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HAND-BOOK

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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Inspector of Schools, Hongkong

WITH

A CHINESE INDEX

BY

K. TAKAKUWA.

SECOND EDITION

REVISED AND ENLARGED

TOKYO,

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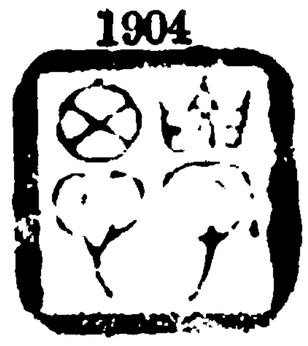

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PREFACE TO THE SECOND EDITION.

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 modorn systems of pronunciation—dialectically different in the different parts of China—deviate considerably from the mode of pronuniation 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 and 玄奘 (see Mahâyâna dêva and Mokchadêva) for their names have been omitted for the sake of brevity.

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

Hongkong, February 1st, 1870.

E. J. EITEL.

PART I.

A SANSKRIT-CHINESE DICTIONARY.

A

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

ABHÂSVARA (Pâli. Abhassara) lit. all brightness (â-bhâsvara) 阿婆喞羅 explained by 光音 lit. light and sound (âbhâ-svara) or by 極光淨 lit. extreme light and purity. The sixth of the eighteen celestial worlds called Brahmalôkas.

ABHÂSVARAS (Pâli. Abhassaras. Tib. Od-gsal) lit. those whose nature is brightness, â-bhâsvaras, 阿婆喞囉庶 or 阿會亘修天 or 阿陂亘羞天 explained by 光音天 lit. dêvas of light and sound (âbhâ-svara). The inhabitants of the third of the three celestial regions which from the second Dhyâna.

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

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

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

ABHAYAM̃DADA 施無畏者 lit. he who procures removal of fear. A standing epithet of Kwan-yin (v. Avalokitês'vara.)

ABHIDHARMA (Pâli. Abhidhana. Singh. Abhidhamma. Tib. Tchos non pa) 阿毗達磨 or 阿鼻達磨 or 阿毗

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

ABHIDHARMA PIṬAKA 論藏 lit. the collection of discourses. One of the three divisions of the Buddhist canon (v. Tripiṭaka) comprehending all philosophical works. Its first compilation is ascribed to Mahâkas'yapa, 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 Abhibharma of the Mahâyana School, 2. 小乘論 or the Abhidharma of the Hinâyâna School, and 3. 宋元續入藏諸論 or the discourses included in the canon during the Sung and Yuen dynasties (A.D. 960-1368).

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

ABHIDHARMA DJÑÂNA PRASTHÂNA S'ÂSTRA 阿毗達磨法智論 or 阿毗曇八犍度論 A philosophical work ascribed to Kâtyâyana.

ABHIDHARMA HṚIDAYA S'ÂSTRA 阿毗曇磨心論 A philosophical work by Upadjita.

ABHIDHARMA KÔCHA KARAKÂ S'ÂSTRA 阿毗達磨俱舍論 or 俱舍雹論 A work by Saṁghabhadra.

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

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

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

ABHIDHARMA PRAKARAṆA S'ASANA S'ÂSTRA 顯宗論 A philosophical treatise by Sanghabhadra.

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

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

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

Skandharatna.

ABHIDHARMA MAHÂVIBHÂCHÂ 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 Kanichka.

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 CHADABHIDJÑÂS (Pâli. Abhinna. 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 urder Divyatchakchus, Divyas'rôtra, Riddhisâkchâtkriyâ, Purvânivasânusmriti djñâna, Paratchittadjñâna and As'ravakchaya.

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

ABHISHEKAIR 啞撇釋該而 An exclamation ('consecrate me by sprinkling') addressed in prayers to Tathâgatas.

ABHYUTGATA RÂDJA 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.

ABÎDA v. AMITÂBHA.

ABRAHMA TCHARIYÂ VERAMANÎ 不婬慾 lit. no debauchery. The third of the ten rules for novices (v. S'ikchâpada), 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.'

ACHṬÂU VIMÔKCHAS. See under Vimôkcha.

ÂCHÂḌHA 頻沙荼 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.

ACHṬA BUDDHAKA NÂMA MAHÂYÂNA SÛTRA 佛說八部佛名經 Title of a book.

ACHṬA DAS'Â KÂS'A S'ÂSTRA 十八空論 Title of a book by Nâgârdjuna, introduced in China by Paramârtha, A. D. 557-689.

ACHṬA DAS'A ṄIKÂYA S'ÂSTRA 八十陪論 Title of a book.

ACHṬADAS'A NÂRAKA SÛTRA 佛說十八泥犂經 Title of a book.

ACHṬA MAṆḌALAKA SÛTRA 大乘八大曼拏羅經 Title of a book.

ACHṬA SÂHASRIKÂ PRADJÑÂ PARAMITÂ SÛTRA 聖八千頌般若波羅蜜多一百八名眞實 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.

ADHIMÂTRA KÂRUṆIKA 大悲 lit. great mercy. One of the Mahâbrahmânas who appeared from the South East to worship Mahâbhidjña djñânâ bhibhû.

ADHIMUKTI (Pâli. Adhimutti. 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, Sôma and Tchampaka) and the placing this lamp before the images of the Triratna. According to Singhalese and Tibetan sources, the meaning of adhimukti is inclination of the will. In the Lalitavistara (q. v.) its meaning seems to be 'intelligence.' Burnouf translates it sometimes by 'confidence.'

ADHYÂṬMA VIDYÂ 內明 lit. the esoteric luminary. One of the 五明 Pantcha Vidyâ S'astras (q. v.)

ADINNÂDÂNÂ VÊRAMAṆÎ 不偷盜 lit. abstinence from theft and robbery. See Sikchpâda.

ADJÂTAS'ATRU (Pâli. Adjâtasattu. Singh. Aja'sat. Tib. MassKjessdGra) or Kchemadars'in 阿闍多設咄路 or 阿闍世王 explained by 未生怒 lit. an enemy before he was born, or no enmity in the heart, or (as the Tibetans explain it) 'not creating himself any enemies.' A king of Magadha, son of king Bimbisâra, originally one of S'âkyamuni's most formidable opponents. Converted to Buddhism, he became famous for his liberality in almsgiving. He died 24 years after S'âkyamuni (about 519 B. Ch.) His son and successor was Udâyi. There is a daughter of Adjâtas'atru mentioned under the name 阿術達 Asuddharda According to a

Tibetan legend, an infant son of Adjâtas'atru was kidnapped, exposed at the roadside and finally made king of Tibet under the name Njakritsanpo (研乞嘌贊普). The Mongols call the latter Sseger Ssandalitu or Küsühu schiretu.

ADJÂTAS'ATRU KAUKṚITTYA VINODANA MAHÂYÂNA SÛTRA 佛說阿闍世王經 Title of a book.

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

ADJITA KÊS'A KAMBALA (Pali. Adjita Kesa Kambali. Singh. Ajitá 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 continuous self-destruction and consequent unreality of all things.

ÂDJÑÂTA KÂUṆḌINYA or ÂDJÑÂNA KÂUṆḌINYA (Tib. Koun ches Kâuṇḍinya) 阿若憍陳如 explained as an automat (阿若 Adjñâna) of the Kâuṇḍinya (憍陳如) family. A famous disciple of S'âkyamuni, more commonly quoted as Kauṇḍinya (q.v.).

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

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

lit. numerical âgamas; general compilations, the subject matter being arranged numerically.

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

AGNI DHÂTU SAMÂDHI 火界定 the contemplation of the world on fire, a degree of ecstatic contemplation (v. Samâdhi.)

AGNIVÂS'AYANA (Pâli. Aggivessâyana). v. DÎRGHANAKHA.

AGRA PRADÎPA DHÂRAṆÎ 東方最勝燈王神咒經 Title of a book.

AGURU (Beng. Agur. Arab. Ayalugi. Pers. Ayalur chee or Oud Hindee. Tib. Akaru) literally not heavy 惡揭嚕 explained by 沉水香 lit. perfume immersed in water. Agallochum or lignum Aloes, the decayed root of the Aquilaria agallocha. The Ahalim or Ahaloth of the Hebrews.

AGURU SÛTRA 阿鳩留經 Title of a book.

AHAHA or HAHAVA 嘔侯侯 The fifth of the eight cold hells (unknown to Southern Buddhism), so called because the cold is there so intense that the damned spirits cannot stir nor speak, whilst the cold air, passing through their throats, produces a sound like Ahaha.

ÂHARA ÂHARA MAMÂYUH SANTÂRAṆI 啞曷囉啞曷囉馬麻藹由而傘塔囉尼 An exclamation ('give me, give me, old age, oh protector') addressed in prayers to Tathâgatas.

AHIKCHÊTRA or AHIKHATRÂ 阿醯掣怛羅 An ancient city and kingdom in Central India, on the northern bank of the Kâlînadî, north of Pañtchâla (the present Duab).

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

AIS'VARIKAS 阿說羅部 A theistic School of Nepaul, which set up Adi Buddha as a supreme divinity. It never found any followers in China.

AKANICHṬHA (Pâli. Akanistaka. 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 Brahmalôkas, called Akanis'ta *i. e*, the highest. Originally only sixteen Brahmalôkas were known. Northern Buddhism added two, which are called 福生 happy birth and 福愛 happy love. Singhalese Buddhists count only sixteen.

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Amitâya, Amitâyus, Amitarus'i. Tib. Od dPag med or Hopamé) 阿彌陀婆耶 or 阿彌陀 or 彌陀 or 大彌陀 explained by 無量壽 lit. boundless age. This explanation rests on a misconception of the original meaning of Amitâbha *i.e.* boundless light, but the latter idea is preserved in one of the many titles of this fabulous Buddha 無量光明 lit. boundless light. Other titles are 放大光明 lit. diffusing great light, 西天教主 lit. sovereign teacher of the Western Heaven, 西方接引 lit. guide to the West, 大慈大悲 lit. great mercy and sympathy, 本師和尚 lit. original teacher Upâdhyâya, 法界藏身 lit. embodiment of the sphere of the law. As the derivation of the term itself suggests, Amita was originally conceived of as impersonal, as the ideal of boundless light. Considering also the mention made of his name in a list of one thousand fictitious Buddhas which reminds one of the thousand Zarathustras of the Persians, and which was propagated by the Mahâyâna-school (about 300 A.D.), it is but natural, in the absence of authentic information as to the origin of this dogma, to suppose that it may have been originated by Persian or Manichaean ideas influencing the Buddhism of Cashmere and Nepaul. For it must have been from one of these countries that the dogma of Amita reached China, when a priest from Tokhara brought (147 A. D.) the first Amitâbha Sûtra to China. It is remarkable that the Chinese travellers Fa-hien and Hiuen-tsang omit all mention of it. Southern Buddhism knows no Amita, neither are there any traces of a Brahminical or Vêdic origin of this doctrine. The most ancient Sûtras brought to China make no mention of it, and the first that alludes to Amita, the Amitâyus Sûtra, translated A. D. 148—170, was, like others of the same class, already lost when the well-known catalogue K'ai-yuenlu was compiled, A.D. 730. When the so-called Lotus-school or Pure-land-school 蓮花宗 or 淨土宗 began to flourish, and the peculiarly poetic tenets of this school, referring to a paradise in the West, began to influence the common people, Amita became the favourite of Chinese Buddhists. He is now by far the most popular Buddha in China.

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

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

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

The doctrine of Amitâbha and his paradise in the West (v. Sukhâvatî) is, strictly speaking, no contradiction of the theory of Nirvâṇa, 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 Nirvâṇa, the haven of final redemption from the eddies of transmigration.

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

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

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

ÂMLA or ÂMLIKA 菴弭羅 The Tamarindus indica.

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

the All-souls-festival (v. Ullambana), so universally popular in China to the present day. He is the chief representative of Buddhist mysticism in China, which he succeeded in spreading widely through the patronage of three successive emperors, viz. Hiuen-tsung (A.D. 713—756), who prohibited his retiring to India (A.D. 749), Sutsung (A. D. 756—763), who gave him the title Tripiṭaka Bhadanta (大廣智三藏), and 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'ARDDHIMANTRA HṚIDAYA SÛTRA 不空羂索神咒心經 Title of a translation, by Hiuentsang, A.D. 659.

AMOGHAPÂS'A DHÂRAṆÎ SÛTRA 不空羂索陀羅尼經 Title of a translation, A.D. 618—907.

AMOGHA PÂS'A HṚIDAYA MANTRA RÂDJA SÛTRA 不空羂索心咒王經 Title of a translation by Ratnatchinta, A.D. 693.

AMOGHAPÂS'A HṚIDAYA SÛTRA 不空羂索咒心經 Title of a translation by Bodhirutchi, A.D. 618—907.

AMOGHA PÂS'A KALPARÂDJA 不空羂索神變眞言經 Title of a translation by Bodhirutchi, A. D. 707—709.

AMOGHA PÂS'A MANTRA SÛTRA 佛說不空羂索咒經 Title of a translation by Djñânagupta and others, A.D. 587.

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

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

ÂMRADÂRIKÂ SÛTRA 柰女經 Title of a book.

AMRITA (Tib. Bdoud rtsi) 啞密哩達 or 啞腦哩打 ex-

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

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

ANABHRAKA (Tib. Sprin med) lit. cloudless 福愛 lit. happy love. The second region of the fourth Dhyâna (q. v.), inhabited by dêvas called Anabhrakas. The eleventh Brahmalôka.

ANÂGÂMIN (Singh. Anágámi. Tib. Phyir mi hong ba) 阿那含 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 dêvas, when they will forthwith become Arhats and enter Nirvâṇa.

ANAKCHARA GRANTHAKA ROTCHANA GARBHA SÛTRA. Title of three translations, viz. 大乘離文字普光明藏經 by Divâkara, A.D. 683; 大乘徧照光明藏經 by Divâkara, A. D. 618—907; 無字寶篋經 by Bodhirutchi, A.D. 386—534.

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

ÂNANDAPURA 阿難陀補羅 A kingdom and city in western India, N.E. of Gujerat; 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 sûrya pradîpa.

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

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

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

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

ANÂTHA PIṆḌIKA or ANÂTHA PIṆḌADA (Pâli. Anepida. Tib. Mgon med zas sbyin (lit. one who gives away his own without keeping (anâtha) a mouth full (piṇḍa) for himself, 阿那他擯荼揭利訶跋底給 (anâtha piṇḍada grihapati), explained by 獨孤善 lit. supporter of destitutes and orphans, or by 善施 lit. a pious donor. A wealthy householder (v. Grihapati) of S'râvastî, famous for his liberality. See also Sudatta and Vâis'âkha.

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

ANAVADATA v. Anavatapta.

ANAVANATÂMITA VÂIDJYAYANTA 常立勝幡 lit. maintaining aloft the victorious banner. Name of the realm in which Ânanda is to re-appear as Buddha.

ANAVATAPTA or ANAVADATA (Pâli. Anâtattha. Singh. Anótatta. Siam. Anôdatasa. Tib. Ma dros pa. Mong. Mapam dalai) 阿那婆達多 or 阿那婆答多 or 阿耨達 or 阿耨 or 阿那達 explained by 無熱惱池 lit. the lake without heat or trouble. A lake on a high plateau, N. of the 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 S'itâ, in the South the Gangâ, in the West the Sindhu and in the North the Vakchu. What is meant, is perhaps the Manasarovana 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'atadru. The sources of three other rivers, vix. Bhramaputra, Ganges and Oxus lie within a short radius around those two lakes. Hiuentsang (incorrectly) identifies the Anavatapta lake with lake Sirikol (Lat. 38°20 N.) on the plateau of Pamir.

ANAVATAPTA NÂGARÂDJA PARIPṚITCHTCH'Â SÛTRA 三昧弘道廣顯定意經 Title of a translation by Dharmarakcha, A.D. 308.

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

AÑGÂRAKA (Tib. Mig dmár) 鴦哦囉迦 explained by 火星 lit. fire star. The planet Mars.

AÑGIRASA 鴦儗囉 An ancient Richi, an ancestor of S'âkyamuni.

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

AÑGULIMÂLÎYA SÛTRA 鴦掘魔羅經 Title of a translation by Guṇabhadra, A.D. 420—479.

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

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

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

ANITYA v. Trîvidyâ.

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

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

ANTARAVÂSAKA 安陁會 explained by 裙 lit. skirt. A sort of waistcoat, worn by priests instead of a shirt.

ANTIMA DÊHA DHÂRIṆO 住是最後身 lit. dwelling for the last time in a body. The last stage in the process of transmigration, preceding Nirvâṇa.

AṆU 阿耨 or 細塵 lit. fine dust. A division of a yôdjana (q.v.), equal to 7 atoms of dust.

ANUPADHIS'ÊCHA 無餘 lit. without remnants. Immateriality, as an attribute of those who have entered Nirvâṇa.

ANUPAPÂDAKA or AUPAPÂDUKA (Pâli. Opapâtika. Singh. Aupapâtika. Tib. Brdzus te skyes pa) 生化 lit. birth by transformation. One of the Tchatur yôni (q. v.), viz. supernatural birth (from a lotusflower, etc.) in full maturity, such as is ascribed to Buddhas and Boddhisattvas, the latter coming, from Tuchita, by this birth into the world.

ANURUDDHA 耨樓陀阿 explained by 如意 lit. conformity, and by 無貧 lit. not poor. The latter explanation 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). Anuruddha was a son of Amritôdana and therefore cousin german to S'âkyamuni, at whose death he was present.

ANUTTARA BODHI 無上等覺 lit. unrivalled intelligence.

ANUTTARA DHARMA 無上法 lit. peerless law.

ANUTTARA SAMYAK SAM̃BODHI lit. unexcelled perfect intelligence 阿耨多羅三貌三菩提 explained by 無上 unexcelled (anuttara) 正偏 correct equality (samyak) and 正道 correct intelligence (sam̃bodhi). An epithet of every Buddha, otherwise explained as signifying untarnished (a—) and unparalleled (nuttara) correct view (sam) and complete wisdom (myak) with complete possession of the highest sentiments (sambodhi).

APALÂLA 阿波邏羅 The nâga (guardian spirit) of the source of the S'ubhavastu (q. v.), converted by S'âkyamuni shortly before the latter's death.

APARADJITA DHÂRAṆÎ. Title of three translations, viz. 佛說無能勝旛王陀羅尼經 (see also Dhvadjâ-

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

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

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

ARHÂN or ARHAT (Singh. and Burm. Rahat or Rahân. Siam. Arahāng. Tib. Dgra btshom pa. Mong. Daini daruksan or Chutuktu) 阿羅漢 or 羅漢 explained by 佛果 lit. fruit of Buddha (v. Buddhaphalam). The original meaning of Arhat (worthy) is overlooked by Chinese commentators, who prefer the derivation ari-hat (destroyer of the enemy). The following two explanations are most common, viz., 殺賊 destroying the thief i.e. conquering all passions, and 不生 exempt from birth i.e. from transmigration. A third, less common, explanation is perhaps based on the original meaning of Arhat, viz, 應供 lit. deserving worship. The Arhat is the perfected Ârya, and the state of Arhat can accordingly be attained only by passing through the different degrees of saintship (v. Ârya). Arhatship implies, strictly speaking, possession of supernatural powers and successive promotion to Buddhaship and Nirvâṇa. But in popular parlance the term Arhat simply means an advanced disciple of S'âkyamuni. The Chinese text of the Saddharma pundarîka employs, accordingly, the term Arhat occasionally as a synonyme of S'ravaka (q. v.) and constantly includes under it the largest circle of 1200 disciples of S'âkyamuni as well as the smaller ones of 500 and of 18 disciples. At present, the term Arhân or Lo-hân (羅漢) is used as a designation of all famous disciples of S'âkyamuni, but denotes more especially those 500 Arhats who are to reappear on earth as Buddhas, each assuming then the title Samantha prabhâsa.

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

studies, S'âikcha).

ARITÎ v. Hâritî.

ARTHAS'IDDHI v. Sarvârthasiddha.

ARTHAVINIS'TCHAYA DHARMAPARIYÂYA 佛說法乘義決定經 Title of a translation by Suvarṇa Dhâraṇî, about A.D. 1113.

ARUṆA 阿路猱 or 阿盧那 A mountain (said to increase and decrease periodically), S. of Sphîtavaras (q.v.) in the Punjab.

ARÛPADHATU or ARÛPAVATCHARA (Tib. Gzugs med pai khams) 無色界 lit. the world without form (desire). The third of the three worlds (v. Trâilôkya), towering above the Mêru. That world in which there is neither form nor sensation, comprising four heavens and forming the antechamber of Nirvâṇa.

ÂRYA (Pâli. Ariya. Singh. Arya. Tib. Hphags pa. Mong. Chutuktu). 阿畧 or 阿犂耶 or 阿利耶 or 阿羅訶 explained by 聖 lit. holy or by 尊者 lit. the Reverend. A title given to those who have mastered the Âryani satyâni (q.v.) and thereby entered the Ârya imârga i. e. the Ârya's path to Nirvâṇa. 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 identic with it in meaning, is a distinction of 四有 four beings or 四部 four classes of Âryas. For particulars regarding this distinction, see under S'rotâpanna, Sakridâgâmin, Anâgâmin and Arhat. The title Ârya is also an epithet of every patriarch.

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

ÂRYA DJAMBHALA DJALENDRA YATHÂLABDA KALPA SÛTRA 聖寶藏神儀軌經 Title of a translation by Dharmadêva, A. D. 960-1127.

ÂRYAGAGANA GANDJA PARIPRITCHTCH'Â 百千頌大集經地藏菩薩請問法身讚 Title of a book (abstract).

ÂRYA NÂGÂRDJUNA BODHISATTVA SUḤRILLEKA. Title of three translations, viz. 龍樹菩薩爲禪陀迦法要偈 by Guṇavarman, A.D. 431; 勸發諸王要偈

by Saṁghavarman, A.D. 434; and 龍樹菩薩誡王頌, A.D. 700-712.

ÂRYA PÂRS'VIKA v. Pârs'va.

ÂRYASATYÂNI or ÂRYÂNISATYANI or TCHATURSATYA 四諦 lit. four dogmas. Four truths, the mastering of which constitutes an Ârya (q.v.). They are, (1.) Dukḥa 苦諦 lit. the dogma of misery, viz., that misery is a necessary concomitant of sentient existence; (2.) Samudaya 聚諦 lit. the dogma of accumulation, viz., that misery is intensified by the passions; (3.) Nirôdha 滅諦 lit. the dogma of extinction, viz., that the extinction of passion (and existence) is practicable; (4.) 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).

ÂRYASÊNA 阿犂耶斯那 or 聖軍 lit. holy army. One of the principal representatives of the Mahâsaṁghikaḥ School (about A.D. 600).

ÂRYASIṀHA 師子尊者 or 師子比丘 lit. the lion-Bhikchu. The 24th patriarch, a Brahman by birth, a native of Central India. He died a martyr's death in Cashmere (A.D. 259).

ÂRYAS'ÛRA 聖勇 lit. Ârya the brave, or 大勇 lit. the great Brave. An Indian Buddhist, author of several works.

ÂRYATÂRÂ or SRAGDHARÂ 阿唎耶多羅 A female divinity of the Tantra School.

ÂRYA TÂRABHADRA NAMÂ ACHṬAS'ATAKAM. Title of three books viz., (1.) 聖多羅菩薩一百八名陀羅尼經 (2.) 佛說聖多羅菩薩經 (3.) 聖多羅菩薩梵讚.

ÂRYAVARMMA 阿梨耶伐摩 or 聖胄 lit. holy helmet. A priest of the Sarvâstivâdâḥ School, author of a work on the Vâibhâchika philosophy.

ÂRYA VASUMITRA S'ÂSTRA 尊婆須蜜所集論 Title of a book.

AS'ÂIKCHA see under Arhat.

ASAKRIT SAMÂDHI (lit. repeated samâdhi) 不供三昧 lit. the samâdhi which is not collective (in one formula). A degree of ecstatic contemplation.

ASAṀGHA or ASAÑGHA or ÂRYASAṀGHA 阿僧伽 or 無著 lit. no contiguity. A native of Gândhâra, originally a follower of the

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

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

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

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

ASAT 妙無 lit. the incomprehensible nothing A philosophical term.

ASITA (Singh. Kala dewala. Tib. Nap po or Trang srong

tsien po) 阿私陁 or 阿氏多 or 阿私 or 阿夷 explained by 無比 lit. peerless. A richi (仙) whom S'âkyamuni, in a former life, served as a slave. On S'âkyamuni's subsequent re-birth, Asita pointed out the lakchaṇas (q.v.) on the child's body. One of the 18 Arhats (羅漢), worshipped in China, is called 'Asita, the Ârya of mount Ghridhrakûṭâ.' See also Aklês'a and Tapasvî.

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

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

AS'ÔKA (Pâli. Asoka or Piadassi. Singh. Asoka. Tib. Mya gnan med pa. Mong. Chasalang oughei Nom un khaghan) 阿恕迦 or 阿輸迦 or 阿育 explained by 無憂 lit. sorrowless. (1.) A king, described by Chinese texts as 'a Tchakravartin, a grandson of Adjâtas'atru'. The latter remark refers to Kâlâs'ôka (453 B.C.) and not to Dharmâs'ôka who was the grandson of Tchandragupta (381 B.C.) and who reigned about 319 B.C. But the Chinese constantly confound these two. As'ôka, they say, gained the throne by 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 vihâras and stûpas he erected. He is supposed to be identic with the Piyadasi whose edicts are found inscribed on pillars and rocks throughout India. His younger brother (correctly 'son') was Mahêndra. In the 17th and 18th years of his reign the third synod was held by Mahâmaudgalyâyana. (2.) Name of a tree (無憂樹) lit. sorrowless tree) under which Mahâmâyâ (q.v.) was delivered without pain. The Jonesia asoka.

AS'ÔKADATTÂ VYÂKARAṆA. Title of two translations, viz., 無畏德菩薩會 by Buddhas'ânta, A.D. 539, and 佛說阿闍世王女阿術達菩薩經 by Dharmarakcha A.D. 317.

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

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

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

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

ÂS'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 (落 to drop) and supposes the word âs'rava to refer to 'the stream' of metempsychosis. Accordingly ás'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) 阿脩羅 or or 阿素羅 or 阿須倫 explained by 非天 lit. those who are not dêvas. The 4th class of sentient beings, the mightiest of all demons, titanic enemies of the dêvas.

AS'VADJIT (Singh. Assaji. Tib. Rta thoul) 阿溼婆持 or 阿說示多 or 阿說示 or阿奢輸 explained by 馬勝 lit. horse tamer. (1.) A military title (v. Upasêna). (2.) Name of one of the first five followers of S'âkyamuni.

AS'VAGHÔCHA (Singh. Assagutta) 阿溼縛窶沙 or 馬鳴 lit. a horse neighing. The 12th patriarch, a native of Benares, a noted antagonist 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 posthumous title is 切勝 lit. absolute conqueror. The earliest translation of any of his works was published in A.D. 405.

AS'VAGHÔCHA BODHISATTVA DJÂTAKA 馬鳴菩薩傳 Title of a book (abstract).

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

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

ÂS'VAYUDJA 頻溼縛庾闍 The first month of autumn.

AṬALI 阿吒利 A province of the kingdom of Malva.

ATAPAS (Páli. Atappa. Tib. Mi gdoung ba) 無煩 lit. without trouble. The 13th Brahmalôka The 5th region of the 4th Dhyâna.

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

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

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

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

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

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

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

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

ÂTMA MADA 我慢 lit. selfish pride Spiritual selfishness.

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

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(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 ôm̃ maṇi padme hûm̃ (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 Shivaitic necklace of skulls. He is supposed to have appeared on earth in various incarnations as the spiritual mentor of all believers, and especially to have been incarnate in the King of Tibet called Srong-tsan-gam-bo and in every successive Dalai Lama. The Tantra School of Tibet declared this Tibetan deity to be the Dhyâni Bodhisattva (spiritual reflex in the world of forms, produced by contemplation) of Amitâbha Buddha. His special sanctuary is on mount Potala in Lhassa. (3.) A Chinese female deity, probably an ancient local goddess of mercy (and progeny), worshipped in China, before the advent of Buddhism, under the name Kwanyin and adopted by Buddhists as an incarnation of Avalôkitês'vara (or Padmapaṇi). According to Chinese accounts, Kwanyin was the third daughter of 妙莊王 (v. S'ubhavyûha), a ruler of a northern kingdom, supposed to be identic with 莊王 Chwang-wang of the Chow dynasty (B. C. 696). She was so determined, it is said, to become a nun, that she absolutely refused to be married, even when put (by her father's order) to degrading duties in the convent. Her father ordered her to be executed with the sword, but the sword was broken into 1,000 pieces without hurting her. Her father then ordered her to be stifled, when her soul left the body and went down to hell, but hell forthwith changed into paradise. To save his hell, Yama sent her back to life, whereupon she was miraculouly transported, on a lotus flower, to the island of P'ootoo (Potara), near Ningpo, where she lived for 9 years healing disease and saving mariners from shipwreck. Her father having fallen ill, she cut the flesh off her arms and made it into a medicine which saved his life. To show his gratitude, he ordered a statue to be erected in her honour, saying 全手全眼 'with completely formed (ts'uen), arms and eyes', but the sculptor misunderstood the order for 千手千眼 'with a thousand (ts'ien) arms and eyes,' whence it happened that a statue with

a 1,000 eyes and 1,000 arms perpetuated her memory, and she was henceforth known and revered as 千手千眼大慈大悲觀音菩薩 'the Bodhisattva Kwanyin who has 1,000 arms and 1,000 eyes, great in mercy and great in compassion.' To identify Kwanyin as an incarnation of Avalôkitês'vara, her name Kwanyin 觀音 was explained as meaning avalôkita (觀 lit. looking on) svara (音 lit. sound i.e. of prayers). She is also styled 觀世音自在 lit. the sovereign (ishvara) who looks on or regards (avalôkita) the sounds or prayers (svara), and, by abbreviation, 觀世自在 lit. the sovereign (ishvara) who looks on the world (avalôkita). Other epithets are 光世音 lit. sound of the world of light, and 觀尹 lit. onlooking controller (Kwanyin), which two epithets may be modern corrupt forms or archaic relics of her ancient name. Kwanyin is also styled 高王 (v. Abhyutgata râdja) 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 Abhayamdada (q.v.) Some Chinese texts confound Kwanyin with Maitrêya (q. v.), because the former is the predicted successor of Amitâbha, whilst Maitrêya is to be the next Buddha to appear in this world. If other texts increase the confusion by identifying Kwanyin both with Maitrêya and with Pûrṇa Mâitrâyaṇi puttra (q. v.), the explanation is likewise easy, for Kwanyin's title 大慈 (lit. great mercy) is likely to be confounded with that of Maitrêya viz. 慈氏 lit. family of mercy and with that of Pûrṇa viz. 滿慈子 lit. the son of full mercy. Some texts also assert that Kwanyin was 'the third son of the grihapati Anâtha piṇḍika of the bamboo garden Djêtavana near the Gridhrakûta mountain and was called Sudatta.' But as they add that this was but one of the many incarnations of Kwanyin, there is no contradiction in the statement, though it is based on a mistake, as Sudatta was the name of the father.

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

a chapter from the Suddharma puṇdarîka, by Kumâradjîva (who translated the prose) A.D. 384—417, and by Djñânagupta (who translated the gâthâs), A.D. 557—589.

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

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

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

AVAṆḌA 阿奢荼 An ancient kingdom, probably the modern district of Shekarpoor, Lat. 27° 36 N. Long. 69° 18 E.

ÂVANTIKHÂḤ (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 Sammataḥ School, so called because its founder was, as a newborn babe, abandoned by his parents.

AVARAS'ÂILÂḤ (Singh. Seliyâs) 阿伐羅墊羅 or 西山住部 lit. the School of the dwellers on the western mountain. A subdivision of the Mahâsaṁghikaḥ School.

AVARAS'ÂILÂ SAṀGHÂRÂMA 阿伐羅墊羅僧伽藍 explained by 西山寺 lit. the monastery of the western mountain. A vihâra in Dhanakatchêka, built 600 B.C., deserted A. D. 600.

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

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

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

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

the monastery of those whose ears are not pierced. An ancient vihâra near Yôdhapatipura.

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

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

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

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

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

AYAMUKHA (or Hayamukha) 阿耶穆佉 An ancient kingdom, probably the region near Surajepoor, Lat. 26° 26 N. Long. 86° 16 E.

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

AYATANA 呵也怛那 General term for the organs of sense. See Chaḍayatana and Vidjñana.

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

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

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

B.

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

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

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

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

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

BALÂ or Pantchabalâni (Singh. Balayas) 五力 lit. five powers, with the note 'bala signifies 制止 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'raddhâbala, (2.) the power of energy, v. Vîryâbala, (3.) the power of memory, v. Smritîbala, (4.) the power of meditation, v. Samâdhîbala, and (5.) the power of wisdom, v. Pradjñâbala. See also under Indriya.

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

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

BÂLAPRITHAGDJANA (Pâli. Balaputhudjdjana) 婆羅必利他伽闍那 or 婆羅必栗託仡那 explained by 小兒別生 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.

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

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

BANDUPRABHA 親光 Author of the Buddhabhûmi Sûtra S'âstra.

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

BÂS'PAH (Tib. Bhachbah or Phaggs pa lama) 八思巴 or 帕克斯巴 or 巴思巴 or 拔合思巴 or 拔思發 or 發思八 A S'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 Tsordjiosen subsequently (A. D. 1307—1311) substituted another alphabet, based on that of S'âkyapandita.

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

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

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

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

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

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

BHADRA KÂTCHANÂ v. Yas'ôdharâ.

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

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

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

BHADRAPÂLA S'RECHṬHI

PARIPRITCHTCH'Â. Title of two translations, viz. 賢護長者會 by Djñânagupta, A. D. 596, and 大乘顯識經 by Divâkara and others, A. D. 680.

BHADRAPÂLA SÛTRA 拔陂菩薩經 Title of a translation by Lokalakcha.

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

BHADRATCHARÎ PRAṆIDHÂNA 普賢菩薩行願讚 Title of a translation by Amoghavadjra, A.D. 746—771.

BHADRA VIHÂRA 跋達羅毗訶羅 explained by 賢寺 lit. the monastery of sages. A vihâra in Kanyâkubdja.

BHADRAYÂNÎYÂḤ or Bhadraputtrîyâḥ 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.

BHADRIKA 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'âkyamuni.

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

BHGÂRÂMA (lit. the arâma, or dwelling, of the god-Bhaga) 瞿盧薩謗 Grosapam or Karsana (Ptolemy), the capital of Kapis'a, the modern Begrâm.

BHAGAVADDHARMA 伽梵達摩 or 尊法 lit. honourable law. A S'ramaṇa of western India who translated into Chinese a popular work in honour of Avalôkitês'vara.

BHAGAVAT or Bhagavan (Pâli. Bhagavâ. Singh. Bagawa. Siam. Phakhava. Tib. Btsham ldan das) 婆嚩誐帝 or 發葛斡諦 or 薄伽梵 or 婆伽婆 An epithet, 'the man of virtue (or merits)', given to every Buddha.

BHAṆÎ 婆尼 or 婆尼 A minister of S'as'añka.

BHÂRYÂ 婆利耶 A wife.

BHASKARA VARMMA 婆塞羯摩伐羅 explained by 日胄 lit. armour of the sun. A king of Kâmarupa, a descendant of Narâyana Dêva.

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

BHIKCHUṆÎ (Tib. Dge slong ma, or Âni. Mong. Tshibaganza) 比丘尼 or 苾芻尼 Female religious mendicants who observe the same rules as any Bhikchu.

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

BHIKCHUṆÎ SAM̃GHIKA-VINAYA PRATIMOKCHA SÛTRA 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.

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

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

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

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

BIMBISÂRA or Bimbasâra or Vimbasâra (Singh. Bimsara. Tib. Srenika, or Gzugs tshan sningpo. Mong. Margisiri amogo langa ouile duktchi, or Tsoktsasun dshirüken) 頻毗娑羅 or 頻婆娑羅 or 蔕沙王 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 Râdjagriha, converted by S'âkyamuni, to whom he gave the Vêṇuvana park. He was murdered by his son Adjâtas'atru.

BIMBISÂRA RÂDJA SÛTRA. Title of 2 books, viz. (1.) 頻毗娑羅王詣佛供養經 and (2.) 蔕沙王五願經

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 pakchika dharma.

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

BODHIDRUMA or Bodhivrikcha 菩提樹 lit. bodhi-tree, or 道樹 lit. tree of intelligence, or 卑鉢羅 lit. pippala, or 賓撥梨力叉 lit. pippali vrikcha, or 阿濕喝唎波力叉 lit. asvas'tha vrikcha. The tree (Ficus religiosa) under which S'âkyamuni 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 Gayâ, on the left bank of the Nâiranjana. 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 sañtchaya s'âstra (集眞論) belonging to the Mahâsaṁghikâḥ School.

BODHIMAṆDA (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 (vadjrâsana). The terrace, said to have raised itself out of the ground, surrounding the Bodhidruma, where all Bodhisattvas sit down when about to become Buddhas. This ground, said to be as solid as diamond, is believed to form the navel (centre) of the earth.

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

希 lit. intelligence and hope. (1.) S'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) 菩提薩埵 or 煖陳薩督呀 or 扶薩 or 菩薩 explained by 覺有情 lit. knowledge in possession of one's affections or by 道心 lit. the mind of intelligence. The third class of saints who have to pass only once more through human life before becoming Buddhas, including also those Buddhas who are not yet perfected by entering Nirvâṇa (v. Mahâsattvas). One of the three means of conveyance to Nirvâna (v. Triyâna), compared with an elephant fording a river.

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

BODHISATTVA BUDDHÂNUSMṚÎTI 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, sûtras treating on the state of a Bodhisattva.

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

BODHISATTVA PIṬAKA SÛTRA 菩薩藏會 Title of atranslaticn by Hiuen-tsang, A.D. 645.

BODHISATTVA PIṬAKÂVATAMSAKA MAÑDJUS'BÎMULA GARBHA TANTRA 大方廣菩薩文殊師利根本儀軌經 Title of a translation, A.D. 980—1001.

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

BODHIVAKCHO MAÑDJUS'RI NIRDÊS'A SÛTRA 佛說大乘善見變化文殊師利問法經 Title of a translation, A.D. 980—1001.

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

BODHIVRIKCHA v. Bodhidruma.

BODHYANGA (Pâli. Saṁbodj-

hana. Singh. Bowdyânga) 七菩提分 or 七覺分 lit. seven divisions of bodhi, or 七覺支 lit. seven branches of understanding. One of the 37 categories of the Bodhi pakchika dharma, comprehending 7 degrees of intelligence, viz. (1.) memory v. Smriti; (2.) discrimination v. Dharma pravitchaya; (3.) energy v. Vîrya; (4.) joy v. Prîti; (5.) tranquillity v. Pras'rabdhi; (6.) ecstatic contemplation v. Samâdhi; (7.) indifference v. Upêkchâ.

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

BRAHMA (Siam. Phrom. Tib. Tshangs. Mong. Esrun tegri) 婆羅吸摩 or 婆羅賀磨 or 梵覽摩 or 梵天王 or 梵王 or 梵 explained by 一切衆生之父 lit. the father of all living beings. The first person of the Brahminical Trimurti, 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 DJÂLA 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 Kanyâkubdja. (2.) A king of Vârânas'î, father of Kâs'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 Mahâbhidjña djñanâ 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.

BRAHMÂKCHARAS 梵字 or 梵書 lit. Brahma's writing. Pâli or Sanskrit, the former being considered by 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 Puṇyaprasava and Anabhraka.

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

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

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

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

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

BRAHMAPARICHADYÂḤ 梵衆 lit. the assembly of the Brahmas. The 1st Brahmalôka. 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 Sirenuggur, Lat. 30°10 N. Long 78° 46 E.

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

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

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

BRAHMÂVADÂNA SÛTRA 佛說梵麑喩經 Title of a book.

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

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

saintship, Buddhaship. (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 Nirvâṇa.

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

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

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

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

BUDDHADHARMA same as Avênikadharma.

BUDDHADJIVA 佛陀什 explained by 覺壽 lit. intelligence and longevity. A native of Cabul, who arrived in China A. D. 423 and translated 3 works.

BUDDHAGAYÂ v. Gayâ.

BUDDHAGUPTA 佛陀毬多 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'akrâditya.

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

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

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

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

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

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

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

BUDDHAPIṬAKA NIGRAHANÂMA MAHÂYÂNA SÛTRA 佛藏經 Title of a translation by Kumâradjîva, A.D. 405.

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

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

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

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

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

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

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

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

CHAGHNÂN 尸棄尼 A district E. of Chadumân.

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

CHAṆMÛKA 商莫迦 A Bodhisattva, famous for filial piety.

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

CHARAKA 沙落迦 A monastery in Kapis'a.

D.

DÂGOBA v. Stûpa.

DAKCHIṆA (lit. the right, south) 達槻拏 or 馱器尼 or 達嶘國 or 檀嶘 The Deccan, S. of Behar, often confounded with 大秦國 Syria.

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

DAKCHIṆAKÔSALA v. Kôsala.

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

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

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

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

DÂNATAKA ÂRAṆYAKAḤ 檀那陁迦阿蘭若 Hermits living on the seashore or on half-tide rocks.

DANTAKÂCHṬHA 憚哆家瑟託 explained by 齒木 lit.

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

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

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

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

DAS'ABALA KÂS'YAPA v. Vâchpa.

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

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

DAS'ABHÛMIKA SÛTRA S'ÂSTRA 十地經 A compilation by Vasubandhu, translated by Bodhirutchi, A.D. 508—511.

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

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

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

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

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

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

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

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

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

DÊVADATTA (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 dêvas. The rival and enemy of S'âkyamuni, an incarnation of Asita, swallowed up by hell, worshipped as Buddha by a sect, up to 400 A.D., supposed to reappear as Buddha Dêvarâdja (天王) in an universe called Dêvasôppâna (天道).

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

DÊVALÔKA (Singh. Dewaloka. Tib. Lha yul) 天 lit. heaven or 天宮 lit. mansion of dêvas. The 6 celestial worlds, situated above the Mêru, between the earth and the Brahmalôkas. See Tchatur mahârâdja kâyikas; Trayastrimś'as; Yama; Tuchita; Nirmanarati; Paranirmita.

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

Sanskrita.

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

DÊVAS'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'âkyamuni.

DÊVASÊNA 提婆犀那 explained by 天軍 lit. army of dêvas. An Arhat who could transport himself and others into Tuchita.

DÊVATÂ SÛTRA 天請問經 Title of a translation by Hiuentsang, A.D. 648.

DÊVATIDÊVA 天中天 lit. the dêva among dêvas. The name given to Siddharta (v. S'âkyamuni), when, on his presentation in the temple of Mahês'vara (S'iva), the statues of all the gods prostrated themselves before him.

DEVÊNDRA SAMAYA 天主教法 lit. doctrinal method of the lord of dêvas. A work (on royalty), in the possession of a son of Râdja balêndrakêtu.

DÊVÎ (Singh. Dewi) 提鞞 explained by 天女 lit. a female dêva. Same as Apsaras.

DHANADA v. Vâis'ramaṇa.

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

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

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

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

DHÂRAṆÎ 陀羅尼 explained by 咒 lit. mantras. Mystic forms of prayer, often couched in Sanskrit, forming a portion of the Sûtra literature (Dhâraṇîpiṭaka) in China as early as the 3rd century, but made popular chiefly through the Yogâtchârya (q. v.) School. See also Vidyâdharapiṭaka; Mantra; Biddhi; Vidya mantra.

DHARMA (Páli. Dhamma. Singh. Dharmma. Tib. Los krims) 達磨 or 答哩麻 or 達而麻耶 an by 法 lit. law. (1.) The expl ed Buddhist law, principles, religion, canon, and objects of worship. (2.) The perception of character or kind, one of

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

DHARMA ÂRAṆYAKAḤ 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.

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

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

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

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

DHARMADHARA 曇摩持 or 持法 or 曇摩侍 or 法惠 or 法慧 (Dharmapradjña) or 法海 (1.) A S'ramaṇa of the West who translated (A. D. 367) several works on the Vinaya. (2.) A fabulous king of Kinnaras.

DHARMADHÂTU HṚIDDYA SAṀVṚITA NIRDÊS'A 法界體性無分別會 Title of a translation by Mandra, A. D. 502—557.

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

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

DHARMAGUPTA or Dharmakoti (Pâli. Dhammagutta) 曇磨掲多 or 達摩笈多 or or 達瞿諦 or (incorrectly) 曇無德 or 法密 or 法藏 or 法護 (1.) An ascetic of Ceylon, founder (circa 400 A. D.) of the Dharmaguptaḥ (法密部 or 法藏部 or 法護部) School, a branch of the Sarvâstivâdâḥ (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 BHIKCHUNÎ KARMAN 四分比丘尼羯磨法 Title of a translation by Guṇavarman, A.D. 431.

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

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

DHARMÂKARA 達摩羯羅 or 法性 lit. religious nature. (1.) A title of honour. (2.) A previous incarnation of Amitâbha, when a disciple of Lôkês'vararâdja. (3.) A native of Baktra, follower (A.D. 630 of the Hinâyâna School.

DHARMAKÂYA (Tib. Cos kyi sku) 法身 lit. the spiritual body. (1.) The first of the 3 qualities (v. Trikâya) belonging to the body of every Buddha, viz. luminous spirituality. (2) The 4th of the Buddhakchêtras.

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

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

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

DHARMAPADA (Pâli. Dhammapada). Title of 4 versions of a work by Dharmatâata, viz. (1.) 法句經 or 曇鉢偈 Dharmapada gâthâ A.D. 224, (2.) 法句譬喻經 Dharmapadâvadâna sûtra A. D. 290—306, (3.) Avadâna sûtra (q.v.), (4.) 法集要頌經 Dharmasaṁgraha mahârtha gâthâ sûtra, A. D. 980—1001.

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

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

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

DHARMAPRABHÂSA 法明 lit. brightness of the law. A Buddha who, in the Ratnâvabhâsa Kalpa, will appear in Suvis'uddha, when there will be no sexual difference, birth taking place through anupapâdaka.

DHARMAPRADJÑA v. Dharmadhara.

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 曇摩卑 or 曇摩蜱 or 法愛 lit. love of the law or 法善 lit. goodness of the law. (1.) A S'ramaṇa from India, translator of the Das'âsahasrikâ (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).

DHARMARAKCHA. Name of five persons, viz. (1.) 竺法蘭 lit. Indu Dharma Âraṇya (Tib. Gobharaṇa or Bhâraṇa), translator (with Kâs'yapa Mâtañga) of the sûtra of 42 sections (A.D. 67); (2.) 竺曇摩羅察 or 竺曇摩羅刹 or 竺法護 lit. Indu Dharmarakcha, a native of Tukhâra, who introduced the first alphabet in China and translated (A. D. 266—317) some 175 works; (3.) 竺曇無蘭 (Indu Dharma Âraṇya) or 法正 lit. correctness of the law, translator of seveal works (A. D. 381—395); (4.) 曇無讖 or 曇摩讖 or 曇謨讖 or 曇摩羅讖 or 法豐 lit. prosperity of the law, translator of 24 works (A.D. 414—421); (5.) 法護 lit. guardian of the law, translator of 12 works (A. D. 1,004—1,058).

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

DHARMARATNA 法寶 lit. treasures of the law. Collective name for all sûtras.

DHARMARUTCHI 曇摩流支 or 法希 lit. hope of the law, or 法樂 lit. joy of the law. Name of three persons, viz. (1.) a S'ramana of southern 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

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

DHARMATRÂTA DHYÂNA SÛTRA 達磨多羅禪經 Title of a translation by Buddhabhadra (A. D. 398—421).

DHARMAVARTI v. Kâs'yapa Buddha.

DHARMAVIKRAMA v. Dharmas'ûra.

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

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

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

DHÂTU 頭陀 or 馱都 explained by 堅實 lit. firm and real or 抖擻 lit. raised. Sacred relics, s. a s'arîra (q. v.)

DHÂTUGÔPA v. Stûpa.

DHATUKÂYAPÂDA S'ÂSTRA 阿毗達磨界身足論 Title of a work by Vasumitra (or Pûrṇa), translated by Hiuentsang, A. D. 663.

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

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

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

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

DHVADJÂGRAKÊYÛRA 妙幢相三昧 A degree of ecstatic meditation (v. Samâdhi).

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

DHYÂNA (Tib. Sgompa. Mong. Dyan) 第耶那 or 持訶那 or 禪那 or 禪 lit. abstraction, or 禪定 lit. fixed abstraction, or 觀 lit. contemplation, or 念修 lit. exercises in reflection. One of the 6 Pâramitâs, abstract contemplation, intended to destroy all attachment to existence in thought or wish. From the earliest times 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 Brahmalôkas were divided into 4 regions of contemplation (四禪). The first region of Dhyâna (初禪), comprising the heavens called Brahma parichadya, Brahma purôhita and Mahâbrahma, was said to be as large as one whole universe The second Dhyâna (第二禪) was made to comprehend the heavens Parittâbha, Apramabha and Abhâsvara and to correspond in size to a small chiliocosmos (小千界). The next three Brahmalôkas, Parîttas'ubha, Apramânâs'ubha and S'ubhakritsna, were assigned to the third Dhyâna (第三禪) and described as resembling in size a middling chiliocosmos (中千界). The fourth Dhyâna (第四禪), equal in proportions to a large chiliocosmos (大千界), was formed by the remaining 9 Brahmalôkas, namely, Puṇyaprasava, Anabhraka, Vrihatphala, Asandjñisattva, Avriha, Atapa, Sudris'a, Sudars'ana and Akanichṭha. 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 (Mêru), 4 large continents and 6 Dêvalôkas. Consequently the second region, being equal to a chiliocosmos, had to be counted as numbering 1 second Dhyâna with 1,000

first Dhyânas, 1,000 suns and moons, 1,000 Mêrus, 4,000 continents and 6,000 Dêvalôkas. Likewise the third region was now described as being formed by the third Dhyâna with 1,000 second Dhyânas, 10 millions, of first Dhyânas, 10 million suns and moons 10 million Mêrus, 40 million continents and 60 million Dêvalôkas. The fourth region was made up by the fourth Dhyâna with 1,000 third Dhyân as, 10 million second Dhyânas, 10,000 kôt'is of first Dhyânas, as many suns, moons and Mêrus, 40,000 kôṭis of continents and 60,000 koṭis of Dêvalôkas. But having once given to those 4 Dhyânas 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 Asaṁkyêa). Consequently it was said that, in the course of every 'kalpa of destruction (壞刼) within a cycle of 64 kalpas, the first Dhyâna is destroyed 56 times (â 1 kalpa) by fire, the second Dhyâna 7 times by water, and the third Dhyâna once (during the 64th kalpa) by wind. The fourth Dhyâna, corresponding fo 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 Dhyâna may come to an end too,' but not sooner.

DIGNÂGA or Mahâdignâga 大域龍 lit. the dragon of the great region or Mahâdignâgârdjuna 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.

DÎPAṀKARA (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'âkyamuni (who foretold the coming of the latter), a disciple of Varaprabha.

DÎRGABHÂVANA SAṀGHÂRÂMA 地迦婆縛那僧伽藍 A monastery, near Kustana, with a statue which had 'transported itself' thither from Kharachar.

DÎRGHÂGAMA v. Âgama.

DÎRGHÂGAMA SÛTRA 佛說長阿含經 Title of a compilation of 30—34 Sûtras, translated by Buddhayas'as A.D. 413.

DÎRGHANAKHA or Agnivais'yâna (Pâli. Aggivêssâyana) 長爪 lit. long claws. An

Arhat, uncle of S'âriputtra.

DÎRGHANAKHA PARIVRÂDJAKA PARIPṚITCHTCHÂ 長爪梵志請問經 Title of a translation, A. D. 700.

DIVÂKARA 地婆訶羅 or 日照 lit. sunshine. A S'ramana of Central India, translator (A.D. 676—688) of 18 or 19 works author of a new alphabet.

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

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

DJALADHARA GARDJITA GHÔCHASUSVARA NAKCHATRA RÂDJA SAMKUSUMITÂBHIDJÑA 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 Priyadars'ana kalpa.

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

DJALÂMBARA 水滿 lit. fulness of water. Third son of Djalavâhana, reborn as Râhula.

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

DJALAVÂHANA 流水 lit. flowing water. A physician, son of Djâtimdhara, reborn as S'âkyamuni.

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

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

DJAMBUDVÎPA (Singh. Dampadiwa. Siam. Xom phuthavib. Tib. Djambugling or Djambudwip. Mong. Djambudip) 咱晡的發 or 閻浮 or 譫浮洲 or 贍部洲 or 剡浮 One of the 4 continents of our universe, of triangular (v. Djambu) shape, situated S. of the Mêru, the southern continent, designation of the inhavited world known to Buddhists, ruled by Narapati (人王 lit. king of men) in the E., by Gadjapati (象王 lit. king of elephants) in the S., by Tchatrapati (寶王) lit. king of the parasol jewel) in the W., by As'vapati (馬王 lit. king of horses in the N.,

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

DJAÑGULÎ VIDYÂ 佛說穰麌梨童女經 Title of a translation by Amoghavadjra, A.D. 746—771.

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

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

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

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

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

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

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

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

DJAYAGUPTA 闍耶毱多 A teacher of Hiuen-tsang when in Srughna.

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

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

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

DJÊTA 逝多 or 祇陀 or 祇陀大子 lit. Djêta Kumâra. Son of Prasênadjit, original owner of the park Djêtavana.

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

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

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

DJINA 耆那 or 視那 or 最勝 lit. most victorious. (1.) An epithet given to every Bud. dha. (2.) 陳那 A native of Au dhr a, author of some 6 s'âstras, translated A. D. 557—711.

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

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

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

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

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

DJÎVAKAHRADA 救命池

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

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

DJÑÂNA 若那 or 智 lit. knowledge. Supernatural intuition, as the result of samâdhi.

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

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

DJÑÂNÂKARA 智積 lit. accumulation of knowledge. Eldest son of Mahâbhidjṇâdjnânabhibhu, reborn as Âkchôbhya.

DJÑÂNAMUDRA 智印三昧 lit. the samâdhi called 'the seal of knowledge.' A degree of ecstatic meditation.

DJÑÂNAPRABHA 智光 lit. light of knowledge. A disciple of S'îlabhadra, an opponent of Brahminism.

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

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

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

DJÑÂNÔLKÂ 慧炬三昧 lit. the samâdhi called 'the torch of wisdom.' A degree of ecstatic meditation.

DJÑÂNÔLKÂ DHÂRAṆÎ SARVADURGATI PARIS'ODHANÎ. Title of 2 translations, viz. 佛說智炬陀羅尼經 by Dêvapradjñ and others, A. D. 691, anad

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DURGÂ 突迦 or Bhîmâ or Marichi. The wife of Mahês'vara, to whom human flesh was offered once a year in autumn.

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

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

DVADAS'ANIKÂYA S'ÂSTRA 十二門論 Title of a tract by Nâgârdjuna, translated by Kumâradjîva, A. D. 408.

DVÂDAS'AVIHARAṆA SÛTRA 十二遊經 The life of S'âkyamuni (to his 12th year), translated by Kâlodaka, A. D. 392.

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

DVÎPA (Siam. Thavib) 提鞞波 or 洲 lit. island. A continent; four such composing a universe.

E.

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

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

EKÔTTARÂGAMAS or Ekôttarikâgama v. Âgama.

ÊLAPATRA 翳羅鉢呾羅 or 伊那跋羅 (1.) A Nâga who consulted S'âkyamuni about rebirth in a higher sphere. (2.) A palm tree. formerly destroyed by that Nâga.

F.

FERGHANA 怖捍 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 samâdhi, residing in Vâirotchana ras'mi pratimaṇḍita.

GADJAPATI v. Djambudvîpa.

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

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

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

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

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

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

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

GANÊS'A v. Vinâyaka.

GAÑGÂ (Siam. Khongka) 競伽 or 殑伽 or 强伽 or 恒伽 or 恒河 explained by 福水 lit. happy river (Mahâbhadrâ) or by 天堂來者 lit. that which came from heaven (sc. to earth, gâm-gâ). The Ganges, which drops from S'iva's ear inio 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 dêvâlaya, the present Hurdwar.

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

GAÑGOTTAROPÂSIKÂ PARIPṚITCHTCH'Â 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 Dharmarakcha, A. D. 303, (2.) 菩薩處胎經 A.D. 384—417, (3.) 佛爲阿難說人處胎經 by Bodhirutchi, A. D. 618—907, and (4.) 佛說入胎藏會 A. D. 618—907.

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

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

GÂTHA 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 Gêya). Metrical narratives or hymns with a moral purport. Gâthâs of 32 works are called Âryâgîti.

GÂTI (Tib. Grobai rigs drug) 六道 or 六趣 lit. 6 paths. Six conditions of sentient existence, viz, dêvas, men, asûras, beings in hell, prêtas and animls. The latter three are called 'lower paths' (下三途).

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

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

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

GAUTAMA SAṀGHADÊVL 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.

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

lit. ruler of the assembled nuns. A title of Mahâpradjâpatî.

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

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

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

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

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

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

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

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

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

GHAṆṬÂ 犍稚 or 犍 A large gong or bell used in monasteries.

GHAṆṬISÛTRA 犍稚梵讚 A transliteration by Dharmadêva, A. D. 973—981.

GHAZNA v. Hosna.

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

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

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

GHRÂṆA (Pâli. Ghâna. Singh. Ghanan) 鼻 lit. the nose. 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.

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

GÔDHANYA v. Aparagodâna.

GÔKÂLÎ v. Kukâlî.

GÔKAṆṬHA SAM̃GHÂRÂMA 俱昏荼伽藍 A monastery in Sthânês'vara.

GÔLÔMA 牛毛 lit. a cow's hair. A snbdivision of a yôdjana.

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

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

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

GÔPALÎ 瞿波利 A person, perhaps identic with Kukâlî.

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

GÔS'RIÑGA 瞿室餕伽 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 DHÂRAṆÎ 佛說聖母陀羅尼經 Title of a translation by Dharmadêva, A.D. 973—981.

GRÎCHMA 漸熱 lit. gradual heat. The months Djyâichṭha and Âchâḍha (from the 16th day of the 1st, to the

15th day of the 3rd Chinese moon).

GHRIDHRAKÛTA (Pâli. Ghedjakabo) 耆闍崛山 or 姞栗陀羅矩吒 or 闍崛山 or 靈鷲山 or 鷲峰山 lit. vulture peak. A mountain (Giddore) near Râdjagriha, famous for its vultures and caverns inhabited by ascetics. where Pis'una, in the shape of a vulture, hindered the meditations of Ânanda.

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

GRÔSAPAM v. Bhagârâma.

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

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

GUṆA 求那 or 塵 lit. atom, or 作者 lit. the active principle. Nature, looked upon as an active principle, operating in the Chaḍâyatanas. A term of the heretical Saṁkhya 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.

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

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

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

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

GUṆARATNA SAÑKUSUMITA PARIPRITCHTCH'Â

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

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

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

GURUPÂDAGIRI v. Kukkuṭapâdagiri.

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

H.

HAHAVA v. Ababa.

HÂIMAVATÂḤ 醯摩跋多部 or 雪山住部 lit. School of dwellers on the snowy mountains. A subdivision of the Mahâsaṁghikâḥ School.

HAKLENAYAS'AS 鶴勒那夜奢 A Brâhmana, born in the palace of the king of Tukhâra. He divided himself into 1,000 individuals but made all the others invisible by his own splendour. When 22 years old, he became a hermit, and when 30 years old, having become an Arhat, he transported himself miraculously to Central India where he laboured (until A. D. 209) as the 23rd patriarch under the name Padmaratna.

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

HANDJNA 韓若 A city somewhere in India, the birthplace of Rêvata.

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

HARALI 褐剌禱 A fabric of the finest down.

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

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

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

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

HIÑGU 興瞿 Assa foetida, a noted product of Tsâukûṭa.

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

HIRAṆYAVATÎ or Hiraṇya or Adjitavatî 尸賴拏伐底 or 尸離剌拏伐底 or 阿利羅跋提 or 阿持多伐底 explained by 無勝 lit. invincible, or by 金沙跋提 lit. gold sand Vatî or by 跋提河 lit. the river Vatî. A river rising in Nepaul and flowing past Kus'inagara, the modern Gaṇḍakî or Gunduck. Chinese texts confound it with the Nâiraṇdjana.

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

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

HṚI 紇哩 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 Semenghân 紇露悉泯健 An ancient kingdom, the region of Koondooz, Lat. 35° 40 N. Long. 68° 22. E.

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

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

HUMI 護密 A tribe of Tamasthiti.

HUPIÂN 護苾那 The ancient capital of Urddhasthâna, N. of Cabul.

I.

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

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

INDRA (Siam. Phras in. Tib. Dvango or Bdosogs or Kaus'ika. Mong. Khurmusda kutchika or Khurmusda tegri) 因陀羅 explained by 帝 lit. supreme ruler, or by 王 lit. ruler. A popular god of Brahminism, adopted by Buddhism as representative of the secular power, protector of the church, but as inferior to any Buddhist saint. Further particulars see under S'akra, Sakchi, S'atamanya, Traiyastrims'as, Vadjra.

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

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

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

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

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

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

INDU DHARMA ÂRAṆYA v. Dharmarakcha.

INDUS v. Sindh.

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

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

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

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

ISKARDU v. Khas'a.

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

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

ITIYUKTAS 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.

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

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

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

KADJIÑGARA or Kadjiñga or Kadjûghira (Pâli. Kadjanghêlê) 羯蠅揭羅 or 羯殊昆祇羅 An ancient kingdom, in Agra province, near Farakabad, the modern Kadjeri.

KAKUDA KÂTYÂYANA 迦旃延 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.

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

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

KÂLARUTCHI 彊梁婁至 or 眞喜 lit. true joy. A S'ramaṇa of the West, who (A. D. 281) translated one sûtra.

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

KALAVIÑGKA or Kuravikaya 迦陵頻伽 or 羯羅頻迦 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 leicus.

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

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

KALIRÂDJA 羯利王 or 歌利王 or 加利王 or 迦藍

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

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

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

KALPA (Pâli. Kappa. Tib. Bskalpa. Mong. Galab) 劫波 or 劫波簸陀 or 劫 explained by 大時分 lit. a great period (not to be reckoned by months and years). A period during which a physical universe is formed and destroyed. There are great kalpas (大劫) and small kalpas (小劫). Every great kalpa or mahâkalpa (Pâli. Mahakappa. Siam. Mahakab. Tib. Bskal pa cen po), or period elapsing from the moment when a universe is formed to the moment when another is put in its place, is divided into 4 Asaṁkhyêa kalpas (v. Vivartta, Vivarttasiddha, Samvartta, Samvarttasiddha), corresponding with the 4 seasons of the year and equal to 80 small kalpas or 1,344,000 years. Every small kalpa or Antara or interim kalpa (Singh. Antahkalpaya. Tib. Bar gyi bskal pa. Mong. Saghoratu or Sabssarum or Dumdadu Galab) is divided into a period of increase (增劫) and decrease (減劫). The former (Tib. Bskalpa bzang po), successively ruled by 4 Tchakravartis, called kings of iron, copper, silver and gold), is divided into 4 ages (iron, copper, silver, gold), during which human life gradually increases to 84,000 years and the height of the human body to 84,000 feet. The kalpa of decrease (Tib. Bskal pa ngan pa) is divided into 3 periods (三災) of distress (viz. pestilence, war, famine), during which human life is reduced to 10 years and the height of the human body to 1 foot. There is another distinction of 5 kalpas, viz. (1.) the interim (Antara) kalpa, divided, as above, into a period of increase and decrease; (2.) the kalpa of formation v. Vivartta; (3.) the kalpa of continued existence v. Vivarttasiddha; (4.) the kalpa of destruction, v. Saṁvartta; (5.) the kalpa of continued destruction v. Saṁvarttasiddha; (6.) the great kalpa v. Ma-

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

KÂMA v. Mâra.

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

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

KÂMALAÑKÂ 迦摩浿迦 An ancient kingdom, in Chittagong, opposite the mouth of the Ganges,

KAMALAS'ÎLA 迦摩羅什羅 A native of India (contemporary of Padmasambhava) who opposed the Mahâyâna School in Tibet.

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

KAMBALA 頞鉢羅 A fabric of fine wool.

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

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

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

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

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

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

KANDAT 昏馱多 The capital of Tamasthiti, the modern Kundoot, 4o miles above Ishtrakh.

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

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

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

KÂÑTCHÎPURA 建志補羅 or 建志城 The capital of Drâviḍa, the modern Condjeveram, near Madras.

KANYÂKUBDJA 羯若鞠闍 or 罽饒彝城 explained by 曲女城 lit. city of hump-backed maidens. A kingdom and city of Central India, the modern Canouge, where the 1000 daughters of Brahmadatta, who refused Mahâvrikcha, became deformed.

KAPÂLIRAS or Kapâladhârinas 迦波釐 explained by 髏鬘 lit. (wearing a) head-gear of skull bones. A heretical (Shivaitic) sect.

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

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

KAPIMALA 迦毗摩羅 A native of Patna, 13th

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centric circles of rocks which surround the Meru; 10,000 feet high; separated by oceans from the 2nd and 4th circles.

KARCHÂPAṆA 羯利沙鉢那 or 迦利沙鉢拏 explained by 兩 lit. an ounze. A weight, equal to 80 Raktikâs or 175 grains.

KARMA (Tib. Du byed) 羯摩 or 葛哩麻 explained by 業報 lit. retribution, or by 作法 lit. the law of action, or by 行 lit. action. The 11th Nidâna, the 4th of the 5th Skandhas viz. (the resultant of) moral action, which ethical term Chinese Buddhism substitutes for the metaphysical term Saṁskâra. Karma is that moral kernel (of any being), which alone survives death and continnes in transmigration,

KARMADÂNA (Siam. Tscho khun balat) 羯摩陀那 or 維那 explained by 知事 lit. expert. The sub-director of a monastery.

KARMASIDDHA PRAKARAṆA S'ÂSTRA. Title of 2 translations of a tract by Vasubandhu, viz. 業成就論 by Vimokchapradjña A. D. 541, and 大乘成業論 by Hiuen-tsang, A. D. 681.

KAMAVARAṆA PRATISARAṆA 大乘三聚懺悔經 Title of a translation by Djṇânagupta and Dharmagupta, A.D. 590.

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

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

KARMAYA v. Tchatur Yôni.

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

KARṆASUVARṆA (Pâli. Lata) 羯羅拏蘇伐剌那 or 金耳 lit. golden ears. Ancient kingdom in Gundwana, near Gangpoor.

KARPÛRA 羯布羅 or 香龍腦 lit. nâga brain perfume. Camphor.

KÂRTIKA 迦剌底迦 The 2nd month in autumn.

KARUṆÂPUṆḌARÎKA SÛTRA 悲華經 Title of a translation by Dharmarakcha, A. D. 397—439.

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

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

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

KÂS'Î v. Vârânas'î.

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

KÂS'YAPA v. Mahâkâs'yapa.

KÂS'YAPA BUDDHA (Pâli. Kassapa. Singh. Kasyapa. Siam. Phra Kasop. Tib. Odsrung. Mong. Kasjapa or Gerel zadiktchi) 迦葉波 or 迦葉 explained by 飲光 lit. (one who) swallowed light (viz. sun and moon which caused his body to shine like gold). The 3rd of the 5 Buddhas of the Bhadra Kalpa, the 6th of the 7 ancient Buddhas, a Brahman, born at Benares. His father was Brahmadatta, his mother Dharmavarti (財主), his favourite tree was he Nyagrôdha, his disciples were Tissa (提舍) and Bharadvadja (婆羅婆). He converted 20,000 persons whilst human life lasted 20,000 years. S'âkyamuni was formerly (as Prabhâpâla) his disciple and received from him the prediction of future Buddhaship.

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

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

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

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

KHADJÎS'VARA or Katchtchês'vara or Karatchî 竭臘涇伐羅 The capital of Vitchâlapura, the modern Kurachie.

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

KHAN 可汗 A Mongol term for 'prince.'

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

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

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

KHAS'A 竭叉 An ancient tribe (Kasioi) on the Paropamisus. Others point to Cashmere (Rémusat), Iskardu (Klaproth), Kartchou (Beal).

KHAVAKAN v. Invakan.

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

KHOTAN v. Kustana.

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

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

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

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

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

KLICHṬA MANAS v. Vidjñâna.

KÔCHA KARAKÂ v. Adhidharma kôcha karakâ.

LUMBINÎ or Limbinî or Lavinî or Lambinî (Mong. Lampa) 嵐毗尼 or 龍彌你 or 論民 or 林微尼 or 臘伐尼 or 解脫處 lit. the place of delivery (v. Pratimôkcha). The park in which Mâyâ gave birth to S'âkyamuni, 15 miles E. of Kapilavastu.

M.

MACHA 摩沙 explained by 豆 lit. pea. A weight, equal to 5 Raktikâs $10\frac{15}{16}$ grains (Troy).

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

MADHAVA v. Mâthava.

MADHURA 美 lit. pleasant. A king of Gandharvas.

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

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

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MAGADI

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

AHÂMUTCHILINDA or Mu-Mtchilinda 摩訶目眞鄰陀 or 目詣隣陀 or 牟眞鄰陀 or 目支隣陀 or 支隣 explained by 解脫處 lit. place of redemption. (1.) A Nâga king, tutelary deity of a lake (near Gayâ) at which S'âkyamuni engaged 7 days in meditation under his protection. (2.) A mountain (Mahâmutchilinda parvata) and forest surrounding that lake.

MAHANADA v. Mahî.

MAHÂNÂMAN (Singh. Mahanamâ) 摩訶男 A son of Drônôdana râdja, one of the first five disciples of S'âkyamuni.

MAHÂNDHRA or Mahêndrî 大安達羅 or Râdjamahêndri. A city, near the mouth of the Godavery, the present Radjamundry.

MAHÂNÎLA 摩訶尼羅 explained by 大青珠 lit. a large blue pearl. A precious stone, perhaps identic with Indranîla mukta.

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土經 Title of a translation by Dânapâla A.D. 980—1000.

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

MAHÂSATTVA KUMARA RADJA 摩訶薩埵王子 lit. the great being and royal prince. Title of S'âkyamuni.

MAHÂS'RAMAṆA 大沙門 lit. the great S'ramaṇa. Epithet of S'âkyamuni.

MAHÂS'RÎ SÛTRA 佛說大吉祥天女十二名號經 Title of a translation by Amoghavadjra, A. D. 746—771.

MAHASTHÂMA or Mahasthanaprapta 大勢至菩薩 A Bodhisattva (perhaps Mâudgalyâyana) belonging to the retinue of Amitâbha.

MAHÂSTHÂVIRÂḤ v. Sthâviraḥ.

MAHÂTÂPANA v. Pratâpana.

MAHÂTÂRAKA 摩訶怛羅 explained by 道官 lit. officer of the road. An official guide or escort.

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

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Title of 3 translations, viz. (1.) 佛說彌勒下生經 by Kumâradjîva, A.D. 314—417, (2.) 佛說彌勒來時經 A. D. 317—420, and (3.) 佛說彌勒下生成佛經 A.D. 701.

MAITRÎBALA RÂDJA 慈力王 lit. the King of strength of affection. A former incarnation of S'âkyamuni, when he shed his blood to feel starving Yakchas.

MAKARA 摩竭羅 or 摩竭 A monster shaped like a fish.

MAKHAI (Mong. Gobi) 莫賀延 The desert of Gobi. See also Navapa.

MÂLÂDHARÎ 持瓔珞 lit. holding a necklace of pearls. A certain Rakchasî.

MÂLÂGANDHA VILÊPANA DHÂRANA MAṆḌANA VIBHUSA NAṬṬHÂNÂ 不着香華鬘不香塗身 lit. thou shalt not adorn thyself with wreaths of fragrant flowers nor anoint thy body with perfume. The 8th Sikchâpada.

MÂLÂKUṬA 秣羅矩吒 or Malâya 摩賴耶 explained by 光明國 lit. the kingdom of light and brightness. Ancient State on the coast of Malabar, once (A.D. 600) the headquarters of the Nirgranthas.

MÂLÂKUṬADANTÎ 曲齒 lit. curved teeth. A certain Rakchasî.

MALASA 秣羅娑 A valley in the upper Punjab.

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

MALÂYA v. Mâlâkuṭa.

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

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

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

MANAS 意 lit. the mind. The 6th of the Chaḍâyatana, the mental faculty which constitutes man as an intelligent and moral being. See also Vidjñâna.

MÂNASA or Manasvin 摩那斯 explained by 意流出 lit. efflux of the mind (sc. of

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MANGALA v. Moñgali.

MAṆI 摩尼 or 末尼 explained by 無垢 lit. stainless, or by 增長 lit. increasing and enlarging, or by 珠之總名 lit. general term for pearls, or by 如意珠 lit. felicitous pearls. A fabulous pearl (v. Sapta ratna) which is ever bright and luminous, therefore a symbol of Buddha and of his doctrines, whilst among Shivaites it is the symbol of the Linga. See also Oṁ maṇi padmê hûm.

MANOBHIRÂMA 意樂 lit. joy of mind. The realm where Mâudgalyayana is to be reborn as Buddha.

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

MANODJÑA S'ABDÂBHI GARDJITA 妙音徧滿 lit. replete with wonderful sounds. The Kalpa in which Ânanda is to reappear as Buddha.

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

MANORHITA or Manorhata 末鉸曷利他 explained by 如意 lit. in conformity (hita) with the mind (manas), or

Manura 摩拏羅 or 摩奴羅 The 21st (or 22nd) patriarch, author of the Vibhâcha vinaya, who laboured (until A.D. 165) in Western India and Ferghana; originally an Indian prince, then disciple (or according to Hiuen-tsang the teacher) and successor of Vasubandhu.

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

MANTRA (Tib. Gsungs sngags) 曼特羅 or 曼怛 or 滿怛羅 or 捫打勒 or 曼荼羅 explained by 咒 lit. magic spells, or by 神咒 lit. riddhi mantra. Short magic sentences (generally ending with meaningless Sanskrit syllables), first adopted by followers of the Mahâyâna School, then popularized in China by Vadjrabodhi. See also Dhâraṇî.

MANUCHA KRITYA 人吉庶 (1.) Demons shaped like men. (2.) Domestic slaves, introduced in Cashmere Madhyantika.

MANUCHYA (Pâli Manussa) 末奴沙 or 摩奪沙 or 摩奪舍南 (Manuchyânâm. Pâli. Manussânam) explained by 人 lit. a man, or by 有意 lit. rational or by 有智慧

lit. intelligent. Human beings, or divine beings in human form.

MANURA v. Manorhita.

MÂRA or Mârarâdja Kamadhâtu or Papîyân (Siam. Phajaman. Burm. Mat or Manh. Tib. Bdudsdig tchan or Hdodpa. Mong. Schimnus) 魔羅 or 末羅 explained by 殺者 lit. the murderer, or by 障礙善 lit. obstructing and hindering virtue, or by 破壞善 lit. destroying virtue; or 摩王 Mâra râdja; or 波旬 explained by 惡愛 lit. sinful love; or 波卑夜 Papîyân, explained by 欲界王 lit. Kâmadhâtu râdja. The god of lust, sin and death, represented with 100 arms and riding on an elephant. He resides, with the Mârakâyikas, in Paranirmita vas'avartin on the top of Kâmadhâtu. He assumes various monstrous forms, or sends his daughters, or inspires wicked men (like Dêvadatta, or the Nirgranthas) to seduce or frighten saints on earth.

MÂRA KÂYIKAS 魔民 lit. the subjects of Mâra, or 魔子魔女 lit. sons and daughters of Mâra. Mâra's subordinates.

MARDJAKA 阿梨樹 A tree (perhaps a banyan) which splits into 7 pieces when felled.

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lion's intelligence. Epithet given to men of superior talent.

MÂTRIGRÂMA (Pâli. Mâtugâmâ) 摩呾理伽羅摩 explained by 母邑 lit. mother city. The female sex.

MÂTRIKÂ (Tib. Yum or Ma mo) 摩呾里迦 or 摩德理迦 or 摩德勒伽 or 摩夷 explained by 行母 lit. the mother of karma. Abhidharma lit. the mother of karma. The Abhidharma piṭaka, so called because it explains how karma (q. v.) 'is the productive mother of fresh karma.'

MÂTRITCHETA 摩呾哩制吒 A native of India, author of the Buddhastotrârdhas'ataka 一百五十讚頌 translated A.D. 708.

MAṬUTA TCHANDÎ 黑齒 lit. black teeth. A certain Rakchasî.

MÂUDGALAPUTTRA or Mâudgalyâyana v. Mahâmâudgalyâyana.

MÂYÂ v. Mahâmâyâ.

MÂYÂ DJÂLAMAHÂTANTRA MAHÂYÂNA GAMBHÎRA NÂYA GUHYA PARAS'I SÛTRA 佛說瑜加大教王經 Title of a translation, A. D. 982—1001.

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MRIGADÂVA (Singh. Isipatana. Burm. Migadawon) 鹿野 or 鹿苑 or 鹿林 lit. deer park. A park N. E. of Varânas'i, favoured by S'âkyamuni now; Sârañganâtha near Benares.

MRIGALA 蜜利伽羅 explained by 鹿 lit. deer, or by 鹿王 lit. king of deer (Mrigarâdja). Epithet of S'âkyamuni and of Dêvadatta (each having been a deer in a former life.

MUDGA 菽豆 lit. Tartar lentil. Phaseolus mungo.

MUDRÂ (Tib. Pad sskor) 木得羅 or 目帝羅 or Mahâmudrâ 馬曷木得羅 explained 法印 lit. the seal of the law. A system of magic gesticulation, consisting in distorting the fingers so as to imitate ancient Sanskrit characters of supposed magic efficacy; a product of the Yogâtchârya School.

MUHÛRTA 牟呼栗多 A period of 18 minutes.

MUKTA (Pâli. Muttâ. Tib. Mutig). 目多 Jewels, especially pearls.

MÛLÂBHIDHARMA S'ÂSTRA 根本阿毘達摩論 A philosophical treatise of the Mahâsaṁghikâḥ.

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Sûtras and biographies of Buddha mention Nâgas, who washed Buddha after his birth, conversed with him, protected him, were converted by him, and guarded the relics of his body. Chinese Buddhists view mountain Nâgas as enemies of mankind, but marine Nâgas as piously inclined. Whilst the Burmese confound Dêvas and Nâgas, the Chinese distinguish them sharply. According to an ancient phrase (龍天八部 lit. Nâgas, Dêvas and others of the eight classes) there are 8 classes of beings, always enumerated in the following order, Dêvas, Nâgas, Rakchas, Gandharvas, Asuras, Garudas, Kinnaras, Mahorâgas. See also Sâgara, and Virupakcha.

NÂGAHRADA 龍池 lit. dragon-tank. General term for all sheets of water, viewed as dewellings of Nâgas.

NÂGARÂDJA 龍王 lit. dragon king. Epithet of all guardian spirits of waters, many of whom are believed to have been converted and embraced monastic life.

NÂGARAHÂRA or Nâgara 那揭羅喝羅 or 囊哦羅賀羅 or 那竭 Ancient kingdom and city (Dionysopolis), 30 miles W. of Jellallabad, on the southern bank of the Cabul river.

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and form. One of the 12 Nidâna, signifying the unreality of both abstract notions and material phenomena.

NANDA (Tib. Dgabo) 難陀 explained by 善觀喜 lit. joy of virtuous views. (1.) A Nâga king (Singh. Nando pannanda). (2.) A person called Sundarananda. (3.) The girl Nandâ (Singh. Sujata) who supplied S'âkyamuni with milk. See also Bala.

NANDÂVARTAYA or Nandyâvarta (Pâli. Nandiyavatta) 難提迦物多 explained by 右旋 lit. rotating to the right. A conch with spirals running to the right, a mystic symbol of good omen.

NANDI 竺難提 or 喜 lit. joy. A grihapati of the West, translator (A. D. 419) of 3 works.

NANDIMITRA 難提蜜多羅 Author of the 撰集三藏及雜藏傳 translated A. D. 317—420.

NARADATTA v. Katyâyana.

NÂRAKA (Pâli. Miraya. Siam. Narok. Burm. Niria. Tib. Myalba. Mong. Tamu) 捺落迦 explained by 人 (nara) 惡 (ka), lit. men's wickedness, or by 不可樂 lit. unenjoyable, or by 苦器 lit. instruments of torture; or 泥黎

thousand *li* S. of Ceylon, inhabited by dwarfs who have human bodies with beaks like birds and live upon cocoanuts.

NARMMADÂ 耐秣陀 The river Nerbudda, forming the southern frontier of Barukatchêva.

NAS'AS'ATA or Basiasita 婆舍斯多 A Brahman of Kubhâ who became the 25th patriarch (in Central India) and died (A. D. 325) by samâdhi.

NATCHTCHAGÎTA VÂDITA VISUKADASSANÂ VÊRAMAṆÎ 不歌舞倡伎不往觀聽 lit. thou shalt not take part in singing or dancing in musical or theatrical performances, nor go to look on or listen. The 7th of the 10 S'ikchâpada.

NAVADÊVAKULA 納縛提槃矩羅 An ancient city (now Nohbatgang) on the Ganges, a few miles S. E. of Kanyâkûbdja.

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

NAVAPA 納縛波 or 鄯善 now called 闐展 (Pidjan). An ancient kingdom on the eastern border of Gobi. See Makhai.

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Buddhists from later Hindooism (*a* standing for Vishnu, û for Shiva and *m* for Brahma) and introduced in China by the Yogâtchârya School.

ÔM MAṆI PADMÊ HÛM 唵摩呢八爾吽 or 菴乜呢必滅堪 explained by 藏字能辟邪鎮煞 lit. Tibetan characters able to ward off noxious influences. A set of six Sanskrit sounds (lit. thou jewel in the lotus, hûm !) of mystic and magic import, used in prayers and in sorcery, inscribed on amulets, cash, tombstones and at the end of books, and (especially in Tibet) most commonly addressed to Avalokitês'vara. These 6 syllables are sometimes applied to the 6 gâti and to the 6 pâramitâ. They are more popular in Tibet than in China where another set of 6 syllables (南無阿彌陀佛 namaḥ Amitâbha) is largely used in the same sense.

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PADMA 波頭摩 or 波曇摩 or 波暮 or 鉢特忙 or 鉢特摩 explaiaed by 赤蓮花 lit. red lotus flowers. (1.) The waterlily, lotus, nymphaea, and specially the rose coloured species (Nelumbium speciosum). (2.) A symbol of Buddhaship, s. a. Rakta-

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fect organs; (2.) Irs'âpaṇḍakas 伊利沙般荼迦 who are impotent except when jealous; (3.) Chaṇḍakas 扇荼迦 whose organs are incomplete; (4.) Pakchapaṇḍakas 博叉般荼迦 who are for half a month males and for half a month females; (5.) Ruṇapaṇḍakas 留拏般荼迦 who are emasculated males.

PAṆḌITA (Tib. Pan-shen) 班彌達 A title (scholar, teacher), given to learned (especially Tibetan) priests.

PÂNINI 波你尼 A Brahman (B.C. 350) of S'âlâtula, editor of the Vyâkaraṇam, author of a Sanskrit grammar.

PAÑTCHÂBHIDJÑÂ (Singh. Pancha abignya. Tib. Phung-po) 五神通 lit. five supernatural talents. See under Âbhidjñâ.

PAÑTCHA DHARMA KÂYA 五分法身 lit. the spiritual body in five portions. Five attributes of the Dharma kâya, viz., (1.) 戒 lit. precept, explained by 超色陰 exemption from all materiality (rûpa), (2.) 定 lit. tranquillity, explained by 超受陰 exemption from all sensations (vêdanâ), (3.) 慧 lit. wisdom,

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羅陀 Guṇarata. A S'ramaṇa of Udjdjayana, translator (A. D. 548—569) of some 50 works.

PARA MÂRTHA DHARMA VIDJAY ASÛTRA. Title of 2 translations, viz., 佛說第一義法勝經 by Gautama Pradjñârutchi (A. D. 534—550), and 佛說大威燈光僊人問疑經 by Djñânagupta (A.D. 586).

PARAMÂRTHA SAÑVARTI SATYA NIRDES'A SÛTRA. Title of 3 translations, viz. (1.) 佛說文殊師利淨律經 by Dharmarakcha (A.D. 289), (2.)清淨毗尼方廣經 by Kumâradjîva (A.D. 301—409), and (3.) 寂調音所問經 A.D. 420—479.

PARAMÂRTHA SATYA S'ÂSTRA 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 Pradjñâ (the 6th virtue) which carries men across the Sañsâra to the shores of Nirvâṇa." Six cardinal virtues, essential to every Bodhisattva, but representing general-

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The island of Pootoo (near Ningpo), a centre of the worship of Kwanyin (v. Avalokitês'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 Avalokitês'vara). (5.) A fabulous resort of Bodhisattvas, "somewhere in the western ocean."

POṬṬHABHA (Pâli. Pottaban. Singh. Phassâ) 觸 lit. touch. The sense of touch. See Chaḍâyatana.

PRABHÂKARAMITRA or Prabhâmitra 波羅頗迦羅蜜多羅 or 作明知識 or 波頗 or 明友 or 光智 A S'ramaṇa of Central India, a Kchatriya by caste, who came to China (A. D. 627) and translated 3 works.

PRABHÂKARA VARDDHANA 波羅頗羯邏伐彌那 or 作光增 lit. one who causes increase of light. The father of Karcha varddhana, king of Kanyâkubdja.

PRABHÂPÂLA 護明菩薩 A former incarnation of S'âkyamuni, when he was a disciple of Kâs'yapa Buddha.

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

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PRAS'RABDHI (Pâli. 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) 大燒然獄 lit. the hell of great burning, or 極熱 lit. extreme heat, or 大炎熱 lit. great flame and heat. The 7th of the 8 hot hells, where life lasts half a kalpa.

PRATIBHÂNA (Pâli. Patibhâna) 樂說 lit. pleasant discourses. (1.) A fictitious Bodhisattva, one of 14 Dêva Arya 天尊 worshipped in China. (2.) One of the 4 Pratisaṁvid (q. v.).

PRATICHṬHÂNA v. Prayâga.

PRATIDÊS'ANÎYÂ (Pâli. Phatidesanîyâ. Singh. Patidêsanidhamma) 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.

PRATIMOKCHASAṀGHIKA VINAYAMÛLA 波羅提木叉僧祇戒本 Translation by Buddhabhadra (A.D. 416) of an abstract of the Mahâsaṁgha vinaya.

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

PRATISAṀVID (Pâli. Patisambhida. Singh. Pratisambhidâ) 四無礙智 lit. 4 unlimited (forms of) wisdom. Four modes of knowledge, characteristic of an Arhat, viz. (1.) Artha (Pâli. Attha) 義無礙智 lit. unlimited knowledge of the sense (of the laws); (2.) Dharma (Pâli. Dhamma) 法無礙智 lit. unlimited knowledge of the canon; (3.) Nirukti (Pâli. Nirutti) 詞 or 辯無礙智 lit. unlimited knowledge of agreements or 得解 lit. facility in explanations; (4.) Pratibhâna (Pâli. Patibhâna) 樂說無礙智 lit. unlimited knowledge of pleasant discourses (sc. on the 12 Nidânas).

PRATÎTYA SAMUTPÂDA S'ÂSTRA (Singh. Paticha samuppâda. Tib. Rten tching hbrel barbhyur pa) 十二因緣論 lit. S'âstra on the Dvâdas'a (twelve) nidânas. A translation by S'uddhamati (A. D. 508—534).

PRATYÊKA BUDDHA or Pratyêka Djina (Pâli. Patiêkan. Singh. Pasê Buddha. Burm. Ptetzega. Tib. Rangs sang dschei. Mong. Pratikavudor Ovörö Törölkitu) 畢勒支底伽佛 or 辟支佛 explained by 獨覺 lit. individually intelligent, or by 圓覺 lit. completely intelligent, or by 緣覺 lit. intelligent as regards the Nidânas. A degree of saintship (unknown to primitive Buddhism), viewed as one of the 3 conveyances to Nirvâna (v. Madhyimâyâna), and practised by hermits who, as attaining to Ruddhaship individually(*e.i.* without teacher and without saving others), are compared with the Khadga and called Ekas'ringa richi. As crossing Sañsâra, suppressing errors, and yet not attaining to absolute perfection, the Pratyêka Buddha is compared with a horse which crosses a river, swimming, without touching the ground. Having mastered the 12 Nidânas, he is also called Nidâna Buddha.

PRATYÊKA BUDDHA NIDÂNA S'ÂSTRA 辟支佛因緣論 Translation (A. D. 350—431) of a work on the Abhidharma of the Hinayâna.

PRAYÂGA or Pratichṭhâna 鉢羅耶伽 Ancient kingdom

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PUTCHÊKAGIRI 補磔迦山 A mountain in Eastern India on which Avalokitês'vara appeared.

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RÂCHTRAPÂLA 護國菩薩 A Bodhisattva among demons.

RÂCHTRAPÂLA PARIPRITCHTCHHÂ. Title of 2 translations, viz. (1.) 護國菩薩會 by Djñânagupta (A.D. 589—618); (2.) 佛說護國尊者所問大乘經 by Dharmadêva (A.D. 973—981).

RÂDJÂVAVÂDAKA SÛTRA. Title of 4 translations, viz. (1.) 佛說諫王經 (A.D. 420—479); (2.) 如來示教勝軍王經 by Hiuen-tsang (A.D. 642); (3.) 佛爲勝光天子說王法經 (A. D. 705); (4.) 佛說勝軍王所問經 by Dânapâla (A. D. 980—1,000).

RÂDJA BALÊNDRÂ KÊTU 力尊幢 The prince who possessed the Devêndra samaya.

RÂDJAGIRIYÂS s. a. Abhayagirivâsinaḥ.

RÂDJAGRIHA or Radjagrihapura (Pâli. Râdjagaha. Singh. Rajagahanuwara. Burm. Radzagio. Mong. Vimaladjana

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RÂHULA or Râhulabhadra or Lâghula (Burm. Raoula. Tib. Sgra gtchan hdsin. Mong. Raholi) 羅睺羅 or 羅吼羅 or 曷羅怙羅 or 何羅怙羅 or 羅云 explained by 覆障 lit. (he who) upset the hindrances (viz. of Kâhus against his birth). The eldest son (by Yas'odhara) and disciple of S'âkyamuni; descendant of Gâutama Râhuganu; founder of the Vâibhâchikaḥ; now revered as patron saint of novices; to be reborn as the eldest son of every Buddha, especially of Ananda. See Djalâmbara.

RÂHULATA 羅睺羅多 The 16th patriarch, native of Kapila, laboured (till B. C. 113) in S'râvasti. See Saṁghânandi.

RÂIVATA or Rêvata (Singh. Revato) 利波多 or 離波多 or 黎婆多 or 頡隷伐多 explained by 室星 lit. the constellation (2 stars in Pegasus) called "the house." (1.) A Brahman hermit; one of the principal disciples of S'âkyamuni; to be reborn as Samanta prabhâsa. (2.) A native of Handjna, president of the 2nd synod (B.C. 443). (3.) A member of the 3rd synod B.C. 246).

RÂKCHASA or Rakchas (Tib. Srin boi din. Mong. Manggu) 羅叉娑 or 羅刹 or 藥叉 explained by 食人鬼 lit. demons which devour men, or by 可畏 lit. terrible. (1.) The aborigines of Ceylon, dreaded as cannibals by ancient mariners, extirpated by Siṁhala. (2.) The demons attending Vâis'ramaṇa, invoked by sorcerers.

RAKCHAS'Î 羅叉斯 or 羅叉私 or 羅刹女 The wives and daughters Rakchasa demons, invoked by sorcerers.

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

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

RAKTIKÂ or Retti 賴提 explained by 草子 lit. a seed of (the Gunjâ) creeper. An Indian weight, equal to $2\frac{3}{16}$ grains.

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

RAS'MINIRHÂRA SAṀGIRATHÎ or Prabhâ sâdhanâ 出現光明會 Title of a translation by Bodhirutchi (A. D. 618—907).

RAS'MIPRABHÂSA 光明 lit. light and brightness. The name under which Mahâkâs'yapa is to be reborn as Buddha. See Mahâvyûha and Avabhâsa.

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

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

RATIPRAPÛRṆA 喜滿 lit. complete joy. The kalpa during which Mâudgalyâyana is to appear aa Buddha.

RATNA v. Sapta ratna.

RATNADVÎPA 寶渚 lit. island of treasures (pearls). Ancient name of Simhala (Ceylon).

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

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

RATNAKÊTU 寶相 lit. precious figure. (1.) One of the Sapta Tathâgata. (2.) The

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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 or 如意咒 Incantations or prayers used to gain or exercise the power of Riddhi.

RIDDHIPÂDA (Pâli. Iddhipado. Tib. Rdzu hphrul gyi rkang pa) 四如意足 lit. 4 steps to Riddhi. Four modes of obtaining Riddhi, by the annihilation of desire, energy, memory and meditation See Tchhanda, Vîrya, Tchitta and Mimamsa riddhi pâda.

RIDDHI SÂKCHÂTKRI YÂ (Pâli. Iddhippabhêdo) 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 VIKRÎḌITA SAMÂDHI 神通遊戲三昧 A degree of samâdhi, called "the idle sports of spiritual penetration."

RIG VÊDA 讚誦 lit. hymns of praise. The most ancient portion of the Vèda, consisting of a collection of hymns (Sanhitâ) and a number of prose works (Brahmanas and Sûtras).

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蓮宗 viz (1.) 正法華經 by Dharmarakcha (A. D. 286), (2.) 薩曇芬陀利經 (incomplete, A.D. 265-316), (3.) 妙法蓮華經 by Kumaradjîva (A. D. 406), (4.) 添品妙法蓮華經 by Djñânagupta and Dharmagupta (A. D. 589—618).

SADDHARMA PUṆḌARÎKA SÛTRA S'ÂSTRA. Title of 2 translations of Vasubandhu's commentary on the preceding work, viz. 妙法蓮華經優波提舍 by Bodhirutchi and others (A. D. 386—534) and 妙法蓮華經論優波提舍 by Ratnamati and another (A.D. 508).

SADDHARMA SMRITYUPASTHÂNA SÛTRA. Title of 2 translations. viz 正法念處經 by Gautama, Pradjñârutchi (A.D. 539), and 妙法聖念處經 by Dharmadêva (A.D. 973—981).

SADVAHA 沙多婆何 or 引善 or 引正 lit. guide of goodness or truth. A king of Kosala, patron of Nâgârdjuna.

SADVÂHANA v. Djñâtaka.

SÂGALA v. S'âkala.

SÂGARA 娑竭羅 or 娑伽羅 One of the 24 Dêva Ârya

and among men, whereupon Arhatship is reached.

S'AKYA (Singh. Sâkya. Burm. Thakia) 釋迦 explained by 仁 lit. charily or 能仁 lit. charitable. The ancestors and descendants of Iks'vaku Virudhaka (q. v.), viz. 5 kings of the Vivartta kalpa (成刼五王) headed by Mahasammata (大三末多); 5 Tchakravarttis (五轉輪王) headed by Murdhadja (頂生王); 19 kings, the first being Tchêtrya (捨帝) and the last Mahâdêva (大天); 5000 kings; 7000 kings; 8000 kings; 9000 kings; 10,000 kings; 15,000 kings; 11,000 kings, the first being Gautama (q.v.) and the last Iks'vaku (q. v.) who reigned at Potala, and whose 4 sons reigned at Kapilavastu, after the destruction of which 4 surviving princes founded the kingdoms of Udyana, Bamyan, Himatala and S'ambi. See also S'âkyamuni.

S'AKYA BODHISATTVA 釋迦菩薩 A title of Prabâpala.

S'ÂKYA BUDDHA s. a. S'âkyamuni.

S'ÂKYA MITRA 釋迦密多羅 or 能友 lit. powerful friend An author of commentaries on philosophical works of the Madhyimâyâna

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cremation, his disciples found that his body, being that of a Tchakravartti, could not be consumed by common fire, when suddenly a jet of flame burst out of the Svastica on his breast and reduced his body to ashes. If the above semilegendary account is at all trustworthy, it indicates that S'âkyamuni's mind is supposed to have gradually developed, departing step by step from the popular religions of his time, Brahminism and Shivaism, until, without premeditation, he came to found a new religion, being even pushed to laying a sort of preliminary foundation of an ecclesiastical system. As a teacher, he appears to have been liberal and tolerant, countenancing, rather inconsistently, the worship of those deities which were too popular to be discarded, though he assigned to them a signally inferior position in his own system. Immoral sects, however, whether Brahmanic or Shivaitic, he fought resolutely, conquering generally through magic power rather than by disputations. He remodelled almost every Brahmanic dogma, substituting atheism for pantheism, and ethics for metaphysics. His teachings were in later years further developed by the Mahâyâna, Madhyimâyâna, Yogâtchârya and other Schools. The chronology of

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Samadhi indra) 定根 lit. the root of fixity. The 4th of the 5 Indriya, the organ of ecstatic meditation (v. Samâdhi).

SAMADJÑA SAÑGHÂRÂMA 娑摩若僧伽藍 or 明賢寺 lit. the monastery (built for) Samadjna (lit. the luminous sage). A vihara, 60 *li* W. of Kustana.

SAMAKAN 颯秣建 or 撒馬兒罕 Ancient province and city of Bokhara, now Samarkand.

SAMANTA BHADRA (Tib. Togmai sangas-rgyas kuntub-zangyo) 三曼陀跋陀羅 or 普賢 lit. general sage or 大行 lit. great activity. (1.) One of the 4 Bodhisattvas of the Yogâtchârya School, author of the 受菩提心戒儀 Bodhi hridaya s'ilâdâna sûtra (transtated by Amoghavadjra, A. D. 746—771) and of many dhâraṇî, patron of the Saddharma puṇḍarika. (2.) A fabulous Buddha, residing in the E.

SAMANTA MUKHA DHÂRAÑÎ SÛTRA 普門陀羅尼經 A dhâraṇî delivered by S'âkyamuni at Vais'âli.

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

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迦耶 or 報身 lit. the body of compensation. (1.) The 2nd of the 3 qualities (v. Trikâya) of a Buddha's body, viz. reflected spirituality, corresponding with his merits. (2.) The 3rd of the Buddhakchêtras.

SAÑDJAYA or Sañdjaya vâiraṭṭi 珊闍邪 or 珊闍夜毗羅胝 or 僧慎彌耶. (1.) A king of Yakchas. (2.) One of 6 Tîrthyas; heretical teacher of Mâudgalyâyana and S'âriputtra.

SAÑDJÎVA (Siam. Sanxipa) 等活 or 更活 lit. re-birth. The 1st of the 8 large hot hells (v. Naraka), whence each, after death, is by "re-birth" removed to the 2nd hell (Dâlasûtra).

SAÑDJÑA or Sañdjñana (Pâli. Sannana. Singh. Sannya. Tib. Du-ses) 想 lit. thought. Consciousness, as the 3rd of the 5 Skandha.

SAÑGHA (Burm. Thanga Tib. Dkon-mgoc gsum. Mong Chubarak) 僧伽 or 桑渴耶 (1.) The corporate assembly of (at least four) priests, also called Bhikchu Saṅgha (比丘僧), under a chairman (Sthavira or Upâdhyâya), 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 Asaṅgha.

SAÑGHA BHADRA 僧伽跋陀羅 or 衆賢 lit. the sage of the priesthood. A S'ramaṇa of Cashmere, follower of the Sarvâstivâdâḥ, author of 2 philosophical works, translator (Canton, 489 A. D.) of the Vibhâcha vinaya.

SAÑGHABHEDA 破僧 lit. breaking up the priesthood. One of the Pañtchânantarya.

SAÑGHABHEDAKAVASTU 根本說一切有部毗奈耶破僧事 Title of a translation (A.D. 719) of a portion of the Vinaya.

SAÑGHA BHÛTI s. a. Saṅghavars'ana.

SAÑGHADÊVA 僧伽提婆 or 衆天 let. dêva of the priesthood (1.) A title of honour. (2.) Same as Gâutama Saṅghadêva and Saṅgha vars'ana.

SAÑGHÂIS'ÊCHA (Singh. Samghadisêsa) 尸沙 A section of the Vinaya (13 commandments regarding social and sexual relations of priesthood).

SAÑGHÂGÂRÂMA s. a. Saṅghârâma.

SAÑGHÂNANDI 僧伽難提 The 17th patriarch, a prince of S'râvastî, who lived as a hermit near the sources of the Hiraṇjavati, until Rahulata, let there by seeing the

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introduced in China, by way of Tibet, and is still used on charms, amulets, and in sorcery.

SAM̃VADJI v. Vridji.

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

SAM̃VARṬṬAKALPA (Pâli Samvaṭṭa kappa. Mong. Ebderekogalap) 壞劫 or 滅劫 lit. tde kalpa of destruction or annihilation. The Mahâkalpa 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 Dhyâna, is annihilated.

SAM̃VARṬṬATTHÂHI KALPA (Pâli. Sanvattatthâhi kappa. Mong. Choghossun 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).

SAMYAGÂDJÎVA (Pâli. Sammâdjiva. Singh. Samyaka jiwa) 正業 lit. the correct profession, explained by 乞食 lit. mendicancy. The 4th

the fibres of which are woven into robes for priests. 卐

S'ÂṆAKAVÂSA or S'aṇavâsa or S'âṇavâsika (Singh. Sambhûta Sânavâsika) 商那迦縛娑 or 商諾縛娑 or 商那和修 explained by 自然服 lit. willing to serve. (1.) A younger brother of Ananda. (2.) The 3rd patriarch, a Vâis'ya of Mathurâ, born 100 years after the Nirvâṇa, identified with Yas'as, the leader at the 2nd synod.

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

SANDHINIR MOKCHANA SÛTRA. Title of 5 translations, viz. (1.) 深密解脫經 by Bodhirutchi A. D. 386—534, (2.) 相續解脫地婆羅密了義經 by Guṇabhadra A. 420—479, (3.) 相續解脫如來所作隨順處了義經 by the same, (4.) 佛說解節經 by Paramârtha, A.D. 557-589, (5.) 解深蜜經 by Hiuen-tsang, A. D. 645.

SAÑDJAYA v. Samdjaya.

SAÑDJÑÂNA v. Samdjñâna.

SAÑGA v. Samgha.

SAÑGALA v. S'âkala.

SANIRÂDJA 珊尼羅闍

S'ÂRIKÂ or S'ari or Sala 奢利 or 舍利 or 舍羅 (1.) A long-legged bird. (2.) The wife of Tichya, mother of S'âriputra, famous for her birdlike eyes.

S'ÂRIPUTRA or S'arisuta or S'aradvatiputra (Pali. Sariputta. Singh. Seriyut. Burm. Thariputra. Tib. Sharu by or Saradwatu by or Nid rghial) 奢利弗 (or 富)多羅 or 奢利補担羅 or 舍利弗 or 舍利子 lit. the son of S'ârika, or 身子 lit. the son of S'arîra. One of the principal disciples of S'âkyamuni, whose "right hand attendant" he was; born at Nalandagrama, the son of Tichya (v. Upatichya) and S'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 舍列弗阿毗曇論 An reputed work of S'âriputra, translated (A. D. 415) by Dharmagupta and Dharmayas'as.

S'ÂRIPUTRA PARIPRITCHTCHHÂSÛTRA 舍利弗問經 Title of a translation (A. D. 317—420).

S'ARÎRA (Pâli. Sarira. Mong.

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in China and translated 19 works.

S'IKCHÂPADA (Pâli. Sikkhâpada) 十戒 lit. 10 precepts. A series of 10 rules for novices, the transgression of which constitutes the 10 sins (Das'akusala 十惡). Particulars see under (1.) Pânâtipâtâ, (2.) Adinnâdânâ, (3.) Abrahma tchâriyâ, (4.) Musâdâvâ. (5.) Surâmêrêyya madjdjapa mâdaṭṭhânâ, (6.) Vikâlabhodjanâ. (7.) Natchtchagita vâdita visûkadassanâ, (8.) Mâlâghanda vilêpana dhâraṇa maṇdana vibhûsa naṭṭhânâ (9.) Utchtchasayanâ mahâsayana, and (10.) Djâtarûpa radjatapaṭigghahanâ. See also Pantcha vêramaṇi and Pantchânantarya.

S'IKHÎ 尸棄 or 式棄 explained by 火 lit. flame (s'ikhâ), (1.) A fictitious Mahâbrahma (mentioned in the Saddharma Puṇḍarika). (2.) The 999th Buddha of the last kalpa, being the 2nd of the Sapta Buddha, who was born in Prabhadvadja (光相城) as a Kchattriya, and who converted 250,000 persons, whilst life lasted 70,000 years.

SÎLA 尸羅 or 尸 The 2nd of the 10 pâramitâ; strict osbervance of the Trividha dvâra, resulting in perfect purity.

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mouth of the golden elephant" in the W., to flow around the lake and then into the S. W. ocean. (2.) Ancient kingdom (Sindh), often visited by S'âkyamuni. See Vitchapura.

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

SIRÎSA 尸利沙 The Mimosa siricha (acacia).

S'IS'UMARA 失收摩羅 or 室獸摩羅 explained by 鱓 lit. a crocodile. See Khumbira.

S'ÎTÂ (Tib. Sida, Mong. Chida) 私多 or 私陁 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'makûṭa mountains as the source of the Hoangho. (2.) The northern outflux of lake Siricol, the modern Yarkand daria, which flows into lake Lop, and thence underneath the desert of Gopi, until it reappears as the source of the Hoangho.

SITÂTAPATRA DHÂRANÎ 佛說大白傘蓋總持陀羅尼經 Title of a translation by Amoghavadjra (A. D 746—771).

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SRAGHARÂ v. Âryatârâ.

S'RAMAṆA (Pali. Saman. Burm. Phungee. Tib. Dges by ong) 舍羅摩拏 or 室拏 or 沙迦滿囊 or 沙門 or 桑門 explained by 出家人 lit. monastics, or by 勤勞 lit. toiling (from the root sram, to tire), or by 止息 lit stop the breath, or by 息心 lit. restful (from the root sam, to quiet). Ascetics of all denominations, the Sarmanai or Samanaioi or Germanai of the Greeks. (2.) Buddhist monks and priests "who have left their families and quitted the passions."

S'RAMAṆÊRA (Pali. Samanera. Singh. Samanero ganninanse. Siam. Samanen or Nenor luksit. Burm. Scien. Tib. Bandi. Mong. Schabi or Bandi) 室羅末尼羅 or 沙彌 explained by 策男 lit. a man of zeal, or 室羅摩拏理迦 or 沙尼 explained by 勤策女 lit. a woman of energy and zeal. The religious novice, whether male or female, who has taken the vows of the S'ikchâpada.

S'RÂVAKA (Pali. Savako. Sing. Srawaka. Tib. Nan

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or 淨師子 lit. pure lion, or (善)無畏 lit. (virtuous and) fearless. A priest of Nâlanda, descendant of Amritodana, who translated (A. D. 716—724) 5 works.

S'UBHAKRITSNAS (Singh. Subhakinho. Tib. Dge rgyas or Ged rgyes) 首阿既那 or 遍淨 lit. general purity. The 9th Brahmaloka, the 3rd region of the 3rd Dhyâna, where the body is 64 yodjanas high and life lasts 64 kalpas.

S'UBHAVASTU 蘇婆伐窣都 or 蘇婆薩都 A river (Soastos, Swat) of Udyâna.

S'UBHAVYÛHA 妙莊嚴王 (1.) A king, during the Priyadars'ana kalpa, of Vairotchana ras'mipratimaṇḍita, who, converted, together with his wife Vimaladatta, by his sons Vimalagarbha and Vimalanetra, was reborn in the time of S'âkyamuni as Padmas'ri Bodhisattva, and is to reappear, during the Abhyudga râdja kalpa, in Vistirṇavati as S'alendra râdja. (2.) The father of Kwanyin. See Avalokites'vara.

SUBÛTI (Tib. Rab hbyor) 蘇部(or 浮)帝(or 底) or 須菩(or 扶)提 or 善現 lit. virtuous appearance, or 善實 lit. virtue and truth,

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SUKHÂVATÎ (Tib. Gtsangris) 西方極樂世界 lit. the paradise in the West, or 淨土 lit. the pure land. A land, in some universe in the West, the Nirvâṇa of the common people, where the saints revel in physical bliss for aeons, until they re-enter the circle of transmigration. See under Amitâbha.

SUKHÂVATÎ VYÛHA. Title of many translations, e. g. 佛說阿彌陀經 by Kumâradjîva, A.D. 402, and 稱讚淨土佛攝受經 by Hiuen-tsang, A.D. 950.

S'UKLAPAKCHA 白分 Half a month. See Kris'napakcha.

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

S'UKRA 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.

SÛMASARPA 蘇摩蛇 lit. the sûma (water) serpent. A

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Drink no wine. The 5th of the Pantcha veramaṇî and of the S'ikchapâda.

SÛRAÑGAMA SAMÂDHI 佛說首楞嚴三昧經 Title (sûrañ 健 lit. heroic, gana 相 lit. like) of a translatian (A.D. 384—417) by Kumâradjîva.

SURASKANDHA 修羅騫馱 or 廣肩 A king of Asuras.

SURATA PARIPRITCHTCHHÂ. Title of 2 translations, viz. (1.) 佛說須賴經 A.D. 220—265, and (2.) 善順菩薩會 by Bodhirutchi, A. D. 618—907.

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

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

SURUKÂYA 妙色身 A fictitious person; one of the Sapta Tathâgata.

SÛRYA (Pali. Suriya. Siam. Phra atithi. Tib. Nima) 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 yodjanas, diameter 51 yodjanas), moving at the rate of 48,080 yodjanas a day, for 6 months in a more northerly and for 6 months in a more southerly direction. (2.) The

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(1.) A mystic diagram (the cross cramponee) of great antiquity, mentioned in the Ramâyaṇa, found in (rock temples of) India, in all Buddhist countries, among Bonpos and Buddhists in Tibet and China, and even among Teutonic nations (as the emblem of Thor) (2.) One of the 65 figures of the S'ripâda. (3.) The symbol of esoteric Buddhism. (4.) The special mark of all deities worshipped by the 蓮宗 Lotus School of China.

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

SVAYAMBHÛ S'ÛNYATÂ 空自然 lit. emptiness and spontaneity. A philosophic term; the self-existence of the unreal.

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

S'VETAPURA 濕吠多補羅 A monastery near Vâis'âli.

S'VETAVARAS v. Aruna.

T.

TADJIKS 倏支 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 Aṭali, from the wood of which incense is made; Vangueria spinosa or Tabernae montana coronaria.

TÂILA PARNIKA s. a. Tchanda nêva.

TAKCHAKA 德叉迦 or 現毒 A king of Nâgas.

TAKCHAṆA 呾刹那 The 2,250th part of an hour.

TAKCHAS'ILÂ or Takcha sîra 呾叉始羅 or Tchutya sîra 竺刹尸羅 or 家世國 Ancient kingdom and city (Taxila, now Sirkap near Shah dheri), where Buddha made an almsgift of his head.

TÂLA or Talavrikcha 多羅(樹). (1.) The fan palm, Borassus flabelliformis, or Lontarus domestica. (2.) A measure of length (70 feet).

TALAS for Taras 呾羅斯 (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 呾刺健 Ancient kingdom and city (now Talekan, in Ghardjistan).

TALILA 達麗羅 or 陀歷 Ancient capital of Udyâna, (in the Dârel valley, occupied by Dards), famous for its statue of Maitreya.

TAMÂLA 多摩羅 An odoriferous shrub, Xanthochymus pictorius.

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

TAMÂLA PATRA TCHAṆDANA 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 Mahâbhidjñadjñânâbhibhu. (2.) The name under which Mahâmâudgalyâyana is to reappear as Buddha in Manobhirâma during the kalpa Ratipûrṇa.

TÂMALIPTA or Tâmaliptî (Pâli. Tâmalitti) 多摩梨帝 or 呾 (or 耽) 摩栗底 Ancient kingdom, and city (now Tamlook, at the mouth of the Hoogly), a centre of trade with Ceylon and China.

TAMAS 陰 (1.) The principle of darkness, the opposite of radjas 陽. (2.) Stupidity, the

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大集經 Mahâvaipulya mahâsannipâta sûtra, translated (A.D. 397—439) by the same.

TATHÂGATA SYÂNTIKE DUCHṬATCHITTA RUDHIROTPÂDANA 瀉佛血 lit. shedding the blood of a Buddha. The 5th of the Pantchânantarya.

TATHÂGATA TCHINTYA GUHYA NIRDÊS'A. Title of 2 translations, viz., (1.) 密跡金剛力士會 by Dharmarakcha, A.D. 280, and (2.) 佛說如來不思議秘密大乘經, another Dharmarakcha, A.D. 1004—1058.

TATTVA SATYA S'ÂSTRA 怛埵三第鑠論 or 辯論 A philosophical work by Guṇaprabha.

TCHADJ 赭時 or 石國 Ancient city (now Tashkend) in Turkestan.

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

TCHÂITRA 制呾羅 First month in spring.

TCHAITYA (Pâli. Tchetiya. Burm. Dzedi. Tib. Mchod rten) 脂帝浮圖 or 支提 or 支帝 or 制多 or 刹 or 塔 or 廟 (1.) A place (with or without some monument) sacred as the scene of some event in the life of Buddha. Eight such Tchait-

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images adorn the temple gates. Particulars see under Dhritarâchṭra, Virûḍhaka, Virûpâkcha and Dhanada.

TCHATUR MAHÂRÂDJA KÂYIKAS 四王天 lib. the dêvas of the Tchatur Mahârâdjas. The inhabitants of the 1st Dêvaloka, situated on the 4 sides of the Mêru. They form the retinue of the Tchatur Mahârâdjas, each of whom has 91 sons and is attended by 8 generals and 28 classes of demons. Life lasts there 500 years, but 24 hours, there, equal 50 years on earth.

TCHATUR SATYA S'ÂSTRA 四諦論 A philosophical work by Vasuvarman, translated (A. D. 557—569) by Paramârtha.

TCHATURYONI or Karmaya (Singh. Karmaja. Tib. Skye ba bzi) 四生 lit. 4 (modes of) birth. Four modes of entering the course of transmigration, viz., (1.) 胎生 (Tib. Mnal las) from an uterus, as mammalia, (2.) 卵生 (Tib. Sgo na las) from an egg, as birds, (3.) (濕生 Tib. Drod gser las) from moisture, as fish and insects, (4.) (化生 Tib. Rdzus to) by transformation, as Bodhisattvas. See also Anupapâdaka.

TCHATUS SATYA SÛTRA 佛說四諦經 Translation

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side. One of the earliest disciples of S'âkyamuni, to be reborn as Buddha Samanta prabhâsa. (2.) 準 (or 純) 陀 A native of Kus'inagara from whom S'âkyamuni accepted his last meal.

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

TCHUNDÎ DEVÎ DHÂRAṆÎ. Title of 3 translations, viz., (1.) 佛說七俱胝佛母心大準提陀羅尼經 by Divâkara, A. D. 685, (2.) 佛說七俱胝佛母準提大明陀羅尼經 by Vadjrabodhi, A. D. 720, (3.) 七俱胝佛母所說準提陀羅尼經 by Amoghavadjra, A. D. 618—907.

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

TERMED or Tirmez 呾蜜 Ancient kingdom and city on the Oxus.

TICHYA (Singh. Tissa. Tib. Pd ldan) 至沙 or 帝沙 (1.) An ancient Buddha. (2.) A native of Nâlanda, father of S'âriputra. (3.) A son of S'uklodana.

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(b.) as 盧舍那圓滿報身 "Lochana (or heavenly Dhyâni Bodhisattva, endowed with the) Sambhoga kâya of absolute completeness" (in Dhyâna); (c.) as 毗盧庶那清淨法身 "Vairotchana (or Dhyâni Buddha, endowel with the) Dharmakâya of absolute purity" (in Nirvâṇa). 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 rûpa kâya) and an immaterial, invisible and immortal body (法身 or dharma kâya), as attributes of human existence. This dichotomism—probably taught by S'âkyamuni himself—was even afterwards retained in characterizing the nature of ordinary human beings. But in later ages, when the combined influence of Shivaism, which ascribed to Shiva a threefold body (Dharmakâya, Sambhogakâya and Nirmana kâya) and Brahminism, with its Trimurti (of Brahma, Vishnu and Shiva), gave rise to the Buddhist dogma of a Triratna (Buddha, Dharma and Saṁgha), trichotomism was taught with regard to the nature of all Buddhas.

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TRIRATNA or Ratnatraya (Siam. Ratanatrai. Tib. Dkon mtchog gsum) 三寶 lit. the 3 precious ones, explained by 佛寶法寶僧寶 lit. the preciousness of Buddha, the law and the priest-hood, or by 佛陀 or 勃塔耶 Buddha, 達摩 or 達而麻耶 Dharma, and 僧伽 or 桑渴耶 Saṁgha. Triratna signifies the doctrine of a trinity, which, peculiar to Northern Buddhism, has its root in the Tris'araṇa (q. v.), common among Southern and Northern Buddhists. Under the combined influence of Brahmanism which taught a Trimurti (Brahma, Vishnu and Shiva) and of the later Mahâyâna philosophy which taught the doctrine of the Trikâya (q.v.), Northern Buddhists in Tibet and China ascribed to one living personality the attributes of the three constituents (Tris'araṇa) of their faith, viz. Buddha, Dharma and Saṁgha, considering "Bodhi" as the common characteristic of the historic Buddha, of the law which he taught and of the corporate priesthood which now represents both. Accordingly they viewed S'âkyamuni Buddha as personified Bodhi (覺性), Dharma as reflected Bodhi (覺相), and Saṁgha as practical Bodhi (覺用). The Tantra

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Buddhas, (c.) oxen, i. e. Bodhisattvas; salvation by three successive degrees of saintship. (2.) The three principal Schools of Buddhism, viz. the Mahâyâna, Hinâyâna and Madhyimâyâna Schools.

TSÂUKÛTA 漕矩吒 Ancient (Arachotos) kingdom in N.W. India (near Ghuznee).

TUCHITA (Singh. Tusita. Burm. Toocita. Siam. Dusit. Tib. Dga ldan. Mong. Tegiis bajasseno langtu) 兜率陀 or 兜術(陀) or 兜師(or 駛 or 史)多 or 覩史多 (or 陀) explained by 喜樂 lit. joyful, or by 聚集 lit. assembly. The 4th Devaloka, where all Bodhisattvas are reborn before finally appearing on earth as Buddha. Maitreya resides there, but is, like all other Bodhisattvas, now in Tuchita, already engaged in promoting Buddhism, and occasionally appears on earth by the Anupapadaka birth. Life lasts in Tuchita, 400 years, 24 hours being equal to 400 years on earth.

TUKHARA 兜佉勒 or 覩貨羅 or 月支國 lit. the kingdom of the Yueh-chi (Getae). (1.) The region around Badakchan. (2.) The Tochari Tartars. See Kanichka.

TYÂGÎHRADA or Djivakahrada 烈士池 lit. the heroe's lake. A lake near Mrigadava.

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arpo) 烏陀愆那 or 優塡 or 出愛王 A king of Kâus'ambi, entitled 弗少王 Vatsarâdja, said to have had the first statue of Ruddha made. But see under Prasenadjit and S'âkyamuni.

UDAYANA VATSARÂDJA PARIPRITCHTCHHÂ. Title of 3 translations, viz. (1.) 佛說優塡王經 A. D. 265—316, (2.) 優陀延王會 by Bodhirutchi, A. D. 618—907, and (3.) 佛說大乘日子王所問經.

UDÂYI or Udayibhadra 優陀夷 or 出現 lit. (born when) the sun shone forth. (1.) A disciple of S'âkyamuni, to be reborn as Buddha Samantaprabhâsa. (2.) A son of Adjâtas'atru, also called Siṁha.

UDITA 烏地多 A king in N. India, who patronized Hiuen-tsang (A.D. 640).

UDJDJAYANA. or Udjdjayini 優禪尼 or 烏闍衍那 Ancient kingdom and city (Ozene, now Oujein) in W. India.

UDJDJAYANTA 有善多 A mountain (with a monastery) in Surâchṭra.

UDJIKAN v. Hudjikan.

UDYÂNA or Udjiyâna 烏耆延那 or 烏杖烏 or 烏(孫)塲 or 烏萇(or 長) explained by 苑 lit. (a country of) parks. Ancient kingdom (Suastene) in N. W. India, along the S'ubhavastu. Some identify it with Urddhastâna.

UDRA RÂMA 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'âkyamuni.

UDUMBARA 優曇鉢羅 or Nila udumbara 尼羅優曇鉢羅 explained by 靈瑞 lit. a supernatural omen. (1.) The Ficus glomerata, symbol of Buddha because "it flowers but once in 3000 years," sometimes confounded with Panasa. (2.) A lotus of fabulous size.

UIGURS 偽彝 or 偽胡 The Turkish tribe of 高車 or 高昌 Kao-chang, settled (A. D. 649) near Turfan, then (A. D. 750) divided into 2 branches (Abhulgasi and Tokus Uigurs) which (A. D. 1000) invaded Tangut but were driven westward by Chinghis Khan. He adopted their alphabet (probably of Nestorian origin), which was eventually used to translate (A.D. 1294) the whole Buddhist canon from Sanskrit and Tibetan texts.

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Tauist) ecclesiastics, engaged in popular teaching (whether belonging to the Lotus School 蓮宗, or to the Tient'ai School 天台八教, or to the Avatamsaka School 華嚴部), in distinction from ecclesiatics of the Vinaya School 律師 and of the Dhyâna School 禪師. The term Upadhâya (Tib. Mkhan po) is now-a-days, and specially in Tibet, also a designation of the abbot of a monastery, but in popular parlance it signifies in China simply a Buddhist ecclesiastic (of any rank whatsoever) as distinguished from a Tauist priest or from a Confucian scholar.

UPADJITA v. Upas'ânta.

UPAGARUḌA 愛波迦婁荼 A fabulous bird. See Garuḍa.

UPAGUPTA (Tib. Oye sbas) 烏(or 鄔)波毱多 or 優波掘多 explained by 近護 lit. near protection. The fourth patriarch, a native of 吒利 (Pâṭaliputtra?), a S'ûdra by birth, personal conqueror of Mara; laboured at Mathura; died B. C. 741 (or 335).

UPÂLI (Tib. Nye var khor. Mong. Tchikola Aktchi) 優波離 A disciple of S'âkyamuni, a S'ûdra by birth, a barber, to whom Buddha gave the title 持戒 "sup-

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UPASTHÂNA (Pâli. Patthâna, Singh. Passana) 處 lit. condition, dwelling. See Smrity upasthâna.

UPAS'ÛNYA 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 S'âriputra. (2.) A native of India, author of the Vimokchamarga s'âstra 解脫道論, translated (A. D. 505) by Saṁghapâla.

UPÂYA or Upâya kâus'alya 方便度 lit. salvation by (proper) means. The knowledge and use of the proper means of salvation; the 7th of the 10 Pâramitâs.

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

UPOCHAṆA v. Pochadha.

URAGASARA s.a. Tchandanêva.

URAS'I 烏剌尸 Ancient province (Ouastene) of Cashmere (the modern district of Rash, W. of Muzafarabad).

URDDHASTHÂNA or Vardhasthâna 佛栗持薩儻那 Ancient kingdom (Ortospana) and city (now the Bala Hisar of Cabul).

URṆA (Tib. Mdzod spu) 眉間白毛 lit. white hair between the eye brows. A circle of hair (issuing rays of light illumining every universe) between the eye-brows of a Buddha; one of the 32 Lakchaṇas.

URUVILVÂ (Singh. Uruwelaya) 苦行林 lit. forest of painful practices, or 木瓜林 lit. papaya forest. A place near, Gayâ where S'âkyamuni practised austere asceticism for years.

URUVILVÂ KÂS'YAPA 優樓(or 盧)頻螺迦葉波 One of the principal disciples of S'âkyamuni, so called either because he practised asceticism in Uruvilvâ or because he had on his breast a mark resembling the papaya (v. Uruvilvâ) fruit. He is to re-appear as Buddha Samantaprabhâsa.

UTCHTCHASAYANÂ MAHÂSAYANÂ 不坐高廣大牀 lit. not to sit on a high, broad and large couch. The 9th of the S'ikchâpada.

UTKALA s. a. Uḍa.

UTKAṬUKÂSANA (Tib. Skyil mo krung) 結跏趺坐 lit. sitting cross-legged (on the hams), with the note "so that body and soul remain motionless." The orthodox posture of ascetics, best adapted for meditation, viz. sitting one's hams so that the feet are

not seen, or so that the soles are turned upwards.

UTPALA 鬱(or 優)鉢羅 or 嗢鉢 or Nila utpala 尼羅烏(or 漚)鉢羅 explained by 青蓮花 lit. blue lotus, or 黛花 lit. dark (blue) flower. (1.) One of the 8 large cold hells (Nâraka), where the cold causes the skin to burst, till it seems covered as with lotus buds. (2.) One of the 10 hot Lokantarika hells (Nâraka), where the flames resemble numberless lotus flowers.

UTTARA 嗢呾羅 or 上 lit. superior. An Arhat of Tchulya, a disciple of Dêva.

UTTARÂCHÂDHA 嗢呾羅頻沙荼 The month of S'âkyamuni's conception (14th day of 4th moon to 15th day of 5th moon).

UTTARAKURU or Kurudvîpa (Singh.) Uturakura. Siam. Udorakaro thavib. Tib. Byang gyi sgra mi snan. Mong Moh dohtou) 鬱怛(or 多)羅拘(or 究)樓(or 瑠) or 鬱怛羅越 or 鬱單越 or 嗢怛羅句(or 拘)盧(or 羅) or 烏荅羅孤羅尼 or 俱盧州 explained by 高上 lit. higher than any (other continent), or 勝州 lit. the

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Ancient republic (v. Litchhavis) and city (near Bassahar, N. of patna), where the 2nd synod (B. C. 443) was held.

VAIS'ECHIKA (Tib. Bye brag pa) 鞞思迦 or 衞世師 or 勝宗 lit. School of conquerors, explained by 勝論外道 lit. heretics who defeated the (adherents of the) s'âstras. An atomistic School (founded by Kanâda). It taught, like the Saṁkhya philosophy, a dualism of an endless number of souls and a fixed number of material principles, by the interaction of which, without a directing unity, cosmic evolution proceeds and it occupied itself, like the orthodox Nyâya philosophy, chiefly with the theory of knowledge, but it differed from both by distinguishing 6 categories or objects of cognition, 六諦, viz. substance, quality, activity, species, distinction and correlation, and 9 substances (possessed of qualities), 九陰, viz. the 5 elements, time and space, spirit (manas) and soul (atma).

VAIS'RAMAṆA or Vais'ravaṇa or Dhanada (Singh. Wesamuna. Siam. Vetsuvan. Tib. Rnam thos kyi bu. Mong. Bisman tegri) 鞞舍羅婆拏 or 鞞室羅慈囊 or 毗沙門 or 毗捨明 explained

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VARCHIKA (Pâli. Varcha) 婆(利)師 (or 使) 迦 or 婆師波利 or 雨時生花 lit. a flower which grows in the rainy season, or 夏生花 lit. flower which grows in summer. A kind of perfume, perhaps Lignum aloes.

VARDASTHÂNA v. Urddhasthâna.

VARDDHANA v. Puṇḍravarddhana.

VARIKATCHA or Varukatchêva s. a. Barukatchêva.

VARMA VYÛHA NIRDÊS'A 被甲莊嚴會 Title of a translation (A. D. 618—907) by Bodhirutchi.

VARUCHA 跋盧沙 Ancient town (now Palodheri or Pelley) in Gânbhâra.

VARUNA (Tib. Tchu lha) 婆樓那 or 水天 lit. the dêva of waters. The Brahmanic god of heaven, regent of the sea, and, as one of the 8 Lokapâlas, guardian of the West.

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

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

VASUBANDHU 伐蘇槃度 or 婆修盤豆 or 婆藪槃

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pasâna) 念受苦處 lit. remember that the dwelling of sensations is misery. One of the 37 Bodhipakchika. dharma; one of the 4 Smrity upasthâna, viz. the recognition that all forms of sensation are but so many forms of misery.

VÊMATCHITRA 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.

VEṆUVANA (Tib. Od ma) 竹林 or 竹苑 lit. bamboo park. The Karaṇḍa vêṇuvaua (q.v.) with a vihâra (竹林精寺 or 竹苑寺), the favourite resort of S'âkyamuni.

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

VÊRAMAṆÎ v. Pantcha vêramaṇî.

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

VIBHÂCHA S'ÂSTRA 鞞婆沙論 A philosophical work by Kâtyâyanî putra, translated (A.D. 383) by Saṁgha-

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VIDYÂ NIRDÊSA S'ÂSTRA 顯識論 Title of a translation (A. D. 557—569) by Paramârtha.

VIDYÂ PRAVARTANA S'ÂSTRA 轉識論 Title of a translation (A. D. 557—569) by Paramârtha.

VIDYA S'ÂSTRAS v. Pañtcha vidyâ s'âstra.

VIGATABHAYA 最清淨 The 730th Buddha of the present kalpa.

VIGHNA 維祇難 or 障礙 A S'ramaṇa of India (originally a fire worshipper), who brought to China and translated the 曇鉢經 lit. Dharma pada sûtra.

VIHÂRA (Siam. Pihan or Vat. Tib. Gtsug lag. Mong. Küt or Saüma) 毗訶羅 or 鼻訶羅 explained by 僧坊 lit. dwelling of the Saṁgha, 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 (tchandana), with 32 chambers (each 8 tâla trees high), with garden, park,

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VIMATI SAMUDGHÂTIN 除欺意 The 6th son of Tchandra.

VIMBASARA or Vimbisâra or Bimbisâra.

VIMOKCHA or Mokcha or Vimukti or Mukti (Pâli. Vimokha or Vimutti. Tib. Grol pa) 解脫 lit. liberation (as an act), or 解脫處 lit. the âyatana (conception of, or dwelling in) liberty. [1.] Moral liberation (from vice and passion), by means of observing the 8 sections of the Pratimokcha sûtra (containing 250 ascetic and monastic precepts). [2.] Mental liberation, or liberty gained gradually by 8 successive intel ectual operations, 八解脫 lit. Achṭa vimokcha, viz. (a.) 觀內有色外亦觀色解脫 lit. liberation from (the conception that) notions have both subjective and objective realities corresponding to them, (b.) 觀內無色外亦觀色解脫 lit. liberation from (the conception that) notions have indeed no subjective, but have objective, realities corresponding to them, (c.) 內外諸色解脫 lit. liberation from (the conception of) any realities whatsoever, whether subjective or objective, (d.) 空無邊處解脫 lit. liberation by the

VINAYA VINIS'TCHAYA UPÂLI PARIPRITCHTCHHÂ. 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.

VIÑGILA or Vinkila or Varangala 瓶耆羅 Ancient capital of Andhra.

VINIRBHOGA 離衰 The kalpa of Bhichmagardjita ghochasvara râdja.

VINÎTA PRABHA 毗膩多鉢臘婆 or 調伏光 lit. taming the light. A learned priest of Dûchasana; author of several s'âstras.

VINÎTA RUTCHI 毗尼多流支 or 滅喜 lit. extinction of joy. A S'ramaṇa of Udyâna, translator (A. D. 582) of 2 works.

VIPASÂ 毗播奢 The river Hyphasis (now Beas) in the Pundjab.

VIPAS'YI or Vipasvi or Djinendra (Tib. Rnam par gzigs) 毘鉢尸 or 毗婆尸 or 重重見 lit. manifold views. The first of the Sapta Buddha, the 998th Buddha of the last kalpa, a Kchattriya by birth, son of Paṇḍu (槃頭), a native of Paṇḍupati (槃頭婆提), who lived under an As'oka tree, con-

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have the appearance of Yakchas and the power of Krity as.

YAMA (Siam. Phaja jam. Tib. Gchinrdje. Mong. ErlikKhan) 閻摩羅 or 夜摩盧迦 (or 閻 or 剡 or 琰) 魔 or 閻羅 explained by 時分 lit. a division of time, or by 雙王 lit. the twin rulers (Yama and Yamî) or the twofold ruler (being both judge and criminal), or by 遮止 lit. restraining (evil doers). (1.) The Aryan lord of the day, his twin-sister Yamî (queen of night) who opens to mortals the path to the West. (2.) In later Brahmanic mythology, one of the 8 Lokapâla, guardian of the South and ruler of the Yama dêvaloka (q. v.), also judge of the dead. (3.) In Buddhist mythology, the regent of the Nârakas, residing South (yamas) of Djambudvîpa, outside the Tchakravâlas, in a palace of copper and iron. He was originally a king of Vais'alî, who, when engaged in a bloody war, wished he were master of hell, and was accordingly reborn as Yama in hell, together with his 18 generals and his army of 80,000 men, who now serve him in hell as assistant judges, jailors and executioners. His sister (Yamî) deals with female culprits. But three times (三時 yama) in every 24 hours a demon pours into Yama's mouth boiling copper (by way of punishment), his subordinates receiving the same dose at the same time, until their sins are expiated, when he will be reborn as Samanta râdja (普王).

YAMADAGNI 焰摩火大山 One of the 7 ancient richi.

YAMA DÊVALOKA 夜摩天 or 焰摩天 explained by 時 lit. time, or by 善時天 lit. the heaven of good time (where there is no change of day and night). The 3rd Dêvaloka, above Traiyastrims' as, 160,000 yodjanas above Mêru, 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) 閻曼德迦 An epithet of Shiva (s.a. Mahês'vara or Rudra), as "destroyer of Yama."

YAMUNÂ 閻牟那 or 琰母那 A tributary of the Ganges; the Jumna.

YAS'ADA or Yas'as or Yads'aputra (Tib. Ja shei ka) 邪舍陀 A native of Kos'ala, disciple of Ananda, a leader at the 2nd synod (A. D. 443).

YAS'ASKAMA 求名 lit. seeker of fame (yas'as). An ambitious,

Yogâtchârya or Tantra or Mahâtantra School, which claims Samantabhadra for its founder. The teaching of this School is derived from the Yoga system (a deistic branch of the Sam̃khya) of Patandjali [B. C. 200—150], who taught abstract meditation to be reached by means of moral consecration to Is'vara and mental concentration upon one point with a view to annihilate thought, whence would result the Achṭa Mahasiddhi (8 great powers of Siddhi), viz. the ability, [1.] to make one's body lighter (laghiman) or [2.] heavier (gariman), or [3.] smaller (animan) or [4.] larger (mahiman) than anything in the world, and [5.] to reach any place (prapti) or [6.] to assume any shape (prakamya), also [7.] to control all natural laws (is'atva) and [8.] to make everything depend upon oneself (vas'itva), all at pleasure of will (v. Riddhi). On this basis, but in harmony with the leading ideas of the Mahâyâna School, Asam̃gha compiled (A.D. 550) the mystic doctrines of his Yoga School, which taught that by means of mystic formularies (tantras) or litanies (dharaṇis) or spells (mantras), the reciting of which should be accompanied by music and certain distortions of the fingers (mudrâ), a state of mental fixity

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PART II.

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PART VI

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A JAPANESE VOC

[Note.—The figures in the subjoined Vocab page, column, and paragraph to be found al 23, a, 3" signifies that the Sanskrit and Cl nese term Abadana will be found explained a column, in the 3rd paragraph, under the head

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40. [宀] (3) 守安宋, (5) 宗定, (6) 室, (7) 宮家, (8) 宿寂密富, (9) 寒, (10) (19) 囊. 塞, (11) 實寠, (16) 寶.

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