇa. But in popular parlance the term Arhat simply means an advanced disciple of S’ākyamuni. The Chinese text of the Saddharma pundarika employs, accordingly, the term Arhat occasionally as a synonime of S’ravaka (q. v.) and constantly includes under it the largest circle of 1200 disciples of S’ākyamuni as well as the smaller ones of 500 and of 18 disciples. At present, the term Arhān or Lo-hān (羅漢) is used as a designation of all famous disciples of S’ākyamuni, but denotes more especially those 500 Arhats who are to reappear on earth as Buddhas, each assuming then the title Samantha prabhāsa.

There are some attributes of every Buddhist saint which are often used as synonyms for the term Arhat, viz., 殺賊 destroying the thief (Kchin’as’rava) and 不學 exempt from study (As’āi-k’cha opp. 學者 one who
studies, S'āikcha).

ARITĪ v. Hāriti.

ARTHAS'IDDHI v. Sarvārthasiddha.

ARTHAVINIS'TCHAYA DHARMAPARIYĀYA 佛說法乘義決定經 Title of a translation by Suvarna Dhāranī, about A.D. 1113.

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

ARUPADHATU or ARUPAVATCHARA (Tib. Gzugs med pai kham) 無色界 lit. the world without form (desire). The third of the three worlds (v. Trāilokya), towering above the Mēru. That world in which there is neither form nor sensation, comprising four heavens and forming the antechamber of Nirvāna.

ARYA (Pāli. Ariya. Singh. Arya. Tib. Hphags pa. Mong. Chutuktu). 阿耨 or 阿黎耶 or 阿利耶 or 阿羅訥 explained by 聖 lit. holy or by 尊者 lit. the Reverend. A title given to those who have mastered the Āryani satyāni (q.v.) and thereby entered the Ārya imārga i.e. the Ārya’s path to Nirvāna. This path, having four stations, 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. Corresponding with this distinction of four stations or four fruits, and identical with it in meaning, is a distinction of 四有 four beings or 四部 four classes of Āryas. For particulars regarding this distinction, see under S’rotāpanna, Sakridāgāmin, Anāgāmin and Arhat. The title Ārya is also an epithet of every patriarch.

ARYA DĀSA 阿梨耶駄娑 or 聖使 lit. holy apostle. A famous representative of the Mahāsaṃghikāh School.

ARYA DJAMBHALA DJALENDRA YATHĀLABDA KALPA SŪTRA 聖寶藏神儀軌經 Title of a translation by Dharmadeva, A.D. 960-1127.

ARYAGAGANA GANDJA PARIPRITCHTCHAT’Ā 百千頌大集經地藏菩薩請問法身讚 Title of a book (abstract).

ARYA NAGÂRDJUNA BODHISATTVA 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 Saṁghavarmman, A.D. 434; and 龍樹菩薩 誠王頌, A.D. 700–712.

ĀRYA PÂRS'VIKA v. Pârs'va.

ĀRYASÂTYÂNI or ĀRYÂNI-SÂTYANI or TCHATURSA-TYA ều四諦 lit. four dogmas. Four truths, the mastering of which constitutes an Ārya (q.v.). They are, (1.) Dukhā 苦諦 lit. the dogma of misery, viz., that misery is a necessary concomitant of sentient existence; (2.) Samudaya 聚諦 lit. the dogma of accumulation, viz., that misery is intensified by the passions; (3.) Nirōdha 滅諦 lit. the dogma of extinction, viz., that the extinction of passion (and existence) is practicable; (4.) Mârga 道諦 lit. the dogma of the path, viz., that there is a path (v. Arya) leading to the extinction of passion (and existence).

ĀRYASĪNA 阿梨耶那 or 聖軍 lit. holy army. One of the principal representatives of the Mahāsaṁghikā School (about A.D. 600).

ĀRYASIMHA 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).

ĀRYASŪRA 聖勇 lit. Ārya the brave, or 大勇 lit. the great Brave. An Indian Buddhist, author of several works.

ĀRYATÂRÂ or SRAGDHARÂ 阿梨耶多羅 A female divinity of the Tantra School.

ĀRYA TARABHADRA NAMÂ ACHÂS'ATAKAM. Title of three books viz., (1.) 聖多羅菩薩一百八名陀羅尼經 (2.) 佛説聖多羅菩薩經 (3.) 聖多羅菩薩梵讃.

ĀRYAVARMMA 阿梨耶伐摩 or 聖胄 lit. holy helmet. A priest of the Sarvāstivādā School, author of a work on the Vāibhāchika philosophy.

ĀRYA 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 ecstatic contemplation.

ASÂMGHA or ASAÑGHA or ĀRYASÂMGHA 阿僧伽 or 無著 lit. no contiguity. A native of Gândhâra, originally a follower of the
Mahisāsakaḥ School. He lived mostly in Ayōdhya (Oude), where he taught the principles of the Mahāyāna School and wrote many works in explanation of its doctrines. Strongly influenced by Brahminism and Śivaism, he became the founder of a new School, the Yogāchārya or Tantra School, the tenets of which are expounded with dialectic subtlety in Asaṃgha's principal work, the Yogāchārya bhūmi sāstra (q.v.). His teachings received wide acceptance in consequence of the belief that Asaṃgha had been miraculously transported to the heaven Tuchita where Maitrēya taught him the principles of the Tantrasystem, and addressed to him the substance of the above mentioned Sāstra. He is said to have lived 1000 years after Śākyamuni, 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.

ASAṂKHYÂ (Pāli, Asamkhyeya. 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 Asaṃkhyā as equal to 1 followed by 97 cyphers, whence Burnouf concluded that Asaṃkhyā 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 Mahākalpa (q.v.) consists, in every universe, of 4 Asaṃkhyā kalpas, viz., the period of destruction (破劫); 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 Asaṃkhyā kalpas is subdivided into 20 small kalpas (劫).


ĀŚĀLINĪ DHARMA SĀLĀ 奇特寺 lit. the odd monastery. A vihāra in Kharachar.

ASAT 妙無 lit. the incomprehensible nothing A philosophical term.

ASITA (Singh. Kala dewala. Tib. Nap po or Trang srong
tsien po) 阿私陃 or 阿氏多 or 阿私 or 阿夷 explained by 無比 lit. peerless. A rich (仙) whom S'âkyamuni, in a former life, served as a slave. On S'âkyamuni's subsequent re-birth, Asita pointed out the lakkhanas (q.v.) on the child's body. One of the 18 Arhats (羅漢), worshipped in China, is called 'Asita, the Ārya of mount Ghridhrakūṭā.' See also Aklēs'a and Tapasvi.

AS'MAGBHA (Pāli. Vadjira. Tib. Rdohi snid po i.e. essence of stone) 阿輸摩竭婆 or 阿舍摩竭婆 or 阿濕摩竭婆 explained by 石藏 lit. stone deposit, and by 瑚琥 lit. amber. One of the Saptaratna (q.v.), either amber (Rémusat), or coral (Julien), or diamond (Burnouf), or emerald (Wilson).

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

AS'ÔKA (Pāli. Asoka or Piyadassi. Singh. Asoka. Tib. Mya gnañ med pa. Mong. Chasalang oughei Nom un khaghan) 阿怨迦 or 阿輸迦 or 阿育 explained by 無憂 lit. sorrowless. (1.) A king, described by Chinese texts as ‘a Tchakrayartin, a grandson of Adjātas'atru'. The latter remark refers to Kālás'oka (453 B.C.) and not to Dharmás'oka who was the grandson of Tchandragupta (381 B.C.) and who reigned about 319 B.C. But the Chinese constantly confound these two. As'oka, they say, gained the throne by assassination of his nearest relatives. Converted to Buddhism, 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 vihāras and stūpas he erected. He is supposed to be identical with the Piyadasi whose edicts are found inscribed on pillars and rocks throughout India. His younger brother (correctly 'son') was Mahendra. In the 17th and 18th years of his reign the third synod was held by Mahāmaudgalyāyana. (2.) Name of a tree (無憂樹) lit. sorrowless tree) under which Mahāmâyā (q.v.) was delivered without pain. The Jonestia asoka.

AS'ÔKADATTĀ VYÂKARÂ-ΙΝA. Title of two translations, viz., 無畏德菩薩會 by Buddhāśânta, A.D. 539, and 佛說阿闍世王女阿術達菩薩經 by Dharmarâksha A.D. 317.
AS'ÔKA RÂDJA DJÂTAKA 阿育王傳 Title of a book.
AS'ÔKA RÂDJÀVADÂNA SÛ-TRA 阿育王演喻經 Title of a translation, A.D. 317—420.
AS'ÔKÂRÂMA 無憂伽藍 A vihāra in Pātaliputra (q.v.), in which the third synod was held.
AS'ÔKA SÛTRA 阿育王經 Title of a translation by Saṃghapâla, A.D. 512.
AS'RAVAKCHAVA (Pali. Asavasaṁkhaya) lit. destruction of faults, 漏盡 or 盡漏 lit. finality of the stream. The Chinese explanation derives the term from the root s'ru (to drop) and supposes the word ās'rava to refer to 'the stream' of metempsychosis. According- ly ās'ravakchaya, one of the 6 Abhidjñâs (q.v.), designates 'supernatural knowledge of the finality of the stream of life.'
ASURA (Singh. Asur. Tib. Lha ma yin or Lha min. Mong. Assuri) 阿修羅 or 阿素羅 or 阿须伦 or 阿須伦 explained by 非天 lit. those who are not dévas. The 4th class of sentient beings, the mightiest of all demons, tita-nic enemies of the dévas.
AS'VADJIT (Singh. Assaji. Tib. Rta thoul) 阿溼婆持 or 阿誦示多 or 阿説示 or 阿說示 or 阿貳輸 explained by 馬勝 lit. horse tamer. (1.) A military title (v. Upâsêna). (2.) Name of one of the first five followers of Sâkyamuni.
AS'VAGHÔCHA (Singh. As-sagutta) 阿溼縛婆那 or 馬鳴 lit. a horse neighing. The 12th patriarch, a native of Benares, a noted antago-nist of Brahmanism. He converted Kapimala, 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 post-humous title is 切勝 lit. absolute conqueror. The earliest 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. Assakanna. Singh. Aswakarna. Siam. Assakan) 阿輸剖那 or 頭溼縛羯拏 explained by 馬耳山 lit. horse ear mountain. The 5th of the 7 concentric circles of gold-hills (七金山), which surround Sumëru, 2,500 yodja-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 Buddhas (of the last kalpa), is said to have lived on these mountains.

ÂŚ'VAYUDJA 類溼縛庾閲
The first month of autumn.

ÂTALI 阿吒利 A province of the kingdom of Malva.

ÂTAPAS (Pâli. Atappa. Tib. Mi gdo ung ba) 無煩
without trouble. The 13th Brahmaloka. The 5th region of the 4th Dhyâna.

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

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

ÂTCHÂRYA or ATCHÂRIN 阿遮利耶 or 阿闍梨 or 阿祇利 or 阿祇黎 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. (I.) A title of honour given to those who have passed through the novitiate. (2.) A series of duties obligatory for the same.

ÂTCHÂNTYA BUDDHAVICAYA NIRDÈS'A. Title of two translations by Bodhirutehi, viz., 善德天子會, and 文殊師利所說不思議佛境界經 A.D. 693.

ÂTCHÂNTYAPRA BÂSA BODHISATTVA NIRDÈS'A SÜTRA 不思議光菩薩所說經 Title of a translation by Kumâradjiva, A.D. 384—417.

ÂTHÂRA VÂDA or ATTHÂRA VÂNA 阿闍婆娑 explained by 呪術 lit. magic incantations, or by 術論 lit. a S'âstra on magic, or by 禮災 lit. averting calamity of prayer. The 4th portion by the Vâda, containing proverbs, incantations and magic formulas.

ÂTÂGUPTA 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 MÂDA 我慢 lit. selfish pride Spiritual selfishness.

ÂTMÂNÈPADA 阿答未墎 A conjugation, so called because the action is supposed to revert (pada) to oneself (atmane), e. g. dâ (to give), thus conjugated, means 'to
give to oneself, to take'.

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

AVABHÂSA 光德國 lit. the kingdom of light and virtue. A fabulous realm in which Mahâkâśyapa is to be reborn as Buddha.

AVADÂNÀ 阿波陀那 or 波陀 explained by 現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.

AVADÂNÀ SÛTRA 出曜經 Title of a Sûtra by Dharmatrata, translated A. D. 399. See also Dharmapada.

AVÂIVARTIKA (Tib. Phyir miltog pa) 不退轉lit. not turning back (i. e. going straight to Nirvâna). An epithet of every Buddha.

AVÂIVARTYA SÛTRA or APARIVARTYA SÛTRA 阿惟越致遮經 Title of a translation by Dharmarakeha, A.D. 284. See also Avivar­tita.

AVAKAN v. Invakan.

AVALÔKITÈS'VARA (Tib. Spyan ras gzig or Cenresig. Mong. Ergetu Khomsim. Chin. Kwan­yin) or Āryâva­lôkitès'vâra 阿喇婆娑盧羯帝煥鉢囉耶 or 亞婆婆耶濡耶 or 阿婆婆耶摩伊漸伐羅 or 阿婆婆盧倪帝 觀自在 lit. on­looking (avalôkîta) sovereign (is'vâra). (1.) An Indian maje divinity, unknown to Southern Buddhism, perhaps an ancient local deity of Southern India, adopted by the followers of the Mahâyâna School in India (especially in Magadha) and highly revered, from the 3rd to the 7th centuries, in conjunction with Mañjûs'ri, as a Bodhisattva who, from of old, appeared on earth in a variety of places (but especially at Pôtala) and under numerous forms (but always as a male), saving for instance Siîmala (q.v.) from shipwreck and generally acting 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 Padmapâni (i.e. lotus bearer or lotus-born) as an incarnation of Avalôkitès'vâra, and highly revered, in conjunction with Mañjûs'ri (the representative of creative wisdom, corresponding with Brahmâ) and Vâdjrâpâni.
(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 ὀṁ maṇī padme huṁ (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 Srūng-tṣan-gam-bo and in every successive Dalai Lama. The Tantra School of Tibet declared this Tibetan deity to be the Dhiyāni Bodhisattva (spiritual reflex in the world of forms, produced by contemplation) of Amitābha Buddha. His special sanctuary is on mount Potala in Lhasa. (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 Avalokiteśvara (or Padmapani). According to Chinese accounts, Kwanyin was the third daughter of .getFontcolor="red">王 (v. Sūbhavyūha), a ruler of a northern kingdom, supposed to be identical with 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'ooto (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 statute 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 Kwan-yin who has 1,000 arms and 1,000 eyes, great in mercy and great in compassion.' To identify Kwan-yin as an incarnation of Avalokiteshvara, her name Kwan-yin 聲音 was explained as meaning avalokita (觀音 lit. looking on) svara (音 lit. sound i.e. of prayers). She is also styled 聲世音 自在 lit. the sovereign (ishvara) who looks on or regards (avalokita) the sounds or prayers (svara), and, by abbreviation, 聲世自在 lit. the sovereign (ishvara) who looks on the world (avalokita). Other epithets are 光世音 lit. sound of the world of light, and 聲尹 lit. controller (Kwan-yin), which two epithets may be modern corrupt forms or archaic relics of her ancient name. Kwan-yin is also styled 高王 (v. Abhyutgata राज्य) 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 Abhayamadada (q.v.) Some Chinese texts confound Kwan-yin with Maitreya (q.v.), because the former is the predicted successor of Amitabha, whilst Maitreya is to be the next Buddha to appear in this world. If other texts increase the confusion by identifying Kwan-yin both with Maitreya and with Puarna Maitrayani putra (q. v.), the explanation is likewise easy, for Kwan-yin's title 大慈 (lit. great mercy) is likely to be confounded with that of Maitreya viz. 慈氏 lit. family of mercy and with that of Puarna viz. 滿慈子 lit. the son of full mercy. Some texts also assert that Kwan-yin was 'the third son of the grihapati Anatha pindika of the bamboo garden Dvatavana near the Gridhrakuta mountain and was called Sudatta.' But as they add that this was but one of the many incarnations of Kwan-yin, there is no contradiction in the statement, though it is based on a mistake, as Sudatta was the name of the father.

AVALOKITES'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 Suttdharma pundarika, by Kumāradjīva (who translated the prose) A.D. 384—417, and by Dīnānagupta (who translated the gāthās), A.D. 557—589.

AVALÔKITÈŚ'VARAIKĀDA-S'AMUKHA DHĀRAṆĪ. Title of two translations, viz. 佛説十一面觀世音神咒
by Yas'ogupta, A.D. 557—581, and 十一面神咒心經
by Hiuen-tsang, A.D. 656.

AVALÔKITÈŚ'VARA MĀTRI DHĀRAṆĪ 觀自在菩薩
母陀羅尼經 Title of a book.

AVALÔKITÈŚ'VARA PADMA DJĀLAMŪLA TANTBANĀMA DHĀRAṆĪ. Title of four books, viz. (1.) 千眼千臂陀羅尼神咒
(2.) 千手千眼奘陀羅尼身經
(3.) 千手千眼廣大圓滿無礙大悲心經
(4.) 秘密藏神咒

ÂVANDA 阿安荼 An ancient kingdom, probably the modern district of Shekarpooor, Lat. 27° 36' N. Long. 69° 18' E.

ÂVANTIKHĀH (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.

ÂVARAS'ĀILĀH (Singh. Selīyās) 阿伐羅塾羅 or 西山
住部 lit. the School of the dwellers on the western mountain. A subdivision of the Mahāsaṃghikāh School.

ÂVARAS'ĀILĀ SAMGHARÂMA 阿伐羅塾羅僧伽藍
explained by 西山寺 lit. the monastery of the western mountain. A vihāra in Dhanakatchēka, built 600 B.C., deserted A. D. 600.

ÂVATAMS'AKA SŪTRAS 華嚴部 A subdivision of the Sūtra Piṭaka.

ÂVÂTÂRA 阿跋多羅 explained by 化生 lit. metamorphosis. The Brahmínical idea of incarnation corresponding to anupāpadaka (q. v.)

ÂVÂNIKA DHARMA (Singh. Buddha dharma) 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.

ÂVIDDHA KARNA SAMGHÂRÂMA 阿遜陀羯剌犢僧伽藍 or 不穿耳伽藍 lit.
the monastery of those whose ears are not pierced. An ancient vihāra near Yodhapatipura.

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

AVILÖMA 羊毛 lit. a sheep's hair. A subdivision of a yōdjarana.

AVĪTCHI (Singh. and Siam. Awichi. Tib. Mnar med) 鼻或 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 APARIVA-
RTYA) SŪTRA 不退轉法
輪經 Title of a translation, A.D. 397—439. See also Vaipulya vyūhāvivartita dharmachakra sūtra.


AYAMUKHA (or Hayamukha)

B. BADAKCHÂN 鉢鋯創那 or 巴達克山 A mountainous district of Tokhāra, the region near Gumbeer, Lat. 34° 45 N. Long. 70 E.

BAGHELĀN 縛伽 浪 The country W. of the Bunghee river, between Koondooz and Ghoree, Lat 36° N. Long. 68° E.
BAHUDJANA 僕呼縛那 explained by 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. Purma) 婆羅 The sister of the girl Ananda (Singh. Sujata) who supplied Sākyamuni with milk.

BALĀ or Pantchabalānī (Singh. Balayās) 五力 lit. five powers, with the note 'bala signifies lit. to limit, to stop.' One of the categories forming the 37 Bodhi pakchika dharma (q. v.), embracing (1.) the power of faith, v. S'raddhābala, (2.) the power of energy, v. Viryābala, (3.) the power of memory, v. Smritibala, (4.) the power of meditation, v. Samādhibala, and (5.) the power of wisdom, v. Pradjñābala. See also under Indriya.

BÂLÂDITYA 婆羅阿迭多 explained by lit. the early sun. A king of Magadha, protector of Buddhists, who if identical with Balihita, reigned A. D. 191.

BÂLAPATI 婆羅鉢底 Name of an ancient Kingdom of India.

BÂLAPRITHAGDJANA (Pâli. Balaputhudjana) 婆羅必利他伽闍那 or 婆羅必栗託仡那 explained by lit. a little child born apart, or by 愚異生 lit. born a fool and differing (sc. from the saints). A designation of unbelievers.

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

BÂLUKÂ 步祿迦 An ancient kingdom of eastern Turkestan, the present Aksu, Lat. 40° 7' N. Long. 39° 29' E.

BANDUPRABHA 親光 Author of the Buddhabhûmi Sûtra.

BARUKATCHÈVA 步祿羯帖婆 An ancient kingdom in Gujerat, S. of the Nerbudda, near Baroche, Let. 21° 44' N. Long. 72° 56' E.

BÂSPA'H (Tib. Bhaehbah 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'ramaṇa 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 Tsordjosen subsequently (A.D. 1307—1311) substituted another alphabet, based on that of Sākyapandita.

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

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

BHADRA (Pāli. Bhaddha) 跋陀 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'ōdharā is to be reborn.

BHADRAKALPA (Pāli. Bhaddha Kappa. Siam. Phattaka-la) 賢劫 lit. the kalpa of the sages. A designation for the kalpa (q.v.) of stability, so called because 1,000 Buddhhas (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.

BHADRAKLPIKA SŪTRA 賢劫經 Title of a translation by Dharmaraksha, A.D. 300.

BHADRĀ RĀTRĪ 佛說善夜經 Title of a translation A.D. 701.

BHADRA KĀTCHANĀ v. Yas'ōdharā.

BHADRA MĀYĀKĀRA PARIRPRITCHTCHA. Title of two translations, viz. 幻士仁賢經 by Dharmaraksha, A.D. 265—316, and 授幻師跋陀羅記會 by Bodhiratčhi, A.D. 618—907.

BHĀDRAKĀPA 寮達羅鉢陀 Name of the last month of summer.

BHADRAPĀLA 跋陀婆婆羅 or 跋陀波羅 A Bodhisattva who, with 500 others, slighted Sākyamuni in a former life, but was afterwards converted and became Buddha.

BHADRAPĀLA S'RECH'THI
PARIPRITSCHÂ. Title of two translations, viz. 賢護長者会 by Džánagupta, A. D. 596, and 大乘顯識經 by Divâkara and others, A. D. 680.

BHADRAPÂLA SUTRA 拔伽菩萨经 Title of a translation by Lokalakcha.

BHADRA RUTCHI 跋陀羅樓支 explained by 贤爱 lit. good and loving. A priest of Parvata whose dispute with a Brahman was cut short by the latter sinking down into hell.

BHADRATCHARÍ PRÂNDHÂNA 虫賢菩薩行願讚 Title of a translation by Amoghavadjra, A.D. 746—771.

BHADRA VIHÂRA 跋達羅毗訣羅 lit. the monastery of sages. A vihãra in Kanyâkubdja.

BHADRÁYÁNÍYÂH or Bhadráputriyâh 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 賢胄部 lit. the School of the descendants of Bhadra. A School founded by a famous ascetic called Bhadra.

BHADRÍKA or Bhadraka (Pâli. Bhaddaji. Tib. Ngang zen 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’ák-yamuni.

BHAGAI 杴伽夷 A city S. of Khoten, famous for a statue exhibiting all the lakchañâni (q. v.).

BHÃRÂMA (lit. the arâma, or dwelling, of the god-Bhaga) 此盧薩誇 Grosapam or Karsana (Ptolemy), the capital of Kapis’a, the modern Beghrâm.

BHAGAVADDHARMA 伽梵達摩 or 達法 lit. honourable law. A S’ramaôa of western India who translated into Chinese a popular work in honour of Avalókités’vara.

BHAGAVAT or Bhagavan (Pâli. Bhagavā. Singh. Bagawa. Siam. Phakhava. Tib. Btsham ldan das) 婆嚩誔帝 or 善葛幹譯 or 薄伽梵 or 婆伽婆 An epithet, ‘the man of virtue (or merit)’, given to every Buddha.

BHÂNJ 婆尼 or 婆尼 A minister of S’as’aîka.

BHÂRYÂ 婆利耶 A wife.

BHASKARA VARMMA 婆塞羯摩伐羅 explained by 日胄 tit. armour of the sun. A king of Kâmarupa, a descendant of Narâyana Dêva.
BHAVA (Singh. Bhawa) 有 lit. existence. One of the 12 Nidānas, existence, as the moral agent that assigns every individual to one or other of the Trāilokya (三有 lit. three modes of actual existence). The creative cause of Bhava is Upādāna. Its consequence is Dżati.

BHAVASAŃGKRÂMITA SŪTRA. Title of 3 translations, viz. (1.) 大方等修多羅尊王經 by Bodhirutchi, A.D. 386—534; (2.) 佛説轉有經 by Buddhas'ánta, A.D. 539; (3.) 佛説大乘流轉諸有經 A.D. 518—907.

BHAVA VIVÈKA 般毗吠伽 or 清辯 lit. clear argument. A disciple of Nāgārdjuna, who retired to a rock cavern to await the coming of Maîtreya. Author of the 大乘掌珍論 Mahâyânatâlālāratana S’āstra, translated by Hiuentsang, A.D. 648.

BHÊCHADJYAGURU VAITURYAPRÂBHÂSA PŪRVA- VAPRAṆIDHÂNA 藥師琉璃光如來本願功德經 Title of a translation by Hiuentsang, A.D. 650. See also Saptatathâgata pūrvapraṇidhâna vis’eçhavistara.

BHÊCHADJYAGURU PŪRVA-VAPRAṆIDHÂNA 藥師如
the law, and exoteric mendicants (外乞) who control their nature by diet. Every true Bhikchu is supposed to work miracles.

BHIKCHUNI (Tib. Dge slong ma, or Ani. Mong. Tshiba-ganza) 比丘尼 or 茅菇尼 Female religious mendicants who observe the same rules as any Bhikchu.

BHIKCHUNI PRATIMOK-CHA SUTRA 十誡律比丘尼戒經 Title of a compilation by Fa-hien.

BHIKCHUNI SAMGHIKA-VINAYA PRATIMOKCHA SUTRA 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.

BHIMA 毗摩 or 嫡摩 (1.) Name of Sîva's wife (the terrible). (2.) A city, W. of Khoten, possessing a statue (of Buddha) said to have transported itself thither from Udyâna.

BHÜROM 嘈嘈 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.)

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

BHUTAS 轄多 Heretics who besmeared their bodies with ashes. Probably a Shivaitic sect.

BIMBISĀRA or Bimbasāra or Vimbisāra (Singh. Bimsara. Tib. Srenika, or Gzugs tshan sningpo. Mong. Margisiri amogo langa ouile duktchi, or Tsoktasun dshirüken) 頻毗婆娑 or 頻婆娑羅 or 菩沙王 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 Rādjagriha, converted by S'âkyamuni, to whom he gave the Venuvana park. He was murdered by his son Adjatasatru.

BIMBISĀRA RĀDJA SUTRA. Title of 2 books, viz. (1.) 頻毗婆娑王詣佛供養經 and (2.) 菩沙王師願經

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

BODHIDHARMA 達摩大師
The 28th Indian (1st Chinese) patriarch, originally called Bodhitara (菩提多羅). He was a Kchatriya 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'ākyamuni (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 賓撫梨力叉 lit. pippali vrikcha, or 阿濕喩叱波力叉 lit. asvas'tha vrikcha. The tree (Ficus religiosa) under which S'ākyamuni 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 Gayā, on the left bank of the Nāiranjana. 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'astra (集真論) belonging to the Mahāsaṃghikā School.

BODHIMAṆḍA (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 (vadjrā-sana). 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 覫希 lit. understanding and hope, or by 道
lit. intelligence and hope.
(1) S’ramaṇa of northern India, who arrived in Loh-yang A.D. 508, and translated some 30 works. (2) Cognomen of Dharmarutchi (q. v.)

BODHISATTVA (Pâli. Bodhisatto. Singh. Bodhisat. Siam. Phothisat. Tib. Byang cub sems dpa) lit. he whose essence (sattva) has become intelligence (bodhi) or 菩提薩埵 or 營蔭薩督呀 or 扶薩 or 菩薩 or 識覺有情 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 Buddhás, including also those Buddhás who are not yet perfected by entering Nirvâna (v. Mahâsattvas).
One of the three means of conveyance to Nirvâna (v. Triyâna), compared with an elephant fording a river.

BODHISATTVA BODHIDRUMA SUTRA 菩薩道樹經 Title of a book.

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

BODHISATTVA PIṬAKA 菩薩藏經 A section of the Tripiṭaka, sūtras treating on the state of a Bodhisattva.

BODHISATTVA PIṬAKA SADDHARMA SUTRA 佛說大乘菩提藏正法經 Title of a translation by Dharmaraksha, A.D. 1004—1058.

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

BODHISATTVA PIṬAKÂ-VATAÂMSAKA MAṆḌJU-S'ÑIMULA GARBUHATA NTRA 大方廣菩薩文殊師利根本儀軌經 Title of a translation, A.D. 980—1001.

BODHISATTVA TCHARYÂ NIRDÈS'A. Title of two translations, viz. 菩薩善戒經 by Guṇavarman, A.D. 431, and 菩薩地特經 by Dharmaraksha, A.D. 414—421.

BODHIVAKCHO MAṆḌJU-S'RI NIRDÈS'A SUTRA 佛說大乘善見変化文殊師利間法經 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 (Pâli. Saṃbodji-
hana. Singh. Bowdyânga) 七苦提分 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. Smriti; (2.) discrimination v. Dharma pravitchaya; (3.) energy v. Virya; (4.) joy v. Priti; (5.) tranquillity v. Pras'râbdhi; (6.) ecstatic contemplation v. Samâdhi; (7.) indifference v. Upâkchâ.

BOLOR 鉦露兒 or 鉦露羅 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. Ersun tegri) 婆羅呂摩 or 婆羅賀摩 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, adopted by Buddhism, but placed in an inferior position, being looked upon, not as creator, but as a trasitory dêvata whom every saint, on obtaining bodhi, surpasses.

BRAHMA DJÀLA SÛTRA. Title of two translations, viz. 佛說梵網六十二見經 A.D. 222—280, and 梵網經 by Kumâradjîva, A.D. 406.

BRAHMADATTA 梵摩達 or 梵授 lit. gift of Brahma.
(1.) A king of Kanyákubdja.
(2.) A king of Vârânasî, father of Kâś'yapa. (3.) Same as Brahmânandita.

BRAHMADHVADJA 相梵 lit. Brahma's figure. A fabulous Buddha, whose domain is S. W. of our universe, an incarnation of the 8th son of Mahâbhidjîns dîjanâ bhibhû.

BRAHMAKALA 梵迦羅 Name of a mountain.

BRAHMAKÂYIKAS (Siam Phrom. Tib. Tshangs hkhor) 梵迦夷天 or 梵天 lit. the dêvas of Brahma. The retinue of Brahma.

BRAHMAKCHARAS 梵字 or 梵書 lit. Brahma's writing. Pâli or Sanskrit, the former being considered by Chinese writers the more ancient system, both as a written and spoken language.

BRAHMALÔKA 梵天 lit. the heavens of Brahma, or 世主天 lit. the heavens of the ruler of the world. Eighteen heavenly mansions constituting the world of form (v.
Rûpadhâta) and divided into 4 regions of contemplation (v. Dhyâna). Southern Buddhism knows only sixteen. Northern Buddhists added Pûnyaprasaâva and Ana-bhraka.

BRAHMĀNA (Tib. Bram ze) 跋陀摩 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 Brahmadatta.

BRAHMAṆAPURA 婆羅門 郷 A city, N. E. of the capital of Mâlava.

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

BRAHMAṆARACATRA RÂD-JA SÛTRA 佛說梵摩難國王經 Title of a book.

BRAHMAPARICHÂDYÂH 梵衆 lit. the assembly of the Brahmans. The 1st Brahmâlokâ. 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 Sîrenug-gur, Lat. 30°10 N. Long 78° 46 E.

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

BRAHMA SAHÂMPATI or Mahabrahma sahâmpati 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 Sahalökadhâtu.

BRAHMATCHÁRI 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 佛說梵義喻經 Title of a book.

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

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

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

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

BUDDHABHŪMI SŪTRA S’ÂSTRA 佛地經論 A commentary on the preceding work, translated by Hiuen-tsang A.D. 649.

BUDDHADÂSA 佛陀跋索 explained by 覺使 lit. envoy of intelligence. A native of Ayamukha, author of the Mahâvihâbhâcha s’åstra.

BUDDHADHARMA same as Avënîkadharma.

BUDDHADJIVA 佛陀什 explained by 覺賢 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’âkrâditya.

BUDDHA HRIDAYA DHÂRAṈĪ. Title of two translations, viz. 諸佛心陀羅尼經 by Hiuen-tsang A.D. 660, and 諸佛心印陀羅尼經 of later date.

BUDDHAKCHÊTRA (Singh. Buddhâṣṭera, Siam. Puthakhêt. Tib. Sangs rgyas kyi zing) or 載世羅 or 載世利耶 or 佛剎 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; (2) the domain in which the ordinances (of religions) are not altogether ineffectual; (3) the do-
main in which Buddhism is spontaneously accepted and carried into practice. The soil, where its demands are fully responded to, and where even ordinary beings accept and carry them into practice.

(4.) the domain of spiritual nature, where all beings are in a permanent condition of stillness and light.

BUDDHAMITRA 伏駄密多 or 佛陀密多 The 9th Indian patriarch, a native of northern India, by birth a Vāis'ja, author of the Paññadvāra dhyāna sūtra mahārtha dharma, and therefore styled Mahādhyānāguru (great teacher of contemplation). He died B.C. 487.

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

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

BUDDHAPALÂSA 佛陀果 lit. the fruit of Buddha. The fruition of Arhatship or Arahattvaphala.

BUDDHAPITĀKA NIGRAHANÅMA MAHÂYÄNA SÛTRA 佛藏經 Title of a translation by Kumārajīva, A.D. 405.

BUDDHASAMGHIṬI SÛTRA 諸佛要集經 Title of a translation by Dharmaraksha, A.D. 265—316.

BUDDHAS'ANTA 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.

BUDDHASIMHÂ 佛陀僧訶 explained by 師子覺, lit. a lion's intelligence (i.e. supreme intelligence). (1.) A disciple of Asaṅgha. (2.) An epithet of Buddhahochinga (q. v.).

BUDDHAS'RÎDJNÂNA 覺吉祥 lit. the good omen of intelligence. A Bodhisattva, author of the Mahâyâna lakchaṇasamghiti s'âstra.

BUDDHATCHARITA KÂVYA SÛTRA 佛所行讃經 A narrative of the life of S'âkyamuni by As'vaghôcha, translated by Dharmaraksha A.D. 414—421.
BUDDHATCHARITRA 佛本
行集經 Title of a history of Shākyamuni, translated by Dīnāgupta, A.D. 587.

BUDDHATCHHAYA 佛 影
lit. the shadow of Buddha. The shadow of Sākyamuni, exhibited in various places in India, but visible only to those ‘whose mind is pure.’

BUDDHATRĀTA 佛陀多羅
多 or 佛陀多羅 explained by 覓 救 lit. intelligent saviour. (1.) Name of an Arhat, of the Saṃmatiya School. (2.) A native of Cabul, translator of the 大方廣圓覺修多羅了義經
Mahāvaiśuṣṭa pūrnabuddha sūtra prasannārtha sūtra (circa A.D. 650).

BUDDHAVANAGIRI 佛陀
伐那山 A mountain near Rājagriha. Sākyamuni once lived in one of its rock caverns.

BUDDHAVARMAN 浮陀跋摩

BUDDHĀVATAMSĀKA MA-
HĀVAIPULYA SŪTRA 大
方廣佛華嚴經 Title of a translation by Buddhabhaddra and others, A.D. 418—420.

BUDDHAYAS'AS 佛陀耶舍
explained by 覓明 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 Buddhāsimha, who propagated Buddhism in China (about 348 A.D.) with the aid of magic.

BUDDHÖCHINIČHA 佛頂骨
The skullbone of Sākyamuni, an object of worship (v. Uchiničha).

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

C.

CHAḌABHIDJṆĀS v. Abhidjñā.

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

CHAḌAYATANA (Singh. Wā-
danākhand. Tib. Skye mtchh-
ed) 六呵也恌那 or 六處
lit. 6 dwellings or 六入
lit. 6
entrances or 六塵 lit. six guṇas. One of the 12 Nidānas; sensation, the objects of sensation, the organs of sensation (eye, ear, nose, tongue, body, mind).

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

CHADUMĀN 忽露摩 A district of Tukhāra, on the upper Oxus.

CHAGHNĀN 户棄尼 A district E. of Chadumān.

CHANNAVARIKĀH 六城部 or 六城部 lit. the School of 6 cities. A philosophical School.

CHANMUKA 商莫迦 A Bodhisattva, famous for filial piety.

CHANMUKHI DHARANI 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.

DĀGOBA v. Stūpa.

DAKCHIṆĀ (lit. the right, south) 頭揷捺 or 駭器尼 or 頭揷國 or 槿揷 The Deccan, S. of Behar, often confused with 大秦國.

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

DAKCHINĀKĀSALA v. Kāsala.

DAMAMUKL NIDĀNA SŪTRA (Mong. Dsanglun) 賢愚因緣經 Title of a translation (lit. the sūtra of the causes of wisdom and foolishness), A.D. 445.

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

DĀNAPĀLA 施護 lit. donor of salvation. A native of Udyāna, who translated into Chinese some 111 works and received (A.D. 982) from the Emperor the title 显教大師 lit. great scholar and exponent of the faith.

DĀNAPATI 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.

DĀNATAKA ĀRANDYAKA H Kṣatriya or Hermits living on the seashore or on half-tide rocks.

DANTAKÂCHTHA 憑哆家 瑕託 explained by 齒木 lit.
dental wood (restoring decayed teeth when chewed). A tree, said to have grown from a toothpick of Sâk-
yamuni.

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

DARADA 陀巒 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 Abhidînas and of some of the 8 Màrgas.

DAS'ABALA KÂŚ'YAPA v. Vâchpa.

DAS'ABHÛMI PRATICHTHI-
TE 皆攝蒲密卜羅牒瑟吒諫 An exclamation (lit. 'thou who art standing upon the ten regions') addressed to Tathàgatas in prayers.

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

DAS'ABHÛMIKA SÛTRA S'ÂSTRA 十地經 A com-
pilation by Vasubandhu, translated by Bodhirucihi, A.D. 508—511.

DAS'ABHÛMIVIBHACHÂ S'ÂSTRA 十住毗婆沙論 Commentary, by Nâgârjuna, on the two foregoing works, containing the earliest teach-
ing regarding Amitàbha, translated by Kumàradjiva, circa A.D. 405.

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

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

DAS'ASÂHASRIKÂ PRA DJÑÂPÂRAMITÂ. A section of the Mahàpradînapàra-
mîta sûtra (q.v.), identic with the Achaśâhasrikâ 
pradînapàramitâ sûtra (q.v.), and separately translated un-
der the following titles, viz. (1) 道行般若波羅蜜經 by Lokarakha, A. D. 179, (2) 小品般若波罗蜜経 by Kumàradjiva, A. D. 408, (3) 摩訶般若波羅蜜經 (incomplete) by Dharmapriya, A. D. 382, (4) 大
DÉVADARŚTA or Dèvadisti-s’tha (Singh Dèvadaho) 天 真城 The residence of Suprabuddha.

DÈVADATTÁ (Singh. Dewadatta. Tib. Lhas byin or Hlan dshin. Mong. Tegri Oktigâ) 提婆達多 or 調 達 explained by 天授 lit. gift of dévas. The rival and enemy of S’ākyamuni, an incarnation of Asita, swallowed up by hell, worshipped as Buddha by a sect, up to 400 A.D., supposed to reappear as Buddha Dèvarâdjā (天王) in an universe called Dëvasoppâna (天道).

DÈVALAYA (Singh. Dewala) 天祠 lit. shrine of a déva. Name of all brahminical temples.

DÈVALÔKA (Singh. Dewaloka. Tib. Lha yul) 天 or 天宮 lit. mansion of dévas. The 6 celestial worlds, situated above the Mēru, between the earth and the Brahmalōkas. See Tchatur mahârâja kâyikas; Traya-striñ’sas; Yama; Tuchita; Nirmanarati; Paranirmita.

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

DÈVAPRÄDJÀNA 提雲般若 or 提雲陀若那 explained by 天智 lit. wisdom of a déva. A native of Kustana who translated 6 works into Chinese.

DÈVAS'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'akyamuni.

DÈVASÉNÀ 提婆犁那 explained by 天軍 lit. army of dévas. An Arhat who could transport himself and others into Tuchita.

DÈVATÀ SÛTRA 天請問經 Title of a translation by Hiüentsang, A.D. 648.

DÈVATIDÉVA 天中天 lit. the déva among dévas. The name given to Siddharta (v. S'akyamuni), when, on his presentation in the temple of Mahès'vara (S'iva), the statues of all the gods prostrated themselves before him.

DEVEÑDRA SAMAYA 天主教法 lit. doctrinal method of the lord of dévas. A work (on royalty), in the possession of a son of Râdja balândrákêtu.

DÈVÎ (Singh. Dewi) 提韓 explained by 天女 lit. a female déva. Same as Ar-p-saras.

DHANADA v. Vâis'ramana.

DHANAHATCHÉKA 駃那羯 碣迦 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 yôdjana.

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

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

DHÂRANI 陀羅尼 explained by 咒 lit. mantras. Mystic forms of prayer, often couchèd in Sanskrit, forming a portion of the Sûtra literature (Dhâranîpiṭaka) in China as early as the 3rd century, but made popular chiefly through the Yogâtâchârya (q. v.) School. See also Vidyâdharâ-piṭaka; Mantra; Biddhi; Vidya mantra.

DHARMA (Páli. Dhamma. Singh. Dharmma. Tib. Los krim) 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 worship. (2.) The perception of character or kind, one of
the Chadayatanas. (3.) One of the Triratna (q.v.)

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

DHARMABALÂ 竇法力 A S'ramaṇa of the West, translator (A.D. 419) of the Sukhâvati vyûha.

DHARMABHÂDRA 法賢 or 安法賢 A S'ramaṇa of the West, translator of 2 sūtras. See also under Dharmadēva.

DHARMABODHĪ 達磨菩提 or 法覺 A S'ramaṇa, translator (A.D. 386-550) of the Nirvâna s'âstra.

DHARMADÊVA 法天 A S'ramaṇa of Nâländâ samghârâma, 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).

DHARMADHÂRA 或 持法 or 暗摩侍 or 法惠 or 法慧 (Dharmapradjñâ) or 法海 (1.) A S'ramaṇa of the West who translated (A.D. 367) several works on the Vinaya. (2.) A fabulous king of Kinnaras.

DHARMADHÂTU HRIDDYA SAṆṆīRTA NIRDÉŚ'A 法界體性無分別會 Title of a translation by Mandra, A.D. 502—557.

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

DHARMA GAHAṆÂBHYUDGÂTA 空王 A fictitious Buddha said to have taught ‘absolute intelligence’.

DHARMAGUPTA or Dharmakoti (Pâli. Dhammagutta) 暗磨磨多 or 達摩笈多 or 達瞿謨 (incorrectly) 暗無德 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 Sarvastivâdâh (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 BHIKCHUNI KARMA. 四分比丘尼羯磨法 Title of a translation by Gunavarman, A.D. 431.

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

DHARMAKALA 曼迦羅 or 曼柯迦羅 or 法時 A native of Central India, the first translator of a book on discipline (Pratimoksha of the Mahasanghika 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 Amitabha, when a disciple of Lokeshvararaja. (3) A native of Baktra, follower of A.D. 630 of the Hinayana School.

DHARMĀKĀYA (Tib. Coe kyi sku) 法身 lit. the spiritual body. (1) The first of the 3 qualities (v. Trikāya) belonging to the body of every Buddha, viz. luminous spirituality. (2) The 4th of the Buddhakhetras.

DHARMAKĀYT WITH the spiritual body of the Buddha. (1) A title of honour. (2) A previous incarnation of Amitabha, when a disciple of Lokeshvararaja. (3) A native of Baktra, follower of A.D. 630 of the Hinayana School.

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DHARMAPALA 達摩波羅 or 護法 lit. guardian of the law. A native of Kanchipurama, 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).

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

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

DHARMAPRADJÑA v. Dhar-
madhara.

DHARMAPRAVITCHAYA
(Pâli. 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 晉摩畢 or 晉摩婢 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'sâhasrikâ (A. D. 382) and
of a work on the vinaya (A.
D. 400). (2.) An adherent
of the Hinayâna School from
Baktra (A.D. 630).

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

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

DHARMARUTCHI 晉摩流
支 or 法希 or 法樂
lit. hope of the law, or
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
sections (A.D. 67); (2.) 晉
波摩羅闍 or 晉波摩羅
闍 or 晉法護 lit. Indu
Dharmarakha, a native of
Tukhâra, who introduced the
first alphabet in China and
translated (A. D. 266—317)
some 175 works; (3.) 晉無
蘭 (Indu Dharma Ârañya)
or 法正 lit. correctness of
the law, translator of seveal
works (A. D. 381—395); (4.)
波無識 or 晉摩識 or 晉
譔識 or 晉摩羅識 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).
(died A. D. 727); (3.) the subject of a legend, a fictitious contemporary of Kchē-
mañkarā Buddha.

DHARMASAÑGĪTI SŪTRA 法集經 Title of a translation by Bodhirutchi (A. D. 515).

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

DHARMAS'ARĀРА 法舍利 General term for all s'ariras (q. v.)

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

DHARMASATYA 声諦 or 声無諦 or 法實 lit. truth of the law. A S'ramaṇa from Parthia, who introduced in China (A.D. 254) the Karman of the Dharamgupta

DHARMASĪMHA 達摩僧伽 A famous dialectician in Kustana.

DHARMASMRITYU PAS-
THĀNA (Pāli. Dhammānapas-
sanā) 念諸法從因緣生
本無有我 lit. remember that the constituents (of human nature) originate ac-

DHARMAS'OKA (Mong. Ghas-
salung ügei nomihin chan) 法阿育 The name given to As'oka on his conversion.

DHARMAS'URA or Dharmavikrama or S'ākyadharmas'ura 释法勇 or 般無竭 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 Avalokitēśvara maññāhāsthāmaprāptavyākaraṇa 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 達摩但逻
羅多 or 達磨多羅 or
Sacred relics, s. a s'arira (q. v.)

DHÂTUGÔPA v. Stûpa.

DHATUKÂYAPÂDA S'ÂS-TRA 阿毗達磨界身足論
Title of a work by Vasumitra (or Purṇa), translated by Hiuenstang, A. D. 663.

DHÂTIKA (Tib. Dhitika) 提多迦 or 通真量 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.

DHÂRITÂRÂCHTRA (Siam. Thatarot. Tib. Yul bhor srung. Mong. Orzhilong tetkuktschi) 第黎多呑羅殺吒羅 or 提頭頼吒 or 提多羅吒 or 持國者 lit. controller of the kingdom. The white guardian of the East, one of the Lokapalas, a king of Gandharvas and Pis'atchas.

DHÂRITIPÂRIPÛRÑA 堅滿菩薩 lit. the firm and complete Bodhisattva. A Buddha expected to appear as Padmaprachchha vikrami, attending on Padmaprabha.

DHÂTU 頭陀 or 駄都 explained by 堅實 lit. real or 拔難 lit. raised.

A native of Gândhâra, maternal uncle of Vasumitra, and author of 7 works (translated into Chinese A. D. 663—1001).

DHÂRMÂVARTI v. Kâś'yapa Buddha.

DHÂRMÂVIKRAMA v. Dharmas'ûra.

DHÂRMÂVIVARDHANA 法益 lit. increase of the law.

Dharmayas'as 梵摩耶舍 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).

DHÂRMôTTARÂH 達説多梨與部 or 達摩鬱多梨部 or 法上部 lit. the School of the superior of the law, or 胜法部 lit. the School of the conqueror of the law. A School founded by Dharmôttara, a famous expositor of the Vinaya.

Dhruvapaṭu 杜魯婆跋吒 or 常睿 lit. constantly intelligent. A king of Vallabhi (A. D. 630), son-in-law of Sîladiṭya.
DHVADJĀGRAKÊYŪRA 妙 相三昧 A degree of ecstatic meditation (v. Samādhi).

DHVADJĀGRAKÊYŪRA DHĀRAṆĪ 佛說無能勝 旃王如來莊嚴陀羅尼經 Title of a translation by Dānapāla, A.D. 980—1000.

DHYÂNA (Tib. Sgompa. Mong. Dyan) 第那那 or 持訥那 or 詔那 or 潢定 lit. abstraction, or fixed abstraction, or lit. contemplation, or 念修 exercises in reflection. One of the 6 Pāramitās, abstract contemplation, intended to destroy all attachment to existence in thought or wish. From the earliest times Buddhists taught four different degrees of abstract contemplation by which the mind should free itself from all subjective and objective trammels, 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 localities corresponding to certain frames of mind where individuals might be reborn in strict accordance with their spiritual state, the 18 Brahmalokas were divided into 4 regions of contemplation (四禪). The first region of Dhyāna (初禪), comprising the heavens called Brahma parichāya, Brahma purōhita and Mahābrahma, was said to be as large as one whole universe. The second Dhyāna (第二禪) was made to comprehend the heavens Paritābha, Apramabha and Adbhāsva and to correspond in size to a small chilicosmos (小千界). The next three Brahma lokas, Parittas'ubha, Apramānas'ubha and S'subhakritsna, were assigned to the third Dhyāna (第三禪) and described as resembling in size a middling chilicosmos (中千界). The fourth Dhyāna (第四禪), equal in proportions to a large chilicosmos (大千界), was formed by the remaining 9 Brahma lokas, namely, Punyaprasāva, Anabhraka, Vrihatphala, Asandjñisattva, Avriha, Atapa, Sudris'a, Sudars'ana and Akanichtha. The first region, being of the size of 1 universe, was also considered to comprise, as every universe does, 1 sun and moon, 1 central mountain (Mēru), 4 large continents and 6 Devalokas. Consequently the second region, being equal to a chilicosmos, had to be counted as numbering 1 second Dhyāna 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 as, 10 million second Dhyānas, 10,000 kōṭis of first Dhyānas, as many suns, moons and Mērus, 40,000 kōṭis of continents and 60,000 kōṭis 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 Asaṃkhyāa). 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 (à 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 大域龍 lit. the dragon of the great region or Mahādignāgārdjuna 大域龍樹 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.

DĪPAṀKARA (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 SĀṀ-GHĀRĀMA 地迦娑縛那僧伽藍 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 Agniśvais-yāna (Pāli. Aggivēssāyana) 長爪 lit. long claws. An
Arhat, uncle of S'áriputta.

DĪRGHANAKHA 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'ramaṇa of Central India, translator (A.D. 676–688) of 18 or 19 works author of a new alphabet.

DIVYAS'RÔTRA (Pāli. Dibbasōta) 天耳 lit. celestial ear. The 2nd Abhidjña, ability to understand any sound produced in any universe.

DIVYATCHAKCHUS (Pāli. Dibbatchakkhu) 天眼 lit. celestial eye. The 1st Abhidjña, instantaneous view of any object in any universe.

DJALADHARA GARDJITA GHŌCHASUSVARA NA-KCHATRA RĀDJJA SAM-KUSUMĪTĀBHIDJÑA 雲雷音宿王華智 lit. flowery wisdom of the ruler of the constellation of 'the sound of thunder clouds.' A fictitious Buddha of the Priyadarśana kalpa.

DJALAGARBHA 水藏 lit. treasury of water. Second son of Djalavāhana, reborn as Gopā.

DJALĀMBARA 水滿 lit. fulness of water. Third son of Djalavāhana, reborn as Rāhula.

DJĀLANDHARA 閻欄達羅 Ancient kingdom and city in the Punjab, now Jalandher, Lat. 31°21 N., Long. 75°38 E.

DJALAVĀHANA 流水 lit. flowing water. A physician, son of Djātimdhara, reborn as S'ākyamuni.

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

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

DJAMBUDVĪPA (Singh. Dampadiwa. Siam. Xom phuthavib. Tib. Djambugling or Djambudvip. Mong. Djambudip) 咱喃的發 or 閻浮 or 諧浮洲 or 瞻部洲 or 剃浮 One of the 4 continents of our universe, of triangular (v. Djambu) shape, situated S. of the Mēru, the southern continent, designation of the invitated world known to Buddhists, ruled by Narapati (人王 lit. king of men) in the E., by Gardjpati (象王 lit. king of elephants) in the S., by Tchatrpati (寶王 lit. king of the parasol jewel) in the W., by As'vapati (馬王 lit. king of horses in the N.,
PART I.

and including, grouped around the Anavatapta (lake) and the Himālaya, (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.

DJÀNGULÎ VIDYÀ 佛說縮慶黎童女經 Title of a translation by Amoghavajra, A.D. 746—771.

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

DJÀTAKA or Djàtakamâla 闍多伽 or 祗夜 or 本生事 lit. adventures of original (former) births. Books detailing previous incarnations of saints.

DJÀTAKAMÂLÀ S'ÀSTRA 菩薩本生鬘論 Title of a compilation of 14 Djàtakas of S'âkyamuni by Aryasûra, commented on by Djinadêva, translated A.D. 960—1127.

DJÀTAKA NIDÀNA 佛說生經 Title of a translation by Dharmaraksha, A.D. 285.

DJÀTARû PARADJATA PAR-TîGGAHANû VÈRAMANî 不提持生像金銀寶物 lit. refrain from acquiring or possessing uncoined or coined gold, silver or jewels. The 10th rule for novices (v. Sîkkhâpadâni), enforcing strict poverty.

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

DJÀTIKA 開提 or 金銀 lit. gold-cash. An odoriferous flower.

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

DJAYAGUPTA 開摩伽多 A teacher of Huen-tsang when in Srughna.

DJAYAPURA 開摩補羅 A city in the Punjaub, now Hasaurah, 30 miles N.W. of Lahore.

DJAYASÈNA 開摩犀那 or 勝軍 lit. conquering army. A Vedic scholar of Surâchtra, disciple of S'ilabhadra.

DJAYÈNDRÀ VIHÂRA 開摩因陀羅寺 A monastery of Pravarnasenâpura (now Srinagar) in Cashmere.
DJÉTA or 祗陀 or 祗陀大子 lit. Djéta Kumára. Son of Prasénadjit, original owner of the park Djétavana.

DJÉTAVANA VIHĀRA 逝多林 or 逝多苑 or 祗樹 or 祗洹 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 (Djétrivana), or 祗洹精舍 lit. the monastery of Djéta. A vihāra of seven storeys, in the park which Anátha-piṇḍaka bought of prince Djéta and gave to Sākyamuni.

DJÉTAVANĪYĀ or Djétiya-s'állāh 俱底迦部 or 只底奧世羅部 or 支提加部 or 支提山部 or 制多山部 or 胜支提山部 lit. School of the dwellers on mount Djéta, or 胜林部 lit. School of Djétrivana. A subdivision of the Stāvirāh School.

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

DJIINA 者那 or 視那 or 最勝 lit. most victorious. (1.) An epithet given to every Bud. dha. (2.) 陳那 A native of Audhra, author of some 6 s'ástras, 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 Mahāyāna School.

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

DJINAPUTRA 慎那弗呌羅 or 最勝子 lit. most victorious son. A native of Parvata, author of the 瑜伽師地論釋 Yogāchāryabhūmi s'āstra kārikā, translated by Hiunentsang, A.D. 654.

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

DJĪVAKA 時縛迦 or (incorrectly) 者城 or 能活 lit. able to revive. A physician, illegitimate son of Bimbisāra by Âmradārikā, who resigned the succession in favour of Adjatasātru.

DJĪVAKAHRA Ṛṣabha or 拯命池

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

**DJṆĀNA 若那 or 智** lit. knowledge. Supernatural intuition, as the result of sāmādhi.

**DJṆANABHADRA 若那跋達羅 or 擎那跋陀羅 or 智賢** lit. wise and sage. (1.) A native of 波頭摩 (Padma?), translator (A.D. 558), with Djñanayyas'as, of a s'āstra on the Pañṭcha vidyā. (2.) A native of 波陵 or 訣陵 in 南海 co-translator (with others) of the 大般涅槃經 後分 latter part of the Mahāparinirvāṇa sūtra. A.D. 665.

**DJṆANAGUPTA 閔那崛多 or 志德** lit. determined virtue. A native of Gandhāra, translator (A.D. 561—592) of 43 works.

**DJṆANĀKARA 智積** lit. accumulation of knowledge. Eldest son of Mahābhīdhjñānānabhīhbu, reborn as Ākchöbhya.

**DJṆANAMUDRA 智印三昧** lit. the samādhi called ‘the seal of knowledge.’ A degree of ecstatic meditation.

**DJṆANAPRABHA 智光** lit. light of knowledge. A disciple of S'ilabhadrā, an opponent of Brahminism.

**DJṆANAS'RĪ 智吉祥** lit. happy omen of knowledge. A S'ramaṇa of India, translator (about A.D. 1053) of two works.

**DJṆANATCHANDRA (1.) 智月** lit. moon of knowledge. Name of a prince of Khara-char who entered the priesthood (A.D. 625.) (2.) 慈月 lit. moon of wisdom. Name of the (heretical) author of the 胜宗十句義論 Vais'echi-ka nikāya das'apadārtha s'āstra, translated by Huien-tsang, A.D. 648. Perhaps the two names refer to one and the same person.

**DJṆANAYYAS'AS 阇那耶舍 or 藏稱** lit. fame of the pitāka, or 胜名 lit. name of the conqueror. A native of Magadha, teacher of Yas'o-gupta and Djñagupta, co-translator (A.D. 564—572) of 6 works.

**DJṆANÔLKĀ 慧炬三昧** lit. the samādhi called ‘the torch of wisdom.’ A degree of ecstatic meditation.

**DJṆANÔLKĀ DHĀRAṆĪ SARVADURGATI PARI-S'ODHANĪ.** Title of 2 translations, viz. 佛説智炬陀羅尼經 by Dēvapradjñā and others, A.D. 691, anad
DYNÂTAKA 市演得迦 or Sadvâhana 娑多婆漢那
A king of southern India, patron of Nâgardjuna.

DYNÂTACÂSA 殊徵伽 Heretics, who wear rags and eat putrid food.

DYNÂVALAPRAS'AMANI DHÂVAMA 罵 Title of 2 translations, viz. (1.) 佛說救面然餓鬼陀羅尼經 by Sîkchânanda about A. D. 695.
(2.) 佛說救拔口餓鬼陀羅尼經 by Amoghavâdja, A.D. 746–771.

DYNÂICHTHA 逝瑟吒 The last month in spring.

DYNÂOTICHKA 珠底色迦 or 樹提伽 or 星層 lit. sphere of the stars. A native of Râdjâgrîha (B. C. 525), who gave all his wealth to the poor.

DYNÂUTICHPRAB'HA 光明大梵 lit. the great Brahman called ‘light and bright.’ A fictitious Buddha connected with the Amitâbha legend.

DRÂVIDA or Drâvira 達羅毗茶 A kingdom between Madras and the Cauveri.

DRIDHÂ 堅牢地神 A goddess of the earth.

DRÔNA 斜 A picul (133½ pounds).

DRÔNASTÚPA 瓶窣都波 stûpa containing a picul of relics of S'âkyamuni’s body (stolen by a Brahmin).

DRÔNÔDANA RÂDJÂ (Tib. Bhûdru rtsisazas. Mong. Rachiyan ideghetu) 途盧諾檀那 or 斜飯王 or 斜王 A prince of Magadha, father of Dêvadatta and Mahânâma, uncle of S’âkyamuni.

DRÔMA 法堅那羅王 A king of Kinnaras.

DÜCHASANA 突舍薩那寺 A monastery in Tchinapati.

DUHKHA v. Āryani satyânt.

DUKÜLA 頭鳴羅 Fine silk.

DUNDUBHĪŚ'VARA RÂDJÂ (Tib. Rnya byangs ldan pa) 雲自在燈王 or 天鼓音 lit. sound of celestial drums, Name of each kōtī of Buddhas taught by Sadâparibhûta.
DURGĀ 明迦 or Bhimā or Mariči. The wife of Mahēsvara, to whom human flesh was offered once a year in autumn.

DUSTCHARITRA (Pāli. Burm. Duzzaraik) 十恶 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 SŪTRA. Title of 2 translations, viz. (1.) 十二佛名神咒校量功德除障消罪經 by Dīnānagupta, A. D. 587, and (2.) 佛說稱讚如來功德 神咒經 A.D. 771.

DVĀDAS'ANIKĀYA SĀSTRA 十二門論 Title of a tract by Nāgārdjuna, translated by Kumāradjīva, A. D. 408.

DVĀDAS'AVIHARĀNA SŪTRA 十二遊経 The life of S'ākyamuni (to his 12th year), translated by Kāloda-ka, A. D. 392.

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

DVĪPA (Sīm. Thavib) 提毗波 or 洲 lit. island. A con-

tinent; four such composing a universe.

E.

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

EKAYAHĀRIKĀ (Singh. Ekabhyāhārikā) 穗柯毗與 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 Mahāsaṃghikāh.

EKOTTARĀGAMAS or Ekottarikāgama v. Âgama.

ELAPATRA 猪羅鉢咀羅 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 悫捍 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 Vairotchana ras'mi prati-

maṇḍita.
GADJAPATI v. Djambudvipa.

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

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

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

GANDHA MAĐANA 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 偕陀羅 An ancient kingdom in the North of the Punjab (about Dheri and Bajour), famous as a centre of Buddhism. S’âkya-muni, in a former life, lived there and tore out his eyes to benefit others. See also Kuñâla.

GANDHARVAS or Gandharva Kâyikas (Singh. Gandharwa. Siam. Thephakhon than) 乾 阇婆 or 偕達縛 or 偕達羅 or 彌達縛 or 偕陀羅 or 偕陀 explained by 嗅 香 or 至香 lit. smelling incense, or by 至 」香 lit. feeding on incense. Demons (superior to men), living on Gaudha mādana; the musicians of Indra; the retinue of Dhritarashtra and others.

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

GAÑÊS’A v. Vinâyaka.

GAÑGÂ (Siam. Khongka) 競 伽 or 殌 伽 or 強 伽 or 恒 伽 or 恒 河 explained by 福 水 (Mahâbhadrâ) or by 天 堂 來 者 lit. that which came from heaven (sc. to earth, gâm-gâ). The Ganges, which drops from Śiva’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.

GAÑGADVÂRA 競 伽 河 門 lit. the gate of the river Ganges. A famous dèvâlaya, the present Hurdwar.

GANGI 競 祇 A sorcerer of the time of Kâśyapa Buddha, a former incarnation of Apalâla.

GAÑGOTTAROPÂSIKÅ PA-RIPRITCHTCHÂ 恒 河 上 優 婆 夷 會 Title of a translation by Bodhirutchi, A. D. 618–907.

GARBHA SÛTRA. Title of 4
translations, viz. (1) 佛說胞胎經 by Dharmaraksha, A.D. 503, (2) 菩薩處胎經 A.D. 384—417, (3) 佛為阿難說人處胎經 by Bodhiruci, 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) 揭路茶 or 伽樓羅 or 迦樓羅 or 闍嚣摩 explained by 金翅鳥 lit. a bird with golden wings. Monstrous birds (superior to men), the enemies of Nāgas. The Garuḍa, king of birds, is, in Brahminism, the constant companion of Vishnu.

GATCHI 揭職 An ancient kingdom, the region of Rooee, between Bakh 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 Gāya). Metrical narratives or hymns with a moral purport. Gāthās of 32 works are called Āryāgiti.

GĀTI (Tib. Grob ai rigs drug) 六道 or 六趣 lit. 6 paths. Six conditions of sentient existence, viz. dēvas, men, asūras, beings in hell, prētas and animals. The latter three are called 'lower paths' (下三途).

GAUTAMA (Singh. Gautama. Siam. Samonokōdom or Phrakōdom. 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 Sākya family. (2.) An ancient richi, member of that family. (3.) A name of Sākyamuni.

GAUTAMA DHARMADJÑĀNA 瞿曇達摩闍那 or Dharmapradjñā 達摩般若 or 達摩般若 or 達摩波若 or 智法智 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 Brāhmaṇa of Vārāṇasī, translator (A.D. 538—543) of some 18 works.

GAUTAMA SAṀGHADĒVL 瞿曇僧伽提婆 or 衆天 lit. the assembled dévas. A native of Cabul, translator (A.D. 383—398) of some 7 works.

GAUTAMĪ 僧伽弥 or 瞿夷 explained by 明女 lit. intelligent woman, or 尼衆主
lit. ruler of the assembled nuns. A title of Mahāpradā-pati.

GAVĀMPATI 婆梵婆提 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).

GAYĀ 閒夜 A city of Magadhā (N. W. of present Gayah), where Sākyamuni became Buddha (v. Bodhidruma).

GAYĀKÂŚ'YAPA (Singh. Gayakasyappa) 伽邪迦葉婆 A brother of Mahākāś'yapa, originally a fire worshipper, one of the 11 foremost disciples of Sākyamuni. See also Samantaprabhāsā.

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

GAYĀS'īRCHA SŪTRA. Title of 4 translations viz. (1. 文殊師利問菩提經 by Kumāradēva, A. D. 384—417; (2.) 伽邪山頂經 by Bodhirutcli, A. D. 386—534; (3.) 佛說象頭精舍經 by Vinitarutcli, A. D. 582; (4.) 大乘伽邪山頂經 by Bodhirutcli, A. D. 693.

GAYĀS'īRCHA SŪTRA TĪKĀ 文殊師利菩薩問菩提經論 Commentary (on the preceding work), by Vasubandhu, translated (A. D. 535) by Bodhirutcli.

GAYATA 閒夜多 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 Gāthā.

GHANAVYŪHA SŪTRA 大乘密嚴經 Title of a translation by Divākara, A. D. 618—907.

GHANTĀ 犀稚 or 犀 A large gong or bell used in monasteries.

GHAN'TISŪTRA 犀稚梵讚 A transliteration by Dharma-rāva, A. D. 973—981.

GHAZNA v. Hosna.

GHÔCHA 瞑沙 or 妙音 lit. wonderful voice. An Arhat, author of the Abhidharma-mrita s'āstra, who restored the eyesight of Kunāla 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 sūrya pradipa.
CHÔCHIRA 具史羅 or 頌史羅 or 頌師羅 A grha-pati of Kâusânâbâ, who gave S'ākyamuni the Ghôchiravana (Singh. Gosika) park 頌師羅 (the modern Gopaahâsa, near Kosam).

One of the 6 Vidjñânas, the organ and sense of smell.

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

GÎTAMÎTRA 祗多蜜 or 祇蜜多 or 鼓友 lit. the singing friend. A S'ramana of the West, translator (A.D. 317–420) of some 25 works.

GÔDHANYA v. Aparagôdana.

GÔKALÎ v. Kukâlî.

GÔKÂNTHA SA'MGHÂRÂMA 俱昏茶伽藍 A monastery in Sthânâs'vara.

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

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

GÔPÁ (Tib. Satshoma. Mong. Bumiga) 瞿波 or 瞿夷 or 頌毗耶 explained by 守護地 lit. guardian of the ground. A title of Yas'odhara. See also Djalagarbha.

GÔPÂLA 瞿波羅 (1.) A nâga king of Prâtipa prâbhâpura, converted by S'ākyamuni. (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 identical with Kukâlî.

GÔS'TRCHA TCHANDANÂ 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'ākyamuni was made of this wood.

GÔS'RÎNGA 瞿室陵伽 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.

GRAHAMÂTRIKÂ DHÂRA-NÎ 佛說聖母陀羅尼經 Title of a translation by Dharmadëva, A.D. 973—981.

GRÎCHMA 漸熱 lit. gradual heat. The months Dîyâichtha and âchûdha (from the 16th day of the 1st, to the
15th day of the 3rd Chinese moon).

GHRIDHRAKÚTA (Páli. Ghedjakaβó) 者闕崛山 or 姑 栗陀羅矩吒 or 閒崛山 or 鶴鶻山 lit. vulture peak. A mountain (Giddore) near Rādjāgrīha, 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.

GRÓSAPAM v. Bhagárāma.

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

GUHYASAMAYAGARBHARĀDJA SŪTRA 佛說秘密三味大敎王經 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 Chaḍāyatanas. A term of the heretical Saṃkhya 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.

GUÑABHADRA 求那跋陀 羅 or 德賢 lit. virtuous sage. (1.) A follower of the Mahiśásakāh in kapis'a (2.) A Brāhmaṇa of Central India, translator (A.D. 435—443) of some 78 works.

GUÑADA 功德施 Author of 華剛般若波羅蜜經破取 著不 壞 假 名論 Vadjra prajñāparamitā sūtra s'āstra, translated (A. D. 683) by Divākara.

GUÑAMATI 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 随相論 Lakhanñusāra s'āstra, translated (A. D. 557—569) by Paramārtha.

GUÑAPRABHA 瞿拏鉢刺 婆 or 德光 lit. light of goodness. A native of Parvati, who deserted the Hināyāna for the Mahāyāna School, assailed the former in many tracts, and composed the Tattva satya and other s'āstras. Burnouf identifies him with Gunamatī.

GUÑARATNA SAÑKUSUMITA PARIPRITCHTCHĀ
功德寶華敷菩薩會 Title of a translation by Bodhirucchi, A.D. 618–907.

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

GUṆAVRIDDHI 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.

GURUPĀDAGIRI v. Kukku-tapādagiri.

GURDJJARA 瞿折羅. An ancient tribe (which subsequently moved S. and gave the name to Gujarat) and kingdom, in southern Radjpoostana, around Barmir.

H.

HAHAVA v. Ababa.

HĀIMAVATĀH 醋摩跋多部 or 雪山住部 lit. School of dwellers on the snowy mountains. A subdivision of the Mahāsaṃghikāh School.

HAKLENAYAŚ'AS 鶴勒那夜奢 A Brāhmaṇa, born in the palace of the king of Tukhāra. 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.

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

HANDJNA 韩若 A city somewhere in India, the birthplace of Revata.

HAṆSA SAMGRARĀMA 互 袋伽藍 or 鳳伽藍 lit. wild goose monastery. A monastery on Indras’ilāguhā, the inmates of which were once saved from starvation by the charitable self-sacrifice of a wild goose.

HARALI 褰刺禫 A fabric of the finest down.

HARCHA VARDHANA 易 利沙伐彈那 or 喜増 lit. increase of joy. Name of kink of Kanyākubdja, protector of Buddhists (A. D. 625).

HĀRITĪ or Ariti (Tib. Hphrog ma) 阿利帝 or 阿利底 or 鬼子母 lit. mother of demons. A woman of Rādjagrīha who, having sworn to devour every baby in the place, was reborn as a Rakchāst and, having given birth to 500 children, devoured one every day, until she was
converted by Sākyamuni and became a nun. Her image is now in every nunner.

HARIVARMAN 詰梨跋摩

HASARA 鶴薩羅
The 2nd capital of Tsāukūṭa, perhaps the modern Guzar on the Helmand.

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

HASTIGARTA 象墮陘 lit.
the ditch (formed by) the elephant’s fall. A monument of Sākyamuni’s power in flinging aside a dead elephant put in his path by Dēvadatta.

HASTIKAKCHYĀ SŪTRA.
Title of two translation viz.
佛說象脛經 by Dharmamittra, A.D. 420–479, and
佛說無所希望經 by Dharmaraksha, A.D. 265–316.

HASTIKĀYA 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.

HĒTUUVĀDAPŪRVA STĀVIRĀH 醜梵婆拖部 or 因論先上座部 lit. the first School of the Stavirās treating of the cause, or Hētuuvādāh 因論部 lit. the School which treats of the causes. A subdivision of the Sarvāstivādāḥ.

HĒTUVIDYĀ SĀTRA 因明論 lit. the treatise explaining the causes. One of the Prntchā vidyā sāstras, a tract on the nature of truth and error.

HE VADJRA TANTRA 佛說大悲空智金剛大教主義軌經 Title of a translation by Dharmaraksha, A.D. 1004–1058.

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

HIMATALA 啄摩怛羅 or 雪山下 lit. below the snowy mountains. An ancient kingdom under a Sākyra 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, Hindookooshi, and other mountains N. of India.

HĪNAYĀNA 小乗 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. Triyânâ), corresponding with the first of the 3 degrees of Arhatship (v. S'râvaka). The characteristics of the Hinayâna School, of which the Chinese knew 18 subdivisions, are the preponderance of active moral asceticism and the absence of metaphysical speculation and mysticism.

HÎNAYÂNÂBHIDHARMA 小乘阿毗达磨 or 小乘論
The philosophical canon of the Hinayâna School, now consisting of about 37 works, the earliest of which, the 分別功德論 Guanirîdês'âstra, was translated into Chinese, A.D. 25–220.

HÎNGU 興瞿 Assa foetida, a noted product of Tsâukûta.

HIRANYA PARVATA 伊熾鉛伐多 or 伊熾鉛
An ancient kingdom, noted for a volcano being near its capital (the present Monghir, Lat. 25° 16' N. Long. 86° 26' E.)

HIRANYAVATI or Hiranya or Adjitavatî 户赖挚伐底 or 户离刺挚伐底 or 阿利糾跋提 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 Nepal and flowing past Kus'înagîra, the modern Gândakî or Gunduck. Chinese texts confounded it with the Nâirandja-na.

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

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

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

HROSMINKAN or Semengehán 乾露悉泥健 An ancient kingdom, the region of Koondooz, Lat. 35° 40' N. Long. 68° 22' E.

HUCKARA 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 Dju-zdjian, Lat. 35° 20' N. Long. 65° E.

HUMI 護密 A tribe of Tam-asthiti.

HUPIAN 護苾那 The ancient capital of Urddhasthâ-na, N. of Cabul.
I.


**IKS’VĀKU VIRUDHAKA** or Vidēhaka (Singh. Amba or Okkaka. Tib Blu ram ching pa lhpugsskyespo) 薪師覺 (Is’ma) or 甘蔗王 (Kama king). A descendant of Gautama (q. v.), the last king of Pótala 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 释迦 (S’ākya), meaning to say, ‘is it possible’? Thenceforth his descendants were called the race of S’ākya.

**INDRA** (Siam. Phras in. Tib. Dvango or Bdosogs or Kaus’ika. Mont. 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, Traiyastriams’as, Vadjra.

**INDRADHVADJA** 帝相 lit. image of Indra. A fictitious contemporary of S’ākyamuni, being Buddha of the S. W. of our universe, an incarnation of the 7th son of Mahāhidjā dījānā bhibhū.

**INDRANĪLAMUKTĀ** 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. Nyagrādhā).

**INDRAS’AILAGUHĀ** 因陀羅勢羅薊詞 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 Nālanda.

**INDRYA** or Pantcha Indryāni (Pali. Indrayas) 五根 lit. 5 roots, explained by 發生 lit. productive of life. One of the 37 Bodhi pakchika dharma, 5 positive agents producing sound moral life, viz. (1.) faith v. S’raddendriya,
(2.) energy v. Viryéndriya,
(3.) memory v. Suritíndriya,
(4.) ecstatic meditation v. Samadhíndriya, (5.) wisdom v. Pradjándriya. These 5 Indriyas differ from the 5 Balas (v. Balâ) 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(Indiæa sc. regio) or 印特毒 (Sindhu, Seinde) 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 Djambudvipa.

INDU DHARMA ÂRAÑYÀ v. Dharmarakcha.

INDUS v. Sindh.

INVAKAN or Khavakan or Avakan (Afgân) or Vakhan 涅薄健 or 削薄健 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 訣栗瑟摩 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, Avalolkités'vara and other popular deities. (2.) A S'ramana of the West, who made (A.D. 426) a translation (lost since 730 A. D.) of the Samyuktâbdharma hridayas'åstra. (3.) A bhikchu of India, commentator of a s'åstra by Nágârdjuna, translated (A. D. 590—616) by Dharmagupta.

IS'VARADÉVA 自在天 lit. sovereign déva. (1.) A name of S'iva. (2.) A deity revered by the Pâmsupatás.

ITTYUKTAS or Itivrittakam 伊帝目多 or 伊帝目多伽 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 溺 lit. corruption. There are 5 spheres of corruption, viz. (1.) the kalpa (劫) or existence of any universe, (2.) doctrinal views (见), (3.) miseries of transmigration (煩惱), (4.) universal life (衆生), and (5.) destiny (命).

KACHAYA 過羅沙曳 or 袨裘 explained by 染色衣 lit. dyed garments. The clerical (coloured) vestments.

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

KADJINGARA or Kadjiŋga or Kadjúghira (Pāli. Kadjangehêlê) 獅蠍揭羅 or 灑殊氈祇羅 An ancient kingdom, in Agra province, near Farakabad, the modern Kadjeri.

KAKUDA KÂTYÂYANA 迦邇延 One of 6 Brahmins who opposed S'âkyamuni, called Kabandhin Kâtyâyana in the Upanishads of the Atharvavêda.

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

KALANTAKA v. Karaṇḍaka.

KALÂNUŚARIN 細末堅黒旃檀 lit. Tchaṇḍana (yielding) a hard black dust. A species of sandalwood (Styrax benzoin).

KALAPINÅKA 迦羅毘鞎迦 A city of Magadhâ, near Kulika, S. of Bahar.

KÂLARUTCHI 疆梁妻至 or 真喜 lit. true joy. A S'ramaṇa of the West, who (A.D. 281) translated one sūtra.

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

KALAVIŅGA or Kuravikaya 迦陵頻伽 or 筱羅頻伽 or 迦陵毗迦 or 歌羅頻迦 or 好音鳥 lit. sweet voiced bird, or 仙鳥 lit. immortal bird. The Cuculus melan leucis.

KÂLAYAS'AS 飄良耶舍 or 時稱 lit. ever famous. A S'ramaṇa of the West, translator (A.D. 442) of 2 works.

KALÌNGA 筱陵伽 An ancient kingdom, S. E. of Kös'ala, a nursery of heretics; the modern Calingapam.

KALIRÄDJA 筱利王 or 歌利王 or 加利王 or 迦藍
浮 or 閣靜王 lit. the quarrelsome king. A king of Magadha (reborn as Kā-undinīya), converted by the stoicism displayed by Kehāntirichi when the latter’s hands and feet were cut off, owing to the king’s concubines having visited the richś’s hermitage.

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

KĀLODĀYIN 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’ākyamuni, to be reborn as Samantaprabhāsa.

KALPA (Pāli. Kappa. Tib. Bskalpa. Mong. Galab) 切波 or 切波簸陀 or 切 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 mahākalpa (Pāli. 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 Asaṃkhyēa 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. Antahkalpayā. Tib. Bar gyi bskal pa. Mong. Saghoratru or Sabbsarum 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. Vivart-ta; (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,
hākalpa. A third division
gives, (1.) Antara kalpas (別
劫). (2.) Vivartta kalpas (成
劫), (3.) Saññwartta kalpas
（壊劫）, and (4.) Mahākalpas
（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.)
Mahākalpas of 1,344,000,000
years.

KĀMA v. Mára.

KĀMADHĀTU or Kāmāloka
or Kāmāvatchara (Tib. Död
pai khma) 欲界 lit. the re-
gion of desire. (1.) The first
of the Trāilōkya, the earth
and the 6 Dévalōkas, con-
stituting the physical world
of form and sensuous grati-
fication. (2.) All beings sub-
ject to metempsychosis on
account of the immoral cha-
ter of desire.

KAMALADALA VIMALA
NAKCHATRA RĀDJĀ
SAMKUSUMITĀBHIDJṆĀ
浄華宿王智佛 lit. the
king of the constellotion
(called) pure flower and Bud-
ha of wisdom. A fictitious
Buddha, to appear in Vāi-
rōṭhchana ras’mi pratiṃmandita.

KĀMALAṑKĀ 迦摩浪迦
An ancient kingdom, in Chit-
tagong, opposite the mouth
of the Ganges,

KAMALASĪLA 迦摩羅什

KAMAPŪRA 迦摩癹波 An
ancient kingdom, the modern
Gohati, in western Assam.

KAMBALA 頌鉢羅 A fabric
of fine wool.

KĀMKARA 甄迦羅 A nu-
meral, equal to 10,000,000,000.

KANADEVA 迦那提婆 A
native of southern India, a
Vaisya by birth, disciple of
Nāgārdjuna; laboured (B. C.
212—161), in Kapila and
Pātaliputra, as the 15th
Indian patriarch, a great op-
opponent of heretics.

KANAKA 羯尼迦 or 羯尼
The Butea frondosa. See
also Palas’a.

KANAKAVARṆA PŪRVAYO-
GA SŪTRA 佛說金色王
經 Title of a translation (A.
D. 542) by Gautama Pradž-
ārutchi.

KANAKAMUNI (Pāli Konāga-
mana. Siam. Phra Kōmā-
kham. Tib. Gser thub. Mong
Altan tchidaktchi) 迦諾迦
牟尼 or 拘那呾牟尼 ex-
plained by 金寂 lit. a re-
cluse (radiant as) gold A
Brahman of the Kāśyapa
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 昏駄多 The capital of Tamasthiti, the modern Kundoot, 40 miles above Ishtrakh.

KANICHKA 迦腻色迦 or 迦腻伽王 A king of the Tochari, conqueror of a great part of India, patron of Buddhism, who built the finest stupas 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 ASVARA-DJA (Singh. Kantaka) 马陟 or 马王 lit. king of horses. The horse by which S'akyamuni escaped from home.

KANTCHANAMALĀ 真金髻 lit. (wearing) headgear of pure gold. The wife of Kunala, noted for her fidelity to her disgraced husband.

KANTCHIPIRA 建志補羅 or 建志城 The capital of Drāvida, the modern Condjeveram, near Madras.

KANYAKUBDJ A 羯若鞠闌 or 闌犂辭城 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 Brahmadatta, who refused Mahāvrikcha, became deformed.

KAPALIRAS or Kapāladhāri-nas 迦波釐 explained by 脈鬘 lit. (wearing a) headgear of skull bones. A heretical (Shivaitic) sect.

KAPILA 迦毗羅 or 赤色仙 lit. the red-coloured richi. The founder of the Sāmkhya (q. v.) philosophy, who, several centuries before S'akya-muni, composed the heretical 金牛論 Sāmkhyā-kārikā bhāchya s'āstra, translated (A. D. 557—569) by Paramārtha.

KAPILAVASTU (Pāli. Kapilavatthu. Singh. Kimbulvat. Siam. Kabillaphat. Tib. Serskya ghrong. Mong. Kobilik) 却毘羅伐窣堵 or 迦毗羅蘇都 or 迦毗羅窣都 or 迦毗羅衛或迦毗羅 or 伽毗黎 or 迦夷 or 迦维 explained by 妙德城 lit. city of wonderful virtue or by 黄處 lit. yellow dwelling. An ancient city, birth place of S'akyamuni, destroyed during the lifetime of the latter, situated (according to Huien-tsang) a short distance N.W. of present Goruepoor, Lat. 26°46 N. Long. 83°19 E.

KAPIMALA 迦毘摩羅 A native of Patna, 13th
Indian patriarch, teacher of Nāgārjuna, died (by samādhi) about A. D. 137.

KAPIÑDJALA RÂDJÀ 迦頻闍羅王 or 雉王 lit. pheasant king. Name of S'ākyamuni, 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 Opîan, S. of the Hindoockoosh, where a Han prince was once detained as hostage.

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

KAPÔTANA 切布呞那 Ancient kingdom, the modern Kebûd or Keshbûd, N. of Samarkand.

KAPÔTIKĀ SAṂGHÂRAMA 迦布德伽藍 or 鴻伽藍 lit. pigeon monastery. A vihāra of the Sarvâstivâdâh, where S'ākyamuni, in the form of a pigeon, rushed into a fire to convert a sportsman.

KAPPHINA or Kamphilla 切賓那 or 切比拏 explained by 房宿 lit. the constellation Scorpio. A king of southern Kôs'âla, born in answer to prayer addressed to the regent of Scorpio; a disciple of S'ākyamuni; entered the priesthood as Mahâkapphina; to be reborn as Samantaprabhasa.

KARANDA or Karandâka or Kâlanda (Siam. Karavek) 迦蘭陀 or 阿蘭陀 or 迦蘭駄迦 A bird of sweet voice (Cuculus melanoleucus), which waked Bimbisara to warn him against a snake.

KARÂNDÂHRAÐA 迦蘭陀池 A pond near Karânda vêñuvana, a favourite resort of S'ākyamuni.

KARÂNĐA VÊÑUVANA 迦蘭陀竹園 The bamboo park (called after the bird Karânda), dedicated by Bimbisara first to a sect of ascetics, then to S'ākyamuni, for whom he built there the vihâra called Karânḍanîvâsa (Singh. Vêluvana).

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

KARÂCHî v. Kadhîs'vara.

KARÂVÎKA or Kadhîraka (Siam. Karavik) 伐得羅柯 or 羅地洛迦 explained by 檔木山 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 纯利沙鉢那 or 迦利沙鉢拏 explained by 兩 lit. an ounce. A weight, equal to 80 Rak-tikâs or 175 grains.

KARMA (Tib. Du byed) 羔摩 or 聞啞麻 explained by "lit. retribution, or by 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 khen balat) 羔摩陀那 or 維那 explained by 知事 expert. The sub-director of a monastery.

KARMASIDDHA PRAKARANA S'ASTRA. Title of 2 translations of a tract by Vasubandhu, viz. 業成就論 by Vimokchaprajña A. D. 541, and 大乘成業論 by Huien-tsang, A. D. 681.

KAMAVARANA PRATISARANA 大乘三聚懺悔經 Title of a translation by Djñânapagupta and Dharmagupta, A.D. 590.

KARMÂVARNA VIS'UDDHI SUTRA 佛說淨業障經 Title of a translation, A. D. 350—431.

KARMAVIBHAGA DHARMAGRANTHA 佛說分別善惡所起經 Title of translation (total abstinence tract), A.D. 25—220.

KARMAYA v. Thachatur Yôni.

KÂRMIKÂH 施設論部 lit. the School of Karma. A philosophical School which taught the superiority of morality over intelligence.

KARNASUVARNA (Pâli. Lata) 羌羅果汁伐剌那 or 金耳 lit. golden ears. Ancient kingdom in Gundwana, near Gangpoor.

KARPURA 羌布羅 or 香龍腦 lit. nāga brain perfume. Camphor.

KÁRTIKA 迦剌底迦 The 2nd month in autumn.

KARUNÂPUNDARîKA SUTRA 悲華經 Title of a translation by Dharmarak-cha, A. D. 397—439.
KĀŚ'Ā 嘉奢 A kind of grass (Saccharum spontaneum). A broom made of this grass, used by S'ākyamuni, is still an object of worship.

KASA'NNĀ 稷霜那 A kingdom, 300 li S. W. of Kharismiga, on the Oxus, the modern Kooshee.

KĀŚ'APURA 迦奢布羅 A kingdom, probably the country between Lucknow and Oude.

KĀŚ'TĪ v. Vārānas'i.

KAS'MĪRA 迦葉彌羅 or 迦涅彌羅 or 迦濕蜜羅 Cashmire, anciently called Kopheńe (v. Kubhāṇa), was converted through Mādyantika and became, during Kanichka's reign, the headquarters of northern Buddhism. Here the last synod assembled and hence Buddhism, saturated with Shivaite ideas and rites, spread to Tibet and thence to China.

KĀŚ'YAPA v. Mahākāś'yapa.

KĀŚ'YAPA BUDDHA (Pāli. Kassapa. Singh. Kasyapa. Siam. Phra Kasop. Tib. Odsarung. Mong. Kajapa or Gerel zadikteh; or 迦葉波 or 嘉葉 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 Brāhmaṇa, born at Benares. His father was Brahmadatta, his mother Dharma-vaṭi (財主), his favourite tree was the Nyagrodha, his disciples were Tissa (提舍) and Bharad-vadja (婆羅婆). He converted 20,000 persons whilst human life lasted 20,000 years. S'ākyamuni was formerly (as Prabhāpāla) his disciple and received from him the prediction of future Buddhahood.

KĀŚ'YAPAMĀṬAŅGA 迦葉摩騰 or 嘉葉摩騰 or 攝摩騰 or 摩騰 (Māṭanga) (1) A disciple of S'ākyamuni (2) The same, reborn as a Brāhmaṇa of Central India, famous as an expositor of the Suvarna prabhāsa, followed Mingti's Indian embassy from Tukhāra to China, and translated (A. D. 67), together with Dharmarakshā, the first Sūtra into Chinese, viz. 佛 說四十二章經 the Sūtra of 42 Sections.

KĀŚ'YAPAPARIVARTA. Title of 4 translations (of the same Sūtra), viz. (1) 普明菩薩会; (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
KHADGA 涉伽 or 仏伽 or 禪伽 explained by 獨居山林 lit. solitary dweller in forests. The rhinoceros.

KHADIRA 竦陀羅 or 釴地羅 or 仏達羅 explained by 禪山林 lit. timber of the Djambu mountains. The Mimosa catechu. See also Karavika.

KHADJÎS'VARA or Katchché's'vara or Karatchi 喧齋 The capital of Vîchtalapura, the modern Kurachie.

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

KHAN 可汗 A Mongol term for 'prince.'

KHARACHAR or Kutehe 庫車 or 屈茨 or 屈支 or 龜兹 Ancient kingdom and city, in eastern Turkestan.

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

KHAROÎCTHA 佇盧吼吒 explained by 驒唇 lit. (having the) lips of an ass. Name of an ancient richi.

KHAS'A 竦次 An ancient tribe (Kasioi) on the Paropamisus. Others point to Cashmire (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 忽聻 An ancient kingdom and city, between Balkh and Koondooz, near Khooloom.

KHUSTA 閏悉多 or 閏悉多 A district of Tukhâra, S. of Talikhan.

KIKANA 稽薀那 A district of Afghanistan, the valley of Pishin, now inhabited by the Khaka tribe.

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

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

KLIÇTA MANAS v. Vidjûana.

KÔCHA KARAKÅ v. Adhidharmā kôcha karakā.
LUMBINĪ or Lumbini or Lavinī or Lambini (Mong. Lampa)

MADHYA, djadēsa
prathet
kingdom
Central

MADHYA, S'ĀSTI
by Vas

MADHYA, Paramāśr
and (2.
ed by I

MADHYA, S'ĀSTI

MADHYA, Maitrey
non-tsal

MADHYA, ung) 末
An Arā
Cashme

MADHYA
the miḍ to Nir
categor
erm Bu classed
tween 陀
yāna,
the sta
dha wh
self and
sitting
vehicle,
for oth

MADHYAMIKĀ 中論性教
A School, founded by Nāgārjuna, teaching a system of sophistc nihilism, which dissolves every proposition into a thesis and its antithesis and denies both.

MADHAVA or Madhuka 末杜
or 末度迦 or 摩頭
explained by 美果
lit. a pleasant fruit. The Bassia latifolia.

MADHAVA v. Māthava.

MADHURA 美 lit. pleasant.
A king of Gandharvas.

MADHURASVARA 美音 lit.
pleasant sound. (1.) A king of Gandharvas. (2.) A son of Sudhirā and Sumētra, converted by Ananda.

MAGADI
by Kumáradjiva, A.D. 384—
417, (4.) 佛說孔雀王咒經
by Saṁghapāla, A.D. 502—
557, (5.) 佛母大孔雀明王
經 by Amoghavadja, A.D.
618-907, and (6.) 佛說大孔
雀咒王經 A.D. 705.

AHĀMUTCHILINDA or Mu-
Mtchilinda 摩訶目真臘陀
or 日訶臘陀 or 未真臘陀
or 目支臝陀 or 支臝
explained by 解脫處 lit.
place of redemption. (1.) A
Nāga king, tutelary deity of
a lake (near Gayā) at which
S'ākyamuni engaged 7 days
in meditation under his pro-
tection. (2.) A mountain
(Mahāmutchilinda parvata)
and forest surrounding that
lake.

MAHĀNADA v. Mahī.

MAHĀNĀMAN (Singh. Ma-
hanamā) 摩訶男 A son of
Drónādana rádja, one of the
first five disciples of S'āk-
yamuni.

MAHĀNDRHA or Mahendri
大安達羅 or Rádjamaṁendir-
ri. A city, near the mouth
of the Godavery, the present
Radjamundry.

MAHĀNILA 摩訶尼羅 ex-
plained by 大青珠 lit. a
large blue pearl. A precious
stone, perhaps identic with
Indranila mukta.

MAHĀPARINIRVĀṆA SŪT-
RA. 1
viz. (4)
Dharm
423 ;
Fah-hsi
A.D. 2

Hsiao
tsang,
方等
(5.) 佛
—306.

MAHĀP
tami
訶波
大愛:
love, o
lord of
by 衆
community
auktionum
ited int
superior
ment;
ādha ca
dars'an

MAHĀP
SŪTR
經 A
expound
the Ma

MAHĀP
S'A
土經 Title of a translation by Dānapāla A.D. 980—1000.

MAHÂSATTRA or 摩訶薩埵 The perfected Bodhisattva, as greater (Maha) than any being (sattva) except Buddhas, or as using the Mahâyâna to save other beings.

MAHÂSATTRA KUMARA RADJA 摩訶薩埵王字 lit. the great being and royal prince. Title of Sâkyamuni.

MAHÂŚRAMANA 大沙門 lit. the great S'ramana. Epithet of Sâkyamuni.

MAHÂŚŘI SŪTRA 佛說吉祥天女十二名號經 Title of a translation by Amoghavadjra, A.D. 746—771.

MAHÂSTHĀMA or Mahasthānaprapta 大勢至菩薩 A Bodhisattva (perhaps Mândgalyâyana) belonging to the retinue of Amitâbha.

MAHÂSTHÂVIRÂH v. Sthâvirâh.

MAHÂTĀPANA v. Pratâpana.

MAHÂTÂRAKA 摩訶恒羅 explained by lit. officer of the road. An official guide or escort.

MAHÂTÎCHAKRAVÂLA 大鐵圍 lit. the great iron enclosure. The larger one of the two Tchakravâlas.

MAHÂTÇI An ancient mah.

MAHÂTÇE lit. great. China (a sty, A.D.

MAHÂTÈA great dik king of.

MAHÂVÂA doctor lit. of eminently of exâmktya systems.

MAHÂVÂKHYÂA SÂNJÅ SÅTRA 佛說大乘金光明經 Title of a translation by Amoghavadjra, A.D. 746—771.

MAHÂVÂ TEVA SANNIÎ TVA E SAMÂD 大集 Title of Dharma. MAHÂVÂ SANNIÎ LA SÛ 賢護經 translation by others.
Title of 3 translations, viz. (1.) 佛説彌勒下生經 by Kumāradāvā, A.D. 314—417, (2.) 彌勒經 A.D. 317—420, and (3.) 彌勒下生成佛經 A.D. 701.

MÂLÂKUṬADANTĪ 曲齒 lit. curved teeth. A certain Rak-chasī.

MALASA 林羅娑 A valley in the upper Punjab.

MÂLAVA or Lâra 摩薬婆 Ancient State in Central India, the present Malva, famous for its heretical sects.

MALÂYA or Mālakūṭa.

MALÂYAGIRI 南海摩羅耶山 (1.) A mountain range S. of Mālakūṭa. (2.) A mountain on Ceylon with a city (Laṅkâ) of Yakchas on its summit.

MALLA 末羅 explained by 力士 lit. mighty heroes. Epithet of the inhabitants of Kus'inagara and Pāvā.

MÂLLIKA 末利 or 摩利 explained by 桃 lit. plum. (1.) The wife of Prasēnadjit. (2.) The narrow leaved Nyctanthes (with globular berries 桃); the flower, now called Casturi (musk) because of its odour.

MÂNAS 意 lit. the mind. The 6th of the Chaḍāyatana, the mental faculty which constitutes man as an intelligent and moral being. See also Vidjñāna.

MÂNÂSA or Manasvin 摩那斯 explained by 意流 out lit. efflux of the mind (sc. of
especially in Shansi (China). Fah-hien (A. D. 400) found Maṇḍjus'ri generally worshipped by followers of the Mahāyāna School, whilst Huien-tsang (A. D. 603), who saw at Mathurā a stūpa containing the remains of Maṇḍjus'ri's body, connects his worship especially with the Yogācārya School. It is supposed that Maṇḍjus'ri lived 250 years after Sākyamuni's death, i.e. B. C. 293. The Mahāyāna School treated the dogma of Maṇḍjus'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 Avalokiteśvara and Vadrapāṇi) which Brahma occupies in the Indian Trimurti. The Yogācārya School placed Maṇḍjus'ri among their seven Dhyāni Bodhisattvas, as the spiritual son of Akhobhya Buddha, and identified him with Vadrapāṇi. A later branch of the Mahāyāna School (one nature, lit. School of one nature), which asserts that all beings have the same nature as Buddha, claimed Maṇḍjus'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.

MAṆḌJUŚ'RĪ BUDDHA-
MANGALA v. Moṅgali.

MANI or Mani 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 Shivaite it is the symbol of the Linga. See also Ōm mani padmē hum.

MANOHIRĀMA 意樂, lit. joy of mind. The realm where Māudgalyāyana is to be reborn as Buddha.

MANODHATU 意界, lit. the world of the mind. The mental faculties.

MANODJÑA S‘ABDĀBHI GARDJITA 妙音偏滿, lit. replete with wonderful sounds. The Kalpa in which Ānanda is to reappear as Buddha.

MANODJÑASVARA 樂音, lit. sound of music. A king of Gandharvas.

MANORHITA or Manorhata 末猴利他, 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 Pherghana; originally an Indian prince, then disciple (or according to Huen-tsang the teacher) and successor of Vasubandhu.

MANOVIDJÑANA DHĀTU 意識界, lit. the world of mind and knowledge. The sphere of thought.

MANTRA (Tib. Gsungs sngags) 搖特羅 or 搖恒 or 搖恆 or 撣打勒 or 曼茶羅, explained by 呪, 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 Vajrabodhi. 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 摩麁沙 or 摩麁舍南 (Manuchyānām, Pāli. Manussānām), 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.

MĀRA or Mārarādjā Kamadhātu or Pāpiyān (Siam. Phaja-
man. Burm. Mat or Manh. Tib. Bduḥdsig tchen or Hdo-
pa. Mong. Schinnus) 魔羅
or 水羅 explained by lit. the murderer, or by
礙善善 lit. obstructing and
破壞性 hindering virtue, or by
善善 lit. destroying virtue; or
摩王 Māra rādja; or 波旬 explained by lit. sinful
愛愛 Pāpiyān, explained by lit.
Kāmadhātu rādja. The god
of lust, sin and death, re-
presented with 100 arms and
riding on an elephant. He
resides, with the Mārakāyi-
kas, in Paranirmita vas'avar-
tin on the top of Kāmadhātu.
He assumes various monst-
rous forms; or sends his
daughters, or inspires wicked
men (like Dēvadatta, or the
Nirgranthas) to seduce or
frighten saints on earth.

MĀRA KĀYIKAS 魔民 lit.
the subjects of Māra, or 魔
子魔女 lit. sons and daugh-
ters of Māra. Māra's subordi-
nates.

MARDJAKA 阿梨樹 A tree
(perhaps a banyan) which
splits into 7 pieces when felled.
lion's intelligence. Epithet given to men of superior talent.

MĀTRIGHRÂMA (Pâli. Mātugâma) explained by lit. mother city. The female sex.

MĀTRIKÂ (Tib. Yum or Ma mo) or 摩里迦 or 摩德理迦 or 摩曳 explained by 行父 lit. the mother of karma. Ablidharma lit. the mother of karma.

The Abhidharma pitâka, so called because it explains how karma (q. v.) 'is the productive mother of fresh karma.'

MĀTRITCHEGA 摩唑哩制 咎 A native of India, author of the Buddhastotrârdhas'atâka translated A.D. 708.

MAṬUTA TCHANDÎ 黒齿 lit. black teeth. A certain Rakchasi.

MĀUDGALAPUTTRA or Māudgalyâyana v. Mahāmāudgalyâyana.

MAYÂ v. Mahāmâyâ.

MAYÂ DJÂLAMAHÂTANTRA MAHÂYÂNA GAMBHÎRA NÂYA GUHYA PARASTI SÛTRA 佛教瑜伽大救王经 Title of a translation, A. D. 982—1001.

MÂYOPAMA SAMÂDHÎ 佛
MRIGADĀVA (Singh. Isipatana, Burm. Migadawon) 鹿
野 or 鹿苑 or 鹿林 lit. deer park. A park N. E. of Varānasī, favoured by Sākhyamuni now; Sāraṅganātha near Benares.

MRIGALA 蜜利伽羅 explained by 鹿 lit. deer, or
by 鹿王 lit. king of deer (Mrigarādja). Epithet of Sākhyamuni and of Dēvatattva (each having been a deer in a former life.

MUDGA 粽豆 lit. Tartar lentil. Phaseolus mungo.

MUDRĀ (Tib. Pad sskor) 木得羅 or 目帝羅 or Mahāmudrā 馬莒木得羅 explained 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 驚呼栗多 A period of 18 minutes.


MŪLĀBHIDHARMA S'ĀS-TRA 根本阿毘達摩論 A philosophical treatise of the Mahāsaṃghikā.

MŪLAGRANTHA 動羅健
Sūtras and biographies of Buddha mention Nāgas, 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 Nāgas as enemies of mankind, but marine Nāgas as piously inclined. Whilst the Burmese confound Dēvas and Nāgas, the Chinese distinguish them sharply. According to an ancient phrase (龍天八部 lit. Nāgas, Dēvas and others of the eight classes) there are 8 classes of beings, always enumerated in the following order, Dēvas, Nāgas, Rakshasas, Gandharvas, Asuras, Garudas, Kinnaras, Mahorāgas. See also Sāgara, and Virupakeha.

NĀGAHRADA 龍池 lit. dragon-tank. General term for all sheets of water, viewed as dwellings of Nāgas.

NĀGARÂDJÂ 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.

NĀGARAHÂRA or Nāgara 那竭羅喝羅 or 賀羅或那竭 古代 kingdom and city (Dionysopolis), 30 miles W. of Jellalbad, on the southern bank of the Cabul river.
and form. One of the 12
Nidāna, signifying the un-
reality of both abstract no-
tions and material phenome-
na.

NANDA (Tib. Dgabo) 霸陀
explained by 善観喜 lit.
joy of virtuous views. (1.) A
Nāga king (Singh. Nando
pannanda). (2.) A person
called Sundarananda. (3.)
The girl Nandā (Singh. Suja-
ta) who supplied S'ākyamuni
with milk. See also Bala.

NANDĀVARTAYA or Nandyā-
varta (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 喜 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 撲集三藏及
雑藏傳 translated A. D.
317—420.

NARADATTA v. Katyāyana.

NĀRAKA (Pāli. Miraya. Siam.
Narok. Burm. Niria. Tib. My-
alba. Mong. Tamu) 掛落迦
explained by 人 (nara) 悪
(ka), lit. men's wickedness,
or by 不可樂 lit. unenjoy-
able, or by 吉器 lit. instru-
ments of torture; or 泥黎
thousand & S. of Ceylon, inhabited by dwarfs who have human bodies with beaks like birds and live upon coconut.

NARMMAIADÂ 耐秣陀 The river Nerudda, 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.

NATCHTHAGÎTA VÂDITA VISUKADASSANÂ VÉRÂMANÎ 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'ïkchâpada.

NAVADÉVAKULA 納縛提婆矩羅 An ancient city (now Nohbatgang) on the Ganges, a few miles S. E. of Kanyakubdja.

NAVAMÂLIKA那婆摩利 explained by lit. variegated flowers. A perfume used for scenting oil. See Mallika.

NAVAPA 納縛波 or 鄋善 An ancient kingdom on the eastern border of Gobi. See Makhâi.

NAVASAÑGHÂRÂMA 納縛
NIRMÂÑARATI (Pâli. Nim-manaratti. Siam. Nimmanaradi. Tib. Hphrul dga) 尼摩羅天須蜜羅天 or 化樂天 or 樂變化天 lit. dêvas who delight in transformations. The 5th Dêvaloka, situated 640,000 yôdjanas above the Mêru. Life lasts there 8,000 years.

NIRUKTI v. Pratisaṁvid.

NIRVĀṆA (Pâli. Nibbâna. Siam. Niphan. Burm. Neibban. Tib. Mya ngan las hdas pa i.e. separation from pain. Mong. Ghassalang etse angkid shirakasan i.e. escape from misery) 湧盤 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, Klês'a nirvâna), or by 圓滿清淨 完成 complete moral purity, or by 滅盡一切習氣 lit. complete extinction of the animal spirits, or by 無為 lit. non-action. (1.) The popular esoteric systems agree in defining Nirvâna negatively as a state of absolute exemption from the circle of transmigration, as a state of

tent of free exer fere Pos na spir immi tion but so tis enter appe is ba la ti on confi nings ins tan mome (法 Chine Sukh the Budd of the cribec Parin Mahâ 盘). philos na i: Abhít define absol this v ancien philos advoc
Buddhists from later Hindooism (a standing for Vishnu, ū for Shiva and ० for Brahma) and introduced in China by the Yogāchārya School.

ॐ MANI PADMÆ HŪM

Wah摩呢八爾吽或薩也

呫必滅堪 explained by 藏

字能內邪鎖煞 lit. Tibetan

characters able to ward off

noxious influences. A set

of six Sanskrit sounds (lit.

thou jewel in the lotus, hūm!) 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 Avalokitēśvara.

These 6 syllables are some-
times applied to the 6 gātī and to the 6 pāramitā. They

are more popular in Tibet

than in China where another

set of 6 syllables (南無阿

弥陀佛 namah Amitābha)

is largely used in the same

sense.

P.

PADMA 波頭摩 or 波疧摩

or 波暮 or 鈞特忙 or 鈞特摩 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 Buddhahship, s. a. Rakta-

PAT the
cold
lotus

PAH loki

PAH The
ript

PAM dha

PAM or
pea

PAM yas

PAM Pad
yan

lit.

teac

(Ury

乞 š

lde-)

(A.

of na
tura

fomn)

PAM dhis

善†

vaip

PAM Bod
S'âk

of S

as 1
fect organs; (2.) Iris'apanda-
kas 伊利沙般茶迦 who
are impotent except when
jealous; (3.) Chaṇḍakas 扇
茶迦 whose organs are in-
complete; (4.) Pakchapaṇḍakas
博叉般茶迦 who are for
half a month males and for
half a month females; (5.)
Rūpaṇḍakas留掣般茶
迦 who are emasculated
males.

PĀNDITA (Tib. Pan-shen 班
彌達 A title (scholar, teach-
er), given to learned (espe-
cially Tibetan) priests.

PĀNINI 波你尼 A Brahman
(B.C. 350) of Sālātula, editor
of the Vyākaranam, author
of a Sanskrit grammar.

PĀṬCHĀBHIDJÑĀ (Singh.
Pancha abignya. Tib. Phung-
po) 五神通 lit. five super-
natural talents. See under
Ābhidjñā.

PĀṬCHA DHARMA KĀYA
五分法身 lit. the spiritual
body in five portions. Five
attributes of the Dharma
kāya, viz., (1.) viśeṣa lit. precept,
explained by 超色陰 exemption from all materiality
(rūpa), (2.) sthāna lit. tranquility, explained by 超受陰 exemption from all sensations
(vēdanā), (3.) prajñā lit. wisdom,
PARA MÂRTHA DHARMA VIDJAY ASÛTRA. Title of 2 translations, viz., 佛說第一義法勝經 by Gautama Pradžñârûti (A.D. 534—550), and 佛說大威燈光偃人問疑經 by Džñâna-gupta (A.D. 586).

PARAMÂRTHA SAṀVARTI SATYA NIRDŠA’SÛTRA. Title of 3 translations, viz. (1) 佛說文殊師利浄律經 by Dharmarkha (A.D. 289), (2) 清浄毗尼方等經 by Kumâradîva (A.D. 301—409), and (3) 寂調音所聞經 A.D. 420—479.

PARAMÂRTHA SATYA S’ÂŚTRA 勝義諦論 A work by Vasubandhu.

PÂRAMITÂ 波羅蜜多 or 六度 lit. 6 means of passing (to Nirvâṇa), explained by 到彼岸 lit. arrival at the other shore (i.e. at Nirvâṇa), but with the note, “ it is only Pradžñâ (the 6th virtue) which carries men across the Sañ-sâra to the shores of Nirvâṇa.” Six cardinal virtues, essential to every Bodhisattva, but representing general-

PARASMI A form of voice, said to another or to anot

PARATO (Pâli. yañāna)
with difficulty. As a Bhikhu, he swore to remain lying on his side till he had mastered the 6 Abhidiñās and 8 Pāramitās. He is counted as the 9th (or 10th) patriarch (died B.C. 36).

PARVATA 鉈伐多 or 鉈羅
代多 Ancient province and city of Tchêka, 700 li N. E. of Mulusthânipura, perhaps the modern Futtipoor (between Multan and Lahore).

PARVATĪ s. a. Bhimā.

PARTYAŃGKA BANDHANA 結跏跌坐 or 蹲跏跌坐 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 Mathurā), a centre of heretical sects.

PÂŚ'UPATAS v. Pâms'upatas.

PÂTALA or Pâtali (Tib. Skyan-nar) 波羅羅 or 波吒釐 explained by 煙花樹 lit. a tree whose flower emit steam or by 女婚樹 lit. the tree of the son-in-law. The Bignonia sueve olens (trumpet flower).

PÂTALIPUTTRA or Kusumapura (Tib. Skyan nar gyi bu) 波吒梨卯 or 巴蓮弗 or 煦蓮弗 or 波吒釐子城

PÂTRA D lit. tî Pâtal
or 藤樹 palm, lifiform with th druma
or 竹 The al
S'êkyan every E at Vāish Gandhâ Ceylon, to the b it away Maitrêy divide i which is Mahârâjâsé solute rigion of (2.) The Buddhist

PÂTRA D of the a conjuron
The island of Pootoo (near Ningpo), a centre of the worship of Kwanyin (v. Avalokites'vara). (4.) The three-peaked hill near Lhassa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama (who is an incarnation of Avalokites'vara).
(5.) A fabulous resort of Bodhisattvas, "somewhere in the western ocean."


PRABHÂKARAMITRA or Prabhâmitra波羅頗迦羅蜜多或作明知識 or 波頗作明友 or 波頗光智 A S'rama-na of Central India, a Kehatriya by caste, who came to China (A. D. 627) and translated 3 works.

PRABHÂKARA VARDDHANA波羅頗羯遜伐弐那 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'âk-yamuni, when he was a disciple of Kâs'ypa Buddha.

PRABHU (1.) A term in philosophy, primordial existence, 元始 (2.) A title of Vishnu (the sun) 波羅赴 or 鉢利
PRASM'RABDHI (Pāli. Passadhi) 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.

PRATÂPANA or Mahâtâpana (Siam. Mahadapha) 大燒然狱 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.

PRATIBHÂNA (Pāli. Patibhâna) 樂說 lit. pleasant discourses. (1.) A fictitious Bodhisattva, one of 14 Dèva Arya worshipped in China. (2.) One of the 4 Pratisamâvid (q. v.).

PRATICH'THÂNA v. Prayâga.

PRATIDÊS'ANÎYÂ (Pāli. Patidesaniyâ, Singh. Patidësanidhamma) 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.

PRATIMOKCHASAÑGHIKÂ VINAYAMÛLA 波羅提木义僧祇戒本 Translation by Buddhabhadra (A.D. 416) of an abstract of the Mahâsañgha vinaya.

PRATIMOKCHA SÛTRA. Title of 2 translations (of works on the Sarvâstivâda vinaya), viz. 十誦律比丘戒本 by Kumâradjiva (A. D. 404), and 根本說一切有部戒經 A. D. 710.

PRATISAMÂVID (Pāli. Patissambhida. Singh. Pratisambhidâ) 四無礙智 lit. 4 unlimited (forms of) wisdom. Four modes of knowledge, characteristic of an Arhat, viz. (1.) Artha (Pāli. Attha) 義無礙智 lit. unlimited knowledge of the sense (of the laws); (2.) Dharma (Pāli. Dhamma) 法無礙智 lit. unlimited knowledge of the canon; (3.) Niruktî (Pāli. Niruttî) 詞 or 辭無礙智 lit. unlimited knowledge of agreements or 得解 or 說 or 習流 with lit. unlimited knowledge of explanations; (4.) Pratibhâna (Pāli. Patibhâna) 樂說無礙智 lit. unlimited knowledge of pleasant discourses (sc. on the 12 Nidânas).

PRATYÉKA BUDDHA or Pratyëka Djina (Påli. Patièkan. Singh. Pàse Buddha. Burm. Ptetzega. Tib. Rangg sang dschei. Mong. Pratika-vudor Ovöö 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 Nidánas. A degree of saintship (unknown to primitive Buddhism), viewed as one of the 3 conveyances to Nirvána (v. Madhyimáyána), and practised by hermits who, as attaining to Buddhahship individually (i.e. without teacher and without saving others), are compared with the Khadga and called Ekas' ringa richi. As crossing Sañsára, suppressing errors, and yet not attaining to absolute perfection, the Pratyëka Buddha is compared with a horse which crosses a river, swimming, without touching the ground. Having mastered the 12 Nidánas, he is also called Nidána Buddha.

PRATYÉKA BUDDHA NI-DÂNÂ S'ÁSTRA 辟支佛因緣論 Translation (A. D. 350—431) of a work on the Abhidharma of the Hina-yána.

PRAYÀGA or Praticññhána 鉢羅耶伽 Ancient kingdom
PUNYAS'ALÁ 奔潰舍羅
Houses of refuge, for the sick or poor.

PUNYATÁRA 弗若多羅
explained by 功德 lit. merit and virtue. (1.) One of the 24 Dèva Arya 天尊 worshipped in China. (2.) A S'ramana of Cabul, co-translator (A. D. 404) of the Sarvástivāda vinaya.

PUNYAYAS'AS 富那耶舍 or 富那夜奢 The 10th (or 11th) patriarch; died B. C. 383; a descendant of Gántama; born in Pātaliputra; laboured in Vāranas'i; converted As'vaghōcha.

PUNYOPOYA 布如烏伐卯
or Nādi 耶提 explained by 福生 lit. happy birth. A S'ramana of Central India; brought to China (A. D. 663) 3 works.

PURĀNA v. Dharana.

PŪRĀNA KÂSYAPA 富蘭那迦葉 or 柏剌摥 One of the 6 Tīrthyas; maternal descendant of the Kas'yapa family; brahminical ascetic; opponent of S'ākyamuni.

PURĀNAS 富蘭那 or 布 (or 補) 剌摥 explained by 滿 lit. complete. A class of Brahmanic, mythological, philosophical and ascetic
PUTCHÊKAGIRI 補竭迦
山 A mountain in Eastern India on which Avalokites'vara appeared.

R.
RÂCHTRAPÂLA 護國菩薩
A Bodhisattva among demons.
RÂCHTRAPÂLA PARIPRITCHTCHHÂ. Title of 2 translations, viz. (1.) 護國菩薩會 by Djunângupta (A.D. 589–618); (2.) 佛說護國尊者所問大乘經 by Dharmadeva (A.D. 973–981).

RÂDJÂVÂVÂDAKA SUTRA. Title of 4 translations, viz. (1.) 佛說諫王經 (A.D. 420–479); (2.) 如來示敕勝軍王經 by Huien-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 Dânâpâla (A. D. 980–1,000).

RÂDJÂ BALÊNDRA KÊTU 力尊幢 The prince who possessed the Devendra sa-maya.

RÂDJÂGIRIYÂS s. a. Abhayagirivâsinâ.


RAHÂN 喉 or 阻蔽 of Asu shape
RAHU (sun ar causes
RÂHULA or Râhulabhadra or Lâghula (Burm. Raoula. Tib. Sgra gtschan bsin. Mong. Raholi) 雷 supplementary word explaining the names. The eldest son of Vâs'udhara, a disciple of Sâkyamuni; descendant of Gâutama Râhu- 

nudriveda, a disciple of the Vâî- 
hâchikañ; now revered as a 
patron saint of novices; to be 
reborn as the eldest son of 
every Buddha, especially 
of Ananda. See Djalâmbara.

RÂHULATA 罗候羅多 The 16th patriarch, native of 
Kapila, laboured (till B. C. 113) in S'rávasti. See 
Sâmghânandini.

RÂIVATA or Rêvata (Singh. 
Revato) 利多波多 or 離波多 or 波婆多 or 優那伐多 explained by 室星 lit. the constellation (2 stars in Pegasus) called "the house." (1.) A Brahman hermit; one of the principal disciples of Sâkyamuni; to be reborn as Samanta prabhâsa. (2.) A native of Haudjina, president of the 2nd synod (B.C. 443). (3.) A member of the 3rd synod (B.C, 246).

RÂKCHASA or Rakchas (Tib. Srin boi din. Mong. Manggu) 罗叉娑 or 羅剎 or 慘異 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, exterminated by Siûhâla. (2.) The demons attending Vâs'umaṇa, invoked by sorcerers.

RAKCHASÎ 罗戈斯 or 罗戈私 or 罗剎女 The wives and daughters Rakchasa demons, invoked by sorcerers.

RAKTAPATMAYA or 銣特忙 The red lotus; one of the figures of the S'ripâda.

RAKTAVITI 絡多未知 explained by 赤泥 lit. red soil. A saîghârâma, erected near the capital of Kañâ- 
suvara, on the spot where a Buddhist priest from Southern India defeated a heretic in public disputation.

RAKITKA or Retti 頼提 explained by 草子 lit. a seed of (the Gunjâ) creeper. An Indian weight, equal to 2½ grains.

RÂMA or Râmâgrâma 藍摩 or 藍莫 Ancient city (N.W. of Goruckpoor) and kingdom, between Kapilavastu and Kus'înâgara.

RAS'MINIRHÂRA SAṂGTIRATHÎ or Prabhâ sâdhanâ 出現光明會 Title of a translation by Bodhiruchi (A. D. 618—907).
RAS'MIPRABHÂSA 光明
lit. light and brightness. The name under which Mahákas'yapa is to be reborn as Buddha. See Mahávyúha and Avabhása.

RAS'MI S'ATASAHASRA
PARIPÚRÑA DHVADJA 具足千萬光相 lit. one whose feet display innumerable luminous figures (like the S'ripáda). The name under which Yas'odhará is to appear as Buddha.

RATHAKAYA 車軍 lit. the chariot corps. A division of an Indian army.

RATIPRAPÚRÑA 喜滿 lit. complete joy. The kalpa during which Mâudgalyáyana is to appear as Buddha.

RATNA v. Sapta ratna.

RATNAVÍPA 寶渚 lit. island of treasures (pearls). Ancient name of Siñhala (Ceylon).

RATNAGHIRI 寶山 lit. precious mount. A mountain near Rádjagríha.

RATNÂKARA 寶積 lit. treasure store. (1.) A native of Váis'áli, contemporary of S'ákryamuni. (2.) The 112th Buddha of the Bhadra kalpa.

RATNÂKÉTU 寶相 lit. precious figure. (1.) One of the Sapta Tathágata. (2.) The
RATNAPARĀŚI 
Title of a translation (A.D. 397–439), forming part of the Mahāratnakūta sūtra.

RATNASĀMBHAVA 貴生
lit. precious birth. (1.) One of the Pañchā Ayāni Buddha, attended by Ratnapāni. (2.) The realm of S'asikētu Buddha.

RATNAS'IKHIN v. S'ikhin.

RATNATCINTA 阿那真那
or 聰思惟 lit. precious thought. A S'ramana of Cashmere, translator (A.D. 693–706) of 7 works.

RATNATĒDJOBHYUDGA RUDJA 貴威德上王 lit. superior king of precious dignity and virtue. A fabulous Buddha, living E. of our universe, attended by Samantabhadra.

RATNATRAYA v. Triratna.

RATNĀVABHĀSA (1.) 寶明
lit. precious brightness. The kalpa of Dharma-prabhāsā. (2.) 有寶 lit. possessor of treasures. The kalpa of S'asikētu.

RATNAVISUDDHA 寶淨
lit. precious purity. The fabulous realm of Prabhūtratna.

RĀURAVA (Siam. Ruruva) 號叫 or 吭呼 or 吭喚 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 4,000 years on earth.

RĀVANA 羅婆那 or 婆羅那 A King of Siṃhala.

RAVI v. Trāvati.

RĒVATA v. Rāivata.

RICHI (Burm. Racior rathee. Tib. Drang srong) 仙人 lit. immortals, 道迹 lit. the gāti of immortals. A man, transformed into an immortal, by asceticism and meditation. Nāgārdjuna, who counts 10 classes of richis, ascribes to them seven temporary exemption (for 1,000,000 years) from transmigration, but Chinese Buddhists (and Taoists) view them as absolutely immortal, and distinguish 5 classes, viz. (1.) Dēva richis residing on the 7 concentric rocks around Mēru, (2.) Purucha (or Atman) richis 神仙 roaming about in the air, (3.) Nara richis 人仙 dwelling as immortals among men, (4.) Bhūmi richis 地仙 residing on earth in caves, and (5.) Prēta richis 鬼仙 roving demons. These richis form a 7th gāti (q. v.) or a 7th class of sentient beings.

RIDDHI (Pāli. 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 from and to traverse space at will.

**RIDDHIMANTRA** 神咒 Incantations or prayers used to gain or exercise the power of Riddhi.

**RIDDHIPÂDA** (Pâli. Iddhipâdo. Tib. Rdzu hphrul gyir kang 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 Teihanda, Virya, Tchitta and Mimamsa riddhi páda.

**RIDDHI SÂKCHÂTKRI YÂ** (Pâli. Iddhipabhêdo) 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 VIKRÎDITA SAMÂDHI** 神通遊戯三昧 A degree of samâdhi, called “the idle sports of spiritual penetration.”

**RIG VÊDA** 讃詠 lit. hymns of praise. The most ancient portion of the Vêda, consisting of a collection of hymns (Sanhitá) and a number of prose works (Brahmanas and Sûtras).
<table>
<thead>
<tr>
<th>Sanskrit-Chinese</th>
<th>English</th>
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<tr>
<td>蓮宗, viz (1.) 正法華經 by Dharmaraksha (A.D. 286), (2.) 薩曼陀利經 (incomplete, A.D. 265-316), (3.) 妙法蓮華經 by Kumardjiva (A.D. 406), (4.) 涅槃 妙法蓮華經 by Dīnāgupta and Dharmagupta (A.D. 589—618).</td>
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<tr>
<td>SADDHARMA PUḍḍARĪKA 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 Bodhiruci and others (A.D. 386—534) and 妙法蓮華經論優波提舍 by Ratnavati and another (A.D. 508).</td>
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<td>SADDHARMA SMRITY-UPASTHĀNA SŪTRA. Title of 2 translations. viz 正法念處經 by Gautama, Pradīnāruci (A.D. 539), and 妙法聖念處經 by Dharmadēva (A.D. 973—981).</td>
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<tr>
<td>SADVĀHA 沙多婆何 or 引善 or 引正 lit. guide of goodness or truth. A king of Kosala, patron of Nāgārđuna.</td>
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<td>SADVAHANA v. Dīnātaka.</td>
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<td>SĀGALA v. S'ākala.</td>
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<tr>
<td>SĀGARA 婆竭羅 or 婆伽羅 One of the 24 Déva Ârya</td>
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SÅGA BU. DĐī The Ānanda, djay
and among men, whereupon Arhatship is reached.

S‘AKYA (Singh. Sâkya. Burm. Thakia) 释迦 explained by 仁 lit. charity 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 Mahasam-mata (大三未多); 5 Tcha-kravarttis (五轉輪王) headed by Murdhadja (頂生 王); 19 kings, the first being Tohêtrya (拾帝) and the last Mahâdeva (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, Ba-myan, Himatala and S‘ambi. See also S‘âkyamuni.

S‘AKYA BODHISATTVA 释迦菩薩 A title of Prabâ-pala.

S‘AKYA BUDDHA s. a. S‘âk- yamuni.

S‘ÂKYA MITRA 释迦密多 羅 or 能友 lit. powerful friend An author of commentaries on philosophical works of the Madhyimâyâna
Suddhaśaa dāva, he overcame 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. Yakhas, Dēvas, Brahma, Indra and the Tchatur Mahārājās 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 Himālaya, testing the efficacy of Brahmanic and Shavaitic meditation. Dissatisfied with the result, he visited Arata and Rudraka and then repaired to Gayā, where he practised ascetic self-torture. [About that time his son Rāhula was born.] Having spent 6 years at Gayā, 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. Dēvas 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 new gives himself up to Samādhī (q. v.), whilst Māra and his armies endeavour, in vain, to tempt him in various disguises and finally through...
cremation, his disciples found that his body, being that of a Tchakravarti, 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 Sakyamuni’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 Shivaistic, 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 Mahayana, Madhyamakaya, Yogacarya and other Schools. The chronology of
Samadhi indra) 定根 lit. the root of fixity. The 4th of the 5 Indriya, the organ of ecstatic meditation (v. Samādhi).

SAMADJÑA SAMGHĀRĀMA 始摩若僧伽藍 or 明賢寺 lit. the monastery (built for) Samadjña (lit. the luminous sage). A vihara, 60 li W. of Kustana.

SAMAKAN 風林建 or 撒馬兒罕 Ancient province and city of Bokhara, now Samarkand.

SAMANTABAHDRA (Tib. Togmai sangas-rgyas kuntub-zangyo) 三曼陀毗陀羅 or 普賢大行 lit. general sage or lit. great activity. (1) One of the 4 Bodhisattvas of the Yogāchārya School, author of the Bodhi hridaya sūtra (translated by Amoghadajra, A. D. 746–771) and of many dhāraṇī, patron of the Saddharma puṇḍarika. (2) A fabulous Buddha, residing in the E.

SAMANTAMUKHADHĀRANĪ SŪTRA 普門陀羅尼經 A dhāraṇī delivered by Sākyamuni at Vais'āli.

SAMANTAPRABHĀSA 普明 lit. general brightness. The name under which each of the 500 Arhats re-appears as Buddha.
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.

SĀMDJAYA or Saṃdjaya vārāṭṭī or 珊闕邪 or 珊闕夜毗羅貳 or 僧憤彌耶. (1.) A king of Yakchaś. (2.) One of 6 Tirthyas; heretical teacher of Māndgalyāyana and Sāriputra.

SĀMDJĪVA (Sīm. Sanjīpa) 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).


SĀMGHA (Burm. Thanga. Tib. Dkon-mgoe gsum. Mong Chubarak) 僧伽 or 桑迦 or 聚落 (1.) The corporate assembly of (at least four) priests, also called Bhikchu Saṃgha (比丘僧), under a chairman (Sthavira or Upādhyaśya), 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.

SĀMGHA BHADRA 僧伽跋陀羅 or 舎賢 or 行賢 lit. the sage of the priesthood. A Sravanakāśa of Cashmera, follower of the Sarvastivādins, author of 2 philosophical works, translator (Canton, 489 A. D.) of the Vibhācha vinaya.

SĀMGHABHEDA 破僧 lit. breaking up the priesthood. One of the Pañcāṇanantaryā.

SĀMGHABHEDA KĀVASTU 根本説一切有部毗奈耶破僧事 Title of a translation (A.D. 719) of a portion of the Vinaya.

SĀMGHA BHŪTI s. a. Saṃghavars'ana.

SĀMGHADĒVA 僧伽提婆 or 衆天 lit. dea of the priesthood (1.) A title of honour. (2.) Same as Gāuta-ma Saṃghadēva and Saṃghavars'ana.

SĀMGHAIŠTÉCHA (Singh. Saṃghadisēsa) 尸沙 A section of the Vinaya (13 commandments regarding social and sexual relations of priesthood).

SĀMGHAGĀRĀMA s. a. Saṃghārāma.

SĀMGHĀNANDI 僧伽難提 The 17th patriarch, a prince of S'ravaśī, who lived as a hermit near the sources of the Hiranjavati, until Rahula-ta, let there by seeing the
shadow of 5 Buddhas, appointed him his successor.

SAṂGHAPĀLA 僧伽婆羅
or 僧伽跋摩 (Saṁgha
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 introduced a new alphabet of 50 characters in China and translated 10 works (A. D. 506-520).

SAṂGHARAKCHA 僧伽羅刹
A S'ramaṇa of India
(700 years after the Nirvāṇa), author of 4 sūtras.

SAṂGHĀRĀMA or Samghā-
gārāma (Burm. Kium. Siam.
Vat. Tib Dgon pa Mong.
Kūt or Sūmā) 僧伽藍(摩) or 僧伽羅摩 or 僧蓝 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.

SAṂGHAŚENĀ 僧伽斯那
or 僧伽先 A S'ramaṇa of India, author of 3 works.

SAṂGHĀTA 僧伽陀 explained by 饒善 lit. abundant goodness; or 衆合 lit. union of the priesthood or 衆磕 lit. clattering of
introduced in China, by way of Tibet, and is still used on charms, amulets, and in sorcery.

**SAṂVADJI** v. Vridji.

**SAṂVARA** 三跋羅  A deity, worshipped by followers of the Tantra School.

**SAṂVARṬṬAKALPA** (Pāli Samvatṭa kappa. Mong. Ebderkogalap) 增減劫 or 滅劫 lit. the kalpa of destruction or annihilation. The Mahākalpa 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.

**SAṂVARṬṬATTHĀHI KALPA** (Pāli. Sanvatattāhi kappa. Mong. Choghusun galab) 增減劫 lit. the increasing (period of a small) kalpa of destruction. That period in each of the 64 divisions of a Samvarṭṭa kalpa during which the force of destruction (resp. fire, water, wind) increases in intensity, followed by a period of decrease (減減).

**SAMYAGĀDJĪVA** (Pāli. Sammādjhīva. Singh. Samyakājīwa) 正業 lit. the correct profession, explained by 乞食 lit. mendicancy. The 4th
the fibres of which are woven into robes for priests. 4

S'ÂÑAṆAKAVÂSA or S'ānavâsa or S'ānavásika (Singh. Sambhūta Sānavasika) 商那迦縛娑 or 商諾縛娑 or 商那和修然服 lit. willing to serve.

(1.) A younger brother of Ananda. (2.) The 3rd patriarch, a Vāis'ya of Mathurā, born 100 years after the Nirvāṇa, identified with Yas'as, the leader at the 2nd synod.

S'ANAṆIS'TCHARA 'or Sani 除乃以室拆羅 explained by 土星 lit. Saturn or its regent.

SÂNDHINIR 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 Guṇabhadrā A.D. 420—479, (3.) 相續解脫如來所作隨順處了義經 by the same, (4.) 佛説解節經 by Paramârtha, A.D. 557-589, (5.) 解深密經 by Huien-tsang, A.D. 645.

SAÑDJAYA v. Saṃdjaya.
SAÑDJÂNA v. Saṃdjâna.
SAÑGA v. Saṅgha.
SAÑGALA v. S’ākala.
SANIRÂDJA 珊尼羅闥
SÂRIKÂ 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. Sariputta, Singh. Seriyut. Burm. Thariputra. Tib. Sharu by or Saradwatu by or Nidrglial) 奢利弗 (or 富)多羅 or 奢利補提羅 or 舍利弗 or 舍利子 lit. the son of S’ârika, or 身子 lit. the son of S’artra. One of the principal disciples of S’âkyamuni, whose “right hand attendant” he was; born at Nalanda Grama, the son of Tichya (v. Upatichya) and S’ârika, 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’ÂSTRA 舍利弗阿毗昙論 An reputed work of S’âriputra, translated (A. D. 415) by Dharmagupta and Dharmayas’as.

S’ÂRIPUTRA PARIPRITCHâCTCHHASÛTRA 舍利弗闍剎經 Title of a translation (A. D. 317—420).

S’ÂRîRA (Pâli. Sarira. Mong. 施)
| S'ANA 一切眾生喜見佛 lit. the Buddha at whose appearance all beings rejoice. | 1st. A Bodhisattva who destroyed himself by fire and, in another dātaka, burned both his arms to cinders, whereupon he was reborn as Bhêchadjàya 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. |
| SARVASATTVAUDJOHÂRÎ lit. the subtle vitality of all beings. A certain Rakchasi. |
| SARVÂSTIVÂDĀH 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 Vâbâchika 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.) Dharmaguptâh (q.v.), (2.) Mûlasarvâstivâdâh 一切有根本, asserting that every form of being has its inherent root and origin. (3.) Kâs'yapîyâh (q.v.) (4.) Mahis'âsakâh (q.v.) |
in China and translated 19 works.

ŚT̍ KCHAṔADA (Pāli. Sikhāpada) 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.) Pāṇāṭipātā, (2.) Adinnādānā, (3.) Abrahma tehāriya, (4.) Musādāvā. (5.) Surāmēryya madjadiyā māḍatṭhānā, (6.) Vikālabhedjanā. (7.) Nātchchagita vådita visūkadassanā, (8.) Mālāghanda vilēpana dhāraṇa mandana vibhūsa nātṭhānā (9.) Utchtchassayanā mahāsayaṇa, and (10.) Dījaṭarūpa radjatapatigghahanā. See also Pantcha vēramani and Pantchānāntarya.

ŚIKHI 戶葉 or 式棄 explained by 火 lit. flame (s'ikhā), (1.) A fictitious Mahābrahma (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.

ŚILA 戶羅 or 戸 The 2nd of the 10 pāramitā; strict observance of the Trividha dvāra, resulting in perfect purity.

ŚIŁā (Tib. Chel) 試羅 or 玉
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 Vitchapurā.

SINDHUPARA 辛頭波羅香 Perfume from a plant which grows on the banks (para) of the Indus (Sindhu).

SIRÎSA 户利沙 The Mimosa siricha (acacia).

*S'IS'UMARA 失收摩羅 or 室獅摩羅 explained by 鱒 lit. a crocodile. See Khumbira.

S'ÎTĀ (Tib. Sida, Mong. Chida) 私多 or 私陀 or 悉多 or 徙多 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 DHÂRÂNÎ 佛説大白傘蓋總持陀羅尼經 Title of a translation by Amoghavadja (A. D 746—771).

SITÂTA 陀 of 林

S'IVA 他

S'IVA 陀

SKAN Gou 陀

SKAND. dhara.

SKANDI native tha Vil s'âstra.

STLOKA (波) 陀 The
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
懾 桑門 or 沙迦憲囊 or 沙門 explained by 出 lit. monastics, or by lit. toiling (from the root sram, to tire), or by 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'RAMANÊRA (Pali. Samanera.
Singh. Samanero ganninanse. Siam. Samanen or Nenor lukait. Burm. Scien. Tib. Bandi. Mong. Shabbi or Bandi) 室羅末尼羅 or 沙彌 or 策男 explained by lit. a man of zeal, or 室羅摩拏理迦 or 沙尼 explained by 當第女 lit. a woman of energy and zeal. The religious novice, whether male or female, who has taken the vows of the S'ik-châpāda.

S'RĀVAKA (Pali. Savako. Sing. Srawaka. Tib. Nan tho 羅 what Bu Buddhist dist for Mai fore eder ship the in ing) hare swir
S'RÂV hotta the the
S'RÂV Thav or M cho : 舍婆 by

S'RÈC chan elder.
or 吉祥 lit. lucky omen. A mystic (star-like) diagram of good augury, the favourite symbol of Vishnuites and Jains.

SROTÂPANNA (Pâli. Sotâpan, Singh. Sowan. Tib Gyun du zhug pa) 蘇處多波那 or 須陀陀簡 or 須陀 湛 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 gâtî, but to pass, in ascending gradation, through 7 births among men and dêvas, until they reach Nirvâna. See अर्यa.

S’ROTRA (Pâli. Sota. Singh. Sotan) 耳 lit. the ear. The organ of hearing, one of the Chaḍâyatana.

SRUGHNA 率光勤那 Ancient kingdom and city on the upper course of the Yamûna, near Sirinuggur.

S’RUTAVISH’ATIKOṬI 室縛多頻設底拘抵 or 億耳 explained by 聞二百億 lit. he (at whose birth his father) heard (of a legacy of) 200 kotis (of pieces of gold). A worshipper of Sûryadêva, converted by Mûdgalâyâyana.

S’RUTI 都致 A measure of length, the 2,214,067,584,000th
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Chinese</th>
</tr>
</thead>
<tbody>
<tr>
<td>or 淨師子</td>
<td>lit. pure lion, or</td>
</tr>
<tr>
<td>(善)無畏</td>
<td>lit. (virtuous and)</td>
</tr>
<tr>
<td>fearless. A priest of Nālanda,</td>
<td>descendant of Amritodana,</td>
</tr>
<tr>
<td>who translated (A. D. 716—</td>
<td>724) 5 works.</td>
</tr>
<tr>
<td>S'UBHAKRTSNAS</td>
<td>(Singh.</td>
</tr>
<tr>
<td>Subhakinho. Tib. Dge rgyas</td>
<td>or Ged rgyes) 首阿既那</td>
</tr>
<tr>
<td>or 遍淨</td>
<td>lit. general purity.</td>
</tr>
<tr>
<td>The 9th Brahma-loka, the 3rd</td>
<td>region of the 3rd Dhyāna,</td>
</tr>
<tr>
<td>where the body is 6½ yodjanas high</td>
<td>and life lasts 64</td>
</tr>
<tr>
<td>kalpas.</td>
<td></td>
</tr>
<tr>
<td>S'UBHAVASTU</td>
<td>蘇婆伐窣都</td>
</tr>
<tr>
<td>or 蘇婆薩都</td>
<td>A river</td>
</tr>
<tr>
<td>(Soastos, Swat) of Udyāna.</td>
<td></td>
</tr>
<tr>
<td>S'UBHAVYŪHA</td>
<td>妙莊嚴王</td>
</tr>
<tr>
<td>(1.) A king, during the Priya-</td>
<td>darsana kalpa, of Vairocana</td>
</tr>
<tr>
<td>ras'mipratimandita, who,</td>
<td>converted, together with his</td>
</tr>
<tr>
<td>wife Vimaladatta, by his</td>
<td>sons</td>
</tr>
<tr>
<td>Vimalagarbha and Vimala-</td>
<td>netra, was reborn in the time</td>
</tr>
<tr>
<td>of S'ākyamuni as Padmas'ri</td>
<td>Bodhisattva, and is to reappear,</td>
</tr>
<tr>
<td>Bodhyudga</td>
<td>during the Abhyudga</td>
</tr>
<tr>
<td>rādjā kalpa, in Vistirnāvati</td>
<td>rādjā as S'alendra rādjā. (2.) The</td>
</tr>
<tr>
<td>as S'alendra rādjā.</td>
<td>father of Kwan Yin.</td>
</tr>
<tr>
<td>SUDAR</td>
<td>见山</td>
</tr>
<tr>
<td>(or 妙)</td>
<td>lit appearance</td>
</tr>
<tr>
<td>SUDARYÚHA</td>
<td>妙羅達母</td>
</tr>
<tr>
<td>妙施</td>
<td>lit. virtuous appearance, or</td>
</tr>
<tr>
<td>見山</td>
<td>善実</td>
</tr>
<tr>
<td>SUDÔTI (Tib. Rab hbyor)</td>
<td>蘇部</td>
</tr>
<tr>
<td>or 漂帝</td>
<td>16th</td>
</tr>
<tr>
<td>or 須菩提</td>
<td>region</td>
</tr>
<tr>
<td>or 須善</td>
<td>where</td>
</tr>
<tr>
<td>lit. virtue and truth,</td>
<td>virtuoso</td>
</tr>
</tbody>
</table>

SUDÔTI (Tib. Rab hbyor) 蘇部 (or 漂帝) or 須菩提 (or 須善) 提 or 善現 lit. virtuous appearance, or 善實 lit. virtue and truth.
dha of the present kalpa.

**SUKHĀVATĪ** (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 Nirvāṇa of the common people, where the saints revel in physical bliss for aeons, until they re-enter the circle of transmigration. See under Amitābha.

**SUKHĀVATĪ VYŪHA.** Title of many translations, e. g. 佛說阿彌陀經 by Kumārajīva, A.D. 402, and 称讚淨土佛攝受經 by Huien-tsang, A.D. 950.

**S'UKLAPAKCHA 白分** Half a month. See Krisnapakcha.

**S'UKLODANA RÂDJÀ** (Tib. Zas dkar) 白飯王 lit. king of white rice. A prince of Kapilavastu, 2nd son of Śimhana, father of Tichya, Dēvadatta and 難提伽 Nandika.

**S'UKRA** 戍羯羅 or 金星 The planet Venus.

**SUMAN or Chuman** 愉漫 Ancient kingdom (between Chagaman and Sayad) in Transoxania.

**SUMANTA v. Subanta.**

**SŪMASARPA** 蘇摩蛇 lit. the sūma (water) serpent. A
Drink no wine. The 5th of the Pancha veramanî and of the S'ikchapâda.

SūRĀNGAMA SAMĀDHI 佛說首楞嚴三昧經 Title (sūrānî lit. heroic, gana lit. like) of a translation (A.D. 384—417) by Kumārajîva.

SURASKANDHA 修羅騾駄 or 廣肩 A king of Auras.

SURATA PARIPRITCHTCHAT-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.

SUREŚ'VARA 自在王 A fabulous king contemporary of S'ikhin Buddha.

SURI 窟利 Ancient kingdom, W. of Kashgar, peopled (A. D. 600) by Turks.

SUKUKÂYA 妙色身 A fictional person; one of the Sapta Tathâgata.

SŪRYA (Pali. Suriya. Siam. Phra atîthi. Tib. Nîma) 蘇利耶 or 斯哩牙 or 蘇利耶提婆 (Sûryadêva) or 日天 lit. dêva of the sun. (1.) The sun (circumference 135 yojanas, diameter 51 yojanas), moving at the rate of 48,080 yojanas a day, for 6 months in a more northerly and for 6 months in a more southerly direction. (2.) The
SUVARNA SAPTATI S'ASTRA 金七十論 A (heretical) work by Kapila, explaining the 25 tattvas (v. Sāmkhya); translated (A. D. 557—569) by Paramārtha.

SUVARNA TCHAKRA 金輪 A golden disk which falls from heaven at the investiture of a Tchakravartti (q.v.) of the highest rank, who thereby becomes a 金輪王 Suvarṇa tchakra rādža.

SUVIKRANTA V VIKRAMI SUTRA 勝天王般若波羅蜜經 Translation (A. D. 565), by Upas'ūnyā, of a portion of the Mahāpradīpāparamitā.

SUVISUDDHA 善淨 The future realm of Dharmaprabhāsa.

SVABHĀVAH 莎發斡 or 自性 lit. self existent nature. The original nature of beings, as the source of their existence. See Purucha.

SVABHAKAYA s.a. Dhmakāya.

SVĀGATA or Sugata (Siam. Sukhato. Tib. Legs hongs) 沙婆揭多 or 莎(or 修)伽多(or 度) or 修(or 蘇) or 騒伽(or 揭)陀(or 多) explained by 善來 or 善逝 lit. well come, or lit. well departed. (1.) An unfortunate Arhat, "born on the road

SVĀHĀ srung An e race at and Budd

SVAPN. 子會 (A.D. marako

SVĀSA'Y s'recht' S'ākya

SVASTHI Suvatha or Gza 悉底迦 or 蘇 accumul virtues by stamped
(1.) A mystic diagram (the cross cramponee) of great antiquity, mentioned in the Ramayana, 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 Lotus School of China.

SVAYAMBHû 自然 lit. spontaneity. A philosophical term; the self-existent being.

SVAYAMBHû S'UNYATÀ 自然 emptiness and spontaneity. A philosophic term; the self-existence of the unreal.

SVAYAMBHUVAH (Tib. Rang byung) 自然成佛道 lit. the Mârga of automatic Buddhahship. The method of attaining independently to Buddhahship, without being taught.

SVETAPURA 晧吠多補羅 A monastery near Vais'âli.

SVETAVARAS v. Aruna.

T.

TADJIKS 楂支 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. putchuck. A tree, indigenous in Atâli, from the wood of which incense is made; Vânguëria spinosa or Tabernae montana coronaria.

TÂILA PARNIKA s. a. Tchan-da nêva.

TAKCHAKA 德义迦 or 現毒 A king of Nâgas.

TAKCHÂNA 咄刹那 The 2,250th part of an hour.

TAKCHASÌLÂ or Takcha sira 咄叉始羅 or Tchutyâ sira在家世國 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 吠羅斯 (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 咄剌健 Ancient kingdom and city (now Talekan, in Ghardjistan).
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 odoriferous shrub, Xanthochymus pictorius.

TAMĀLA PATRA 多摩羅跋 explained by 賢無垢 lit. sage-like and stainless, or by 菸葉香 Betonica officinalis. The leaf of the Laurus cassia, from which an ointment (malabathrum) was made.

TAMĀLA PATRA TCHAN-DAÑA 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 Mahābhidjñānābhisambuddha. (2.) The name under which Mahāmudgalyāyana is to reappear as Buddha in Manābhūtikārapā during the kalpa Ratipūrṇa.

TĀMALIPTA or Tāmalīpti (Pāli. Tāmalitti) 多摩梨帝 or 吠 (or 耍) 摩栗底 Ancient kingdom, and city (now Tamook, at the mouth of the Hoogly), a centre of trade with Ceylon and China.

TAMAS 隱 (1.) The principle of darkness, the opposite of radjas 阳. (2.) Stupidity, the
大集經 Mahāvaipulya ma-
hāśānnapāta sūtra, translated
(A.D. 397—439) by the same.

TATHĀGATA * SYÂNTIKE
DUCHTATCHITTA RUDHI
ROTPĀDANA 瀝佛血
lit. shedding the blood of a Bud-
dha. The 5th of the Pan-
tchānantaraya.

TATHĀGATA TCHINTYA
GUHYA NIRDĒŚ'A. Title
of 2 translations, viz., (1.)
密跡金剛力士會 by
Dharmarakha, A.D. 280, and
(2.) 佛說如來不思議秘
密大乘經, another Dharm-
arakha, A.D. 1004—1058.

TATTVA SATYA S'ĀSTRA
恆唑三第鐦論 or 辯論
A philosophical work by
Gūnaprabha.

TCHADJ 赭時 or 石國 An-
cient city (now Tashkent) in
Turkestan.

TCHAGAYANA 赤鄂衍那
Ancient province and city
(now Chaganian) in Tukhāra.

TCHÂITRA 制呂羅 First
month in spring.

TCHAITYA (Pāli. Tchetiya.
Burm. Dzedi. Tib. Method
rten) 支帝浮圖 or 支提
or 支帝 or 制哆 or 剃
or 塔 or 廟 (1.) A place
(with or without some mo-
nument) sacred as the scene
of some event in the life of
Buddha. Eight such Tchait-

Chenab (Acesines) in the Pundjab.

TCHANDRA DĪPA SAMĀ-DHI SŪTRA 月燈三昧經
Title of a translation (A. D. 557) by Narendrayas'as.

TCHANDRA GARBA VAIPULYA SŪTRA 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 Déva.

TCHANDRAPÂLA 護月
A learned priest of Nâlanda.

TCHANDRA PRABHA 戰達羅鉢刺槃 or 月光
lit. moonlight. Sâkyamuni, in a former dâtaka, when he cut off his head (at Tackchas'ilâ) as an alms offering to Brahmans.

TCHANDRA PRABHA BODHISATTVA VÂVADANA SŪTRA 佛說月光菩薩經
Title of a translation (A. D. 973—981) by Dharmâdeva.

TCHANDRA PRABHASVARA RÂDJÄ 月明燈明
The name under which 20,000 kotis of beings attained to Buddhahship.

TCHANDRA SÎMHA 施陀羅僧訶 or 月獅子
lit.
images adorn the temple gates. Particulars see under Dhritarāṣṭra, Virūḍhaka, Virūpāksha and Dhanada.

**TCHATUR MAHĀRĀDJAS**

KĀYIKAS 四王天 lib. the devas of the Tchatur Mahārādjas. The inhabitants of the 1st Dévaloka, situated on the 4 sides of the Mēru. They form the retinue of the Tchatur Mahārādjas, 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 SÂSTRA**

四諦論 A philosophical work by Vasuvarman, translated (A.D. 557–569) by Paramārtha.

**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 Anupā-pādaka.

**TCHATUS SATYA SŪTRA**

佛說四諦經 Translation

(A of TCH lit. nārādhi cha Kusuma VAITMET soci:布力 yava spee cond (other than) and TCHH na. Hdu o yamu TCHH pa) jined by or by people (those warm... but a hood TCHH (Sing 足) Renu as th
side. One of the earliest disciples of S’ākyamuni, to be reborn as Buddha Samanta prabhāsa. (2.) 準 (or 純) 陀
A native of Kus’inagara from whom S’ākyamuni accepted his last meal.

TCHUNDI 準提 (1.) In Brahmanic mythology, a vindictive form of Durga or Parvarti. (2.) Among Chinese Buddhists identified with Māritchi.

TCHUNDĪ DEVĪ DHĀRANĪ.
Title of 3 translations, viz., (1.) 佛説七俱胝佛母心大準提陀羅尼經 by Divākara, A. D. 685, (2.) 佛説七俱胝佛母準提大明陀羅尼經 by Vādjarabodhi, A. D. 720, (3.) 七俱胝佛母所説準提陀羅尼經 by Amogha-vadjra, A. D. 618 —907.

TEMURTU or Issikol 清池 or 热海 Mongol name of a lake (400 li N. of Lingshan).

TERMED or Tirmez 咕蜜 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 Nālanda, father of S’āriputra. (3.) A son of S’uklodana.

TICHYA RAKCHITĀ 帝失
(b.) as 蘊舍那圓滿報身
"Lochana (or heavenly Dhyāni Bodhisattva, endowed with the) Sambhoga kāya of absolute completeness" (in Dhyāna); (c.) as 呼盧庶那
清净法身 "Vairocana (or Dhyāni Buddha, endow with the) Dharmakāya of absolute purity" (in Nirvāṇa). 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 kāya) and an immaterial, invisible and immortal body (法身 or dharmakāya), as attributes of human existence. This dichotomy—probably taught by Sākyamuni 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 (Dharmakāya, Sambhogakāya and Nirmana kāya) and Brahminism, with its Trimurti (of Brahma, Vishnu and Shiva), gave rise to the Buddhist dogma of a Triratna (Buddha, Dharma and Saṃgha), trichotomy was taught with regard to the nature of all Buddhas.
tence, viz., (1.) as Dhyāni Buddha he rules in the "domain of the spiritual" (4th Buddha keśetra), (2.) as Dhyāni Bodhisattva he rules in the "domain of success" (3rd Buddha keśetra), and (3.) as "Manuchchi Buddha he rules in the domain of mixed qualities" (1st and 2nd Buddhakēśetra). There is clearly the idea of a unity in trinity underlying these distinctions and thus the dogmas of the Trailokya, Trīkāya and the Triratna (q.v.) are interlinked, as the subjoined synoptic table shew in detail.


| Synoptical Scheme of the Triratna, Trīkāya and Trailokya. |
|---------------------------------|--------------------|-----------------|
| Buddha                          | Sangha             | Dharmam |
| Practical                      | Reflected          | Essential      |
| Siddhartha                      | Lohanā             | Vairocana      |
| Buddha                          | Dhāriṇī Bodhisattva |      |
| Trīkāya                         | Kāya               |      |
| Dharma                          | 1st and 2nd Bodhisattva |      |
| 4th Buddha                      | 4th Buddha         |      |
| keśetra                         | keśetra            |      |
| Nirmanacations                  | Complete-keśetra   |      |
| Bodhiddharmā                   | Bodhiddharmā       |      |
| Rāpadhām                        | Rāpadhām           |      |
| Kāmadhām                        | Kāmadhām           |      |

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TRIRATNA or Ratnatraya
(Siam. Ratantrai, 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 勃陀耶 Buddha, 達摩 or 達而麻耶 Dharma, and 僧伽 or 桑
渴耶 Saṃgha. Triratna
signifies the doctrine of a
trinity, which, peculiar to
Northern Buddhism, has its
root in the Trīṣārāṇa (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
Mahāyāna philosophy which
taught the doctrine of the
Trīkāya (q.v.), Northern Bud-
dhists in Tibet and China
ascribed to one living per-
sonality the attributes of the
three constituents (Trīṣā-
raṇa) of their faith, viz. Bud-
dha, Dharma and Saṃgha,
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. Ac-
cordingly they viewed Sāk-
ьяnamuni Buddha as personifi-
ed Bodhi (覺性), Dharma
as reflected Bodhi (覺相),
and Saṃgha as practical
Bodhi (覺用). The Tantra
Buddhas, (c.) oxen, i.e. Bodhisattvas; salvation by three successive degrees of saintship. (2.) The three principal Schools of Buddhism, viz. the Mahayana, Hinayana and Madhyamakaya Schools.

TSÁUKUṬA 湿戇吒 (Arachoto) kingdom in N.W. India (near Ghuznee).

TUCHITA (Singh. Tusita. Burm. Toocita. Siam. Dusit. Tib. Dga Idan. Mong. Tegiis bajasseno langtu) or 傳師 (or 飛 or 史多 or 齊或 史 多) explained by lit. joyful, or by 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 兜達勒 or 親貢羅 or 月支國 lit. the kingdom of the Yueh-chi (Getae). (1.) The region around Badakchan. (2.) The Tochar Tartars. See Kanichka.

TYÁGHRADA or Djivakahradá 烈士池 lit. the hero's lake. A lake near Mrigadava.
aro) 鳥陀懸那 or 優填 or 出愛王 A king of Kau-

s'ambi, entitled 阮少王 Vatsaradja, said to have had
the first statue of Buddha made. But see under Pra-

senadjit and Sákya-muni.

UDAYANA VATSARÁDJJA

PARTIPRITCHTCHHÁ. Title of 3 translations, viz. (1.)

佛說優填王經 A. D. 265

—316, (2.) 優陀延延王

by Bodhirutas, A. D. 618—

907, and (3.) 佛說大乘日

子王所問經.

UDÅYI or Udayibhadra 優陀

夷 or 出現 lit. (born when)

the sun shone forth. (1.) A
disciple of S'ákya-muni, to be

reborn as Buddha Saman-
ta-prabhasa. (2.) A son of

Adjatasatru, also called

Siinha.

UDITA 烏地多 A king in N.

India, who patronized Hine-
tsang (A. D. 640).

UDJDJAYANA or Udjidjyani 優

禪尼 or 鳥侖衍那

Ancient kingdom and city

(Ozene, now Oujain) in W.

India.

UDJDJAYANTA 有善多 A

mountain (with a monastery)

in Surachi'ta.

UDJIKAN v. Hudjikan.

UDYÁNA or Udjiyâna 烏者

延那 or 烏枝鳥 or 鳥

孫) 坊 or 烏棄 (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 Ur-

dhastana.

UDRA RÁMA PUTRA or

Udraka or Rudraka (Tib.

Rangs byed kyi 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'ákya-muni.

UDUMBARA 優多鉢羅 or

Nila udumbara 尼羅優多

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 倭姪 or 倭胡 The

Turkish tribe of 高車 or

高昌 Kao-chang, settled (A.

D. 449) 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 倭落 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).

ULLAMBA NA 倭蓝婆 (挚) explained by 倭懸, lit. hung up by the heels (?), or 孟蓝 or 孟蓝盆 explained by 購食之器 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 Prétas, consecrate domestic ancestral shrines, burn paper clothes, on the beach or in boats, for the benefit of those who were drowned (烧衣节), and recite Yoga Tantras (such as are collected in the 瑜伽集 translated by Āmoghatādāra, (A. D. 746—771) accompanied by magic fingerplay (Mudrá) to comfort ancestral spirits of seven generations in purgatory Nāraka), 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 sor hib and cer at the mos prie def (孟) trib hou form exor othe cial neig ever nity cess for dece tives exist nies mod obla grea the Tibe graft cesti with nati mar intro trans Sutr whic cere thor supp expe
Taoist) 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 華嚴宗), in distinction from ecclesiastics of the Vinaya School and of the Dhyāna School. The term Upādāya (Tib. Mkan 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 Taoist priest or from a Confucian scholar.

UPADJITA v. Upas'ânta.

UPAGARUDA 愛波伽婆茶
A fabulous bird. See Garuda.

UPAGUPTA (Tib. Oye sbas) 鳥 (or 須) 波俱多 or 優波掘多 explained by 近護, lit. near protection. The fourth patriarch, a native of 吠利 (Pātaliputra?), a Sūdra by birth, personal conqueror of Mara; laboured at Mathura; died B.C. 741 (or 335).

UPÂLI (Tib. Nye var khor. Mong. Tehikola Aktchi) 優波離 A disciple of S'âkya-muni, a Sūdra by birth, a barber, to whom Buddha gave the title 持戒 “sup-

UPAS'UNYA 月婆首那 or 高空 A prince of Udjdjayana, who came to China A.D. 538—541, and translated several works.

UPATICHYA (Pâli. Upatissa. Tib. Nergyal) 優婆室 (or 底)沙 (1.) Another name for Sâriputra. (2.) A native of India, author of the Vimokcha marg a sástrâ, translated (A. D. 505) by Saâghapâla.

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 Paramitâs.

UPECKCHÂ 優毘吠 or 捨 lit. renunciation. A state of absolute indifference, attained by renouncing any exercise of mental faculties.

UPOCHAŅA v. Pochadha.

URAGASARA s.a. Tchandaneva.

URAS'I 鳥刺尸 Ancient province (Ouastenee) of Kashmire (the modern district of Rash, W. of Muzafarabad).

URDDDHASTHÂNA or Var-dhasthâna 佛栗持薩藜那 Ancient kingdom (Ortospa na) 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 illuminating every universe) between the eye-brows of a Buddha; one of the 32 Lakchañas.

URUVILVÂ (Singh. Uruwela-ya) 苦行林 lit. forest of painful practices, or 木瓜林 lit. papaya forest. A place near, Gayâ where Sâkyamuni practised austere asceticism for years.

URUVILVÂ KÂŚ'YAPA 優樓 (or 盧)頻螺迦葉波 One of the principal disciples of Sâkyamuni, 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 Sîkhâpada.

UTKALA s. a. Uḍa.

UTKATUKÂSANA (Tib. Skyil mo krung) 結跏跌坐 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 (or 鬱) or Nila utpala 尼羅 (or 淺) 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 (Nāraka), where the cold causes the skin to burst, till it seems covered as with lotus buds. (2.) One of the 10 hot Lokantarika hells (Nāraka), where the flames resemble numberless lotus flowers.

UTTARA 善吒羅 or 上 lit. superior. An Arhat of Tahu-lya, a disciple of Dēva.

UTTARĀCHĀDHVA 善吒羅頰沙茶 The month of S'āk-ymuni’s conception (14th day of 4th moon to 15th day of 5th moon).

UTTARAKURU or Kurudvipa (Singh.) Uturakura. Siam. Udorakaro thavib. Tib. Byang gyi sgra mi sphan. Mong Moh doliton) 鬱 恒 (or 多) 羅拘 (or 究) 棲 (or 瑞) or 鬱恒羅越 or 鬱憐越 or 瘴恒羅句 (or 拘) 炎 (or 羅) or 烏笈 羅孤羅尼 or 俱 獨州 explained by 高上 lit. higher than any (other continent), or 勝州 lit. the
under Trikāya) of the Dhyāni Buddha Akṣobhya. (3). A popular deity, the terror of all enemies of Buddhist believers, specially worshipped in exorcisms and sorcery, by followers of the Yogāchārya School.

VADJRA SAMĀDHĪ 金剛三味 A degree of Samādhi.

VADJRA SAMBHAVE 織三藐撓微 or Vadjra dhāvhe 幹資魯忒藐微 Thou who art originated in (or hast existence from) the vadjra An exclamation, addressed to Buddhas in prayer.

VADJRAŚĀSANA s.a. Budhimanḍa.

VADJRASATTVA (Tib. Bhardge sems dpar snang)幹資羅薩埵 A fictitious Bodhisattva, who became the 6th Dhyāni Buddha of the Yogāchārya School.

VADJRAS'EKHARA VIMĀNA SARVA YOGAYOGI SūTRA 金剛峰樓閣一切瑜伽祇經 Title of translation (A.D. 723—730) by Vadjra bodhi.

VADJRAŚUKI SĀSTRA 金乘針論 Title of a translation (A.D. 973—981) by Dharmadēva.

VADJRÂTCHĀRYA 金剛上師 lit. superior master of the vadjra. Epithet of leaders of the Yogāchārya School.
Ancient republic (v. Litchhavās) and city (near Bās-sahar, N. of Patna), where the 2nd synod (B.C. 443) was held.

VAIS'ECHIKA (Tib. Bye brag pa) 韓思迦 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) sāstras. An atomistic School (founded by Kanāda). 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 Nyāya philosophy, chiefly with the theory of knowledge, but it differed from both by distinguishing 6 categories or objects of cognition, viz. substance, quality, activity, species, distinction and correlation, and 9 substances (possessed of qualities), viz. the 5 elements, time and space, spirit (manas) and soul (atma).

VAIS'RAMANA or Vais'raṇa or Dhanada (Singh. Wesa-muna, Siam. Vetsuvan. Tib. Rnam thos kyi bu. Mong. Bismetn tagri) 韓舍羅婆槃 or 韓室羅婆槃 or 毗沙門 or 毗舍明 explained by lit. ing exp god of r. Bra as tach of tl a go gent guar treat 3 hear r. magi wealth Tchat guard king such verted admint hood, discipp ed, f. a S' name also stars, the g empe. 753) He p in tl and e. VAISR'

DJA
VARČHIKA (Pāli. Varcha) 婆(利師)迦 or 婆師波利·或 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. Urdhvasthāna.

VARDDHANA v. Pundravardhana.

VARIKATCHA or Varukatchēva s. a. Barukatchēva.

VARMA VYŪHA NIRDÈSA' A 督 高 莊 嚴 會 Title of a translation (A. D. 618—907) by Bodhiruchi.

VARUCHA 跋廬沙 Ancient town (now Palodheri or Pelley) in Gāṇbhāra.

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 Lokapālās, guardian of the West.

VAS'AVARTI s. a. Paranirmita Vas'avarti.

VAS'IBHA 婆私瑟佗 or 大仙 lit. the great rich. One of the 7 Brahmanic richis, a patron of Buddhist priests, now worshipped as regent of a star.

VASUBANDHU 伐蘇婆度 or 婆敷婆豆 or 婆修盤 lit. friend
pasāna) 念受苦處 lit. remember that the dwelling of sensations is misery. One of the 37 Bodhipakṣhika dharmas; one of the 4 Smṛity upaṇḍhāna, viz. the recognition that all forms of sensation are but so many forms of misery.

VEMATCHITRA 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 Karandā venuvaṅga (q.v.) with a vihāra (竹林精寺 or 竹苑寺), the favourite resort of Sākyamuni.

VETĀLA SIDDHI 毗陀羅悉底 The art of obtaining siddhi (q. v.) by means of incantations and sacrifices performed over a corpse.

VERAMANI v. Pantcha vēramani.

VETĀLA 毗陀羅 or 韋陀羅 or 赤色鬼 lit. red demon, or 虜祀鬼 lit. a demon who loathes prayer. A class of demons dwelling in, and able to quicken, dead bodies.

VIBHĀCHA S'ĀSTRA 轶婆沙論 A philosophical work by Kātyāyani putra, translated (A.D. 383) by Saṃgha-
tion and unity. (2.) General designation of each of the Chañayatana or 六处 i.e. the 6 organs of knowledge, viz. Tchakchur, S'rotra, Ghraña, Džilવ, Káya and Manas. (3.) General designation of each of the Chañbáhyá áyatán or 六处 i.e. the 6 objects of knowledge, viz. Rúpa, S'abda, Gandha, Rasa (精神 lit. subtle spiritual vitality), Poṭṭhabha and Dharma. (4.) General designation of each of the Achta vidjñāna 八識 or 八识 lit. the 8 forms of knowledge, viz. the above Chañayatana with the addition of Klichá manas 託利 瑟吒卯末那識 or 染汗 意識 lit. a knowledge of what defiles the mind, and Álaya 阿赖卯藏識 lit. a knowledge of the written canon (Tripiñaka).

VIDYÁ or Vidyá mantra 禁咒 lit. spells (mantras) for exorcizing, or 明咒 lit. mantras of (mystic) knowledge. Mystic formulae, 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.

VIDYÁ DHARA PIṬAKA or Mantra piñaka or Dhárāni piñaka 禁咒藏 lit. collection of mantras for (purposes of) exorcism. A class of books, some of which are included in the Samyuktá piñaka, and consisting of dháranis, mantras, vidyá mantras, tantras, yoga tantras, and other formulae of supposed mystic, magic and exorcistic efficacy.

VIDYĀ MÁTRA S'ÂASTRA. Title of 3 treatises by Vasubandhu (on the Lankávatára süttra), viz. (1.) 大乘楞伽經唯識論 translated (A. D. 508–535) by Bodhirutehi, (2.) 大乘唯識論 translated (A. D. 557–569) by Paramártha, and (3.) 唯識二十論 translated (A. D. 661) by Híuen-tsang.

VIDYĀ MATRA SIDDHI RATNA DJÁTI S'ÂASTRA 成唯識寶生論 A commentary (on the Vidyá mátra s'ástra) by Dharma-pála, translated (A. D. 710) by Chang Wen-ming (Itsing).

VIDYA MÁTRA SIDDHI TRIDAS'A S'ÁASTRA KÁRIKA 唯識三十論 A philosophical work by Vasubandhu, translated (A. D. 648) by Híuen-tsang, with a commentary called 成唯識論 Vidyá mátra s'ástra by Dharma-pála, translated (A. D. 659) by Híuen-tsang.
VIDYĀ NIRDĒSA S'ĀSTRA  
顯識論 Title of a translation (A.D. 557—569) by Paramārtha.

VIDYĀ PRAVARTANA S'ĀSTRA 轉識論 Title of a translation (A.D. 557—569) by Paramārtha.

VIDYA S'ĀSTRAS v. Pañtcha vidyā s'āstra.

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 Dharma-pada sūtra.

VIHĀRA (Siam. Pihan or Vat. Tib. Gtsug lag. Mong. Kūt or Saūma) 吠訶羅 or 吠訶羅 explained by 僧坊 lit. dwelling of the Saṅgha, 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 (tchaṇḍana), with 32 chambers (each 8 tāla trees high), with garden, park,
VIMATI SAMUDGHA'TI  
（a）Vimoka or Moksha (Pali: Vinnakka or Vinnattha) (as an act), or liberation (as an act), or liberation.

（b）Vimoka or Moksha (Pali: Vinnakka or Vinnattha) (as an act), or liberation (as an act), or liberation.

（c）Vimoka or Moksha (Pali: Vinnakka or Vinnattha) (as an act), or liberation (as an act), or liberation.

（d）Vimoka or Moksha (Pali: Vinnakka or Vinnattha) (as an act), or liberation (as an act), or liberation.

（e）Vimoka or Moksha (Pali: Vinnakka or Vinnattha) (as an act), or liberation (as an act), or liberation.

（f）Vimoka or Moksha (Pali: Vinnakka or Vinnattha) (as an act), or liberation (as an act), or liberation.

（g）Vimoka or Moksha (Pali: Vinnakka or Vinnattha) (as an act), or liberation (as an act), or liberation.

（h）Vimoka or Moksha (Pali: Vinnakka or Vinnattha) (as an act), or liberation (as an act), or liberation.
VINAYA VINIS'TCHAYA
UPĀLĪ PARIPRITCTHCCH-
HĀ. 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.

VIŅGILA or Vinkila or Va-
rangala 瓶者羅 Ancient
capital of Andhra.

VINIRBHOGA 離衰 The
kalpa of Bhichmagardjita
ghochasvāra rādja.

VINĪTA PRABHA 吱膩多
鉢臘婆 or 調伏光 lit.
taming the light. A learned
priest of Dūchasana; author
of several sāstras.

VINĪTA RUTCHI 吱尼多流
或 滅喜 lit. extinction
of joy. A S'ramana of Udyā-
na, translator (A. D. 582) of
2 works.

VIPASĀ 吮播奢 The river
Hyphasis (now Beas) in the
Pundjab.

VIPAS'YI or Vipasvi or Dji-
nendrā (Tib. Rnam par
gzigs) 吁鉢尸 or 吱婆尸
or 重重見 lit. manifold
views. The first of the Sapta
Buddha, the 998th Buddha
of the last kalpa, a Khat-
triya by birth, son of Pāndu
(槃頭), a native of Pandupa-
ti (槃頭婆提), who lived
under an As'oka tree, con-
VIS'UDDHA TCHÂRITRA
淨行 The companion of Vis'ichṭa tchâritra.

VIS'VABHÛ 毘舍淨 or 毘攝羅 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 一切有一 lit. all beings. The last of the 1000 Buddhas of last kalpa. The 3rd of the Sapta Buddha, born a Kchâtriya, who converted 180,000 persons, when life lasted 10,000 years.

VIS'VAKARMAN (Sinhg. Wis-wakarmma) 毘濕縛羯磨 or 毘首羯摩 explained by 重重功業 lit. all sorts of handicraft. The creator (in Brahmanic cosmogony) who, transformed as an artist, went with Mândgalyâyana to Traiyastrims'as to take a likeness of Buddha and then carved the first statue.

VIS'VAMITRA or Kaus'ika (Tib. Kun gyi bochas) 毘奢蜜多羅 An ancient rich teacher of the infant Sâkayamuni.

VITASTI 揀手 lit. a span. The 32,000th part of a yodjana.

VITCHAVAPURA 毘苦霰補羅 The ancient capital of Sindh.
have the appearance of Yakchas and the power of Krity as.


Yama or 夜摩羅 or 夜摩盧迦 (or 鬼 or 剃 or 鏽) 尖 or 閻羅
explained by a division of time, or by 雙王
lit. the twin rulers (Yama and Yami) or the twofold ruler
(being both judge and criminal), or by 遏止
lit. restraining (evil doers).

(1.) The Aryan lord of the day, his
twin-sister Yami (queen of night) who opens to mortals
the path to the West. (2.)
In later Brahmanic my-
thology, one of the S 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'āli,
who, when engaged in a
bloody war, wished he were
master of hell, and was ac-
cordingly 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,
jaillors and executioners. His
sister (Yami) deals with female
culpits. But three times (三
t時 yama) in every 24 hours

a demon pours into Yama's
mouth boiling copper (by way
of punishment), his subor-
dinates receiving the same
dose at the same time, until
their sins are expiated, when
he will be reborn as Samanta
rādja (普王).

YAMADAGNI 炙摩火大山
One of the 7 ancient richi.

YAMA DĒVALOKA 夜摩天
or 炙摩天 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 Dē-
valoka, above Traiystrams'
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.

YAMÂNTAKA (Tib. Gchin rjei
gched) 閻 曼 德 加 An
epithet of Shiva (s.A. Mahēs'-
vāra or Rudra), as "destroyer
of Yama."

YAMUNĀ 閻مب那 or 瑛母
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'āla,
disciple of Ananda, a leader
at the 2nd synod (A.D. 443).

YAS'ASKAMA 求名 lit. seeker
of fame (yas'as). An ambitious,
Yogatāchārya or Tantra or Mahātantra 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 Patanjali [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 Achāta Mahāsiddhi (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 (mahan) 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 Mahāyāna School, Asaṅgha 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 (mudrās), a state of mental fixity.
#### PART II.

—:o:—

A PALI VOCABUL

[Note.—Those Pali terms which coincide with the here, as in the whole work,

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PART VII

A JAPANESE VOC

(Note.—The figures in the subjoined Vocab page, column, and paragraph to be found at 23, a, 3 signify that the Sanskrit and Chinese term Abadana will be found explained a column, in the 3rd paragraph, under the head

<p>| Abadana        | 23, a, 3 | Aja |
| Abara nyo      | 10, b, 4 | Aja |
| Abarara        | 14, b, 4 | Aki |
| Abasaira       | 1, a, 2 | Aki |
| Abasairasho    | 1, a, 4 | Amo |
| Abatsu mora    | 15, a, 5 | Amo |
| Abatsura shira | 26, b, 1 | Ana |
| Abatsura shira sogya | 26, b, 2 | Ana |
| Abatsuri kudani | 15, a, 1 | Ana |
| Abidatsuma     | 1, b, 4 | Ana |
| Abidatsuma bibasharon | 3, a, 1 | Ana |
| Abidatsuma hotchiron | 2, a, 3 | Ano |
| Abidatsuma houn | 2, a, 2 | Anu |
| Abidatsuma soku ron | 2, b, 4 | Ana |
| Abidatsuma kanromi ron | 2, b, 4 | Arai |
| Abidatsuma kenchu ron | 2, b, 6 | Arei |
| Abidatsuma kushabaku ron | 2, b, 2 | Arin |
| Abidatsuma ron | 2, b, 9 | Ariy |
| Abidatsuma shikishin soku ron | 3, a, 2 | Ariy |
| Abidomma shin ron | 2, b, 1 | Asci |
| Abira          | 9, b, 5 | Ashi |
| Abutasama      | 4, a, 5 | Ashi |
| Agini          | 6, a, 1 | Asit |
| Agiyama        | 5, b, 3 | Asög |
| Ai             | 178, b, 1 | Atar |
| Aikuo          | 20, a, 3 | Atci |</p>
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PART IX

A CHINESE

ARRANGED ACCORDING TO

A.

A KEY TO THE

[Note.—The figures in parentheses refer of each character except its radical.]

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40. [宀][宀] (5) 守安 宋. (5)
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    宫家, (8) 宿寂
    密富, (9) 寒, (10)
    (19) 囊.
    塞. (11) 實塞.
    (16) 實.

41. [寸] (3) 寺, (9) 尊. (11)
    對.

42. [小] 小 (1) 少.

43. [尸] 居 (2) 尼, (5) 居
    居, (6) 屍屏, (9)
    居.

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)
    庚康, (12) 廟廣,
    (16) 廬.

54. [见] (6) 建.
86. [火] 火 (4) 炎, (6) 烈
鳥, (8) 焚, (9) 燎
然, (10) 燒
燃, (11) 熱, (12) 燒

93. [牛] 牛 (2) 牲, (9) 鹿,
(14) 牠

94. [犬] (7) 獵, (8) 犬,
(13) 獸

95. [矢] 矢 (6) 率

97. [玉] 玉 (5) 珠, (6) 珠
(7) 珍, (8) 瑚
(9) 琥, (10) 瑪

98. [瓦] 瓦 (9) 甄

99. [甘] 甘

100. [生] 生

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103. [正] (7) 疏, (9) 疑

104. [广] (5) 疣, (14) 疮

105. [水] (7) 發
7 STR.

150. [谷] (10) 恥.
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152. [豕] 豬 (5) 象.
155. [赤] 赤 (9) 赫.
156. [走] (5) 超越.
157. [足] (5) 跋駁, (6) 路, (9) 足, (10) 踏.
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202. [黍] (3) 黎.
203. [黑] 黑 (5) 黛.

14-17 STR.
209. [鼻] 鼻.
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了徹禪定 | 140,b. |

**二 RAD. 7.**

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WORKS BY DR.


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