HAND-BOOK
OF
CHINESE BUDDHISM
BEING
A SANSKRIT-CHINESE DICTIONARY
19641
WITH
 VOCABULARIES OF BUDDHIST TERMS
in Pali, Singhalese, Siamese, Burmese, Tibetan, Mongolian and Japanese

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HUMILITER DEDICAT

AUCTOR
PREFACE TO THE SECOND EDITION.

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

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

The author has freely used whatever recent works of reference were at his command, but he desires specially to acknowledge the help derived from Bunyiu Nanjio's Catalogue of the Buddhist Tripitaka (Oxford, 1883) and the courteous assistance of the Rev. J. L. Gordon, M.D. who furnished the materials of 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 vexations 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 Pali 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. Körpert, whose masterly exposition of the whole system of Buddhism has greatly assisted the present writer to understand many intricate details of its Chinese development.

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

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

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 Sākyamuni has been employed in accordance with Chinese usage, which prefers this
title to that of Gautama. As the famous Chinese travellers Fah-hien and Hsien-tsang had to be referred to very frequently, the Chinese symbols 法顯 and 玄奘 (see Mahāyāna déva and Mokchadéva) 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)
阿婆婆羅 explained by 光音 lit. light and sound (âbhâ-svarâ) 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, 阿婆婆羅庶 or 阿會巨修天 or 阿婆巨羞天 explained by 光音天 lit. dévas of light and sound (âbhâ-svara). The inhabitants of the third of the three celestial regions which form 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 荳山部 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 Sthâvirîh School.
The adherents of this School called themselves disciples of Kâtyâyana and studied the doctrines of both the small and great conveyance (v. Triyâna).


ABHIDHARMA (Pâli, Abhidhâna. Singh. Abhidhamma. Tib. Tchos non pa) 阿毗達磨 or 阿毗達磨 or 阿毗瞭
explained by 傳 lit. tradition, or by 勝法 lit. overcoming the law or conquering law, or by 無比法 lit. peerless law. Buddhaghosa 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 Mahākasavāpa, but it does not as a whole belong to the primitive period of Buddhism. This section of the Chinese canon is subdivided into 1. 大乗論 or the Abhidharma of the Mahāyana School, 2. 小乘論 or the Abhidharma of the Hinayāna School, and 3. 末元續入藏諸論 or the discourses included in the canon during the Sung and Yuen dynasties (A.D. 960—1368).

**ABHIDHARMA DHARMA SKANDHA PĀDA S'ĀSTRA** 阿毗達磨法藏足論 A philosophical work by Maudgalyāyana.

**ABHIDHARMA DJṆĀNA PRASĪTHĀNA S'ĀSTRA** 阿毗達磨法智論 or 阿毗達磨八犍度論 A philosophical work ascribed to Kātyāyana.

**ABHIDHARMA HRIDAYA S'ĀSTRA** 阿毗達磨心論 A philosophical work by Upadhitā.

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

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

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

**ABHIDHARMA PRAKARĀṆA PĀDA S'ĀSTRA** 衆事分阿毗達摩論 A philosophical treatise by Vasumitra.

**ABHIDHARMA PRAKARĀṆA S'ĀSANA S'ĀSTRA** 顯宗論 A philosophical treatise by Sanghabhadra.

**ABHIDHARMA PRAKÂŚA SĀDHANA S'ĀSTRA** 阿毗達磨明證論 A philosophical work, attributed to Is'vara.

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

**ABHIDHARMÂVATARA S'ĀSTRA** 入阿毗達磨論 A philosophical work by Ārya
Skandhatatna.

ABHIDHARMA MAHĀVIBHĀÇA-HĀ SÂSTRA 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 VIDJÑĀNA KÂ-YA PÂDA SÂSTRA 阿毗達磨識身足論 A dialectical treatise, denying the existence of both ego and non-ego, by Dévasarma.

ABHIDJÑĀ or CHAḌABHIDJÑ-AS (Pâli. Abhinna, Singh. Abhigñyâwa) 六通 or 六神通 Six supernatural talents, which Sâkyamuni acquired in the night before he became Buddha, and which every Arhat takes possession of by means of the fourth degree of Dhyâna. Most Chinese texts reckon six such talents, while the Singhalese know only five. Sometimes however only five are mentioned. Particulars see under Divyatchakchas, Divyas'ô-tra, Riddhisâkchâtkriyâ, Purvâni-vasânusmriti djñâna, Paratchittadjiñâna 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 Mûrakûta.

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

ABHYUTGATA RÂDJĀ 大高王 lit. the great august monarch. Name of the Kalpa in the course of which Subha vyûha is to be re-born as a Buddha.

ABîDA v. AMITÂBHA.

ABRAHMA TCHARIYÂ VERAMANĪ 不婬欲 lit. no debauchery. The third of the ten rules for novices (v. S'ikehâpada), 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.'

ACHṬAU VIMÕKCHAS. See under Vîmôkcha.

ĀCHÂPHA 頌沙茶 The first month of summer, corresponding to the time from the 16th day of the 4th Chinese moon to the 15th day of the 5th moon.

ACHṬA BUDDHAKANÂMAMA-HÂYÂNA SÛTRA 佛說八部名經 Title of a book.

ACH'TA DAS'A NIKÂYA S'ÂSTRA 十八陪論 Title of a book.
ACH'TA DAS'A NÂRAKA SÛTRA 佛說十八泥犁經 Title of a book.
ACH'TA MAN'ÂDALAKA SÛTRA 大乘八大曼拏羅經 Title of a book.
ACH'TA SÂHASRIKÂ PRADJ'ÂNA PARAMITÂ SÛTRA聖千頌般若波羅密多一 百八名真如 Title of a book.
ADHYÂTMA VIDYÂ 内明 lit. the esoteric luminary. One of the 五明 Pantcha Vidyâ S'Âstras (q. v.).
ADINNA'DÂNÂ VÉRAMANÎ 不偷盗 lit. abstinance from theft and robbery. See Sikkhâpada.
ADJ'ÂTAS'ÂTRU (Pâli. Adjatasat-tu, Singh, Aja'sat. Tib. MassKjess dGra) or Kchenmadars'in 阿闍 多設咄路或阿闍世王 explained by 未生怨 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'Âkymuni's most formidable opponents. Converted to Buddhism, he became famous for his liberality in almsgiving. He died 24 years after S'Âkymuni (about 519 B. Ch.). His son and successor was Udâyi. There is a daughter of Adjâtas'âtru mentioned under the name 阿術 達 Asuddharda. According to a

AMPAKA) and the placing this lamp before the images of the Triratna. According to Singalese 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.'
Tibetan legend, an infant son of Adjatas'atrul was kidnapped, exposed at the roadside and finally made king of Tibet under the name Njakritsanpo. The Mongols call the latter Seger Ssandalitu or Kusühu schiretu.

ADJÂTAS'ÂTRU KAU KRITTYA VINODANA MAHÂYÂNA Sû. TRA 佛說阿闍世王經 Title of a book.

ADJITA (Pâli. Adjita. Singh. Ajita) 阿逸多 or 阿若多 or 阿底多 or 阿制多 explained by 無能勝 lit. invincible. A title which Sâkyamuni gave to Mañéya, and which is now the standing epithet of the latter.

ADJITA KÂSA KAMBALA (Pâli. Adjita Kesa Kambali. Singh. Ajitâ Kâsa Kambala) lit. the invincible one, who wears his hair for a covering 阿若多舍鈍婆羅 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.

ÂDIJÂTA KÂU NDINYA or ÂDJNÂNA KÂU NDINYA (Tib. Koun ches Kâunânya) 阿若橋陳如 explained as an automât (阿若 Adjâna) of the Kauândinya (橋陳如) family. A famous disciple of Sâkyamuni, more commonly quoted as Kauândinya (q. v.).

ADJITAVATI v. HIRANYAVATI. ADYÂCHAYA SANTCHODA Sû. TRA 發覺淨心經 Title of a book.

ÂGAMA 阿伽摩 or 阿笈摩 explained by 無比法 lit. peerless law, or by 教法 lit. system of teaching. A section of Buddhist literature unknown to Nepalese Buddhism. Like the Singalese, the Chinese Buddhists divide the Sûtras of the small conveyance-school (v. Hinayâna) into the following four classes (四分). (1.) Dirghâgamas (Singh. digha nikayo or dik sangi) 長阿含 long ågamas; compilations treating on cosmogony. (2.) Madhyamâgamas (Singh. majjhima nikayo or medun sangi) 中阿含 lit. middling ågamas; works on metaphysics. (3.) Samyuktâgamas (Singh. sanyutta nikayo or sanyut sangi) 雜阿含 lit. mixed ågamas; treatises on ecstatic contemplation. (4.) Ekottarâgamas (Singh. anguttara nikayo or angutra sangi) 增一阿含
lit. numerical ågamás; 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.)

AGNIVâsâyâNA (Pâli. Aggives-sâyana) v. DîRGHANAKHA.

AGRA PRADIÇA DHÂRANî 東方最勝燈王神呪經 Title of a book.


AGURU SÛTRA 阿鳩留經 Title of a book.

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

ÂHARA ÂHARA MAMÂYUH SANTÂRÂNI 昔易啰啲 昔易啰马麻啲由而傘 塔囗尼 An exclamation ('give me, give me, old age, oh protector') addressed in prayers to Tathāgatas.

AHÎKCHÈTRA or AHÎKHATRÂ 阿醯掣恒罗 An ancient city and kingdom in Central India, on the northern bank of the Kâlinadi, north of Paîtchâla (the present Dhuab).

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

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

AKANICHTHA (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.
AKANICHTHAS 《色究竟天》
The dévas inhabiting the final limits of the world of desire. The inhabitants of the ninth and last region of the fourth Dhyāna, appropriately called 'the highest ones.'

ÂKÂŚ'AGARBHA SÛTRA 虚空孕菩薩經 Title of a book, translated by Džnānagupta, A. D. 587.

ÂKÂŚ'AGARBHA BODHISATTVA DHÂRÂÑI SÛTRA 虚空藏菩薩神咒經 Title of a book, translated by Dharmamitra, A. D. 420–479.

ÂKÂŚ'A PRATICHTHITA 虚空住 lit. dwelling in empty space. A fabulous Buddha living somewhere to the South of our universe. He was at a former time the fifth son of Mahâbhidjâna džnâna bhibhû.

AKCHARAMATI NIRDÉS'A NÂMA MAHÂYÂNA SÛTRA 阿差末菩薩經 Title of a book.

AKCHAYAMATI 無盡意菩薩 lit. the Bodhisattva of exhaustless meaning. A fictitious being to whom Sâkyamuni addressed a series of remarks about Avalokitesvâra.


AKCHÔBHYA (Tib. Hkhrogs pa) 阿芺駁耶 or 阿芺婆或 阿芺 explained by 無動 lit. motionless. 1. A numeral term equal to 1 followed by 17 ciphers. 2. A fabulous Buddha mentioned as a contemporary of Sâkyamuni and said to reside in a realm called Abhirati. See also under Ijñânâkara.

AKCHÔBHASYASYA TATHÂGATASYA MAHÂYÂNA SÛTRA 阿芺佛國經 Title of a book.

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


ALNI or ARNI 阿利尼 Name of a kingdom, which formed part of ancient Tokharâ, situated near to the sources of the Oxus, to the North of Munkan.

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

ÂMITÂBHA (variations of the same
name are Amita, Abida, Amitāya, Amitāyus, Amitarusa'i. Tib. Od dPag med or Hopamö) 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 Amitābha i.e. boundless light, but the latter idea is preserved in one of the many titles of this fabulous Buddha 无量光明 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 Upádhyāya, 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 Zarathushtras of the Persians, and which was propagated by the Mahāyāna-school (about 300 A.D.), it is but natural, in the absence of authentic infor-

mation as to the origin of this dogma, to suppose that it may have been originated by Persian or Manichæan ideas influencing the Buddhism of Cashmere and Nepal. For it must have been from one of these countries that the dogma of Amita reached China, when a priest from Tokhara brought (147 A.D.) the first Amitābha Sūtra to China. It is remarkable that the Chinese travellers Fa-hien and Huen-.tsang omit all mention of it. Southern Buddhism knows no Amita, neither are there any traces of a Brahminical or Vēdic origin of this doctrine. The most ancient Sūtras brought to China make no mention of it, and the first that alludes to Amita, the Amitāyus Sūtra, translated A.D. 148–170, was, like others of the same class, already lost when the well-known catalogue K'ai-yuen-lu was compiled, A.D. 730. When the so-called Lotus-school or Pure-land-school 蓮花宗 or 净土宗 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 Mahābhidjāśa djūnānābhibhu (q. v.), whilst another account alleges that he was the second son of a Tchakravartti of the lunar race and, like his father, called 僧尺迦 (Kausīka). It is further alleged that he was converted by a Buddha called 世自在王 (Sahēśvārārājā), that he embraced the religious life, made certain vows and was reborn as a Buddha in Sukhāvati (q. v.), where Avalokitēs'vara and Mahāsthānaprapti joined him.

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

The doctrine of Amitābha and his paradise in the West (v. Sukhāvatī) is, strictly speaking, no contradiction of the theory of Nirvāṇa, for it does not interrupt the circle of transmigration, though it offers to the devotee of Amitābha aeons of rest. But the popular mind does, indeed, understand his paradise to be the practical equivalent of Nirvāṇa, the haven of final redemption from the eddies of transmigration.

AMITĀBHA VYŪHA SŪTRA 佛
說阿彌陀經 Title of a translation, made A. D. 222—230.

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

AMITĀYUSHA VYŪHA 無量
壽如來會 Title of a translation by Bodhiruchi, A. D. 618—907.

ÂMLA or ÂMLIKA 卷弭羅
The Tamarindus indica.

AMOGHA or AMOGHAVADJRA 阿目伐跋折羅
explained by 不空金剛
lit. the vadträ which is not hollow. A S'ramaṇa of northern India, a follower of the mystic teachings attributed to Samantabhadra. He followed his teacher, Vadridebodi, to China (A.D. 719) and eventually succeeded him in the leadership of the Yogāchārya School (A.D. 732). From a journey through India and Ceylon (A. D. 741—746), he brought to China more than 500 Sūtras and S'astras 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. Huen-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 Taisungs (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 PĀS'ARDDHIMANTRA HRIDAYA SŪTRA 不空羅索神咒心經
Title of a translation, by Huen-tsang, A.D. 659.

AMOGHAPĀS'A DHĀRANĪ SŪTRA 不空羅索陀羅尼咒經
Title of a translation, A.D. 618-907.

AMOGHA PĀS'A HRIDAYA MANTRA RĀDJÀ SŪTRA 不空羅索心咒王經
Title of a translation by Ratnachinta, A.D. 693.

AMRITA (Tib. Bdoung rtsi) 喇旦 or 喇聴哩打 ex-
plained by 甘露 lit. sweet dew. The ambrosian food of the immortals. In Hindoostani the guava fruit is now called amrut.

AMRITODANA RĀDJĀ (Tib. Bdoud rtsi zas Pali. Amitodana) 甘露飯王 lit. the king who feasted on ambrosia. A prince of Magadha, father of Anuruddha and Bhadrika, uncle of Sākyamuni.

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

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

ANAKCHARA GRANTHAKA ROTCHANA GARBHASŪTRA. Title of three translations, viz. 大乘離文字普光明藏經 by Divākara, A. D. 683; 大乘従照光明藏經 by Di-
vākara, A. D. 618—907; 無字寶箧經 by Bodhirutchi, A. D. 386—534.

ÂNANDA (Tib. Kun dgah bo) 阿難陀 or 阿難 explained by 欽喜 lit. joy. A son of Drónodana, called Ânanda (joy), because he was born at the moment when Sākyamuni attained to Buddhahood. Under the teaching of the latter, Ânanda became an Arhat, famed especially for his memory or experience (多聞). The compilation and edition of the earliest Sūtras is attributed to him. Before his death (B.C. 806 or 463), he appointed Sānavāsika as his successor and dispatched his second disciple, Madhyāntika, to convert Cashmire. Ânanda is to re-appear on earth as Buddha Sāgara varadharma buddhi vikrititābhidhīna.

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

ÂNANTAMATI 無量意 lit. boundless meaning. The third son of Tchandra sūrya pradipa.

ANANTAMUKHA SĀDHAKA DHĀRANĪ. Title of eight translations, viz. 佛說無量門微密持經 A. D.
222—280; 佛說出生無量門持經 by Buddhahadra, A.D. 317—420; 阿難陀伽陀離陀羅尼經 by Buddhás'anta A.D. 286—534; 佛說無量門破魔陀羅尼經 A D. 420—479; 阿難陀目仏陀羅尼經 by Guṇabhadrā, A.D. 420—479; 舍利佛陀羅尼經 by Saṁghapāla, A. D. 502—557; 佛說一向出生菩薩經 by Dānagupta A.D. 585; 出生無邊門陀羅尼經 A.D. 618—907.

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

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

ANÂTHA PIŅḌIKA or ANÂTHA PIŅḌADA (Pāli. 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 擊茶揺利訥跋底給 (anâtha piṇḍada grihapati), explained by 獨狐善 lit. supporter of destitutes and orphans, or by 善施 lit. a pious donor.

A wealthy householder (v. Grīhapatī) of S'rāvasti, famous for his liberality. See also Sudatta and Vaiśākha.

ANÂTMĀ 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 VÂIDJYA-YANTA 常立勝幢 lit. maintaining aloft the victorious banner. Name of the realm in which Ānanda is to re-appear as Buddha.


阿那婆達多 or 阿那婆多 or 阿耨達 or 阿耨 or 阿那那達 explained by 無熱惱池 lit. the lake without heat or trouble. A lake on a high plateau, N. of the Himālaya. It is said to be square, measuring 50 yōdjanas in circumference, and sending forth from each side a large river, viz. in the East the S'itā, in the South the Gangā, in the West the Sindhu and in the North the 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'ata-dr. The sources of three other rivers, viz. Bhramaputra, Ganges and Oxus lie within a short radius around those two lakes. Hien- tsang (incorrectly) identifies the Anavatapta lake with lake Sirikol (Lat. 38° 20 N.) on the plateau of Pamir.

ANAVATAPTA NĀGARĀDJA PARIPRITCHTCHĀ SūTRA 三昧弘道廣顯定意經 Title of a translation by Dharmarakcha, A.D. 308.

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

AṅGĀRAKA (Tib. Mig dmār) 鴛鴦曜迦 explained by 火星 lit. fire star. The planet Mars.

AṅGIRASA 鴛凝曜 An ancient Richi, an ancestor of S'ākyamuni.

AṅGULIMĀLIYA (Singh. Angulimāla) 盤姥姥魔羅 or 騁掘魔 explained by 指鬘 lit. rosary of fingerbones. A S'ivaistic sect of fanatics who practised assassination as a religious act. One of them was converted by S'ākyamuni.

AṅGULIMĀLIYA SūTRA 騁掘魔羅經 Title of a translation by Guṇabhadrā, A.D. 420—479.

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

ANILAMBHA SAMĀDHI 無緣三昧 lit. the cause-less samādhi. A degree of Samādhi (q. v.).

ANIRUDDHA (Tib. Mah ḍgang pa) 阿非常駄 or 阿尼律 or 阿那律 explained by 無貧 lit. not poor, and by 無滅 lit. not extinguished. Name of a disciple of S'ākyamuni, who, being himself 'not poor', supported, during a famine, many Pratyēka Buddhas, which charitable act caused among the dēvas a joy which is, to the present day, 'not extinguished'. He is to re-appear on earth as Buddha Samantaprabhāsa. See also Aniruddha.

ANITYA v. Trividyā.

ANS'UVRAMA 騁輸代摩 explained by 光胄 lit. bright helmet. A King of ancient Nepal, descendant of the Litchhavis (q. v.), author of the S'abdavidyā S'āstra.

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

ANTIMA DÈHA DHÅRIÑO 住 is最後身 lit. dwelling for the last time in a body. The last stage in the process of transmigration, preceding Nirvåna.

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

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

ANUPAPÂDAKA or AUPAPÂDUKA (Påli. Opapatika. Singh. Aupapatika. 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 Bodhisattvas, the latter coming, from Tuchita, by this birth into the world.

ANURUDDHA 輔楼陀阿 如意 lit. conformity, and by 無貧 lit. not poor. The latter explanation properly refers to Aniruddha (q. v.) with whom Anuruddha 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'åkyamuni, at whose death he was present.

ANUTTARA BODHI 無上等覚 lit. unrivalled intelligence.

ANUTTARA DHARMA 無上法 lit. peerless law.

ANUTTARA SAMYAK SAÑÇOBODHI lit. unexcelled perfect intelligence 阿耨多羅三藐三菩提 explained by unexcelled (anuttara) 正修 correct equality (samyak) and 正道 correct intelligence (sañcbodhi). An epithet of every Buddha, otherwise explained as signifying untarnished (a—) and unparalleled (nuttara) correct view (sañc) and complete wisdom (myak) with complete possession of the highest sentiments (sambodhi).

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

APARADJITA DHÅRANÎ. Title of three translations, viz. 無能勝羅王陀羅尼
經 (see also Dhvadjagрейyά dhārāṇī), 無能勝大明心陀羅尼經 and 無能勝大明陀羅尼經.

APARAGODĀNA or GHODHANA-YA (Siam Amarakō Jana Thavi. Tib. Noub Kyi va lang spyod) 嘎咕羅古答尼耶 or 阿鉢喇瞿陀尼 or 瞿陀尼 or 俱耶尼 explained in Chinese texts as ‘the continent in the West (apara) where the people use cattle (go) in place of money (dāna)’. One of the four continents of every universe, situated W. of Sumērū (q. v.), circular in shape, the faces of the inhabitants being also circular.


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

APARIVARTYA v. Avaivartya, and Avivartita.

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

APKRITSNA SAMĀDHI v. Asakrit Samādhi.

APRAMĀNA (Pāli. Aprama-na) 無量光 lit. unlimited light. The fifth of the sixteen Brahmalokas.

APRAŅĀBHAS (Tib. Tshad med od) 無量光 lit. unlimited. The second region of the second Dhyāna, inhabited by dévas.

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

APSARAS (Tib. Lhabi bou mo) 天女 lit. female dévas. Attendants on the regents of sun and moon, wives of Gandharvas, and other female dévas.

ĀPTANÉTRA VANA 得眼林 lit. the forest of the recovered eyes.

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

ĀRANYA v. Dharmarakcha.

ĀRANYAKA (Pāli. Āraṇīkaŋga. Tib. Dgon pa pa) 阿練若 explained by 寂靜處 lit. living in retirement and stillness; or 阿蘭陀 or 阿蘭橬
or 練若 explained by 無靜 聲 lit. no sound of strife. General designation of ascetics and especially hermits, of whom three classes are distinguished, v. Dharma Áranyakah, Mátanga Áranyakah and Dānataka Áranyakah.

ÂRATA (or Arâda) KÄLÂMA (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 頗浮陀 The first of the eight cold hells, where the cold chaps (erbuda) the skin of the culprits.

ARHÂN or ARHAT (Singh. and Burm. Rahat or Rahán. Siam. Arahãng. Tib. Drag lbes gsum pa. Mong. Daini daruksan or Chu-tuktu) 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 Ærya, and the state of Arhat can accordingly be attained only by passing through the different degrees of saintship (v. Ærya). Arhatship implies, strictly speaking, possession of supernatural powers and successive promotion to Buddhahship and Nirvãna. But in popular parlance the term Arhat simply means an advanced disciple of S'âkyamuni. The Chinese text of the Saddharma pandarika employs, accordingly, the term Arhat occasionally as a synonyme of S'ârâvaka (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-hán (羅漢) is used as a designation of all famous disciples of S'âkyamuni, but denotes more especially those 500 Arhats who are to re-appear on earth as Buddhas, each assuming then the title Samarth prabhâsa.

There are some attributes of every Buddhist saint which are often used as synonyms for the term Arhat, viz., 殺賊 destroying the thief (Kchinas'rava) and 不學 exempt from study (As'áikcha opp. 學者 one who
led 四道 the fourfold path.
Those four stations, being accessible only through personal growth in holiness, are called 四果 the four fruits. Corresponding with this distinction of four stations or four fruits, and identical with it in meaning, is a distinction of 四有 four beings or 四部 four classes of Âryas.
For particulars regarding this distinction, see under S'rotápana, Sakridagāmin, Anâgâmin and Arhat. The title Ârya is also an epithet of every patriarch.

ÂRYA DÂSA 阿梨耶駄娑 or 聖使 lit. holy apostle. A famous representative of the Mahāsaṅghika School.

ÂRYA DJAMBHALA DJALENDAR YATHÂLÂBDA KÂLPÂ SÛTRA 聖寶藏神儀軌經 Title of a translation by Dharmadeva, A.D. 960-1127.

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

ÂRYA NÂGÂRDJUNA BODHI-SATTVA SUHRLILLEKA. Title of three translations, viz. 龍樹菩薩為禪陀迦法要偈 by Guṇavarman, A.D. 431;
death in Cashmere (A.D. 259).

**ARYASURA** 聖勇 lit. Arya the brave, or 大勇 lit. the great Brave. An Indian Buddhist, author of several works.

**ARYATARA** or **SRAGDHARA** 女伽耶多羅 A female divinity of the Tantra School.

**ARYA TARBHADRA NAMAH** ACHTAS'ATAKAM. Title of three books viz., (1.) 聖多羅菩薩一百八名陀羅尼經 (2.) 佛誦聖多羅菩薩經 (3.) 聖多羅菩薩梵讃.

**ARYAVARMMA** 阿梨耶伐摩 or 聖胄 lit. holy helmet. A priest of the Sarvástivādāḥ School, author of a work on the Vaiśhāchika philosophy.

**ARYA VASUMITRA S'ASTRA** 尊婆須蜜所集論 Title of a book.

**AS'AIKCHA** see under Arhat.

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

**ASAṀGHA** or **ASAṄGHA** or **ARYASAṄGHA** or 無著 lit. no contiguity. A native of Gândhāra, originally a follower of the Mahīśāsakāḥ.
School. He lived mostly in Ayodhya (Oude), where he taught the principles of the Mahayana 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 Yogatcharya or Tantra School, the tenets of which are expounded with dialectic subtlety in Asaṅgha's principal work, the Yogatcharya bhûmi s'āstra (q. v.). His teachings received wide acceptance in consequence of the belief that Asaṅgha had been miraculously transported to the heaven Tuchita where Maitreya taught him the principles of the Tantra system, and addressed to him the substance of the above mentioned S'āstra. He is said to have lived 1000 years after S'ākyamuni, 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.

ASAṂKHYYĀ (Pāli. Asamkhyya. Singh. Asankya.) 阿僧 企耶 or 阿僧祇 or 阿僧祇 explained by 無 数 lit. countless. (1.) The highest sum for which a conventional term exists, according to Chinese calculations equal to 1 followed by 97 cyphers, whence Burnouf concluded that Asaṃkhyeya is the highest conventional sum constituted by the highest odd units (7 and 9), suggesting also that the two numbers 7 and 9 have some mystic meaning. (2.) Name of a class of kalpas (q. v.). Every Mahākalpa (q. v.) consists, in every universe, of 4 Asaṃkhyeya kalpas, viz., the period of destruction (壊劫); 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 Asaṃkhyeya kalpas is subdivided into 20 small kalpas (小劫).


ÂS'ALINI DHARMA S'ĀLĀ 奇 特寺 lit. the odd monastery. A vihāra in Kharachar.

ASAT 妙 無 lit. the incomprehensible nothing. A philosophical term.

ASITA (Singh. Kala dewala. Tib. Nap po or Trang srong tsien po)
A grandson of Adjátas'atrú. The latter remark refers to Kúláš'oka (453 B.C.) and not to Dharmáš'oka who was the grandson of Tchandragupta (381 B.C.) and who reigned about 319 B.C. But the Chinese constantly confused these two. As'óka, they say, gained the throne by assassination of his nearest relatives. Converted to Buddhism, through an Arhat whom he had boiled alive and who proved invulnerable, he became the Constantine of the Buddhist Church and distinguished himself by the number of vihāras and stāpas he erected. He is supposed to be identical with the Piyadasi whose edicts are found inscribed on pillars and rocks throughout India. His younger brother (correctly 'son') was Mahéndra. In the 17th and 18th years of his reign the third synod was held by Mahámaundgalyāyana. (2.) Name of a tree (in áśoká, lit. sorrowless tree) under which Mahámaundgalyāyana was delivered without pain. The Jonesia asoka.

As'óká (Páli. Asoka or Fiadassi. Singh. Asoka. Tib. Mya gnan med pa. Mong. Hasalang ougehi Nom un kaghan) Arjñáko or Aññáko or Arjñá explained by áśoká, lit. sorrowless. (1.) A king, described by Chinese texts as 'a Tchakravartin,
ASÔKA RĀDJĀ DJĀTAKA 阿育王傳 Title of a book.
ASÔKA RĀDJĀVADĀNA SŪTRA 阿育王譬喻經 Title of a translation, A. D. 317-420.
ASÔKĀRĀMA 無憂伽藍 A vihāra in Pātaliputra (q. v.), in which the third synod was held.
ASÔKA SŪTRA 阿育王經 Title of a translation by Saṅghapāla, A. D. 512.
ĀŚRAVAKCHAYA (Pāli. Asava saṃkhaya) 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 āśrava to refer to the stream of metempsychosis. Accordingly āśravakcha, one of the 6 Abhidijnas (q. v.), designates 'supernatural knowledge of the finality of the stream of life.'
ASURA (Singh. Asur. Tib. Lhama yin or Lha min. Mong. Assuri) 阿修羅 or 阿素羅 or 阿須倫 explained by 非天 lit. those who are not dévas. The 4th class of sentient beings, the mightiest of all demons, titanic enemies of the dévas.
AS'VADJIT (Singh. Assaji. Tib. Rta thoul) 阿溈婆提 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. Upāsena). (2.) Name of one of the first five followers of Sākyamuni.
ĀŚ'VAGHÔCHA (Singh. Assagutta) 阿毘訶婆沙 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.
ĀŚ'VAGHÔCHA BODHISATTVA DJĀTAKA 馬鳴菩薩傳 Title of a book (abstract).
ĀŚ'VAKARNA (Pāli. Assakanna. Singh. Aswakaranna. Siam. Assakan) 阿輸剖那 or 領淫縛拝 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 yōdjanas 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 領溝縛庚闍 The first month of autumn.

ÂTALI 阿吒利 A province of the kingdom of Malva.

ÂTAPAS (Pâli. Atappa. Tib Migdoung ba) 無煩 lit. without trouble. The 13th Brahmalôka The 5th region of the 4th Dhyâna.

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

ÂTÂLÂ 無願足 lit. insatiable. Name of a Rakchasi.

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

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

ÂTÂCHINTYÂBUDDHAVÂICHAYA NIRDÉS'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.

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

ÂTÂHARVA VÉDA or ÂTÂHARVÂNA 阿闍婆摻 explained by 呪術 lit. magic incantations, or by 術論 lit. a S'âstra on magic, or by 禪災 lit. averting calamity by prayer. The 4th portion of the Vêda, containing proverbs, incantations and magic formulas.

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

ÂTMA MADA 我慢 lit. selfish pride Spiritual selfishness.

ÂTÂMANÊPADA 阿答未涅 A conjugation, so called because the action is supposed to revert (pada) to oneself (âtmane), e.g. dā (to give), thus conjugated,
means 'to give to oneself, to take'.

ATYANVAKÉLA 阿黯婆翅罗 An ancient kingdom, the country near Corachie (Lat. 24° 51 N. Long. 67° 16E)

AVABHÂSA 光德国 lit. the kingdom of light and virtue. A fabulous realm in which Mahâkâ-
s'yapa is to be reborn as Buddha.

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

AVADÂNA SÛTRA 出曜经 Title of a Sûtra by Dharmatâta, translated A. D. 399. See also Dharmapada.

AVÂIVARTIKA (Tib. Phyir mil-tog pa) 不退转 lit. not turning back (i.e. going straight to Nirvâna). An epithet of every Buddha.

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

AVAKAN v. Invakan.

AVALÔKITÉS'VARA (Tib. Spyan ras gzigs or Cenresig. Mong. Ergetu Khomsim, Chin. Kwan-
yin) or Âryâvalókités'vara 阿喇哪婆盧齒帝爛鉢囉或亚睒巴鲁几爹督勒呀或阿縛盧柤多伊迦代羅 or耶婆盧吉帝 correctly explained by 觀自在 lit. on-
looking (avâlokita) sovereign (is'vara). (1.) An Indian male divinity, unknown to Southern Buddhism, perhaps an ancient local deity of Southern India, adopted by the followers of the Mahâyâna School in India (especially in Magadha) and highly revered, from the 3rd to the 7th centuries, in conjunction with Mañđjus'ris, as a Bodhisattva who, from of old, appeared on earth in a variety of places (but especially at Pôtala) and under numerous forms (but always as a male), saving for instance Śimhala (q. v.) from shipwreck and generally acting as a sort of Savîn or the faithful, and bearing some similarities to Vishnu. (2.) The first male an-
cestor (Brasrinpo) of the Tibetan nation, the principal tutelary deity of Tibet, adopted by Tibetan Buddhism under the name Pad-
mapâni (i.e. lotus bearer or lotus-born) as an incarnation of Avalókités'vara, and highly re-
vered, in conjunction with Mañḍjus'ri (the representative of crea-
tive wisdom, corresponding with
Brahma) and Vadjrpaṇi (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 ô̂m maṇi padme hūṁ (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 Shivaistic 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 Dhyāni Bodhisattva (spiritual reflex in the world of forms, produced by contemplation) of Amitābha 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 Kwan-yin and adopted by Buddhists as an incarnation of Avalokiteśvara (or Padmapaṇi). According to Chinese accounts, Kwan-yin was the third daughter of 稔 莊 王 (v. S'ubhavyūha), a ruler of a northern kingdom, supposed to be identical with 莊 王 Chwang-wang of the Chow dynasty (B.C. 696). She was so determined, it is said, to become a nun, that she absolutely refused to be married, even when put (by her father’s order) to degrading duties in the convent. Her father ordered her to be executed with the sword, but the sword was broken into 1,000 pieces without hurting her. Her father then ordered her to be stifled, when her soul left the body and went down to hell, but hell forthwith changed into paradise. To save his hell, Yama sent her back to life, whereupon she was miraculously transported, on a lotus flower, to the island of P’ootoo (Potala), 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’en), 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 Avalokitesvara, her name Kwanyin 觀音 was explained as meaning avalokita (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 (avalokita) the sounds or prayers (svara), and, by abbreviation, 觀世自在 lit. the sovereign (ishvara) who looks on the world (avalokita). Other epithets are 光世音 lit. sound of the world of light, and 觀尹 lit. on-looking controller (Kwanyin), which two epithets may be modern corrupt forms or archaic relics of her ancient name. Kwanyin is also styled 高王 (v. Abhyutgata râdjâ) 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 Abhayañâdada (q. v.) Some Chinese texts confound Kwanyin with Maitreya (q.v.), because the former is the predicted successor of Amitabha, whilst Maitreya is to be the next Buddha to appear in this world. If other texts increase the confusion by identifying Kwanyin both with Maitreya and with Pûrṇa Maitrâyanî putra (q.v.), the explanation is likewise easy, for Kwanyin’s title 大慈 (lit. great mercy) is likely to be confounded with that of Maitreya viz. 慈氏 lit. family of mercy and with that of Pûrṇa viz. 滿慈子 lit. the son of full mercy. Some texts also assert that Kwanyin was ‘the third son of the giriapati Anâtha piñâka of the bamboo garden Djeťavana 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.

AVALÔKITÉŚVARA BODHI-SATTVA SAMANTAMUKHA-PARIVARTA 妙法蓮華經 觀世音菩薩品 郡 Title of a translation, of
a chapter from the Saddharma
pundarika, by Kumáradjiva (who
translated the prose) A.D. 384—
417, and by Djiánagupta (who
translated the gāthás), A. D.
557—589.

AVALÔKITÊŚVARAIAKADASA-
MUKHA DHÂRÂNÎ. Title of
two translations, viz. 佧一世面觀世音神咒經
by Yas'ogupta, A. D. 557—581,
and 十一面神咒心經
by Huen-tsang, A. D. 656.

AVALÔKITÊŚVARA MÅTRI
DHÂRÂNÎ 觀自在菩薩
母陀羅足經 Title of a
book.

AVALÔKITÊŚVARA PADMA
DJÂLAMÂLATA NTRA NÂMA
DHÂRÂNÎ. Title of four books,
viz. (1.) 千眼千臂陀羅
足神咒 (2.) 千手千眼
姥陀羅足身經 (3.) 千手千眼
身大圓滿無礙
心經 (4.) 秘密藏神咒經.

AVANDÁ 阿奩茶 An ancient
kingdom, probably the modern
district of Shekarpoor, Lat.27° 36
N. Long. 69° 18 E.

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

subdivision of the Sammatah
School, so called because its foun-
der was, as a newborn babe,
abandoned by his parents.

ÂVARAS'ÂILÂH (Singh. Seliyâs)
阿伐羅傘羅 or 西山
住部 lit. the School of the
dwellers on the western mountain.
A subdivision of the Mahåsañgh-
hikañ School.

ÂVARAS'ÂILÂ SAÑGHÂRÂMA
阿伐羅傘羅僧伽藍
explained by 西山寺 lit. the
monastery of the western moun-
tain, A vihåra in Dhanakatchêka,
built 600 B. C., deserted A. D.
600.

ÂVÂTÂMSÂKA SÛTRAS
華嚴部 A subdivision of the
Sûtra Piṭaka.

ÂVÂTÂRA 阿跋多羅 explained by 化生 lit. metamorphosis.
The Brahminical idea of incarnation
corresponding to anupâ-
daka (q. v.)

ÂVĒNIKA DHÂRMA (Singh.
Buddha dharmma) 十八不共
法 lit. 18 detached charac-
teristics. The distinctive marks of
a Buddha who is 'detached' from
the imperfections which mark
ordinary mortals.

ÂVIDDHA KARÑA SAMGHÂ-
RÂMA 阿毘陀羯刺摩
僧伽藍 or 不穿耳伽
AVILÔMA 羊毛 lit. a sheep's hair. A subdivision of a yôdjana.

AVĪTCHI (Singh. and Siam. Awichi. Tib. Mnar med) 河鼻音 or 阿惟越致 or 阿毗至 or 阿鼻 or 阿毗狱 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).

AYURA (Singh. and Siam. Awicha. Tib. Mnar med) 命論 or 壽論 lit. the Sāstra of longevity. One of the Vēdas, 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 köți. A numeral, equal to 1,000,000,000.

B.

BADAKCHAN 鉢達克創那 or 巴達克山 A mountainous district of Tokhāra, the region near Gumbeer, Lat. 34° 45 N. Long. 70 E.

BAGHELĀN 縛伽浪 The country W. of the Bunghee river, between Koondooz and Ghoree, Lat. 36° N. Long. 68 E.
BAHUDJANA 僕 呼繡 那 explained by 衆 生 lit. all living beings.

BAKTRA 縋 喝 羅 or 縋 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'ākyamuni with milk.

BALÂ or Panchtabalâni (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. Sraddhâbala, (2.) the power of energy, v. Vîryâbala, (3.) the power of memory, v. Smriti'bala, (4.) the power of meditation, v. Samâdhi'bala, and (5.) the power of wisdom, v. Pradžñâbala. See also under Indriya.

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

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

BÂLAPRITHAGDJANA (Pâli, Balaputhudjana) 婆羅必利他伽闍那 or 婆羅必栗託仡那 explained by 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 縋 lit. one who has ties (sc. of relationship). Name of a king of Asuras.

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

BANDUPRABHA 覗 光 Author of the Buddhahûmi Sûtra S'âstra.

BARUKATCHÊVA 跡 禮 瑤 咀婆 An ancient kingdom in Gujerat, S. of the Nerbudda, near Baroche, Lat. 21°44' N. Long. 72°56' E.

BÂSPA (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'ramana 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 (彰所生論) 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'akyapandita.

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

BHADANTA (Pâli. Bhanta) 僧檀陀 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 跋陀解释 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'odharâ 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 Bhadralkalpa and 4 Buddhas have already appeared. It is to last 236 million years, but over 151 million years have already elapsed.

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

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

BHADRA KÂTCHANÂ v. Yas'odharâ.

BHADRA MÂYÂKÂRA PARIPRITCH'TCH'Â. 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 護達羅鉢陀 Name of the last month of summer.

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

BHÂDRAPÂLA S'RECHTI
PARIPRITCHCH'HÂ. Title of two translations, viz. 賢護長者會 by Džñanagupta, A.D. 596, and 大乘顯識經 by Divākara and others, A.D. 680.

Bhadrapâla Sūtra 拔跋菩薩經 Title of a translation by Lokalakchha.

Bhadra Rutchi 跋陀羅楼支 explained by 賢愛 lit. good and loving. A priest of Parvata whose disputation with a Brahman was cut short by the latter sinking down into hell.

Bhadratcharî Pranidhâna 普賢菩薩行願讚 Title of a translation by Amoghavadjra, A.D. 746–771.

Bhadra Vihāra 跋達羅毗訶羅 explained by 賢寺 lit. the monastery of sages. A vihāra in Kanyakubđja.

Bhadrayâniyâh or Bhadrputriyâh 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, Bhadda Ji. 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 字伽夷 A city S. of Khoten, famous for a statue exhibiting all the lakchañâni (q.v.)

Bhagaráma (lit. the arâma, or dwelling, of the god Bhaga) 瞿盧薩誔 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'ramaña of western India who translated into Chinese a popular work in honour of Avalökîtës'vara.

Bhagavat or Bhagavan (Pâli. Bhagavâ. Singh. Bagawa. Siam, Phakhava. Tib. Btsham Idan das) 婆職誔帝 or 婆葛幹詰 or 薄伽梵 or 婆伽婆 An epithet, 'the man of virtue (or merits)', given to every Buddha.

Bhanî 婆尼 or 婆尼 A minister of S'as'âñka.

Bhâryâ 婆利耶 A wife.

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

BHAVASAŅGKRĀMITA SŪTRA. Title of 3 translations, viz. (1.) 大方等修多羅王經 by Bodhirutchi, A.D. 386–534; (2.) 佛說轉有經 by Buddhās'anta, A.D. 535; (3.) 佛說大乘流轉諸有經 A.D. 518–907.

BHAVA VIVÊKA 砂毗呪伽 or 清辯 lit. clear argument. A disciple of Nāgārджuṇa, who retired to a rock cavern to await the coming of Maitrēya. Author of the 大乘掌珍論 Mahāyānatālaratna Sāstra, translated by Hiuen-tsong, A.D. 648.

BHĒCHADJYAGURU VAİḌŪR-YAPRABHĀSA PŪRVAPRA-NIDHĀNA 藥師瑞璃光如來本願功德經 Title of a translation by Hiuen-tsong, A.D. 650. See also Saptatathāgata pūrvapranidhāna vis'echavistara.

BHĒCHADJYAGURU PŪRVAPRA-NIDHĀNA 藥師如來

本願經 Title of a translation by Dharmagupta, A.D. 615.

BHĒCHADJYÂ RÂDJÂ 藥王 lit. the medical king. A disciple of S'ākyamuni. See also Suvrasthāvapiyadāraṇa and Vimalagratha.

BHĒCHADJYÂRÂDJÂ BHĒCHADJYÂSAMUDGATA SŪTRA 佛說觀藥王藥上二菩薩經 Title of a translation by Kālayas'as, A.D. 424.

BHĒCHADJYÂ SAMUDGATA 藥上菩薩 lit. the superior medical Bodhisattva. A disciple of S'ākyamuni. See also Vimalanētra.

BHĪCHMAGARDJITA GHŌCH-ASVARA RÂDJÂ 威音王 lit. the king of grave utterance. The name under which numberless Buddhas successively appeared, in Mahāsambhava, during the Vinirbhoga Kālpā.

BHĪKHU (Pāli, Bhikkhu. Singh. Bhikchu, Tib. Dgeṣlōng. Mong. Gelong) 比丘 or 菩薌 explained by 乞士 lit. mendicant scholars or by 釋種 lit. followers of S'ākya. (1) A fragrant plant, emblem of the virtues of a religious mendicant. (2) Two classes of S'ramanās (q.v.), viz. esoteric mendicants (內乞) who control their nature by the
lawn, and esoteric mendicants (外乞) who control their nature by diet. Every true Bhikchu is supposed to work miracles.

BHIKCHUNI (Tib. Dge slong ma, or Ani. Mong. Tshibaganza)比丘尼 or 忒努尼 Female religious mendicants who observe the same rules as any Bhikchu.

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

BHIKCHUNI SAMGHIKAVINAYA PRATIMOKCHA SUTRA 比丘尼僧祇律波羅提木叉戒經 Title of a translation by Fa-hien and Buddhahadra, A.D. 414.

BHIMA 品摩 or 嫩 (1.) Name of Siva's wife (the terrible). (2.) A city, W. of Khoten, possessing a statue (of Buddha) said to have transported itself thither from Udyana.

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

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

BHUTAS 銅多 Heretics who besmeared their bodies with ashes. Probably a Shivaite sect.

BIMBISARA or Bimbasara or Vimbasa (Singh. Bimsara. Tib. Srenika, or Gzugs tshan sungpo. Mong. Margisiri amogo langua ouile duktechi, or Tsoktsasun shiruken) 頻毗娑羅 or 頻婆娑羅 or 蒔沙王 explained by 影堅 lit. a shadow (rendered) solid, or by 瓶沙 lit. the sand of a vase. A King of Magadha, residing at Rādjagriha, converted by Sākyamuni, to whom he gave the Venuvana park. He was murdered by his son Adjatasatru.

BIMBISARA RĀDJA SUTRA. Title of 2 books, viz. (1.) 頻毗娑羅王詣佛供養經 and (2.) 蒔沙王五願經 BODHI or Sambodhi (Tib. Byang chub) 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 Bud-
Dhism. 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 almsbowl of Sākyamuni (v. pātra) to China (9th moon, 21st day, A. D. 520), visited Canton, and then Lohyang, where he remained engaged in silent meditation for 9 years, being thenceforth known as ‘the wall-gazing Brahman’ (壁觀婆羅門). He is supposed to have died circa A. D. 529.

BODHIDRUMA or Bodhivrikcha 菩提樹 lit. bodhi-tree, or
道樹 lit. tree of intelligence, or
卑鉢羅 lit. pippala, or
賓揞梨力叉 lit. pippali vrikcha, or 阿濕喝呂波力叉 lit. asvas'tha vrikcha.
The tree (Ficus religiosa) under which Sākyamuni did 7 years' penance, and under which he became Buddha. This tree, originally 400 (Chinese) feet high, and 50 feet high when Huien-tsang saw it (A. D. 629—645), still exists, 2 miles S. E. of Gaya, on the left bank of the Nārāyanjana. 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 Tatva saññchaya sāstra (集真論), belonging to the Mahāsaṁghikā School.

BODHIMANDA(Singh. Bodhiman-
dala) 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 (vajrasana). 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.) A S'ramaṇa of northern India, who arrived in Lohyang A.D. 508, and translated some 30 works. (2.) Cognomen of Dharmaructhi (q. v.)

BODHISATTVA (Pāli. Bodhisatto, Singh, Bodhisat, Siam, Phothisat. Tib. Byang cub sms dpa) lit. he whose essence (sattva) has become intelligence (bodhi) 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 Nirvāṇa (v. Mahāsat- tvas). One of the three means of conveyance to Nirvāṇa (v. Tri-yāna), compared with an elephant fording a river.

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

BODHISATTVA BUDDHĀNUSMRĪTI SAMĀDHĪ 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, sutras treating on the state of a Bodhisattva.

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

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

BODHISATTVA PIṬAKĀVAT-AṂSAKA MAṆḌJUS'RĪ MULA GARBUH TAṆTRA 大方廣菩薩文殊師利根本儀軌經 Title of a translation, A.D. 980—1001.

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

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

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

BODHI VĪRIKCHA v. Bodhidruma.

BODHYANGA (Pāli. Saṁbodjhana.
Singh. Bowdyânga) 七菩提分 or 七覺支 lit. seven divisions of bodhi, or 七覺支 lit. seven branches of understanding. One of the 37 categories of the Bodhi pachika dharma, comprehending 7 degrees of intelligence, viz. (1.) memory v. Smrîti; (2.) discrimination v. Dharma pravîchaya; (3.) energy v. Virya; (4.) joy v. Priti; (5.) tranquillity v. Pras'râbdi; (6.) ecstatic contemplation v. Samâdhi; (7.) indifference v. Upékchâ.

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

BRAHMA (Siam. Phrom. Tib. Tehangs. Mong. Esrun tegri) 婆羅吸摩 or 婆羅賀摩 or 輔梵摩 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 transitory dâvata whom every saint, on obtaining bodhi, surpasses.

BRAHMA DJÅLA 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.

BRAHMADATTÀ 梵摩達 or 梵授 lit. gift of Brahma. (1.) A king of Kanyâkubdja. (2.) A king of Vârânasî, father of Kâs'ýapa. (3.) Same as Brahmandita.

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 Mahâbhîdjîa dñanâ bhibhû.

BRAHMAKALA 梵迦羅 Name of a mountain.

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

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

BRAHMALÔKA 梵天 lit. the heavens of Brahma, or 世界天 lit. the heavens of the ruler of the world. Eighteen heavenly mansions constituting the world
of form (v. Rāpadhāta) and divided into 4 regions of contemplation (v. Dhyāna). Southern Buddhism knows only sixteen. Northern Buddhists added Pūnyaprāsava and Anabhṛka.

BRĀHMĀṆA (Tib. Bram ze) 阿摩 or 妲摩门 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.

BRĀHMĀṆANANDITA 梵豫 lit. Brahma’s elephant. A king of Vāisāli, who had 1000 sons, also called Brahmādatta.

BRĀHMĀṆAPURA 娑羅門邑 A city, N. E. of the capital of Mālava.

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

BRĀHMĀṆARACHTRA RĀDJASUTRA 佛說梵摩難國 王 经 Title of a book.

BRĀHMĀṆAPARICHADYĀH 梵衆 lit. the assembly of the Brahmans. The 1st Brahmaloka. The 1st region of the 1st Dhyāna.

BRĀHMĀṆAPURA 娑羅吸摩 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 Sirenumgur, Lat. 30°10' N. Long 78°46' E.

BRAHMA PURĀHITAS 梵輔 lit. the attendants of Brahma. The 2nd Brahmaloka. The 2nd region of the 1st Dhyāna.

BRAHMA SAHĀMPATI or Mahabrahma sahāmpati 梵摩三鉢天 or 堪忽界王 lit. lord of the world of patient suffering. A title of Brahma, as ruler of the Sahalokaadhātu.

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

BRAHMĀVADĀNA SŪTRA 佛說梵魔喩經 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 母駒 or 射 or 佛 explained by 覚 lit. awake (understanding). (1.) The first person of the Tri-ratna. (2.) The highest degree of saintship, Bud-
dhaship. (3.) Every intelligent person who has broken through the bondage of sense, perception and self, knows the utter unreality of all phenomena, and is ready to enter Nirvāṇa.

BUDDHABHAḌRA 佛陀跋多罗 or 佛駄跋陀羅 explained by 覺賢 lit. intelligent sage. (1.) A native of Kapilavastu, a descendant of Amritodana Rādža, who came to China A.D. 406, introduced an alphabet of 42 characters and translated and composed many books. (2) A disciple of Dharmakōchā, whom Huien-tsang (A.D. 630—640) met in India.

BUDDHABHŪMI SUTRA 佛陀說佛地經 Title of a translation by Huien-tsang, A.D. 645.

BUDDHABHŪMI SUTRA S'ĀSTRA 佛地經論 A commentary on the preceding work, translated by Huien-tsang A.D. 649.

BUDDHADĀSA 佛陀駄索 explained by 覺使 lit. envoy of intelligence. A native of Ayamukha, author of the Mahāvibhāṣa s'āstra.

BUDDHADHARMA same as Avēnikadharma.

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.

BUDDHAGAYA v. Gayā.

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

BUDDHA HRIDAYA DHĀRANĪ. Title of two translations, viz. 諸佛心佛陀羅尼經 by Huien-tsang A.D. 650, and 諸佛心印佛陀羅尼經 of later date.

BUDDHAKCHETRA (Singh. Buddhāsētra, Siam. Puthakhet. Tib. Sangs rgyas kyi zing) 素差恒羅 or 素多羅 or 刹恒利耶 or 佛剎 explained by 佛土 lit. the land of Buddha, or by 佛国 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; (2.) the domain in which the ordinances (of religion) are not altogether ineffectual; 方便有餘土, though impurity is banished and all beings reach the state of S'rávaka and Anāgāmin;
(3.) the domain in which Buddhism is spontaneously accepted and carried into practice 自受用土, where its demands are fully responded to 實報土, and where even ordinary beings accept and carry them into practice他受用土; (4.) the domain of spiritual nature法性土, where all beings are in a permanent condition of stillness and light常寂光土.

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

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

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

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

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

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

BUDDHASÂNTA 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.

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

BUDDHASÂRÎDJÂNA 覺吉祥 lit. the good omen of intelligence. A Bodhisattva, author of the集大乗相論 Mahâyâna lakchaṇasamghiti s’âstra.

BUDDHATCHARITA KÂVYA SÛTRA 佛所行讚経 A narrative of the life of S’âkyamuni by As’vaghôcha, translated by Dharmaraksha A. D. 414—421.
BUDDHATCHARITTRA 佛本行集經 Title of a history of Shākyamuni, translated by Djñānagupta, A. D. 587.

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

BUDDHATRÂTA 佛陀多羅多 or 佛陀多羅 explained by 覺救 lit. intelligent saviour. (1.) Name of an Arhat, of the Saṃmatiya School. (2.) A native of Cabul, translator of the 大方廣圓覺修多羅了義經 Mahāvaipulya purṇabuddha sūtra prasannārtha sūtra (circa A. D. 650).

BUDDHAVANAGIRI 佛陀伐那山 A mountain near Rādjabriha. S’ākyamuni once lived in one of its rock caverns.

BUDDHAVARMAN 佛陀跋摩 or 佛陀跋摩 explained by 覺鎧 lit. cuirass of intelligence. A native of India, co-translator of the 阿毗昙毗婆沙論 Abhidharma vibhāchā s'āstra, A. D. 437—439.

BUDDHĀVATAMSĀKA MAHĀVAIPULYA SŪTRA 大方廣佛華嚴經 Title of a translation by Buddhabhadra and others, A. D. 418—420.

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

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

BUDDHOCHNĪCHA 佛頂骨 The skullbone of S’ākyamuni, an object of worship (v. Uchhīnīcha).

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

C.

CHAĐABHIDJÑĀS v. Abhidjñā.

CHAĐAKCHARA VIDYĀMANTRA. Title of 3 translations, viz. (1.) 六字神咒經 by Bodhiritchi, A. D. 693, (2.) 六字咒王經 A. D. 317—420, and (3.) 六字神王經 A. D. 502—557.

CHAĐAYATANA (Singh. Wēdanākhandro. Tib. Skye mtchhed) 六阿也恒那 or 六處 lit. 6 dwellings or 六入 lit. 6
entrances or 六塵 lit. six gñus. One of the 12 Nidānas; sensation, the objects of sensation, the organs of sensation (eye, ear, nose, tongue, body, mind).

CHADPĀDĀBHIDHARMA 六足阿毗昙摩 Title of a philosophical work.

CHADUMĀN 忍露摩 A district of Tukhâra, on the upper Oxus.

CHAGHNĀN 户葉尼 A district E. of Chadumān.

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

CHANMUKHA 商徹迦 A Bodhisattva, famous for filial piety.

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

CHARAKA 沙落羅 A monastery in Kapis’a.

D.

DĀGOBA v. Stūpa.

DAKCHINĀ (lit. the right, south) 達橈柺 or 駱器尼 or 達親國 or 捩覇 The Deccan, S. of Behar, often confounded with 大秦國 Syria.

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

DAKCHIṆAKÔSALA v. Kôsala.

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

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

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

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

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

DANTAKÅCHṬHA 憽哆家瑟託 explained by 齒木 lit.
dental wood (restoring decayed teeth when chewed). A tree, said to have grown from a toothpick of Sākyamuni.

DANTALÔKAGIRI 弹多落迦山 or 檐特山 A mountain (the montes Duêdali of Justin) near Varucaha, 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'ÂBALA 十力 lit. ten powers. An epithet of every Buddha, as possessing 10 faculties, consisting of some of the 6 Abhidjahás and of some of the 8 Mârgás.

DAS'ÂBALA KÂS'YAPA v. Vâchpa.

DAS'ÂBHÛMI PRATICH'THITE 苦解蒲密卜羅牒瑟吒諦 An exclamation (lit. 'thou who art standing upon the ten regions') addressed to Tathágatatas in prayers.

DAS'ÂBHÛMIKA SŪTRA. Title of 2 translations, viz. (1.) 一切智德經 by Dharmaraksha, A. D. 297, and (2.) 十住經 by Kumārajîva and Buddhayas'as, A. D. 384-417.

S'ÂSTRA 十地經 A compilation by Vasubandhu, translated by Bodhirucchi, A. D. 508-511.

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

DAS'ÂDHÂMARAKA. Title of two translations, viz. (1.) 大乘十法會 by Buddhâs'anta, A. D. 539, and (2.) 佛說大乘十法經 by Sāmghapâla, A. D. 502-557.

DAS'ÂDIGÂNDAHAKÂRA VIDHVÂMŚANA SŪTRA 佛說滅十方冥經 Title of a translation by Dharmaraksha, A. D. 306.

DAS'ÂSÂHASRIKÂ PRADJÑÂ-PÂRAMITÂ. A section of the Mahâpradjñâpâramitâ sūtra (q.v.), identical with the Achâsâhasrikâ pradjñâpâramitâ sūtra (q.v.), and separately translated under the following titles, viz. (1.) 道行般若波羅蜜經 by Lokasamaya, A. D. 179, (2.) 小品般若波羅蜜經 by Kumârajîva, A. D. 408, (3.) 摩訶般若波羅蜜鈔經 (incomplete) by Dharmapriya, A.
D. 382, (4.) 大明度無極經
A. D. 222–280, (5.) 佛母出生三法藏般若波羅蜜多經  by Dānapāla, A. D. 980-1,000.

DAS’AT CHAKRA KCHITIGARBAHA. 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.

DELA (Singh. Dalada) 佛齒  lit. Buddha’s tooth. A sacred relic, the left canine tooth of Sākyamuni.

DEV A (Singh. Dewa. Tib. Lha. Mong. Tegri) 提婆  explained by 梵天人 lit. inhabitants of the Brahmalokas, or by 天神 lit. spirits of heaven. (1.) General designation of the gods of Brahminism, and of all inhabitants of the Dévalókas who are subject to metempsychosis. (2.) Name of the 15th patriarch, a native of southern India, a disciple of Nāgārdjuna, also called Dèvabodhisattva 提婆菩薩 and Ārya Déva 聖天, and Nilanétra 青目 (lit. azure eye) or 分別明 (lit. distinguishing brightness), author of 9 works, a famous antagonist of Brahminism.

DEVADARSTTA or Dévadis’tha  (Singh. Dévadaho) 天髻城 The residence of Suprabuddha.

DEVADATTA (Singh. Dewadatta. Tib. Lhas byin or Hlan dshin. Mong. Tegri Oktig) 提婆達多 or 調達多 explained by 天授  lit. gift of dévas. The rival and enemy of Sākyamuni, an incarnation of Asita, swallowed up by hell, worshipped as Buddha by a sect, up to 400 A. D., supposed to reappear as Buddha Dévarādjya (天王)  in an universe called Dévasóppána (天道).

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

DEVALÔKA  (Singh. Dewaloka. Tib. Lha yul) 天  lit. heaven or 天宮 lit. mansion of dévas. The 6 celestial worlds, situated above the Mēru, between the earth and the Brahmalokas. See Tchatur mahārājā kāyikas; Trayāstriśas; Yama; Tuchita; Nirmanarat; Paranirmita.

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

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

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

DÉVASEÑA 提婆床那 explained by 天軍 lit. army of dévas. An Arhat who could transport himself and others into Tuchita.

DÉVATĀ SŪTRA 天請問經 Title of a translation by Hiuen-tsang, A. D. 648.

DÉVATIDÉVA 天中天 lit. the déva among dévas. The name given to Siddharta (v. S’ākyamuni), when, on his presentation in the temple of Mahēś’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 dévas. A work (on royalty), in the possession of a son of Rādja balēndrakētu.

DÈVÎ (Singh. Dewi) 提鞦 explained by 天女 lit. a female déva. Same as Apsaras.

DHANAKATCHĒKA 驚那羯槃陀 An ancient kingdom in the N. E. of modern Madras presidency.

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

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

DHARĀNĪMDHARA 特地 lit. grasping the earth. A fabulous Bodhisattva to whom Buddha revealed the future of Avalōki-tēs’vara.

DHĀRĀNI 陀羅尼 explained by 咒 lit. mantras. Mystic forms of prayer, often couched in Sanskrit, forming a portion of the Sūtra literature (Dhāraṇipītaka) in China as early as the 3rd century, but made popular chiefly through the Yogātārāya (q. v.) School. See also Vidyādharapītaka; Mantra; Riddhi; Vidyā mantra.

DHARMA (Pāli. Dhamma, Singh. Dhamma. Tib. Los krim) 達摩 or 答哩麻 or 達而麻耶 explained by 法 lit. law. (1.) The Buddhist law, principles, religion, canon, and objects of worship. (2.) The perception of character or kind, one
of the Chaḍayatanas. (3.) One of the Triratna (q.v.)

**DHARMA ÁRANYAKAḥ 達摩阿蘭若 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.

**DHARMA BĀLA 仏法力**
A Sramaṇa of the West, translator (A.D. 419) of the Sukhavatī vyūha.

**DHARMA BHADRA 法賢 or 安法賢**
A Sramaṇa of the West, translator of 2 sūtras. See also under Dharmadēva.

**DHARMA BODHI 達摩菩提 or 法覺**
A Sramaṇa, translator (A.D. 386-550) of the Nirvāna sūtra.

**DHARMA DĒVA 法天**
A Sramaṇa of Nālanda saṁghāra, 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).

**DHARMA DHARA 達摩持 or 持法 or 達摩侍 or 法惠 or 法慧 (Dharmapradijña) or 法海 (1.) A Sramaṇa of the West who translated (A.D. 367) several works on the Vinaya. (2.) A fabulous king of Kinnaras.

**DHARMA DHĀTU HṚIDDYA SĀMVṚĪTA NIRDĒS'A**
Title of a translation by Mandra, A.D. 502—557.

**DHARMAJĀTAYAS'AS 瘋摩伽陀耶舍 or 法生稱**
A native of Central India, translator (A.D. 481) of the Amithartta sūtra (無量義経)

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

**DHARMA GUPTA or Dharmakoti (Pāli. Dhammadutta) 瘋摩薩多 or 達摩笈多 or 達摩諦 or (incorrectly) 瘋無德 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 Sarvāstivādāḥ. (2.) A native of southern India who translated (A.D. 590—616) many works into Chinese.

**DHARMA GUPTA BHIKCHU KARMAN 四分僧羯磨**
Title of a compilation by a disciple of Huien-tsang.
DHARMAGUPTA BHIKCHUNI KARMA 四分比丘尼

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.

DHARMAKĀLA 檀摩迦羅 or 檀柯迦羅 or 法時

A native of Central India, the first translator of a book on discipline (Pratimoksha of the Mahāsāṃghika vinaya) introduced in China (A. D. 250).

DHARMAKARA 達摩羯羅 or 法性 lit. religious nature.

(1.) A title of honour. (2.) A previous incarnation of Amitābha, when a disciple of Lōkēśvara-rāj. (3.) A native of Baktra, follower (A. D. 630) of the Hinayāna School.

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

DHARMAMATI 達摩摩提 or 法意 lit. mind of the law.

(1.) The 8th son of Tschandra sūrya pradipa. (2.) A S'ramana of the West who translated (A. D. 480) two works.

DHARMAMITRA 檀摩密多 or 法秀 lit. flourishing of the law, or S'ramana of Cabul who translated (A. D. 424—142) many works.

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

DHARMAPADA (Pāli. Dhammad-pada). Title of 4 versions of a work by Dharmatrāta, viz. (1.) 法句經 or 檀鉅偈 Dharmapada gāthā A. D. 224.


DHARMAPALA 達摩波羅 or 護法 lit. guardian of the law.

A native of Kāntchipura, 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 檀果 or S'ākya Dharmaphala 釋檀果 A S'ramana of the West who
introduced in China (A.D. 207) the 中本起經 Madhyama ityukta sūtra (a biography of Sākyamuni).

DHARMAPRABHĀSA 法明 lit. brightness of the law. A Buddha who, in the Ratnāvabhāsa Kalpa, will appear in Suvishuddha, when there will be no sexual difference, birth taking place through anupapādaka.

DHARMAPRADJÑA v. Dharmadhara.

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

DHARMAPRIYA 達摩畢利 or 摩摩卑 or 摩摩脆 or 法愛 lit. love of the law or 法善 lit. goodness of the law. (1.) A Sramaṇa from India, translator of the Dasāsahasrikā (A.D. 332) and of a work on the vinaya (A.D. 400). (2.) An adherent of the Hinayāna School from Baktra (A.D. 630).

DHARMARAKCHA. Name of five persons, viz. (1.) 促法 蘭 lit. Indu Dharma Āraṇya (Tib. Gobharaṇa or Bharaṇa), translator (with Kāșyapa Mātāṅga) of the sūtra of 42 sections (A.D. 67); (2.) 促摩羅察 or 促摩羅刺 or 促 謀護 lit. Indu Dharmarakcha, a native of Tukhāra, who introduced the first alphabet in China and translated (A.D. 266—317) some 175 works; (3.) 促摩無 蘭 (Indu Dharma Āraṇya) or 法正 lit. correctness of the law, translator of several works (A.D. 381—395); (4.) 摩無識 or 摩識 or 摩識 or 摩摩識 or 法豐 lit. prosperity of the law, translator of 24 works (A.D. 414—421); (5.) 法護 lit. guardian of the law, translator of 12 works (A.D. 1,004—1,058).

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

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

DHARMARUTCHI 瑪摩流支 or 法希 lit. hope of the law, or 法藥 lit. joy of the law. Name of three persons, viz. (1.) a Sramaṇa of southern India, translator of three works (A.D. 501—507); (2.) a Sramaṇa of southern India who changed his name (A.D. 684—705) to Bodhirutchi (q. v.), translator of 53 works (died A
D. 727); (3.) the subject of a legend, a fictitious contemporary of Kehémañkara Buddha.

DHARMAŚÂLÂ or Puṇyasâlā 達摩舍羅 or 福舍 lit. dwelling of happiness, i.e. an asylum, or dispensary.

DHARMASAÑGÎTI SŪTRA 法集經 Title of a translation by Bodhirucchi (A. D. 515).

DHARMASAÑGRAHA SŪTRA 法集名數經 Title of a translation by Dānapāla (A. D. 980–1,000).

DHARMASÂRÎRA 法舍利 General term for all s'arîras (q. v.)

DHARMASÂRÎRA SŪTRA 佛說法身經 Title of a book.

DHARMAŚÂTYA 壇詣 or 壇無詣 or 法實 lit. truth of the law. A S'tamaṇa from Parthia, who introduced in China (A. D. 254) the 祇摩 the Karman of the Dharmagupta nikâya.

DHARMAŚIMHA 達摩僧伽 A famous dialectician in Kustana.

DHARMAŚRÎTY UPASTHÂNA (Pâli. Dhammânupassanâ) 念諸法從因緣生本無有我 lit. remember that the constituents (of human nature) originate according to the Nidânas and are originally not the self. The 4th mode of recollection (v. Srîrtyupasthâna). One of the 37 Bodhipakṣhika dharmas.

DHARMÂŚOKA (Mong. Ghas-salung úgei nomihn chân) 法阿育 The name given to As’ôka on his conversion.

DHARMASÂTRA or Dharmavikrama or Sâkyadharmasâtra 释法勇 or 壇無竭 or 法勇 lit. the brave of the law. A native of Chihli, of the surname Li 李, who visited India (A. D. 420–453) and brought to China the 觀世音菩薩得大勢菩薩受記經 Avalîkîtes'vara mahâsthâmaprâptavyâkarâga sūtra.

DHARMÂTCHAKRA 法輪 lit. the wheel of the law. The emblem of Buddhism as a system of cycles of transmigration, the propagation of which is called 轉法輪 lit. turning the wheel of the law.

DHARMÂTCHAKRA PRAVARATANA SŪTRA. Title of two translations, viz. (1.) 轉法輪經 A. D. 25–220, and (2.) 佛說三轉法輪經 A. D. 710.

DHARMÂTÎTRA 達摩但逻羅多 or 達摩多羅 or
法救 lit. saviour of the law.
A native of Gandhāra, maternal uncle of Vasumitra, and author of 7 works (translated into Chinese A.D. 663—1001).

Dhāmatṛata dhyāna sūtra 達磨多羅禪經
Title of a translation by Buddhabhadra (A.D. 398—421).

Dharmavarti v. Kāśyapa Buddha.

Dharmavikrama v. Dharmaśāra.

Dharmavyardhana 法益
lit. increase of the law. Official title of Kunāla.

Dharmayasa'sas 僧摩耶舍
or 通法称 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).

Dharmottaraḥ 達摩多梨與部 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 Dharmottara, a famous expositor of the Vinaya.

Dhātu 頭陀 or 駄都 explained by 堅實 lit. firm and real or 料撤 lit. raised. Sac-
red relics, s. a. s'arīra (q. v.)
Dhātugopa v. Stūpa.

Dhatukāyapāda s'āstra 阿毗達磨界身足論
Title of a work by Vasumitra (or Pūrṇa), translated by Hiuen-tsang, A.D. 663.

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

Dhritarāchtra (Siam. Thatarot. Tib. Yul bhhok srung. Mong. Ortchilong tetkuktochi ) 第黎多曷羅殺吒羅 or 提頭頼吒 或 提多羅吒 or 拔國者 lit. controller of the kingdom. The white guardian of the East, one of the Lokapalas, a king of Gandharvas and Pis'atchas.

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

Dhrupapatu 杜魯婆跋吒 or 常睿 lit. constantly intelligent. A king of Vallabhi (A.D. 630), son-in-law of Sīlāditya.
DHVADJÂGRÂKÉYÚRA 妙幢
相三昧 A degree of ecstatic meditation (v. Samādhi).

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

DHYÂNA (Tib. Sgompa. Mong.
Dyan) 第耶那或持訶那
或禪那 or 禪定 lit. abstraction, or 禪定 lit. fixed abstraction, or 禪觀 lit. contemplation, or 念修 lit. exercises in reflection. One of the 6 Pāramitās, abstract contemplation, intended to destroy all attachment to existence in thought or wish. From the earliest times Buddhists taught four different degrees of abstract contemplation by which the mind should free itself from all subjective and objective trammels, until it reached a state of absolute indifference or self-annihilation of thought, perception and will. In after times, when the dogma of metempsychosis became the ruling idea and a desire arose to have certain localities corresponding to certain frames of mind where individuals might be reborn in strict accordance with their spiritual state, the 18 Brahmalökas were divided into 4 regions of contemplation (四禪). The first region of Dhyâna (初禪), comprising the heavens called Brahma parichadya, Brahma purôkîta 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, Apramabhâ and Âbhâsvara and to correspond in size to a small chiliosmos (小千界). The next three Brahmalökas, Parittas’ubha, Apramânâs’ubha and S’ubhakritosna, were assigned to the third Dhyâna (第三禪) and described as resembling in size a middling chiliosmos (中千界). The fourth Dhyâna (第四禪), equal in proportions to a large chiliosmos (大千界), was formed by the remaining 9 Brahmalökas, namely, Pûnyaaprasava, Anabhra, Vrîhatphala, Asandjñisattva, Avrîha, Atapa, Sudris’â, Sudars’âna and Akanîch’ha. 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 (Mûru), 4 large continents and 6 Dévalökas. Consequently the second region, being equal to a chiliosmos, had to be counted as numbering 1 second Dhyâna with 1,000 first Dhyânas, 1,000 suns and moons, 1,000 Mûras, 4,000 con-
tineeds and 6,000 Dévalókas. Likewise the third region was now described as being formed by the third Dhyána with 1,000 second Dhyánas, 10 millions of first Dhyánas, 10 million suns and moons, 10 million Mérus, 40 million continents and 60 million Dévalókas. The fourth region was made up by the fourth Dhyána with 1,000 third Dhyánas, 10 million second Dhyánas, 10,000 kóṭis of first Dhyánas, as many suns, moons and Mérus, 40,000 kóṭis of continents and 60,000 kóṭis of Dévalókas. But having once given to those 4 Dhyánas 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 Asaṃkhyeya). Consequently it was said that, in the course of every 'kalpa of destruction' (壞劫) within a cycle of 64 kalpas, the first Dhyána is destroyed 56 times (á 1 kalpa) by fire, the second Dhyána 7 times by water, and the third Dhyána once (during the 64th kalpa) by wind. The fourth Dhyána, corresponding to a state of absolute indifference, was declared to remain untouched by all the revolutions of the worlds.

‘When fate (天命) comes to an end, then the fourth Dhyána may come to an end too,’ but not sooner.

DIGNÁGA or Mahádignágá 大域龍 lit. the dragon of the great region or Mahádignágárdjuna 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 檀那婆 A deity worshipped by heretics in Persia.

DÍPAṂKARA (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 Sákyamuni (who foretold the coming of the latter), a disciple of Varaprabha.

DHÍRGĀBHÂVANA SĀMHĀRAĀMA 地迦跋縛那僧伽藍 A monastery, near Kustana, with a statue which had 'transported itself' thither from Kharachar.

DÍRGHĀGAMA v. Âgama.

DÍRGHĀGAMA SUTRA 佛説長阿含經 Title of a compilation of 30—34 Sütras, translated by Buddhayas'as A.D. 413.

DÍRGHANAKHA or Ægivâisâyâna 長爪 lit. long claws. An Arhat, uncle of Sâriputtra.
DIRGHANAKHA PARIVRÅD.
JAKA PARIPRÎTICHCHÂ
Title of a translation, A. D. 700.

DIVÂKARA 地婆詞羅
日照 lit. sunshine. A S'ra-
maña of Central India, translator
(A. D. 676–688) of 18 or 19
works, author of a new alphabet.

DIVYAS'RÔTRA (Pålî. Dibbasôta)
天耳 lit. celestial ear. The
2nd Abhidjña, ability to under-
stand any sound produced in any
universe.

DIVYÂTÂCHAKCHUS (Pålî.
Dibbatatchakkhu) 天眼 lit.
celestial eye. The 1st Abhidjña,
instantaneous view of any object
in any universe.

DJALÂDHARA GARDJITA
GHÔÇHASUSVARA NAKOH-
ATRA RÂÐJA SAMKU-
SUMITÂBHIDJÑA雲雷
音宿王華智 lit. flowery
wisdom of the ruler of the con-
stellation of 'the sound of thun-
der clouds.' A fictitious Buddha
of the Priyadars'ana kalpa.

DJALÂGARBHA 水藏 lit.
treasury of water. Second son
of Djalavâhana, reborn as Gòpâ.

DJALÂMBARA 水滿 lit. ful-
ness of water. Third son of
Djalavâhana, reborn as Râhula.

DJÂLANDHARA 闍欄達羅
Ancient kingdom and city in the
Punjab, now Jalendher, Lat.
31° 21 N., Long. 75° 38 E.

DJALAVÂHANA 流水 lit. flow-
ing water. A physician, son of
Djatímâdhara, reborn as S'ákya-
muni.

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

DJAMBU (Singh. Damba. Tib.
Dzám bu) 耕部 or 剃浮 or
闍浮樹 A tree with trian-
gular leaves, perhaps the Eugenia
jambolana.

DJAMBUDVÎPA (Singh.
Dampadiwa. Siam. Xom phu-
thavib. Tib. Djambuling or
Djambudvip. Mong. Djambudip)
咱㬂的婪 或 閣浮 or.
擔浮洲 or 擔部洲 or.
或 剃浮 One of the 4 contin-
ents of our universe, of triangular
(v. Djambu) shape, situated S. of
the Mèrû, the southern continent,
designation of the inhabited
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 (賓王
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 Himâ-

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laya, (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 India (30 kingdoms) in the S., and (4.) 34 kingdoms in the W.

GAHANÂ VÉRÂMANÍ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 Gâtî.

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

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

DJAYAGUPTA 閣耶毘多
A teacher of Hiuen-tsang when in Srughna.

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

DJAYASENA 閣耶尸那
or 勝軍 lit. conquering army. A Vedic scholar of Surâchâtra, disciple of S'ilabhâdara.

DJAYÊNDRA VIHÂRA 閣耶
因陀羅寺 A monastery of Pravarnasannapura (now Srinagar) in Cashmere.
Djêta 逝或或等或
或等大子或
Kumāra. Son of Prasēnadjit,
original owner of the park Djêta-
vana.

Djêtavana vihâra 逝或或等或
或等苑或等或
或等泪或等园
lit. the
garden that was given or
金
田或金地
lit. gold fields, or
戦勝林
lit. the park of fight
and victory (Djêtrivana), or
或等精舍
lit. the monastery
of Djêta. A vihâra of seven
storeys, in the park which An-
āthapindâka bought of prince
Djêta and gave to Sākyamuni.

Djêtavaniyâh or Djêtyiyas’âilâh
只底舸部或底舸部
或底舸部
或底舸部
or
世部
或世部
或世部
或胜林部
lit. School of the
dwellers on mount Djêta, or
勝林部
lit. School of Djêtrivana.
A subdivision of the Stâvirâh
School.

Djhâvâ 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 逝或或等或
或等或
or
或等或
或等或
或等或
or
或等或
或等或
or
或等或
or
最勝
lit. most victorious. (1)

An epithet given to every Bud-
dha. (2) 陈那
A native of
Andhra, author of some 6 sâstras,
translated A. D. 557–711.

Djina bandhu 辰那飯茶
or
最勝親
lit. most victo-
rious and intimate. An adhe-
rent (A. D. 650) of the Mahâyâna
School.

Djina mitra 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
saṃgraha, translated A. D. 700.

Djnaputra 慎那弗呴羅
or
最勝子
lit. most victori-
ous son. A native of Parvata,
author of the
瑜伽師地論
释
Yogâchâryabhûmi s’âstra
kârikâ, translated by Hiuen-
tsaṅg, A. D. 654.

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

Djivaaka 時縛迦
or
(incorrectly) 者城或能活
lit able to revive. A physician,
illegitimate son of Bimbisâra by
Âmradârikâ, who resigned the
succession in favour of Adjâ-
tas’âtru.

Djivakahara 聖命池

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

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

**DJÑANABHADRA** 若那跋達羅 or 懷那跋陀羅 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'ástra on the Pañčchāna vidyā. (2.) A native of 波陵 or 詩陵 in 南海 co-translator (with others) of the 大般涅槃經後分 latter part of the Mahāparinirvāna sūtra, A.D. 665.

**DJÑANAGUPTA** 開那崛多 or 志德 lit. determined virtue. A native of Gandhāra, translator (A.D. 561–592) of 43 works.

**DJÑĀNĀKARA** 智積 lit. accumulation of knowledge. Eldest son of Mahābhidjñānābhibhu, reborn as Åkchöbhya.

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

**DJÑĀNAPRAHBHA** 智光 lit. light of knowledge. A dis-

praise of S'ilabhadra, an opponent of Brahminism.

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

**DJÑANATCHANDRA.** (1.) 智月 lit. moon of knowledge. Name of a prince of Khararhar 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'ëchika nikāya das'apa-dārtha s'āstra, translated by Huien-tsaung, A.D. 648. Perhaps the two names refer to one and the same person.

**DJÑANAYAS'AS** 開那耶舍 or 懷稱 lit. fame of the pi-taka, or 勝名 lit. name of the conqueror. A native of Magadha, teacher of Yās'ogupta and Djñānagupta, co-translator (A.D. 564–572) of 6 works.

**DJÑĀNOLKĀ** 慧炬三味 lit. the samādhi called 'the torch of wisdom.' A degree of ecstatic meditation.

**DJÑĀNOLKĀ DHĀRANI SARA-VADURGATI PARIS'ODHANĪ.** Title of 2 translations, viz. 佛説智炬陀羅尼經 by Dévapradjīna and others, A.D. 691, and 佛説智光滅
Djñānottara Bodhisattva Paripritchchā. Title of 3 translations, viz. (1.) 慧上菩萨问大善权经 by Dharmaraksha, A.D. 285, (2.) 大乘方便会 by Nandi, A.D. 420, (3.) 佛說大方廣善巧方便經 by Dānapāla, A.D. 980—1000.

Djñātaka 市演得迦 or Sadvāhana 婆多婆那 A king of southern India, patron of Nāgārdjuna.

Djūṭingas 珠微伽 Heretics, who wear rags and eat putrid food.

Dvalaṃpakaś'āmani Dhāraṇī Title of 2 translations, viz. (1.) 佛說救面然餓鬼陀羅尼神咒経 by S'ikchānanda about A.D. 695, (2.) 佛說救拔口饑餓鬼陀羅尼經 by Amoghavajra, A.D. 746—771.

Djyāichtha 逝瑟吒 The last month in spring.

Djyōtichka 畢底色迦 or 树提伽 or 星曆 lit. sphere of the stars. A native of Rādjagriha (B.C. 525), who gave all his wealth to the poor.

Djyōtichpha 光明大梵 lit. the great Brahmin called 'light and bright.' A fictitious Buddha connected with the Ami-tābha legend.

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

Driḍhā 堅牢地神 A goddess of the earth.

Drōṇa 餛 A picul (133½ pounds).

Drōṣṭūpa 甶窣都波 A stūpa containing a picul of relics of S'ākyamuni's body (stolen by a Brahmin).

Drōṇādana Rādja (Tib. Bhudh rtsizas. Mong. Rakhiyan ideghetu) 途盧諾檀那 or 賦飯王 or 斨王 A prince of Magadha, father of Devadatta and Mahānāma, uncle of S'ākyamuni.

Drūma 法堅那羅王 A king of Kinnaras.

Dūchasana 突舍廬那寺 A monastery in Tchinapati.

Dukha v. Āryani satyānī.

Dukula 頭鳩羅 Fine silk.

Dundubhis'vara Rādja (Tib. Rnga byangs Idan pa) 自在燈王 or 天鼓音 lit. sound of celestial drums. Name of each kōti of Buddhās taught by Sadāparibhūta.
DURGA 突迦 or Bhima or Marichi. The wife of Mahēs'vara, to whom human flesh was offered once a year in autumn.

DUSTCHARITRA (Pāli, Burm. Duzzaraik) 十悪 lit. ten wicked deeds, viz. (1) three deeds of the body, i.e. taking life, theft, and adultery; (2) four deeds of the mouth, i.e. lying, exaggeration, abuse and ambiguous talk; (3) three deeds of the mind, i.e. coveting, malice and unbelief.

DVĀDAS'ABUDDHAKA SŪTRA. Title of 2 translations, viz. (1) 十二佛名神咒校量功德除障減罪經 by Dīnānagupta, A. D. 587, and (2) 佛說稱讚如來功德神咒經 A. D. 711.

DVĀDAS'ANIKĀYA SĀSTRA 十二門論 Title of a tract by Nāgārdjuna, translated by Kumāradjiva, A. D. 406.

DVĀDAS'AVIBARANA SŪTRA 十二遊經 The life of S'ākyamuni (to his 12th year), translated by Kālodaka, A. D. 392.

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

DVĪPA (Siam. Thavib) 提鞏波 or 洲 lit. island. A continent; four such composing a universe.

E.

ÉKAS'RĪNGA RICHĪ 獨角仙人 lit. the unicorn-richi. An ascetic who, ensnared by a woman, lost his riddhi.

ÉKAUYAHĀRĪKĀH (Singh. Ekabhyārikās) 猴柯毗與婆訶梨柯部 or 一說部 or 執一說言部 lit. School of one language. A School which repeated the teachings of the Mahāsaṃghikāh.

EKŌTTARĀGAMAS or Ekōttarikāgama v. Āgama.

ÉLAPATRA 翁羅鉢咄羅 or 伊那跋羅 (1) A Nāga who consulted S'ākyamuni about rebirth in a higher sphere. (2) A palm tree, formerly destroyed by that Nāga.

F.

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

G.

GADGADASVARA 妙音 lit. wonderful sound. A fictitious Bodhisattva, master of 17 degrees of samādhi, residing in Vairochana ras'mīn pratimāṇḍita.
GADJAPATI v. Djambudvipa.
G A H A N 喂捏 An ancient kingdom, W. of Samarkand, now a district of Bokhara.
GANDHA (Singh. Gandhan) 香 lit. fragrance. One of the Chaḍayatana; the sense of smell.
GANDHAHASTÍ 香象 lit. incense elephant. The 72nd of 1,000 Buddhas of the Bhadra-kalpa.
GANDHAMAĐANA 香山 lit. incense mountain. One of 10 fabulous mountains (known to Chinese Buddhism), the region of the Anavatapta lake.
GĀNḍHĀRA 乾陀羅 or 乾陀羅 An ancient kingdom in the North of the Punjab (about Dheri and Bajour), famous as a centre of Buddhism. Śākyamuni, in a former life, lived there and tore out his eyes to benefit others. See also under Kūṇāla.
GANDHARVA S or Gandharva Kāyikas (Singh. Gandharwa. Siam. Thephakhon than) 秦開婆 or 秦達縛 or 秦達婆 or 或 near or 或 near explained by 香食香 lit. smelling incense, or by lit. feeding on incense. Demons (superior to men), living on Gandha māḍana; the musicians of Indra; the retinue of Dhrita-
GÄNÇÈNDRA 不可説佛 lit. the dumb Buddha. The 73rd of the 1,000 Buddhas of the Bhadra Kalpa.
GANÈŠA v. Vināyaka.
GÄNGÅ (Siam. Khongka) 競伽 or 競伽 or 強伽 or 恒伽 or 恒河 explained by 福水 lit. happy river (Mahābhadrā) or by 天堂來者 lit. that which came from heaven (sc. to earth, gām-gā). The Ganges, which drops from S'īva's ear into the Anavatapta lake, thence passes out, through the mouth of the silver cow (gōmukhi), and falls, after permeating eastern India, into the southern ocean, 'heretical superstition' ascribing to the water of the Ganges sin-cleansing power.
GÄNGÄDVÅRA 競伽河門 lit. the gate of the river Ganges. A famous dēvālaya, the present Hurdwar.
GANGI 競祇 A sorcerer of the time of Kāś'yapa Buddha, a former incarnation of Apatāla.
GÄNGOTTAROPĀSIKĀ PARIPRITCHTCHÅ 恒河上優婆夷會 Title of a translation by Bodhiruchchi, A.D. 618–907.
GARBHA SŪTRA. Title of 4 translations, viz. (1.) 佛說胞
胎經 by Dharmarakha, A. D. 303, (2.) 菩薩處胎經 A. D. 384—417, (3.) 佛為阿難說人處胎經 by Bodhiruchi, A. D. 618—907, and (4.) 佛說入胎藏會 A. D. 618—907.

GARUDA (Singh, Garunda, Siam. Khrut. Tib. Mka’lding or Phreng thogs) 揭路茶 or 伽樓羅 or 迦樓羅 or 伽誧嚕摳 explained by 金翅鳥 lit. a bird with golden wings. Monstrous birds (superior to men), the enemies of Nāgas. The Garuḍa, king of birds, is, in Brahminism, the constant companion of Vishnu.

GATCI 揭職 An ancient kingdom, the region of Rooroo, between Balkh and Bamiyan.

GATHA 伽陀 or 伽他 or 偶 explained by 調頌 lit. hymns and chants, or by 狐起頌 lit. singly raising a chant i.e. detached stanzas (to be distinguished from Geya). Metrical narratives or hymns with a moral purport. Gāthās of 32 words are called Āryāgiti.

GÂTI (Tib. Grobai rig ds drug) 六道 or 六趣 lit. 6 paths. Six conditions of sentient existence, viz. dévas, men, asūras, beings in hell, prētas and animals. The latter three are called ‘lower paths’ (下三途).

GÂUTAMA (Singh. Gautama. Siam. Samonokkôdom or Phrákôdom. Tib. Geoutam. Mong. Goodam) 喬答摩 or 瞿摩 explained by 地最勝 lit. on earth (gâu) the most victorious (tama). (1.) The sacerdotal name of the S’ākya family. (2.) An ancient richi, member of that family. (3.) A name of S’ākyamuni.

GÂUTAMA DHARMADJÑANA 瞿摩達磨闐那 or Dharmapradjña 達摩般若 or 達摩波若 or 瞿摩法智 The eldest son of Gautama Pradžnarutchi; governor of Yang-chuen, translator (A. D. 582) of a work on Karma.

GÂUTAMA PRADJÑARUTCHI 瞿摩般若流支 or 瞿摩智希 A Brāhmaṇa of Vârânasî, translator (A. D. 538—543) of some 18 works.

GÂUTAMA SAṀGHADÉVA 瞿摩僧伽提婆 or 衆天 lit. the assembled dévas. A native of Cabul, translator (A. D. 383—398) of some 7 works.

GÂUTAMÌ 橋晏彌 or 瞿夷 explained by 明女 lit. intelligent woman, or 尼衆主 lit.
ruler of the assembled nuns. A title of Mahâprajâpati.

GAVÂMPATI 橋梵婆提 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 Sâkyamuni became Buddha (v. Bodhidrma).

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 Sâkyamuni. See also Samantaprabhâsa.

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

GAYÂS'IRCHA SUTRA. Title of 4 translations viz. (1) 文殊師利問菩提經 by Kumâradjiva, 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 Vinitarutchi, A. D. 582; (4) 大乘伽邪山頂經 by Bodhirutchi, A. D. 693.

GAYÂS'IRCHA SUTRA TIKÂ 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 開夜多 A native of northern India, the 20th Indian patriarch, teacher of Vasubandhu; died A. D. 47.

GÉYA 祗夜 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.

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

GHAN'TÂ 犍稚 or 犍 A large gong or bell used in monasteries.

GHAN'TISUTRA 犍稚梵讚 A transliteration by Dharmadéva, A. D. 973—981.

GHAZNA v. Hosna.

GHÔCHA 瞽沙 or 妙音 lit. wonderful voice. An Arhat, author of the Abhidharmamrita sâstra, who restored the eyesight of Kuñâla 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 pradipa.
GHÔCHIRA or 理史羅 or 翟師羅
A grihapati of Kâus'âmbi, who gave Sâkyamuni the Ghôchiravanā (Singh. Gosika) park 翟師羅 (the modern Gopsahasa, near Kosam).

GHRĀNA (Pâli. Ghâna. Singh. Ghanan) 鼻 lit. the nose. One of the 6 Vidjñānas, the organ and sense of smell.

GHR or Ghori 活國 An ancient kingdom and city between Koondooz and Cabul, near Khinjan.

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

GÔDHANYA v. Aparagodâna.

GÔKÂLÌ v. Kukâlî.

GÔKÂNTHA SAMGHRÂMÂ 俱昏茶伽藍 A monastery in Sthânès'vara.

GÔLÔMA 牛毛 lit. a cow's hair. A subdivision of a yâdjana.

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

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

GÔPÂLA 翟波羅 (1.) A Nâga king of Pradipa prâbhâpura, converted by Sâkyamuni. (2.) An Arhat of Vâisaka, famous as an author, who taught the existence of both ego and non-ego.

GÔPALÌ 翟波利 A person, perhaps identic with Kukâlî.

GÔS'ÎRCHA TCHANDANA 牛首旃檀 Copper-brown sandalwood, such as found on the mountains of Uûtarakuru, which continent is said to be shaped like 'the head of a cow.' The first image of Sâkyamuni was made of this wood.

GÔS'RÎNGA 翟室饌伽 or 牛角 lit. cow's horn. A mountain, near Kustana.

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

GRAHAMÂTRIKÂ DHÂRÂNÎ 佛説聖母陀羅尼經 Title of a translation by Dharmaâëva, A. D. 973—981.

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

GHRIDHRAKUTA (Pali. Ghedjakabo) 者闕崛山 or 姑栗陀羅矩吒 or 阿闕崛山 or 鏡峰山 lit. vulture peak. A mountain (Giddore) near Rādjagriha, famous for its vultures and caverns inhabited by ascetics, where Piś'una, in the shape of a vulture, hindered the meditations of Ānanda.

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

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

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

GUṆA 求那 or 墮 lit. atom, or 作者 lit. the active principle. Nature, looked upon as an active principle, operating in the Chaḍāyatanas. A term of the heretical Saṁkhya philosophers, designating 3 stages of evolution, 3 worlds, 3 forces, the interac-
tion 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 Mahāisasakāh, in Kapiśa. (2.) A Brāhmaṇa 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 Vadra prādījāparamitā sūtra s'āstra, translated (A.D. 688) by Divākara.

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 相論 Lakchaṇānusāra s'āstra, translated (A.D. 557-569) by Paramārtha.

GUṆAPRABHA 瞿摟鉢刺或德光 lit. light of goodness. A native of Parvati, who deserted the Hināyāna for the Mahāyāna School, assailed the former in many tracts, and composed the Tattva satya and other s'āstras. Burnouf identifies him with Guṇamati.

GUṆARATNA SAṆKUSUMITA PARIPRITCHITCHĀ 功德
Title of a translation by Bodhirutchi, A.D. 618—907.

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

GUNAVRIDDHI 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.

GURUDAGIRI v. Kukkutapadagiri.

GURDJJARA 雑折羅 An ancient tribe (which subsequently moved S. and gave the name to Gujar!?) and kingdom, in southern Radjpootana, around Barmir.

H.

HAHAVA v. Ababa.

HAIMAVATĀH醞摩跋多部 or 雪山住部 lit. School of dwellers on the snowy mountains. A subdivision of the Mahāsaṅghikā School.

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

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

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

HAŃSA SAṀGHĀRĀMA 互娑伽藍 or 烏伽藍 lit. wild goose monastery. A monastery on Indras'ilāguhā, the inmates of which were once saved from starvation by the charitable self-sacrifice of a wild goose.

HARALI 褐剌禿 A fabric of the finest down.

HAROHA VARDDHANA 易利沙伐彈那 or 喜增 lit. increase of joy. Name of a king of Kanyākudja, protector of Buddhists (A.D. 625).

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

HARIVARMAN 話梨跋摩
A native of India, author of the 成實論 Satyasiddhi s'âstra, translated (A. D. 407—418) by Kumāradjīva.

HASARA 鶴薩羅 The 2nd capital of Tsāukūta, perhaps the modern Guzar on the Helmend.

HASTA 肘 lit. fore-arm. The 16,000th part of a yōdjakana.

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

HASTIKAKHYÂ SÛTRA. Title of two translations viz. 佛說象腋經 by Dharmamitra, A. D. 420—479, and 佛說無所希望經 by Dharmarakha, A. D. 265—316.

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

HAYAMUKHA v. Ayamukha.

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

HETUVÂDAPŪRVA STÅVIRÂH 醒兜婆拖部 or 因論先上座部 lit. the first School of the Stavirās treating of the cause, or Hêtuvādāh 因論部 lit. the School which treats of the causes. A subdivision of the Sarvāstivādāh.

HETUVİDYÂ S'ÂSTRA 因明論 lit. the treatise explaining the causes. One of the Pantcha vidyā s'âstras, a tract on the nature of truth and error.

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

HIDDA 醴羅 A city (perhaps the modern Killa Asseen, Lat. 34° 13 N. Long. 65° 40 E.) on a mountain on which S'âkyamuni, in a former life, sacrificed himself to save Yakchas.

HIMÂTÂLA 吞摩恆羅 or 雪山下 lit. below the snowy mountains. An ancient kingdom under a S'âkya ruler (A. D. 43), N. of the Hindookoosh, near the principal source of the Oxus.

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

HÎNÂYÂNÂ 小乗 lit. the small conveyance, i.e. the simplest vehicle of salvation. The primitive form of the Buddhist
dogma, the first of the 3 phases of development through which the Buddhist system passed (v. Triyāna), corresponding with the first of the 3 degrees of Arhatship (v. S'rávaka). The characteristics of the Hinayāna School, of which the Chinese know 18 subdivisions, are the preponderance of active moral asceticism and the absence of metaphysical speculation and mysticism.

**HINAYĀNĀBHIDHARMA** 小乘阿毗達摩 or 小乘論 The philosophical canon of the Hinayāna School, now consisting of about 37 works, the earliest of which, the 分別功德論 Guṇanirdèśa s'āstra, was translated into Chinese, A.D. 25 - 220.

**HİNGU 麗瞿 Assa foetida, a noted product of Tsāukūta.**

**HIRANYAPARVATA 伊爛摾鉢伐多 or 伊爛摾 An ancient kingdom, noted for a volcano being near its capital (the present Monghir, Lat. 25° 16 N. Long. 86° 26 E.).**

**HIRANYAVATĪ or Hiranya or Adjitavati 尺賴摾伐底 or 尺離刺摾伐底 or 阿利羅跋提 or 阿特多伐底 explained by 金沙跋 lit. invincible, or by 金砂跋.

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

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

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

**HROSMINKAN or Semoğhan 紇露悉泥 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 Djuzdján, Lat. 35° 20 N. Long. 65° E.**

**HUMI 護密 A tribe of Tamasthiti.**

**HUPIAN 護苾那 The ancient capital of Udhhasthāna, N. of Cabul.**
I.


IK'SVĀKU VIRUDHAKA or Vidēhaka (Singh. Amba or Okkaka. Tib Rhu ram ching pa hpgsskyespo) or (Is'ma) or 甘蔗王 (Kama king). A descendant of Gautama (q.v.), the last king of Potala 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'ākya), meaning to say, 'is it possible'? Thenceforth his descendants were called the race of S'ākya.

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

INRDADHVADJA 帝相 lit. image of Indra. A fictitious contemporary of S'ākyamuni, being Buddha of the S.W. of our universe, an incarnation of the 7th son of Mahābhidjña dījñānā bhibhū.

INDRANILAMUKTĀ 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. Nyagrodha).

INDRAS'ÂILAGUHÂ 因陀羅勢羅婆訶 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 Nālanda.

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.
SRADDHENRIYA, (2.) energy v. VIRYENDRIYA, (3.) memory v. SMRITINDRIYA, (4.) ecstatic meditation v. SAMADHINDRIYA, (5.) wisdom v. PRADJNENDRIYA. 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 (Indica sc. regio) or 身毒 (Sindhu, Scinde) or 賢豆 (Hindu) or 天竺 explained by 月 lit. the moon (sc. because the saints of India illumine the rest of the world), or 因陀羅娑他那 (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 里 in circumference, and placed among other kingdoms like the moon among the stars. See also Djambudvipa.

INDU DHARMA ĀRANYA v. Dharmarakcha.
INDUS v. Sindh.
INVAKAN or Khavakan or Avakan (Afghan) or Vakhan 涇薄健 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.
ISCHEKESCHM 証栗瑟摩 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.
ISKARDO v. Khas'a.
ÎS'VARA 伊葉波羅 or 伊涅伐羅 or 自在 lit. independent existence (sovereign). (1.) A title given to S'iva, Avalokites'vara and other popular deities. (2.) A S'ramana of the West, who made (A. D. 426) a translation (lost since 730 A.D.) of the Samyuktábhidharma hridaya s'åstra. (3.) A bhikchu of India, commentator of 菩提資糧論 a s'åstra by Nágárджuna, translated (A. D. 590–616) by Dharmagupta.

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

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 屈霜伽迦
An ancient kingdom, W. of Samarkand, near Kermina.

KACHAYA 濟 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).

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

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

KADJINGARA or Kadjinga or Kadhjughira (Pâli. Kadjanghêlé) 素鉢揭羅 or 素殊he羅 An ancient kingdom, in Agra province, near Farakabad, the modern Kadjéri.

KAKUDA KÂTYÂYANA 迦底延 One of 6 Brahmins who opposed Säkyamuni, called Kabandhin Kâtyâyana in the Upanishads of the Atharvaveda.

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

KALANTAKA v. Karandaka.

KALÂNSÂRIN 種末堅黑檀施 lit. Tchaṇḍana (yielding) a hard black dust. A species of sandalwood (Styrax benzoin).

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

KÂLARUTCHI 彈槊貴至 or 貢喜 lit. true joy. A S'ramâna of the West, who A.D. 281 translated one sûtra.

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

KALAVÎNGKA or Kuravikaya 迦陵頻伽 or 縣羅頻迦 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 麗良耶舍 or 時稱 lit ever famous. A S'ramâna of the West, translator (A. D. 412) of 2 works.

KALÎNGA 紙陵伽 An ancient kingdom, S. E. of Kôs'âla, a nursery of heretics; the modern Calingapatam.

KALIRÂDJÂ 紙利王 or 歌利王 or 加利王
or 迴羅王 or 鬱靜王
lit. the quarrelsome king. A king of Magadha (reborn as Kānąḍa-yā), converted by the stoicism displayed by Kchāntirichi when the latter’s hands and feet were cut off, owing to the king’s concubines having visited the richī’s hermitage.

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

KĀLÔDÂYIN 迴留陀夷 or 迴留陀夷 or 黑光 lit. (a man with a face of) black lustre. A disciple of S’ākyamuni, to be reborn as Samantaprabhāsā.

KALPA (Pāli. Kappa. Tib. Bskalpa. Mong. Galab) 刹波 or 刹波簸陀 or 刹波簸陀 lit. a great period (not to be reckoned by months and years). A period during which a physical universe is formed and destroyed. There are great kalpas (大劫) and small kalpas (小劫). Every great kalpa or mahākalpa (Pāli. Mahākappa. 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 Asaṃkhya 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 (増劫) and decrease (減劫). The former (Tib. Bskalpa bzang po), successively ruled by 4 Tchakravartis, called kings of iron, copper, silver and gold, is divided into 4 ages (iron, copper, silver, gold), during which human life gradually increases to 84,000 years and the height of the human body to 84,000 feet. The kalpa of decrease (Tib. Bskal pa ngan pa) is divided into 3 periods (三災) of distress (viz. pestilence, war, famine), during which human life is reduced to 10 years and the height of the human body to 1 foot. There is another distinction of 5 kalpas, viz. (1) the interim (Antara) kalpa, divided, as above, into a period of increase and decrease; (2) the kalpa of formation v. Vivartta; (3) the kalpa of continued existence v. Vivarttasiddha; (4) the kalpa of destruction, v. Saṃvartta; (5) the kalpa of continued destruction v. Saṃvarttasiddha; (6) the great kalpa v. Mahākalpa. A
third division gives, (1.) Antara kalpas (別劫), (2.) Vivartta kalpas (成劫), (3.) Saññavartta kalpas (壞劫), and (4.) Mahā-kalpas (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.) Mahā-kalpas of 1,344,000,000 years.

Kâ Mâ v. Mára.

Kâ Mâdhaṭu or Kâmalôka or Kâmâvātchāra (Tib. Doi paikhsma) 欲界 lit. the region of desire. (1.) The first of the Trāilôkya, 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.


Kâ Mâlânkâ 迦摩浪迦 An ancient kingdom, in Chittagong, opposite the mouth of the Ganges.

Kâ Malasîla 迦摩羅什羅 A native of India (contem- porary of Padmasambhava), who opposed the Mahâyâna School in Tibet.

Kâ Ma Pûra 迦摩繆波 An ancient kingdom, the modern Gohati, in western Assam.

Kâ Mâlala 迦濕羅 A fabric of fine wool.

Kâ Mâkâ Râ or Kâmalôka 甄迦羅 A numeral, equal to 10,000,000,000.

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

Kâ Na Kâ or Kâbû The Butea frondosa. See also Palâs'a.

Kâ Na Kâva Varṇa Pûravayoga Sûtra 佛說金色王經 Title of a translation (A.D. 542) by Gautama Pradâjñâruci.

Kâ Na Kâ Muni (Pâli Konâganama, Siam. Phra Konakham, Tib. Gser thub. Mong Altan tchidaktch.) 迦諾伽牟尼 or 拘那含牟尼 explained by 金寂 lit. a recluse (radiant as) gold. A Brahman of the Kâsa'ya 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 昏卨多 The capital of Tamasthiti, the modern Kundooit, 40 miles above Ishtrakh.

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

KANTAKANAM ASVARĀDJĀ (Singh. Kantaka) 犬陀 or 马 王 lit. king of horses. The horse by which Sākyamuni escaped from home.

KĀNTCHANAMĀLĀ 黃金鬘 lit. (wearing) headgear of pure gold. The wife of Kuṇāla, noted for her fidelity to her disgraced husband.

KĀNTCHĪPURA 建志補羅 or 建志城 The capital of Dravida, the modern Condjeveram, near Madras.

KANYĀKUBDJĀ 翔若鞠闈 or 倦饒彝城 explained by 曲女城 lit. city of humped-backed maidens. A kingdom and city of Central India, the modern Canouve, where the 1000 daughters of Brahmadatta, who refused Mahāvriklā, became deformed.

KAPĀLIRAS or Kapāladhārinas 迦波釐 explained by 髅髻 lit. (wearing a) headgear of skull bones. A heretical (Shivaitic) sect.

KAPILA 迦毘羅 or 赤色仙 lit. the red-coloured richi. The founder of the Sāmukhya (q.v.) philosophy, who, several centuries before Sākyamuni, composed the heretical 金十七論 Sāmukhyākārikā bhāṣya sāstra, translated (A.D. 557—569) by Paramārtha.

KAPILAVASTU (Pāli. Kapilavatthu. Singh. Kimbulvat. Siam. Kabiilapath. Tib. Serskya ghrong. Mong. Kobilik) 劫比羅伐窣堵 or 迦毘羅蘇都 or 迦毗羅窣都 or 迦毗羅衆 or 迦毘羅黎 or 迦毘羅 or 迦毘德城 explained by 妙德城 lit. city of wonderful virtue or by 黃處 lit. yellow dwelling. An ancient city, birth place of Sākyamuni, destroyed during the lifetime of the latter, situated (according to Hiuen-tsang) a short distance N. W. of present Gor nopoor, Lat. 26° 46 N. Long. 83° 19 E.

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

KAPIŃDJALA RÂDJÂ 迦頻闘羅王 or 雉王 lit. pheasant king. Name of S'âkyamuni, since, in a former life, he appeared as a pheasant (phoenix) to extinguish a conflagration.

KAPIS'A 迦畢試 Ancient kingdom and city, in the Ghûrbend valley, N. E. of Opîan, S. of the Hindookoosh, where a Hau prince was once detained as hostage.

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

KAPÔTÂNA 刻布呥那 Ancient kingdom, the modern Kebûd or Keshbûd, N. of Samar-kand.

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

KAPPHÎNA or Kamphilla 刻賓那 or 刻比摟 explained by 房宿 lit. the constellation Scorpio. A king of southern Kós'âla, born in answer to prayer addressed to the regent of Scorpio; a disciple of S'âkyamuni; entered the priesthood as Mahâkapphîna; to be reborn as Samantaprabhasa.

KARÂNDÂ or Karândaka or Kâlanda (Siam. Karavek) 迦蘭陀 or 阿蘭陀 or 迦蘭駝迦 A bird of sweet voice (Cuculus melanol rehearsal), which waked Bimbisara to warn him against a snake.

KARÂNDÂHRÂDA 迦蘭陀池 A pond near Karânda venu- vana, a favourite resort of S'âkyamuni.

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

KARÂNDÂVYûHA SÛTRA 佛説大乘莊嚴寶王經 Title of a translation, A.D. 980-1,001.

KARÂTUHI v. Khadjis'vara.

KARAVÎKA or Khadiraka (Siam. Karavik) 伎得羅柯 or 綁地洛迦 explained by 極木山 lit. Djambu wood moun-
tain. The 3rd of 7 concentric circles of rocks which surround the Meru; 10,000 feet high; separated by oceans from the 2nd and 4th circles.

KARCHĀPANA 綡利沙鉾 那 or 迦利沙鉾 拕 explained by 鈞 lit. an ounze. A weight, equal to 80 Raktikās or 175 grains.

KARMA (Tib. Du byed) 羅摩業業行法 explained by 報 lit. retribution, or by 作行 lit. the law of action, or by 行 lit. action. The 11th Nidāna, the 4th of the 5th Skandhas viz. (the resultant of) moral action, which ethical term Chinese Buddhism substitutes for the metaphysical term Saṃskāra. Karma is that moral kernel (of any being), which alone survives death and continues in transmigration.

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

KARMASIDDHA PRAKARĀNA S'AŚTRA. Title of 2 translations of a tract by Vasubandhu, viz. 業成就論 by Vimoksha-pradžā A. D. 541, and 大乘成就論 by Hiuen-tsang, A. D. 681.

KAMĀVARĀNA PRATISARĀNA 大乘三聚懺悔經 Title of a translation by Djuanagupta and Dharmagupta, A. D. 590.

KARMĀVARĀNA VISUDDHI SŪTRA 佛說淨業障經 Title of a translation, A. D. 350-431.

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

KARMAYA v. Tchatur Yoni.

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

KARṇASUVARNA (Pāli Lata) 稽羅娑蘇代刺那 or 金耳 lit. golden ears. Ancient kingdom in Gundwana, near Gangpoor.

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

KĀRTIKA 迦剌底迦 The 2nd month in autumn.

KARUNĀPUNDARĪKA SŪTRA 悲華經 Title of a translation by Dharmarakha, A. D. 397-439.
KÂ S'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 織霜那 A kingdom, 300 li S.W. of Kharismiga, on the Oxus, the modern Koorshree.

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

KÂŚĪ v. Vârânasî.

KAS'MÎRA 迦葉彌羅 or 迦彌彌羅 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.

KÂŚ'YAPA v. Mahâkâs'yapa.

KÂŚ'YAPA BUDDHA (Pâli. Kasapa. Singh. Kasapa. Siam. Phra Kasop. Tib. Oderung. 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 the Nyâgrôcha, his disciples were Tissa (提舍) and Bharadvaja (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 Buddhahood.

KÂŚ'YAPA MÂTANGA 迦葉摩騰 or 爾葉摩騰 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 Suvarṇaprabhâsa, followed Mingti's Indian embassy from Tukhâra to China, and translated (A.D. 67), together with Dharmarakha, the first Sûtra into Chinese, viz. 佛說四十二章經 the Sûtra of 42 Sections.

KÂŚ'YAPA PARI VARTA. 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
KĀSYAPA TATHĀGATA same as Kāsyapa Buddha.

KĀSYAPIYĀH or Kāsyapanikāya (Tib. Kāchypriyās) 迦葉臂耶部 or 迦葉遺部 or 迦葉比部 or 迦葉惟部 or 柯尸悲與部 or 欲光部 lit. the School feeding on light. (1.) Another name of the Mahāsaṃghikā, also called 聖上座部 or 尊上座部 Āryastaviva nīkāya. (2.) A subdivision of the Sarvāstivādā. See also Suvardhakā.

KĀTABHŪTANA or Kātapūtana 迦吒富單那 or 綴吒布恒那 explained by 極臭鬼 lit. demons of extremely bad odour. A class of Prētas.

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


KATINA 迦緼那 or 功德衣 The garment of merits.

KĀTYĀYANA 迦多衍那 or 迦旃延 or 迦延 explained by 文飾 lit. ornament of literature. (1.) A disciple of Sākyamuni, also called Mahākā-
tyāyana, author of the Abhidharma jñāna prasthāna sāstra, to reappear as 閻浮那 提金光 Buddha Djambūnadasaprabha. (2.) Name of many different persons.

KĀTYĀYANA KÔCHA SĀSTRA 迦延俱舍論 A work on the Abhidharma by Kātyāyana.

KĀTYĀYANIPUTRA 迦旃延子 or 迦多衍尼子 The son of Mahākātyāyana, author of 4 philosophical works.

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

KĀUNDIYA (Singh. Kondanya) 慕陳如 or 慕陳那 or 拘曇憲 explained by 火器 lit. a utensil for (holding) fire or by 本際第一解法 lit. chief of his time in expounding the law. (1.) A prince of Magadha, uncle and chief disciple of Sākyamuni (v. Adjūtakāṇḍīnīya). (2.) A grammarian, mentioned in the Prātis'akhya sūtras. (3.) Vyākaranakāṇḍīnya (q. v.) See also under Kāliarājja and Kālidatta.

KAUSĀMBĪ or Vatsapatattana (Pāli. Kōsambi. Singh. Kosamba) 拘槃彌 or 俱賞彌 or 俱瞻彌 An ancient city, either the modern Kusia near Kurra,
or the modern Kosam near Allahabad.

KÂUS'ÊYA 極奢耶 or 野蠶絲 Silk from wild silk-worms.

KAUS'IKA PRAJÑA PARAMITÅ 佛説帝釋般若波羅蜜多心經
Title of a translation (A.D. 980-1,000) by Dânapâla.

KÂYA (Singh. Kayan) 般耶 or 身 lit. the body. One of the 6 Ayatanas, the sense of the body, i.e. touch. See Chañâyatanas and Vidjñâna.

KÂYA SMRITY UPASTHÅNA (Pâli. Kâya rupa passana) 念身不净 lit. remembrance of the impurities of the body. One of the 4 categories of Smrityupasthåna (q. v.), the knowledge that all corporeity is impure.

KCHÂMÂKÅRA BODHISATTVA SÛTRA 菩薩生地經
Title of a translation, A. D. 222-280.

KCHÂMÂVATÎ VYÂKARANA SÛTRA 佛説差摩婆帝受記經 Title of a translation by Bodhirutchi, A. D. 519-524.

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

KCHÂNTIDÈVA 履提提婆 A richi who taught Sâkyamuni gymnastics.

KCHÂNTI PÂRAMITÅ 履提波羅蜜多 or 忍辱 lit. enduring insult. The 3rd of the 6 Pâramitå (q. v.), the virtue of patient equanimity.

KCHÂNTIRICHI 忍忽仙 lit. the richi who patiently suffered insult. Sâkyamuni, in a former life, being a richi, suffered mutilation to convert Kâlirâja.

KCHÂNTISIMÅHA 履底僧詞 explained by 師子忍 lit. lion's patience. A native of Hiranya-parvata, follower of the Sarvâstivâdåh.

KCHÂTRIYA 剛利来 or 剛帝利 or 剛利 explained by 土田主 lit. land-owners. The caste of warriors and kings, pure Hindus by descent, forming, next to the Brahmans, the only caste from which Buddhas come forth.

KCHÂUMA 華摩 A species of hemp.

KCHÂVADÈVA 極那天神 A Hindu deity worshipped by Tirthakas.

KCHUNAHILA 極那毗羅 A mountain in Tsâukûta.

KÂSHINÎ 多髮 lit. much hair. Name of a Rakchasti.
KHADGA or Khasa: explained by μέθιμεν or 孤居山林 lit. solitary dweller in forests. The rhinoceros.

KHADIRA or 翌地羅 or 禄地羅: explained by 茜山森林 lit. timber of the Djambu mountains. The Mimosa catechu. See also Karavika.

KKADJIS'VARA or Katchchés-vara or Karatchī: 喀爾什伐羅 the capital of Vitchálapura, the modern Karachie.

KHAKKHARAM or Hikkala: 难叶罗 explained by 锡杖 lit. a staff of tin. The metal wand of the Bhikchu (originally used to knock at the doors).

KHAND or Mongol term for 'prince.'

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

KHarismiga: 货利習彌迦: Ancient kingdom (Kharizm) on on upper Oxus, forming part of Tukhara.

KHaróchha: 佐盧風呂 explained by 骚唇 lit. (having the) lips of an ass. Name of an ancient richi.

Khasa: An ancient tribe (Kasioi) on the Paropamisus. Others point to Cashmere (Rémuusat), Iskardu (Klaproth), Kartchou (Beal).

KHAVAKAN v. Invakan.

KHAN: A Mongol term for 'prince.'

KHULM: 忽縛 An ancient kingdom and city, between Balkh and Koonoor, near Khooloom.

KHUSTA: 阿悉多 or 阿悉多: A district of Tukhara, S. of Talikhan.

KIKANA: 甄叔迦宝 explained by 鳥鵝寶 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 doubt-ful (horned) spirits. Demons (dangerous to men), the musicians (represented with horse heads) of Kuvéra.

Klichtha Manas v. Vidjāna.

Kôcha Karakaká v. Abhidharma kōcha karaká.
KÔKÂLÎ or Kukâli or Gökâli 俱利 explained by 悪時者 lit. one of a bad time. The parent of Dêvadatta, the latter being called Kôkâliya (son of Kôkâli). See also Gôpâli.

KÔKILA 拘持羅 or 拘翅羅 A bird, probably same as Kalaviṅgka.

KÔLITA 拘利或 俱利或 俱律陀 or 拘梨 The father of Mahâmandgalyâyaṇa.

KÔŃKAṆAPURA 恭建那補羅 An ancient kingdom, the modern Goa and North-Canara.

KÔNYÔDHA 恭御陀 An ancient kingdom, the modern Ganjam, on the East coast of India.

KÔŚALA or Kôs’ala (Singh. Kosól) 恭薩羅 or 姚薩摩 (1.) Southern Kôsala or Dakchinâkôsâla, an ancient kingdom, the present Gundwana and Berar. (2.) Northern Kôsala or Uttarakôsâla, an ancient kingdom, the modern Oude.

KÔŚAS 俱合 Dictionaries or repertories.

KÔTI (Pâli. Kathi) 俱胝 or 拘胝 or 戈追 explained by 億 lit. ten myriads. A numeral, equal to 10,000,000. See also Lakkha.

KOTLAN 洛咄罗 An ancient kingdom, W. of Tsulingling mountains, S. of Karakul lake.

KÔVIDARA 拘駄陀羅 The Bauhinia variegata.

KRAKUTCHTCHANDA (Pâli. Kakusanda. Siam. Phra Kukusom. Tib. Hkor vah djigs. Mong. Ortchilong ebdektchi or Kerkessundi) 迦羅鳩村駄 or 迦羅迦村駄 or 竟羅迦忙陀 or 竟洛迦孫駄 or 拘樓奉佛or 拘留孫佛 explained by 所應斷己斷 lit. (one who) readily makes the right decision. The first of the 5 Buddhas of the Bhadrakalpa, the 4th of the 7 ancient Buddhas, native of 安和城城安 and Khemavati, descendant of the Kâ’s’yâpa family, son of 禮德 (Singh. Aggidatta) and 善枝 (Singh. Wisakha), teacher of 蕃尼 (Singh. Sanjawi) and 毗樓 (Singh. Wadhura). His favourite tree was the Sirîsa; he converted 40,000 persons, whilst human life lasted 40,000 years.

KRIS’NAKAPCHA 黑分 lit. the black portion. A division of time, 14—15 days. See S’uk-lapakcha.
of Gāya, in which Mahākās'yapa is believed to be living even now.

KUKKUTĀRA MĀ or Kukkutapada saṁghārāma 屈屈吒
阿蘭摩 or 屈屈吒波
陀僧伽藍 or 鳥足園
lit. chichen foot park. A mona-
stery on Kukkuṭapadagiri, built by As'ōka.

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

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

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

KUMĀRA 拘摩羅 or 子童
lit. a youth. (1.) Name of a
certain king. (2.) General appel-
lration of royal princes.

KUMĀRA BHŪTA 鳥磨羅
浮多 explained by 子童
lit. a youth. A child of about
10 years.

KUMĀRABUDHI 鳥摩羅佛
提 or 童覺 lit. youthful in-
telligence. A S'ramaṇa of the
West, translator (A. D. 369–
371) of the 四阿含暮抄解
explanation of an abstract of the
4 Agamas by Vasubhadra.
KUMĀRADJIVA 鳳摩羅耆婆 or 鳳摩羅什婆 or 鳳摩羅十 or (abbrev.) 鳳摩羅十 explained by童壽 lit. youthful and aged.
A native of Kharachar, son of Kumárayana and Djivá, disciple of Vândhudatta, Vimalákheha and Súryasoma, great expositor of the Maháyána, carried as prisoner to China (A. D. 383), where he was styled ‘one of the 4 suns of Buddhism,’ introduced a new alphabet and translated some 50 works.

KUMĀRALABDHA 拘摩羅逻多 explained by童授 lit. gift of a youth. A follower of the Sàtrántikaḥ, author of many philosophical works.

KUMĀRARĀDJJA 太子 or 王太子 lit. crown-prince, or 法王之子 lit. son of a Dharmavarti. (1.) An epithet of Buddhas of royal descent. (2.) An epithet of Mandjus’ri.

KUMARATA 鳳摩羅多 or 矩摩邏多 or 鳳摩 explained by童首 lit. chief of princes. A déva in Paranirmita vas’avartin, reborn in Tuchita, disciple of Kaus’ika, reborn in a Brahmálóka, reborn among the Tukhára as a Brahman, laboured in Central India as the 19th patriarch, died A. D. 22.

KUMBHĀNDAS or Kumbhāndakas (Siam. Thepa Kumphan) 鳳婆茶 or 究槃茶 or 恭畔茶 or 弓槃茶 explained by陰囊 lit. scrotum (of monstrous size). A class of monstrous demons (perhaps identical with the 船遮 of Fah-hien).

KUMBHĪRA 金毗羅 or 宫毗羅 explained by鳄鱼 lit. crocodiles; or by 蚊龍 lit. boa-dragons. A crocodile, described as ‘a monster with the body of a fish, but shaped like a snake and carrying pearls in its tail; perhaps identical with the 室獸摩羅 or 失收摩羅 described as ‘a four-footed crocodile, over 20 feet long.’

KUMIDHA 拘謎陀 An ancient kingdom (Vallis Comedorum), on the Beloortagh, N. of Badakchan.

KUṆĀLA or Dharmavardhana 拘拏羅 The son of As’oka; father of Sampadi (who succeeded As’oka, 226 B. C.); of Gándhára; his eyes, beautiful as those of the bird KuṆāla, were gouged out by order of a concubine of his father. See also Ghócha.

KUNDIKÅ 伊稚迦 or 軍持 explained by漏罐 or 漏瓶
lit. a watering pot. The water bowl of the bhikhou.
KUNDIYA s.a. Kunda.
KUNKUMA 鬱金香 Perfume, prepared from the Turmeric (rhizome) plant, either Curcuma longa or Curcuma aromatic.
KUNKUMASTUPA 鬱金香窣堵波 A stupa (covered with a paste of Kunkuma), in honour of Avalokitesvara, at Gaya.
KUNTI 皇帝 Name of a certain Rakchasti.
KURANA 屈浪那 An ancient kingdom, originally a district of Tukhara, the modern Garana (with mines of lapis lazuli), S. of Robat.
KURUDIVA s.a. Uttarakuru.
KURYANA or Kuvayana 鞅利衍那 or 鞅和衍那 An ancient kingdom, N. of the upper Oxus, S. E. of Ferghana, the present Kurrategeen.
KUSA 矩奢 or 蒲草 or 上茅 explained by 吉祥草 lit. grass of lucky augury. Sacred odoriferous grass, Poa cynosuroides.
KUSAGARAPURA 矩奢揭羅補羅 or 上茅宮城 lit. the city of Kusa's grass palaces, or 山城 lit. the mountain city. The ancient capital of Magadha, 14 miles S. of Behar, deserted by Bimbisara in favour of Rajagriha (6 miles farther West).
KUSA LAMULASAMPARI-GRAHASTU 四手經 Title of a translation by Kumarama, A.D. 384-417.
KUSINAGARA or Kusigrmanda (Pali. Kusinara, Singh. Cusinana or Cusinara. Tib. Rtsa mtchoghgrong) 拘尸那揭羅 or 拘夷那竭或拘尸城 or 拘尸那 explained by 九士生地 lit. the birthplace of 9 scholars. An ancient kingdom and city, near Kusah, 180 miles N. of Patna; the place where Sakyamuni died.
KUSTANA 頜薩恒那 or 酤旦或 濕那 or 屈丹 or 于闐 or 于逝或 和闐 the metropolis of Tartar (Tochari) Buddhism (since A.D. 300), until the invasion of Mohammedanism; the modern Khotan.
KUSUMA 枚蘇摩 or 白菊花 The white China aster.
KUSUMAPURA 枚蘇摩補羅或花宮城 lit. the city of palaces of flowers. The ancient name of Pataliputra.
KUSUMA SĀNTCHAYA SŪTRA 稱揚諸功德經
Title of a translation (A.D. 386 -534).
KUVAYANA v. Kuryana.
KUVĒRA v. Vais'ramana.
LĀḍA v. Lāra.

LADAKH (Tib. Ladag) 於摩
The upper Indus valley, under Cashmerian rule, inhabited by Tibetans.
LĀGHULA s.a. Rāhula.
LAHUL v. Lōhara.
LAKCHAŅAS (Pāli. Assulakunu, Singh. Maha puruha lakshana) 三十二相 lit. 32 signs. The marks visible on the body of every Buddha.
L A K K H A (Singh. Lakhan. Tib. Laksh) 洛叉 or 洛沙 explained by 十萬 lit. 100,000. The 100th part of a Kōṭi.
LALA v. Lāra.
LALITAVISTARA (Tib. Rgya cer rol pa). Title of several translations of a biography of S'ākyamuni, viz. (1.) 方等本起經 or 晋曜經 (lit. Samanta prabhaśa sūtra), by Dharmaraksha, A.D. 308; (2.) 方廣大莊經 or 神童遊戯經 or 神通遊戯經 by Divākara, A.D. 683.
LAMBĀ 藍婆 A certain Rak-chasi.
LAMBINĪ see Lumbini.
LAMBURA or Lambhara 藍勃羅 A mountain (with a famous Nāgahraḍa), the present Laspissor, in Kohistan, N. of Kabul.
LAMPĀ or Lampāka 濃波 An ancient kingdom on the Laghmān mountains, N. of the Kabul, E. of the Alingar and W. of the Kunar rivers.
LĀNGALA 狼揭羅 An ancient tribe of Slivaites in western Pendjab (now located near Katch Gandava, in Beluchistan).
LAṆKĀ (Tib. Sing ga glin) 楞伽 or 駿伽 or 楞求羅伽 explained by 不可住 lit. uninhabitable. (1.) A mountain in S. E. corner of Ceylon with a city of demons (Laṅkāpuri). (2.) The island of Ceylon.
LAṆKĀVATĀRA SŪTRA. Title of 3 translations of a polemical philosophical treatise, based on the teaching said to have been given by S'ākyamuni on mount Laṅkā, viz. (1.) 楝伽阿跋多羅寶經 by Gunabhadra, A.D. 443; (2.) 入楞伽經 by Bodhiruchi, A.D. 513; (3.) 大乘楞伽經 by S'ikchān-
anda, A. D. 700—704.
LĀRA or Lāṣa 羅 (1.) Mālava 南羅 lit. southern Lāra. (2.) Vallabhi 北羅 lit. northern Lāra.
LAṬA s. a. Karṇasuvāra.
LĀVA 聖縛 or 羅婆 The 900th part of a Takchatra, equal to 1 minute and 36 seconds.
LIKCHĀ 蜕 lit. a nit. The 131,712,000th part of a Yōdjana.
LIMBIN印度 Lumfini.
LINGA S'ARĪRA s.a. Dharmaśāṇa.
LITCHHAVI (Singh. Lichawi. Tib. Lidschawji) 桃車 or 桃車 explained by 力士 lit. mighty heroes. The republican rulers of Vāis'āli, the earliest followers of S'ākyamuni.
LOHARA or Lahul 洛護羅 Kingdom and tribe (Mallī, who subsequently moved S. and founded Mālava), anciently N. of Kuluta.
LOHITAKA v. Rōhitaka.
LÔKÂNTARÏKA v. Naraka.
LÔKANUVARTANA SŪTRA 佛說內藏百寶經
Title of a translation by Lôkārakcha, A. D. 25—220.
LÔKAPĀLA 護世者 lit. guardian of the universe. Title given to valorous deities and saints, as the Tchatur Mahārādjās, Avalōkites'vara, and others.
LÔKÂYATIKA or Lôkàyata 路伽耶陀 explained by 惡論 lit. wicked talk or by 順世外道 lit. heretics who follow (the ways of) the world. A brahminical sect of 'teachers who injure their pupils and return acts of kindness by wicked replies,' corresponding with an atomistic sect (attached to the atheistic doctrines of the Tchār-vākas) of 'pupils who injure their teachers and return acts of kindness by wicked queries,' called 道路伽耶陀 lit. Anti-lôkâyatikas.
LÔKESVARARÂDJA 盧迦委斯諦 or 世尊 lit. lord of the universe. (1.) Name of a certain Buddha. (2.) Epithet of Avalōkites'vara and other deities and saints.
LÔKÔTTARAVÂDÎNAH 盧俱多婆拖部 or 說出世部 or 出世說部 lit. the School of those who pretend to have done with the world. A subdivision of the Mahāsaṃghikāh, attached to the Hināyāna
School.
LUMBINĪ or Limbini or Lavini or Lambini (Mong. Lampa) 岳弥尼 or 龍祇你 or 論民 or 林徵尼 or 臘伐尼 or 解脫處 lit. the place of delivery (v. Pratimoksha). The park in which Māyā gave birth to Sākyamuni, 15 miles E. of Kapilavastu.

M.
MACHA 摩沙 explained by 豆 lit. pea. A weight, equal to 5 Raktikās or 10½ 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. Māthava.
MADHURA 美 lit. pleasant. A king of Gandharvas.
MADHURASVARA 美音 lit. pleasant sound. (1.) A king of Gandharvas. (2.) A son of Sudhīra and Sumētra, converted by Ananda.
MADHYAMIKA 中論性教 A School, founded by Nāgārdjuna, teaching a system of sophistc nihilism, which dissolves every proposition into a thesis and its antithesis and denies both.

MADHYAMĀGAMA v. Âgama.
MADHYANTA VIBHĀGA SĀSTRA. Title of 2 works by Vasubandhu, viz. (1.) 中邊分別論 translated by Paramārtha, A. D. 557—569, and (2.) 辨中邊論 translated by Hiuen-tsang, A. D. 661.
MADHYANTA VIBHĀGA SĀSTRA GRANTHA 辨中邊論颂 A work ascribed to Maitreya, translated by Hiuen-tsang, A. D. 661.
MADHYANTIKA (Tib. Nimaigung) 末由底迦 or 末由地 An Arhat of Dahala, disciple of Ananda, who converted Cashmere.
MADHYIMAYANA 中乘 lit. the middling conveyance (sc. to Nirvāṇa). An abstract category, unknown to Southern Buddhists, in which are classed all systems poised between Mahāyāna and Hinayāna. It corresponds with the state of a Pratīyāka Buddha who 'lives half for himself and half for others, as if sitting in the middle of a vehicle, leaving scarcely room for others.'
MAGADHA 摩羯陀 or
摩竭提 or 摩伽陀 explained by 善勝 lit. virtuous conqueror or by 星處 lit. starry dwelling. (1.) A rich, reborn in heaven, who gave the name to South Bhar. (2.) A kingdom of Central India (Southern Bhar), the cradle of Buddhism (up to 100 A.D.), covered with vihāras and therefore called Bhar.

M A G H A 磨祛 The second winter month.

M A H A B A L A 眾大力 A S'ramaṇa of the West, a translator (A. D. 197) of a Tchāryā nidāna sūtra 修行本起經, a life of S'ākyamuni.

M A H A B H A D RĀ v. Gaṅgā.


M A H A B H I D J ā N D J ā N ā B H I—BHU 大通智勝 lit. conqueror of all-pervading wisdom. A fabulous Buddha, whose realm is Sambhāva, in the Mahārūpa kalpa. Having spent 10 middle kalpas in ecstatic meditation, he became a Buddha and retired again in meditation for 84,000 kalpas, during which time his 16 sons continue (as Buddhas) his teaching, being incarnate as Akchōbhya, Mérukūta, Siṃhag-

hōcha, Siṃhadhvadja, Akāsapratiṣṭhiḥita, Nityaparivṛtṛa, Indradhvadja, Brahmadvadja, Amitābha, Sarvalokadhītu padra vōdvēga pratyuttirna, Tamālapatra tchāndana ānanda, Mērukūpa, Mēghasvara, Mēghasvaranāṭja, Sarvaloka bhayāstambhitavā vidhvāmsanakara, and S'ākyamuni.

M A H Ā B O D H I S A R Ġ H Ā R Ā M A 摩訶菩提寺 lit. the monastery of great intelligence. A vihāra near the Bodhidrūma at Gāyā.

M A H Ā B R A H M Ā 大梵天王 A title of Brahma, as lord of the inhabitants of the Brahmalōkas.

M A H Ā B R A H M Ā N A S ( S i n g h. Mahabhrahmas. Tib. Tchangs pa tchen po) 大梵 lit. great Brahma. The 3rd Brahmaloka, the 3rd region of the 1st Dhyāna.


M A H Ā D A N D A D H Ā R A N Ī 大寒林聖難拏陀羅尼經 Title of a translation, by Dharmadēva, A. D. 973—981.

M A H Ā D Ė V A 摩訶提槃 or 大天 lit. great déva. (1.) A former incarnation of S'ākyamuni, as a Tchakravartti. (2.) An Arhat, author of many S'āstras, who fell into heresy. (3.) A title of Mahēśvara.
MAHÂDÉVA, 摩訶提鼻耶 or 功德天 lit. the déva of merits. Title of Mahéś'vara's wife See also Bhima, Marichi, Sarasvati.

MAHÂDHARMA 妙法 lit. wonderful law. A king of Kinnaras.

MAHÂKÂLA (Tib. Nag po tchen po. Mong. Jeke charra) 大神王 lit. great, spirit king. (1.) A disciple of Mahâdéva, now guardian deity of monasteries. His image (with black face) is placed in the dining hall. (2.) A title of Mahéś'vara.

MAHÂKALPA v. Kalpa.

MAHÂKARUNA PUNDARIKASUTRA. Title of two translations, viz. 大乘大悲分陀利經 A.D. 350—432, and 大悲經 by Narendrayas'as and Dharmapradjña, A.D. 552.

MAHÂKÂŚ'YAPA or Kâś'ypa (Singh. Kasyapa. Tib. Odsrun gchen po. Mong. Gacib) 迦葉波 or 摩訶葉 or 或迦葉頭陀 (Kâś'yapa-dhâtu) explained by 食光 lit. (he who) swallowed light, ('because his mother, having in a former life obtained a relic of Vipas'yan in form of a gold-coloured pearl, became radiant with gold-coloured light'). A Brahman of Magadha, disciple of Sâkyamuni, after whose death he convoked and acted as chairman (Ârya Sthavira, 上座) of the first synod. He was the first compiler of the canon, and the first patriarch (until 905 or 499 B.C.), and is to be reborn as Buddha Ras'miprabhûsa. See also Kâś'yapâyâbha.

MAHÂKÂŚ'YAPA SAṂGHITI 摩訶迦葉會 Title of a translation (A.D. 541) by Upas'ûnya.

MAHÂKÂTYÂYÂNA v. Kâtyâyana.

MAHÂKÂUCHTHILA 摩訶俱絳羅 or 摩訶拘絳羅 or 俱絳羅 explained by 大膝 lit. (one who had) large knees. A disciple of Sâkyamuni, maternal uncle of Sâriputta, author of the Saṃghâṭiparyâya s'astrā.

MAHÂKÂYA 大身 lit. large body. A king of Garudas.

MAHÂMÂITRI SAMÂDHI 大慈定 lit. samâdhi of great benevolence. A degree of ecstatic meditation.

MAHÂMANDÂRAVA 摩訶曼陀羅 s.a. Mandârava.

MAHÂMAÑDJÚCHAKA 摩訶殊沙 v. Mañджúchaka.
MAHÂMANI VIPULA VIMÂNA
VIS’VA SUPRATIS’THITA
GUHYA PARAMA RAHASYA
KALPARÂDJÂ DHÂRÂNI.
Title of 3 translations, viz. (1.)
牟槃曼陀咒經 A.D.
502—557, (2.) 廣大寶樓閣善住秘密陀羅足
經 by Bodhiratchi, A. D. 706,
and (3.) 大寶廣博樓閣
善住秘密陀羅足經 by
Amoghavadjra, A. D. 746—771.
MAHÂMATI 馬葛麻諦 or
大慧 lit, great wisdom. A
fictitious Bodhisattva mentioned
in the Lânkâvatâra sûtra.
MAHÂMAUDGALÂYÂANA or
Maudgalâyana or Maudgalaput-
tra (Singh. Mugalan. Tib. Mouh
dgalyi bu) 摩詣目犍連 or 摩詣目連
或大目犍連 or 目連 or 没佛
羅子 (Maudgala-
puttra) or 沒臥伽羅子
or 毛臥伽羅子 explained by
胡豆 Mudga (lentil), because
‘one of his maternal ancestors
lived exclusively on lentils’. (1.)
The left-hand disciple (侍佛
左邊) of Sâkyamuni, also
called Kôlita, distinguished by
magic power (神通第一)
by which he viewed Sâkyamuni
in Tuchita and made a statue of
him, and went to hell to release
his mother. He died before his
master, but is to be reborn as
Buddha Tamâla patri techanda
nagandha. (2.) Name of two
great leaders of the Buddhist
Church who lived several centu-
ries later.
MAHÂMÂYÂ or Mâyâ or Mâtrikâ
摩詣摩邪 or 摩耶第牌
(Mâyâ dévi) or 摩耶夫人
(lady Mâyâ) or 佛母 lit.
mother of Buddha, explained by
幻 lit. illusion, or by 大術
lit. great mystery, or by 大清
lit. great purity. The imma-
culate mother of Sâkyamuni, whom
the latter visited and converted
in Tuchita. She reappeared on
her son’s death and bewailed his
departure.
MAHÂMÂYÂ SÛTRA 摩詣摩耶
經 Title of a translation, A.
D. 560—577.
MAHÂMÂYÛRÎ VIDYÂ-
RÂDJÂ SÛTRA. Title of
6 translations, viz. (1.) 佛說
大孔雀王神咒經 by
S’rimitra, A. D. 317—420, (2.)
佛說大孔雀王雜神
咒經, by S’rimitra, A.D 317—
420, (3.) 大金色孔雀王咒
**MAHÂPÂRINIRVÂNA SÛTRA.**
Title of 5 translations, viz. (1.) 大般涅槃經 by Dharmarâkha, A.D. 416-423; (2.) 大般泥洹經 by Fah-hien and Buddhābhadra, A.D. 217-418; (3.) 佛臨涅槃記法住經 by Hiuen-tsang, A.D. 652; (4.) 佛說方等泥洹經 A.D. 317-420; (5.) 佛般泥洹經 A.D. 290-306.

**MAHÂPRADJÂPATÎ or Gântami 摩訶波闍波提 or 摩訶波闍波提 explained by 大愛道 lit. path of great love, or by 大生主 lit. great lord of life (Pradjâpati), or by 衆主 lit. superior of the community (of nuns). The aunt and nurse of Sâkyamuni, the first woman admitted into the priesthood, first superioress of the first convent; to reappear as a Buddha called Sarvasattva priya dars'anā.

**MAHÂPRÂTIMITÂ SÛTRA 大般若波羅蜜多經 A collection of 16 Sûtras, expounding the philosophy of the Mahâyâna School.

**MAHÂPRÂTIHBHÂNA 大樂說 lit. one who discourses pleasurably. A fictitious Bodhisattva.

**MAHÂPRÂTHÂRYOPADES'A 大神變會 Title of
a translation by Bodhirutchi, A.D. 618—907.

MAHÂPRATISARA VIDYÂ-RÂDJÑI 普偏光明霧 髭清潔熾盛如意寶 印心無能勝大明王 大隨求陀羅尼經
Title of a translation by Amoghavadjra, A.D. 746—771.

MAHÂPÜRṆA 大滿 lit. great and full. A king of Gauḍās.

MAHÂPURUCHA LA KCHA-ÂNAI v. Lakechanas.

MAHÂPURUCHA SÂSTRA 大丈夫論 Title of a work by Devala, translated A.D. 397-439.

MAHÂRÂCHTRA 摩訶刺 佗 An ancient kingdom in the N.W. of the Deccan; the Mahatta country.

MAHÂRÂDJÂ v. Tchatur mahârâdja kayika.

MAHÂRÂTNAKÛṬA SÛTRA 大寶積經 A collection of 49 Sutras, arranged by Bodhirutchi.

MAHÂRÂURA VÂ (Siam. Maharûva) 大號叫 or 大叫 or 大呼 lit. great crying. The 5th of the 8 hot hells, where 24 hours equal 800 mundane years, surrounded by volcanoes which bar all escape.

MAHÂRDDHIPRÂPTA 如意 lit. at pleasure. A king of Gauḍās.

MAHÂRÂJÂ 大相 lit. great signs. The kalpa of Mahâbhishjīa djñânâbhibhu.

MAHÂSAŚMBHAVA 大成 lit. great completion. A fabulous realm in which innumerable Buddhhas, called Bhûchmahagardjita ghôchâsvararâdja, appeared.

MAHÂSAŚMBHÂA VINÂYA 摩訶僧祇律 The Vinaya of the Mahâsaśmghikâ, translated by Buddhabhadra, A.D. 416.

MAHÂSAŚMBHGKÂ or Mahâsaśmghanikâya or Mahâsaśmghnikâya 摩訶僧祇部 or 大衆部 lit. School of the great assembly (priesthood). A School, formed after the 2nd synod (B.C. 443), in opposition to the MahâsthâvirâÂ School. Followers of Mahâkâśyapa. Their textbook is the Pratimoksha. After the 3rd synod (B.C. 246) this School split into 5 branches, v. Pûrvas'āilhâ, Avaras'āilhâ, Hûmavatâh, Lôkottara vádinâh, and Pradînaptivâdînâh. See also Dharmakala.

MAHÂSAŚANNIPÂTA 大集部 A division of the Sutra pitaka, containing Avadânas (q.v.)

MAHÂSÂRA 摩訶娑羅 Ancient city, the present Masar, near Patna.

MAHÂSAHASRA PRÂMAR-ÂNA 佛説守護大千
MAHÂTCHAMPÂ摩訶瞻波
An ancient kingdom in Burmah.

MAHÂTCHÎNA摩訶至那
lit. great China. Name of China (since the Tsin dynasty, A. D. 265). See Tchina.

MAHÂTÂEDJAS大威德
lit. great dignity and virtue. A king of Garuḍas.

MAHÂVÂDÎ大論師
lit. doctor of philosophy. Title of eminent scholars, especially of expositors of the Saṅkhya and Vais'ēchika systems.

MAHÂVÂDJRAMÉRUSIKHARA KÂṬÂGÂRADHÂRÂNI大金剛妙
高山樓閣佛陀羅尼經
Title of a translation by Dânapanâ, A. D. 980-1,000.

MAHÂVAIPULYA v. Vaipulya.

MAHÂVAIPULYA MAHASAN-NIPAṬA BODHISATTVA BUDDHÂNUSMÂRTI SÂMÂDHI佛說大方等大
集菩薩念佛三昧經
Title of a translation by Dharmagupta, A. D. 589-618.

MAHÂVAIPULYA MAHASAN-NIPAṬA BHÂDRAPÂLA SÂUTRA大方等大集賢
護經
Title of a translation by Dînânagupta and others, A. D. 594.
MAHÂVANA SAṂGHÂRÂMA
摩訶伐那伽藍摩
or 大林寺 lit. the monastery of the great forest. A famous monastery, S. of Mongali.

MAHÂVÎHÂRA VÂSINÂH
摩訶毗訶羅住部
lit. School of dwellers in large vihâras. A subdivision of the Mahâsthâvirâh, opposing the Mahâyâna doctrines.

MAHÂVÎBHÂCHA SÂSTRA 大毗婆沙論
A philosophical (Hinâyâna) treatise by Buddhâdasa.

MAHÂVÎHÂRA 摩訶毗訶
羅 A monastery in Ceylon, where Fah-hien (A. D. 400) found 3000 inmates.

MAHÂVRIKCHA RICHI 大樹
仙 lit. the hermit of the great tree. An ascetic called Vâyu, whose body finally resembled a decayed tree. See Kânyâkubdja.

MAHÂVYUHA 大莊嚴
lit. great ornament. The kalpa of Mahâkâs'yapa Buddha.

MAHÂYÂNA (Mong. Jeke Kû)
摩訶衍那 or 摩訶衍 or 摩訶乘 explained by 大乘 lit. great conveyance. (1.) A later form of the Buddhist dogma, one of the 3 phases of its development (v. Triyâna), corresponding to the 3rd degree of saintship, the state of a Bodhisattva, who, being able to transport himself and others to Nirvâna, may be compared with a large vehicle (大乘). A School formed by Nâgârdjuna, which flourished especially in Tchakuka, but influenced more or less the whole Buddhist church. The characteristics of this system are an excess of transcendental speculation tending to abstract nihilism, and the substitution of fanciful degrees of meditation (Samâdhi and Dhyâna) in place of the practical asceticism of the Hinâyâna School. It is not known to Southern Buddhists as a separate system, though it appears to have influenced Sinhalese Buddhists, whom Huien-tsang classed among the followers of the Mahâyâna School. (2.) A S'ramaṇa of the West, translator of the Vinaya of the Thâ-virâh, A. D. 483-493.

MAHÂYÂNÂBHIDHARMA SAṂGÎTI SÂSTRA 大乘阿毗達磨集論
A philosophical treatise by Asaṃgha, translated by Huien-tsang, A. D. 652.

MAHÂYÂNÂBHIDHARMA SAMYUKTASAṂGÎTI SÂSTRA 大乘阿毗達磨雜集論
A commentary on the preceding work, compiled by Sthitamati,
translated by Huien-tsang, A.D. 646.

MAHÂYÂNA DÈVA 摩訶那提婆 lit. the dèva of the Mahâyâna School. Epithet of Huien-tsang (釋玄奘 or 陳祗), who travelled (A.D. 629—645) through Central Asia and India, author of the 大唐西域記 Record of Western Kingdoms, published under the T'ang dynasty, A.D. 648; translator and editor of some 75 works on the Mahâyâna system. See also Môkcha dèva.

MAHÂYÂNA SAMPARIGRAHA S'ÂSTRA 攕大乘論 A collection of philosophical treatises on the Mahâyâna system, by Asaṅgha, translated by Paramartha, A.D. 563.

MAHÂYÂNA YOGA v. Yoga s'âstra.

MAHÂYÂNA OTTARA TANTRA S'ÂSTRA 究竟一乘寶性論 Title of a translation by Ratnamati, A.D. 508.

MAHENDRA (Pâli. Mahinda, Singh. Mahindo) 摩哂陀 or 晉陀 or 魔醯因陀羅 or 摩訶因陀羅 explained by 大帝 lit. great ruler. A younger brother (or son) of As'óka who, as viceroy of Udyana, led a dissolute life, but, when fallen into disgrace, he repented, became an Arhat, and went to Ceylon where he founded the Buddhist church still flourishing there.

MAHÊS'VARA 摩醯溼伐羅 or 魔醯首羅 or 魔醯 explained by 大自在 lit. great sovereign, or by 天王 lit. a king of dèvas. Shiva, "a deity with 8 arms and 3 eyes, riding on a white bull and worshipped by heretics;" the "Lord of one great chilioscosmos," who resides above Kâmabhûtu. Huien-tsang specially noticed Shiva temples (built of blue sand stone) in the Pundjab.

MAHÊS'VARA DÈVA 大自在天 lit. the great independent dèva. An epithet of Shiva.

MAHÊS'VARAPURA or Matchivâra 魔醯徑代羅補羅 Ancient city and kingdom in Central India, the present Machery.

MAHI or Mahânâda 莫訶 (1.) A small tributary of the Nâiraâdjanâ, in Magadha. (2.) The modern Mhye, flowing into the gulf of Cambay.

MAHINALÂ 拔提 A vîhâra on Ceylon, near Anuradhapura, famous when Dharmagupta lived there.

MAHIRAKULA 魔醯邏矩羅
explained by 大族王 lit. king of a great tribe. A king who persecuted Buddhists in the Punjab (A.D. 400), fled, when defeated by Bālāditya, to Cashmere, assassinated its king and persecuted Buddhists there until "hell swallowed him up."

MAHĪŚÂSAKÂH or Mahis’āsikas 磨醯奢娑迦部 or 彌喜捨娑阿部 or 彌沙塞部 explained by 化地部 lit. the School of the earth transformed (i.e. by the influence of Buddhism), or by 正地部 lit. the School of the rectified earth. A subdivision of the Sarvāstivādāh. MAHĪŚÂSAKA VINAYA 彌沙塞部五分律 Title of a translation by Buddhadjiva, A.D. 424, the standard code of the foregoing School.

MAHORAGA (Tib. Lotophye tchen po) 摩睺羅伽 or 摩睺羅伽 or 卯呼洛 or 莫呼洛 or 摩休勒 or 摩護羅議腹 lit. large belly or by 髪神 lit. boa spirit. A class of demons, shaped like a boa.

MAITRÂYÂNÎPUTTRA V. Pūrṇa maitrāyani putra.

MAITRÊYA (Pâli. Mettîyo- Singh. Maitri. Siam. Phrai. Tib-Ryampa mâng po or Chamra. Mong. Maidari) 慈恵 or 慈恵履曳 or 磅勒 explained by 慈氏 lit. he whose name is charity. A fictitious Bodhisattva often called Aditja, a principal figure in the retinue of S’ākyamuni, though not a historic disciple. It is said S’ākyamuni visited him in Tuchita and appointed him to issue thence as his successor after the lapse of 5,000 years. Maitrêya is the expected Messiah of the Buddhists and even now controls the propagation of the faith. A philosophical School (五性宗 lit. School of the five-fold nature) regards him as their founder. Statues were erected in his honour as early as B.C. 350. See also Avalokîtêṣ’vara, Pûrṇamaïtrâyanî and Mahâdîs’âri.

MAITRÊYABHADRA 慈賢 A native of Magadha, translator of 5 works (A.D. 1125).

MAITRÊYA PARIPRÎCHCHÂ. Title of 3 translations, viz. (1.) 佛說大乘方等要慧經 A.D. 25–220, (2.) 彌勒菩薩八法會 and (3.) 彌勒菩薩所問會, the latter two by Bodhiratâch, A.D. 386–534.

MAITRÊYA VYÂKARÂNA.
Title of 3 translations, viz. (1.) 佛說彌勒下生經 by Kumāradjīva, 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.
MAITREBALA RĀDJĀ 慈力
lit. the King of strength of affection. A former incarnation
of S'ākyamuni, when he shed his
blood to feed starving Yakchas.
MAKARA 摩竭羅 or 摩竭
A monster shaped like a fish.
MAKHAI (Mong. Gobi) 莫賀
延 The desert of Gobi. See also
Navapa.
MĀLĀDHARĪ 持瓊珞
lit. holding a necklace of pearls. A
certain Rakchasi.
MĀLĀGANDHIJA VILEPANA
DHĀRANA MANḌANA
VIBHUSA NĀṬTHĀNĀ
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 Sīkchāpada.
MĀLĀKUTA 林羅矩吒
or Malāya 摩賴耶
explained by 光明国 lit. the kingdom
of light and brightness. Ancient State on the coast of Malabar, once (A. D. 600) the headquarters of the Nirgranthas.
MĀLĀKUTĀDANTĪ 曲齒
lit. curved teeth. A certain Rakchasi.
MALASA 林羅娑 A valley in the
upper Punjab.
MĀLĀVA or Lāra 摩臘婆
Ancient State in Central India, the present Malva, famous for its
heretical sects.
MALĀYA v. Mālākuṭa.
MALĀYAGIRI 南海摩
羅耶山 (1.) A mountain range S. of Mālākuṭa. (2.) A
mountain on Ceylon with a city (Laṅkā) of Yakchas on its sum-
mit.
MALLA 末羅 explained by 力
士 lit. mighty heroes. Epithet
of the inhabitants of Kus'īnagara and Pāvā.
MALLIKA 末利 or 摩利
explained by 奈 lit. plum. (1.)
The wife of Prasēnadjit. (2.)
The narrow leaved Nyctanthes
(with globular berries 奈); the
flower, now called Casturi (musk)
because of its odour.
MANAS 意 lit. the mind. The
6th of the Chaḍāyatana, the men-
tal faculty which constitutes man
as an intelligent and moral be-
ing. See also Vidjñāna.
MĀNASA or Manasvin 摩那斯
explained by 意流出 lit. efflux
of the mind (sc. of Brahma), or
by 大身 lit. large body. (1.) The lake Manasa sarovara (or Anavatapta). (2.) The tutelary deity (nāga) of that lake.

MĀNAVA摩那婆 or 摩納縁迦 (Manavaka) or 那羅摩那 (Naramana) or 那羅摩納 (Naramava) explained by 人 lit. a man or by 年少 淨行 lit. a young Brahan-General designation for a Brahmman youth (lit. a descendant of Mann).

MANḌAKA門擇迦 Elementary sounds (so called in Pañini's grammar).

MANḌALA曼答辣 (1.) The circle of continents around the Mēru. (2.) Magic circles used in sorcery. (3.) Circular plate (with 5 elevations representing the Mēru and the 4 continents) placed on every altar.

MANDĀRA or Mandarāva曼陀羅 explained by 意適 lit. according with the wish, or by 天妙花 lit. wonderful celestial flower. One of the 5 shrubs of Indra's heaven, resembling the Erythrina fulgens or Erythrina Indica.

MANḌJÛCHAKA曼殊沙 or 曼殊顔 explained by 柔軟 lit. pliable. Rubia cordifolia, yielding the madder (munjeeth) of Bengal.

MAṆḌJUṢ'RĪ or MaṆḍjunātha or MaṆḍjudēva or MaṆḍjughocha or MaṆḍjusvara (Tib. Hājam dvyang or Hājam dpal) 曼殊室利 or 曼殊尸利 or 文殊師利 or 文殊或曼首 explained by 妙吉祥 lit. wonderful lucky omen or by 妙德 lit. wonderful virtue. (1.) A legendary Bodhisattva, also styled Mahāmati (大智 lit. great wisdom), Kumara rādha (q. v.) and 千臂千鉢教王 lit. religious king with 1,000 arms and 1,000 alms-bowls. It is said, that he attended many Buddhas in a (fabulous) universe called Ratnēya (寶氏 lit. precious family), E. of our world; that he was in the retinue of Sākyamuni, and composed many Sūtras; that the daughter of Sāgara obtained Buddhahship through his teaching; that he is now a Buddha, called 龍種尊者 lit. the Ārya of Nāgas, and resides on a (fabulous) mountain, somewhere in the N. E. of our universe, called 清凉山 lit. the pure and cool mountain, attended by 1,000 Bodhisattvas. MaṆḍjus'ri has become an object of worship in all the churches of Northern Buddhism, but most
especially in Shansi (China). Fah-hien (A. D. 400) found Mañjus'ri generally worshipped by followers of the Mahāyāna School, whilst Huien-tsang (A. D. 603), who saw at Mathurā a stūpa containing the remains of Mañjus'ri's body, connects his worship especially with the Yogāchārya School. It is supposed that Mañjus'ri lived 250 years after Sākyamuni's death, i.e. B. C. 293. The Mahāyāna School treated the dogma of Mañjus'ri as the apotheosis of transcendental wisdom, identifying him with Vis'vakarman, and giving him (as the personified wisdom) the same place in their trias of Bodhisattvas (with Avalokitis'vara and Vadjrapāṇi) which Brahma occupies in the Indian Trimurti. The Yogāchārya School placed Mañjus'ri among their seven Dhyāni Bodhisattvas, as the spiritual son of Akchôbhya Buddha, and identified him with Vadjrapāṇi. A later branch of the Mahāyāna School (一性宗 lit. School of one nature), which asserts that all beings have the same nature as Buddha, claimed Mañjus'ri as their founder. (2.) The son of an Indian King (circa 968 A. D.), who came to China but was driven away again by the intrigues of other priests.

TRĀ GUṆA VYŪHA. Title of two translations, viz. 文殊師利授記會 by S'ikchānanda, A. D. 618—607, and 文殊說般若會 by Mandra, A. D. 502—557.

MAÑDJUS'RI NĀMA SAṆGĪTI 文殊所説最勝名義經 Title of a translation by Suvarṇadhāraci, A. D. 1113.

MAÑDJUS'RI PARIPRITCHTCHHA. Title of two translations, by Divākara (A. D. 983 and later).


MAÑDJUS'RI VIKRITĀ SŪTRA. Title of 2 translations, viz. 佛說大淨法門品經 by Dharmarakeha, A. D. 213, and 大莊厳法門經 by Narendrayas'as, A. D. 583.

MANDRA 曼陀羅 or 弘弱 (lit. weak sound) or 弘弱 (lit. grand but weak). A S'ramaṇa of 扶南 (Bunau, Siam?).
translator of 4 works.
MANGALA v. Moṅgali.
MANI 摩尼 or 未尼 explained by 無垢 lit. stainless, or by 增長 lit. increasing and enlarging, or by 珠之之總名 lit. general term for pearls, or by 如意珠 lit. felicitous pearls. A fabulous pearl (v. Saptaratna) which is ever bright and luminous, therefore a symbol of Buddha and of his doctrines, whilst among Shivaites it is the symbol of the Linga. See also Oṃ maṇi padmē hubm.
MANOBHIRAMA 意樂 lit. joy of mind. The realm where Māndgalyayana is to be reborn as Buddha.
MANODHATU 意界 lit. the world of the mind. The mental faculties.
MANODJNA S'ABDÂBHI GARDJITA 妙音備滿 lit. replete with wonderful sounds. The Kalpa in which Ānanda is to reappear as Buddha.
MANODJNASVARA 楽音 lit. sound of music. A king of Gandharvas.
MANORHITA or Manorhata 末契曷利他 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 Vībhâcha vinaya, who laboured (until A.D. 165) in Western India and Fergana; originally an Indian prince, then disciple (or according to Huien-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 曼怛或滿恒羅 or 拘打勒或曼茶羅 explained by 咒 lit. magic spells, or by 神咒 lit. riddhi mantra. Short magic sentences (generally ending with meaningless Sanskrit syllables), first adopted by followers of the Mahāyāna School, then popularized in China by Vadjrabodhi. See also Dhāraṇī.
MANUCHA KRITYA 人吉庶 (1.) Demons shaped like men. (2) Domestic slaves, introduced in Cashmere by Madhyantika.
MANUCHYA (Pāli Manussa) 末奴沙 or 摩斱沙 or 摩斱舍南 (Manuchyânânâ. Pāli. Manussânâm) explained by 人 lit. a man, or by 有意 lit. rational or by 有智智慧
lit. intelligent. Human beings, or divine beings in human form.

MĀRA or Mārarādja or Kamadhātu or Papīyān (Siam. Phajaman, Burm. Mat or Manh. Tib. Bdu-dig tehan or Hdo-dpa. Mong. Schimmus) 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 Māra rādja; or 欲界王 lit. Kāmadhātu rādja. The god of lust, sin and death, represented with 100 arms and riding on an elephant. He resides, with the Mārakāyikas, in Paranirmita vāsavartin on the top of Kāma dhātu. He assumes various monstrous forms, or sends his daughters, or inspires wicked men (like Dēvadatta, or the Nir-granthas) to seduce or frighten saints on earth.

MĀRA KĀYIKAS 魔民 lit. the subjects of Māra, or 魔子魔女 lit. sons and daughters of Māra. Māra's subordinates.

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

MARGA or As'thāṅga mārga (Pāli. Attangga magga. Singh. Arya ashtangikamargga. Siam. Mak. Burm. Magga) 八聖道分 or 八正道分 lit. 8 portions of the holy or correct path, or 八正門 lit. 8 correct gates (sc. to Nirvāṇa). Eight rules of conduct, the pre-requisites of every Arhat, the observation of which leads to Nirvāṇa. Details see under Samyagdrichī, Samyaksamkalpa, Samyagvyāk, Samyagādiyā, Samyagvyāyāma, Samyaksa-mādhi, Samyaksmiti and Sanyakkarmānta.

MĀRGABHŪMI SŪTRA 道地經 Translation (A. D. 148—170) of a work by Saṁgharaksha.

MĀRGAS'IRAS 末伽始羅 The third month of autumn (9th to 10th Chinese moons).

MĀRĪTCHI 摩里支 or 末利支 or Māritchi dēva bo-dhisattva 摩利支菩薩天 (1) In Brahmanic mythology, the personified light, offspring of Brahma, parent of Sūrya, ancestor of Mahākāś'yapa (q. v.) (2) Among Chinese Buddhists, the goddess of light who holds aloft sun and moon, the protectress against war; also styled Queen of Heaven 天后 and Mother of the Dipper 斗姥 and identified
with Tchundi (q. v.) and with Mahēś'varī (the wife of Mahēś'vāra). The magic formula, 咒摩利支娑婆韻 ōṃ Mārītchiśvāha, is attributed to her, and Georgi, who calls her Mha-Ihi-ni, explains the name as ‘a Chinese transcription of the name of the holy virgin Mary’. (3.) Among Chinese Taoists, Maritchi is styled Queen of Heaven and, with her husband (斗父天尊 lit. the worthy deva of the Dipper) and 9 sons, located in Sagittarius.

MĀRĪTCHI DĒVA DHĀRAṆĪ 佛陀說摩利支天陀羅尼經 Title of a translation (A.D. 502—557).

MARUTA 摩魯多 The sons of Radra; demons reigning in storm.

MĀSA 月 lit. a moon. A lunar month. See also Krichnapakcha and S'uklapakcha.

MASURA SAMĪGHĀRĀMA 摩愉羅伽藍或豆伽藍 lit. monastery of lentils. An ancient vihāra, some 200 li S.E. of Mongali.

MĀṬAṆGA ÂRÂNYAKAḥ 摩登伽阿蘭若 The second class of Ârânyakaḥ (q. v.), hermits living on cemeteries, forbidden to approach a village within hearing distance of the lowing of a cow, and called after the caste of Māṭaṅga (outcasts).

MĀṬAṆGĪ SŪTRA Title of 4 translations, viz. (1.) 摩訶女經 A.D. 25—220; (2) 摩訶女解形中六事經 A.D. 265—420; (3) 摩登伽經 A.D. 222—280; (4) 舍頭說經 by Dharmarākha, A.D. 265—316.

MATCHIVĀRA v. Mahēś'vāra.

MĀTHAVA or Madhava or Madhu 摩廍婆 A tribe of aborigines (the Mathai of Megasthenes) living N. of Kōs'āla, in Rohilcund, and S. of Nepaul. They gave the name to Mathurā and Matipura.

MĀTHURA or Madhurā 摩度羅 or 摩嘟羅 or 摩突羅 or 摩頭羅 or 枕免羅 explained by孔雀城 lit. peacock city (Krishnapura). Ancient kingdom and city (the modern Muttra), birthplace of Krishna (whose emblem is the peacock), famous for its stūpas.

MATI 有意 lit. rational. Eldest son of Tchandra surya pradīpa.

MATIPURA 枕底補羅 Ancient kingdom (the modern Rohilcund) and city, ruled (A.D. 600) by kings of the S'udra caste; the home of many famous priests.

MATISĪMHĀ 末底僧婆 explained by 獅子慧 lit. a
lion's intelligence. Epithet given to men of superior talent.

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

MÂTRIKÂ (Tib. Yum or Ma mo)
摩呂里迦 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 摩呂哩制吒 A native of India, author of the Buddhastotrârdhas'ataka
一百五十讚頌 translated A.D. 708.

MÂTUTA TCHANDI 黑齒 lit. black teeth. A certain Rakhasi.

MÂUDGALAPUTTRA or Mâudgalyâyana v. Mahâmâudgalyâyana.

MÂYÂ v. Mahâmâyâ.

MÂYÂ DJÂLAMAHÂTANTRA MAHÂYÂNA GAMBIHÂRA NÂYA GUHYA PARÂŚ'I SÛTRA 佛說瑜伽大教王經 Title of a translation, A.D. 982—1001.

MÂYOPAMÂ SAMÂDHI 佛說如幻三昧經 Title of a translation by Dharmarak-cha, A.D. 265—316.

MÂYURA (Singh. Moriyanaga)
摩祿羅 or 孔雀王 lit. peacock king. A former incarnation of S'âkyamuni, when, as a peacock famished with thirst, he sucked out of a rock water which had miraculous healing power.

MÉGAHA DUNDUBHI SVARA RÂDJÂ 雲雷霆王 lit. king of clouds and thunderbolts. A Buddha who lived, during the kalpa Priyadars'âna, in a (fabulous) realm called Sarvabuddha saûdars'âna.

MÉGAHSVÂRA 雲目在 lit. cloud sovereign. A (fabulous) Buddha who lived, N. of our universe, an incarnation of the 13th son of Mahâbhidjûnâ djânâbhibhu.

MÉGHASVÂRÂRÂDJÂ 雲自在王 lit. sovereign king of clouds. A (fabulous) Buddha who lived, N. of our universe, an incarnation of the 14th son of Mahâbhidjûna djânâbhibhu.

MÉRÚ v. Suméru.

MÉRUKALPA or Mûrûdhvadja 須彌相 lit. the sign of
Mēru. A (fabulous) Buddha who lived, N. W. of our universe, an incarnation of the 12th son of Mahābhidjña djñānābhibhū.

MĒRUΚUTA 須彌頂 lit. the summit of Mēru. A Buddha of Ābhirati, an incarnation of the 2nd son of Mahābhidjña djñānābhibhū.

MIKKAKA 彌遮迦 The 6th Indian patriarch, who transported himself from Northern India to Ferghana, where he died by samādhi, B. C. 637 (or 231). See also Vasumitra.

MIMAHA 弥秣賀 Ancient kingdom, 70 li E. of Samarkand, the modern Maghin in Turkestan.

MĪMĀṂSĀRḍDHIPĀDA (Pāli, Vinmansidhi pada) 思惟足 lit. the step of meditation and reflection, explained by 衡量所修之法滿願也 lit. oversatiated by the practice of balancing and measuring (truth and error). The 4th Riddhipāda, viz., absolute renunciation of intellectual activity, a step to magic power.

MINGBULAK千泉 lit. 1,000 sources, or Bingheul 屏律 A lake country, 30 li E. of Talas.

MITRASĀΝTA 彌陀山 or 寂友 lit. calm friend. A S'ramaṇa of Tukhāra, translator (A. D. 705) of the 無垢淨光大陀羅尼經 Vimala sūdra prabhāsa mahādhāraṇi sūtra.

MITRASĒNA蜜多羅斯那 or 蜜多斯那 A disciple of Guṇaprābha, a teacher of Huien-tsang.

MLĒTCHHAS 茂戾車 People who do not believe in Buddha; infidels.

MOKHADĒVA木叉 提槃 The title (dēva of liberation) given by followers of the Hinayāna School to Mahāyānadēva.

MOKCHAGUTPA木叉 瑪多 A priest of Kharachar, a follower of the Madhyāmikāya School, whose ignorance Mahāyānadēva exposed.

MOKCHALA 無羅叉 or 無叉羅 A S'ramaṇa of Kustana, translator of one Sūtra, author (A. D. 291) of a new alphabet for the transliteration of Sanskrit.

MOKCHA MAHĀPARICHAD v. Paścheparichad.

MOĞALI or Mañgala 夢羯釐 Ancient capital of Udyāna, now Manglavor on the Swat, in the N. of the Pundjab.

MOTCHA 茂遮 A species of Ficus religiosa.
MRIGADĀVA (Singh. Isipatana. Burm. Migadawon) 鹿野 or 鹿苑 or 鹿林 lit. deer park. A park N. E. of Varanasi, favoured by Sākyamuni now; Sāraṅganātha near Benares.

M R I G A L A 蜜利伽羅 explained by 鹿 lit. deer, or by 鹿王 lit. king of deer (Mrigarāḍja). Epithet of Sākyamuni and of Dēvadatta (each having been a deer in a former life).


M U D RĀ (Tib. Pad sskor) 木得羅 or 目帝羅 or Mahāmundrā 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 Yo. gātchārya School.

M U HŪRTA 牟呼栗多 A period of 18 minutes.


MŪLĀBHIDHARMAS'ĀSTRA 根本阿毘達摩論 A philosophical treatise of the Mahāsaṃghikāh.

MŪLAGRANTHA 慕羅健

陀 explained by 根本 lit. original text books of Buddha's words.

MŪLASAMBHU or Mūlasthānipura 茂羅三部盧 Ancient kingdom of Western India, tributary of Tchēka; the modern Moultan.

MŪLASARVĀSTIVĀDAIKAS'ĀTA KARMA 基本說一切有部百一羯磨 Title of a translation, A. D. 618—907.

MŪLASARVĀSTIVĀDA NIKĀYA VINAYA GĀTHĀ 根本說一切有部毘奈耶頌 A work on the Vinaya of the Hinayāna by Vais'ākhyā, translated A. D. 710.

M U N G A L I v. Mośgali.

M U N I M I T R A 寂友 A native of India, author of the 佛吉祥德讚 Buddha s'riguna stotra, translated by Dānapāla, A. D. 980—1000.

M U N I or 摩尼 or Mahāmuni 马曷摩尼 or Vimuni 月摩尼 An epithet (sage) of every Buddha.

M U N K A N or Mungan 稲健 A province of Tukhāra, on the upper Oxus, W. of Badakchan.

M U R D D HĀBHICHIKTA or Murddhadja 文陀竭 or
曼駄多 or 灌頂 lit. washing the top of the head. A ceremony, common in Tibet in the form of infant-baptism, administered in China at the investiture of high patrons of the church, e.g. to the Emperor Yüan-tsung (A.D. 746) by Amoghavadjra, and to statues of Buddha (as a daily rite). A prince thus baptized is styled 文陀竭王 or 灌頂王 Murddhadja râda. MUSALAGARBHA or Musâraga-lva (Pâli. Masaragalla) 卑婆洛 or 摩沙羅 or 謙薩羅 or 摩沙羅 or 謙婆 explained by 細色王 lit. a jewel of violet colour, or by 玛瑙色王 lit. a jewel coloured like a cornelian. One of the Saptarata, either an ammonite or agate or coral. See also As'magarbha.

MUSÂVÂDÂ VÉRAMANÍ 不妄語 lit. abstaining from lies. The 4th of the S'ikchåpada.

MUTCHILINDA PARVATA v. Mahâmutchilinda.

NADÎKÂS'YAPA (Burm. Nadi Kathaba. Tib. Tchu wo odsrung) 柑地迦葉波 or 那提迦葉 An Arhat, disciple of Sâkyamuni, brother of Mahâkâs'yapa; to be reborn as Buddha

samanta prabhâsa.

NÂGA (Burm. Nat. Siam. Nagha. Tit. Klu. Mong. Lus) 那伽 or 龍神 lit. dragon spirit, or 龍鬼 lit. dragon-demon, explained as signifying, (1) 龍 lit. dragons, (2) 象 lit. elephants (nâgaga), (3) 不來 lit. persons exempt from transmigration. The term Nâga was perhaps originally applied to dreaded mountain tribes, and subsequently used to designate monsters generally. The worship of Nâgas (i.e. dragons and serpents) is indigenous in China and flourishes even now, dragons being regarded as mountain spirits, as tutelary deities of the five regions (i.e. 4 points of the compass and centre) and as the guardians of the 5 lakes and 4 oceans (i.e. of all lakes and seas). The worship of Nâgas has been observed as a characteristic of Turanian nations. The Aryan Buddhists, finding it too popular, connived at or adopted this worship. All the most ancient Sûtras
and biographies of Buddha mention Nāgas, who washed Buddha after his birth, conversed with him, protected him, were converted by him, and guarded the relics of his body. Chinese Buddhists view mountain Nāgas as enemies of mankind, but marine Nāgas as piously inclined. Whilst the Burmese confound Dēvas and Nāgas, the Chinese distinguish them sharply. According to an ancient phrase (龍 天 八 部 lit. Nāgas, Dēvas and others of the eight classes) there are 8 classes of beings, always enumerated in the following order, Dēvas, Nāgas, Rakchas, Gandharvas, Asuras, Garaṇas, Kinnaras, Mahorāgas. See also Sāgara, and Virupaksha.

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

NĀGĀRĀ DJA 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.

MĀGARA HĀRA or Nāgara 那竭羅喝羅 or 龍 贺 羅 or 那竭 A once ancient kingdom and city (Dionysopolis), 30 miles W. of Jellallabad, on the southern bank of the Cabul river.

NĀGARADHANA 那迦羅駄 那 An ancient vihāra in Djalandhara.

NĀGĀRDJUNA or Gāgakrochuna (Pāli. Nāgasēna) 那伽闍刺樹那 or 龍樹 lit. the Arguna tree (Pentaperta arjuna) or 龍 孟 lit. Nāga the great, or 龍 勝 lit. Nāga the conqueror : A native of Western India, a hermit living under an Arguna tree, until, converted by Kapilala, he became the 14th patriarch, famous in Southern India by dialectic subtlety in disputations with heretics, chief representative of the Mahāyāna School, first teacher of the Amitābha doctrine, founder of the Madhyamika School, author of some 24 works, the greatest philosopher of the Buddhists, viewed as “one of the 4 suns which illumine the world.” He taught that the soul is neither existent nor non-existent, neither eternal nor non-eternal, neither annihilated by death nor non-annihilated. His principal disciples were Dēva Bodhisattva and Budhupalita. In a monastery near Kōsala, he cut off his own head as an offering at the request of Sadvasa’s son (B.C. 212 or A.D. 194). He is now styled a Bodhisattva.

NĀGASENA 那先 比 兵
A Bhikhu, author of a Sūtra of the same name (translated A. D. 317–420).

NAKCHATRA RĀDJA VIKRIDITA宿王戲 lit. the sports of the star king. A degree of Samādhi.

NAKCHATRATĀRA RĀDJĀDI-TYA日星宿 lit. sun and stars. A degree of Samādhi.

NĀL ANDA那烂陀 explained by施無厭 lit. benevolent without wearying. The Nāga (deity) of a lake in the Amra forest near Rādjagrīha.

NĀLANDA SAṀGHĀRĀMA那爛陀 A village near Nālanda saṃghārāma.

NĀL ANDA SAṀGHĀRĀMA施無厭寺 lit. the monastery of the unwearied benefactor. A monastery, built by S’akrāditya, 7 miles N. of Rādjagrīha, now called Baragon (i.e. vihāragrama).

NĀMA Ḍ (Pāli. Namo. Burm. Namau. Tib. Nama) 手慕 or or 捌或那麻 or 那謬 or 捌或或南無 explained by皈依 lit. I humbly trust (adore). The Ave of the Buddhist, daily used in the liturgy, in the invocation of the Triratna, and in incantations, wherefore both Buddhist and Taoist priests and sorcerers are called 南無師 lit. masters of namaḥ.

NĀMARŪPA名色 lit. name.
and form. One of the 12 Nidānas, signifying the unreality of both abstract notions and material phenomena.

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

NANDAYAVARTA or Nandyāvarta (Pāli. Nandiyavatā) 難提迦物多 explained by 右旋 lit. rotating to the right. A conch with spirals running to the right, a mystic symbol of good omen.

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

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

NARADATTA v. Katyāyana.

NĀRAKA (Pāli. Miraya. Siam. Narok. Burm. Niria. Tib. Myalba. Mong. Tamu) 担落迦 explained by 人 (nara) 悪 (ka), lit. men's wickedness, or by 不可樂 lit. unenjoyable, or by 苦器 lit. instruments of torture; or 泥黎 (Niraya) explained by 地獄 lit. prison under the earth, or by 冥府 lit. the prefecture of darkness. General term for the various divisions of hell. (1.) The hot hells (熱獄), 8 of which (see Saṃджiva, Kālasūtra, Saṃghata, Rāurava, Mahārāurava, Tapan, Pratāpana, and Avichi) are situated underneath Djambudvīpa in tiers, beginning at a depth of 11,900 yōdjanas, and reach to a depth of 40,000 yōdjanas; but as each of these hells has 4 gates and outside each gate 4 antechamber-hells, there are altogether 136 hot hells. (2.) The cold hells (寒獄), 8 in number (see Arbuda, Nirarbuda, Atata, Hahava, Ahaha, Utpala, Padma and Puṇḍarika), situated underneath the 2 Tchakhravālas and ranging shaft-like one beneath the other, but so that this shaft is gradually widening down to the 4th hell and then narrowing again, the first and last hells having the shortest and the 4th hell the longest diameter. (3.) The dark hells, 8 in number, situated between the 2 Tchakhravālas; also called vivifying hells (活獄), because any being, dying in the first of these hells, is at once reborn in the 2nd, and so forth, life lasting 500 years in each of these hells. (4.) The cold Lākān-
tarika hells (邊獄 lit. hells on the edge sc. of the universe), 10 in number, but each having 100 millions of smaller hells attached, all being situated outside of the Tchakravâlas. (4.) The 84,000 small Lôkântarika hells (邊小地獄 lit. small hells on the edge), divided into 3 classes, as situated on mountains, or on water, or in deserts. Each universe has the same number of hells, distributed so that the northern continent contains no hell at all, the two continents E. and W. of the Mêru have only the small Lôkântarika hells, and all the other hells are situated under the southern continent (Djambudvipa). There are different torments in different hells; the length of life also differs in each class of hells; but the distinctions made are too fanciful to be worth enumerating. The above hells constitute one of the 6 gâti of transmigration and people are reborn in one or other class of hells according to their previous merits or demerits. It is not necessary that each individual should pass through all the above hells. The decision lies with Yama, who, assisted by 18 judges and hosts of demons, prescribes in each case what hells and tortures are appropriate. His sister performs the same duties with regard to female criminals. Chinese fancy has added a special hell for females (血盤池 lit. placenta tank), consisting of an immense pool of blood. From this hell, it is said, no release is possible, but all the other hells are mere purgatories, release being procured when sin has been sufficiently expiated or through intercession of the priesthood.

NARÂPI'ATI v. Djambudvipa.

NARASAMÎGHRÂRÂMA 人伽黎 lit. the monastery of men. An ancient vihâra near the capital of Kapis'a.

NARASIMHA 那羅僧詞 An ancient city (Nrisiñhavana?) near the E. frontier of Tchêka.

NÂRÂYANA or Nârâyânadêva 那羅野挲 or 那羅延天 or 那羅延天 explained by 人生本 lit. the originator of human life (Brahma), or by 天力士 lit. hero (nara) of divine power, or by 堅固 lit. firm and solid. (1.) An epithet of Brahma as creator. (2.) A (wrong) designation of Narendrayas'as.

NARENDRAYAS'AS 那黎提挲耶舍 A native of Udyâna, translator (A. D. 557—589) of many Sûtras.

NARIKELA 那利剎羅 The cocoanut tree.

NARIKELADVIPA 那羅稽羅州 An island, several
thousand । S. of Ceylon, inhabited by dwarfs who have human bodies with beaks like birds and live upon cocomanuts.

**NARMMA DÂ 耐秣陀**
The river Nerbudda, forming the southern frontier of Baruakotchêva.

**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.

**NATCHTCHAGÎTÂVÂDITA VISUKADASSANÂ VÉRAMANI 不歌舞倡伎不往観聴** 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’ik-châpada.

**NAVADÈVA KULA 納縛提婆矩羅** An ancient city (now Nohbatgang) on the Ganges, a few miles S.E. of Kanyâkûbdja.

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

**NAVAPA 納縛波或儂善** now called 閻展 (Pidjan). An ancient kingdom on the eastern border of Gobi. See Makhai.

**NAVASA MÎGHÂRÂMA 納縛僧伽伽藍** An ancient vihâra near Baktra, possessed of a tooth, basin and staff of S’âkyamuni.

**NÂYÅKA 天人導師** lit. the guide of dévas and men (Nâyaka dêva mânuchyânâm). An epithet of S’âkyamuni. See Mânuchya.

**NEMIMDHARA (Siam. Neminthon) 尼民陀羅 or 尼民達羅 or 彌樓** explained by 地特 lit. what earth grasps, or by 魚嘴山 lit. fish mouth mountain. (1.) A fish with a curiously shaped head. (2.) The lowest of the seven concentric mountain ranges (600 yôdjanas high) which encircle Mëru.

**NÉPÂLA 尼波羅** An ancient kingdom (now Nepal), E. of Khatmandu, 10,000 । from China, noted for the amalgamation of Brahminism and ancient Buddhism, which took place there, also as a station in the route of Indian and Chinese embassies, and as possessing fire (naphtha) wells.

**NICHKLÉS’Â 無復煩惱** lit. no return to trouble and vexation. Freedom from passion, a characteristic of the state of an Arhat.

**NICHÀPANA 湮蕩般那 or 閻維 or 焚焼** lit. burning. Cremation, as performed in China at the funerals of priests.
NIDANA (Tib. Rten brel) 尼陀那 explained by 十二因縁 lit. the 12 causes of existence. (1.) The fundamental dogma of Buddhist thought, the concatenation of cause and effect in the whole range of existence through 12 links (see Djarâmarana, Djâti, Bhava, Upâdâna, Trichnâ, Vêdana, Spars'a, Chaâyatata, Nâmârâpa, Vidjnana, Saâskâra and Avidya) the understanding of which solves the riddle of life, revealing the innanity of existence and preparing the mind for Nirvâna. (2.) All sûtras or pamphlets written for some special reason (nidâna), either to answer a query, or to enforce a precept, or to enhance a doctrine.

NIDANA BUDDHA s.a. Pratyêka Buddha.

NILAKANÎTA 千眼千臂観世音菩萨陀羅尼神經咒 Title of a translation, concerning the ritual and ceremonies used in the worship of Avalokites'vara.

NILANÎTRA v. Dêva.

NÎLAPIṬA or Nilapiṭaka 尼羅薦茶 or 青藏 lit. the azure collection. A collection of annals and royal edicts.

NINYA 泥壇 A city in Central Asia.

NIRARBUDA 尼羅浮陀 explained by 瘢裂 lit. bursting blisters. (1.) The 2nd large cold hell (v. Naraka), where cold winds blister the skin of criminals. (2.) The 2nd of the 10 cold Lokântarikâ hells (v. Naraka). (3.) A numeral, equal to 1 followed by 33 cyphers.

NIRGRANÎTA 泥犂陀 or 藍遮尼犍 or 藍遮尼乾連陀 or 尼乾 explained by 離縁 or 不縁 lit. unfettered (sc. by want of food or clothes) or by 露形外道 lit. nude heretics. (1.) A Tirthaka (q.v.), a son of Djâti and therefore also called Nirgranthadjâti (尼犂陀若提), who taught fatalism, recommended fasting and condemned the use of clothes. (2.) The followers of Nirgrantha.

NIRMÂNAKÂYA (Tib. sprul ba) 化身 or 應身 or 應化身 lit. a body capable of transformation. (1.) One of the Trikâya (q.v.), the power of assuming any form of appearance in order to propagate Buddhism. (2.) The incarnate avâtâra of a deity (Tib. Chutuktu. Mong. Chubilgan). See also Anupapâdaka.
須蜜羅天 or 化樂天
or 樂變化天 lit. dévas who delight in transformations. The 5th Dévaloka, situated 610,000 yōdjanas above the Mēru. Life lasts there 8,000 years.

NIRUKTI v. Pratisaṅvid.

NIRVĀṆA (Pāli. Nibbāna. Siam. Niphan. Burm. Neibban. Tib. Mya ngan las hdas pa i.e. separation from pain. Mong. Ghassalang etse angkid shirakasan i.e. escape from misery) 涅槃 or 泥洹 explained by 離生滅 lit. separation from life and death (i.e. exemption from transmigration), or by 出離煩惱 lit. escape from trouble and vexation (i.e. freedom from passion, Klēśa nirvāṇa), or by 圓滿清淨 lit. absolutely complete moral purity, or by 滅盡一切習氣 lit. complete extinction of the animal spirits, or by 無為 lit. non-action. (1.) The popular exoteric systems agree in defining Nirvāṇa negatively as a state of absolute exemption from the circle of transmigration, as a state of entire freedom from all forms of existence, to begin with freedom from all passion and exertion, a state of indifference to all sensibility. Positively they define Nirvāṇa as the highest state of spiritual bliss, as absolute immortality through absorption of the soul into itself, but preserving individuality so that e.g. Buddhas, after entering Nirvāṇa, may re-appear on earth. This view is based on the Chinese translations of ancient sūtras and confirmed by traditional sayings of Śākyamuni who, for instance, said in his last moments "the spiritual body (法身) is immortal." The Chinese Buddhist belief in Sukhavati (the paradise of the West) and Amitābha Buddha is but confirmatory of the positive character ascribed to Nirvāṇa (涅槃), Parinirvāṇa (仏涅槃) and Mahāparinirvāṇa (大般涅槃). (2.) The esoteric or philosophical view of Nirvāṇa is based only on the Abhīṣekha which indeed defines Nirvāṇa as a state of absolute annihilation. But this view is not the result of ancient dogmatology. The philo-
sophical Schools which advocate this nihilistic view of Nirvāṇa deal in the same way with all historical facts and with every positive dogma: all is to them maya i.e. illusion and unreality.

**NITYA PARIVRITA** 常滅 lit. continuous extinction. A fabulous Buddha living S. of our universe, an incarnation of the 6th son of Mahābhidjīṇa dīnānābhībhu.

**NIVARTTANA STūPA 同駕窣堵波** lit. the stūpa erected on the spot where S'ākyamuni's) coachman parted from him.

**NIVĀSANA 泥伐散那 or 泥縛些那** explained by *shāra* lit. a skirt. The coloured garment (without buttons or girdle) of a S'ramaṇa.

**NIVRITTI 無為自然** A philosophical term, non-acting self-existence, opposed to Pravritti 無不為 constant action.

**NIYATĀNI YATAGATI MUDRĀVATĀRA** Title of two translations, viz. (1) 不定入定入印經 A. D. 542 by Pradjānāruteh, and (2) 入定不定印經 A. D. 700.

**NIYUTA 那庾多** A numeral, equal to 1,000 kōti.

**NUTCHIKAN or Nuchidjan (Nudjketh) 竣赤建** An ancient kingdom, between Taras and Kodjend, in Turkestan.

**NYAGRODAH 足拘律 or 尼拘律陀 or 尼拘律 or 尼俱陀 or 尼俱盧陀 or 尼拘屢阿** explained by 無節樹 lit. a tree without knots (and described as being the highest tree of India.) The Ficus Indica.

**NYĀYA ANUSĀRA SÂSTRA** 順正理論 lit. the orthodox sāstra. A designation of the Abhidharma kōcha sāstra.

**NYĀYA DVĀRA TĀRAKA SÂSTRA** 因明正理論本 A work by Mahādignāga, translated (A.D. 618) by Hien-tsang.

**NYĀYA PRAVĀŚA TĀRAKA SÂSTRA** 因明人正理論 A work by Saṃkaraśāmin, translated (A. D. 647) by Hien-tsang.

**O.**

**OCH or Ōsch 烏鐡 or 鍛沙 or 依耐 or 英吉沙彌 (Yingeshar).** An ancient kingdom N. of the S'itā.

**OM or aûm 唵 or 唐巷** A mystic interjection, of magic and sin-atoning efficacy, used in prayers and in sorcery, originally
derived by Tibetan Buddhists from later Hindooism (a standing for Vishnu, ु for Shiva and  for Brahma) and introduced in China by the Yogâtchārya School. O M A N I P A D M E H U M 佛 or 普榴摩呢八爾吽 or 普榴摩呢必滅堪 or 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, hüm!) 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 Avalokités'vara. These 6 syllables are sometimes applied to the 6 gātī and to the 6 pāramitā. They are more popular in Tibet than in China where another set of 6 syllables (南無 阿彌陀佛 namah Amitābha) is largely used in the same sense.

P.

P A D M A 波頭摩 or 波芻摩 or 波暮 or 鉢特忙 or 鉢特摩 explained by 赤蓮花 lit. red lotus flowers. (1.) The waterlily, lotus, nymphaea, and specially the rose coloured species (Nelumbium speciosum). (2.) A symbol of Buddha. (3.) The 7th, of the 8 cold hells (where the cold produces blisters like lotus buds).

P A D M A P A N I see under Avalokités'vara.

P A D M A P R A B H A 華光佛 The name under which Sāriputra reappears as Buddha.

P A D M A R A G A 鉢芻摩羅伽 or 赤劫球 lit. a true red pearl. A ruby.

P A D M A R A T N A v. Haklenayas'as.

P A D M A S A M B H A V A (Tib. Padma byung gnas, or Urgyan padma) 蓮華生上師 lit. the lotus-born superior teacher. A Buddhist of Kabul (Urgyan) who, invited by king 乞栗雙提贊 Khri-srong-lde-btsan, introduced in Tibet (A.D. 740—786) a system of magic and mysticism (saturated with Shi-vaism) which found its way also to China.

P A D M A S ' I L A 蓮華戒 A Bodhisattva, author of the 廣釋菩提心論 Bodhi hriddaya vaipulya prakaraṇa s'āstra.

P A D M A S ' R I 華德菩薩 A Bodhisattva in the retinue of Sākyamuni; re-incarnation of S'ubhavyūha; to re-appear as Buddha S'ālendra rādja.
PADMA TCHINTÂMANI
DHÂRÂNÎ SÛTRA. Title of 5 translations, viz., (1.) 視世音菩薩秘密藏神咒經 by Sîkôhânanda, A. D. 618–907; (2.) 視世音菩薩如意摩尼陀羅尼經 by Ratna tohinta, A. D. 618–907; (3.) 視自在菩薩如意陀羅尼經, A. D. 710; (4.) 如意輸陀羅尼經 by Bodhirucchi, A. D. 709; (5.) 佛説如意摩尼陀羅尼經.

PADMAVÂTİ 蓮華色
A wife of As'ôka, transformed into a Tchakravarti.

PADMA VRÎCHABHA VIKRÂMIN 華足安行
The name under which Dhritiparipurça reappears as Buddha.

PADMA VYÎHA BODHISAT-TVA 華嚴菩薩 A fabulous Bodhisattva worshipped in China on New Year’s eve.

PADMÔTTARA 砧妙身
Name of the 729th Buddha of the present Bhadra Kalpa.

PALA or Satamâna 波羅 explained by 斤 lit. a catty. A weight, equal to 10 dharana.

PALÂSA 波羅奢 explained by 赤花樹 lit. a tree with red flowers (also said to yield a red dye). The Butea frondosa. See also Kanaka.

PALI 波利 A village, with an ancient stûpa, 90 li N. N. W. of Baktra.

PÂLI 舊言 lit the ancient dialect (i.e. of the ancient country). The vernacular of Magadha, or Magadhi Prâkrit.

PÂMÎRA 波謎羅 The plateau of Pamir, the centre of the Tsung-ling range, including Anavatapta lake.

PÂMÎ S’UPATA 波輸鉢多 or 波輸鉢多 explained by 塗灰外道 lit. heretics who besmear themselves with ashes. A Shivaite sect of worshippurs of Mahâs’vara, clad in plain rags. Some shaved their heads.

PANASA or Djaka 波那婆 or 半樓婆 or 般樓婆 The Artocarpus integrifolia (jack-tree). See also under Uдумbara.

PÂNÂTI PÂTÂ VêRÂMANÎ 不殺生 lit. kill no living being. The first of the Sikchápada (10 rules for novices).

PÂNDÂKA 波那迦 or 半揵迦 or 般咤 explained by 黃門 lit. eunuchs. General term for (1.) Pándakas (properly so called) 般咤 who, though
impotent, have perfect organs; (2.) Irśāpaṇḍaksas 伊利沙般茶迦 who are impotent except when jealous; (3.) Chaṇḍakas 扇茶迦 whose organs are incomplete; (4.) Pakchaḍapadesas 博义般茶迦 who are for half a month males and for half a month females; (5.) Runapanaḍakas 留等般茶迦 who are emasculated males.

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

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


PĀNTCHA DHARMA KĀYA 五分法身 lit. the spiritual body in five portions. Five attributes of the Dharma kāya, viz., (1.) 戒 lit. precept, explained by超色隠 exemption from all materiality (rūpa), (2.) 定 lit. tranquillity, explained by超受隠 exemption from all sensations (vedanā), (3.) 慧 lit. wisdom, explained by超想隠 exemption from all consciousness (samādhiṇa), (4.) 解脫 lit. emancipation (mokṣha) explained by超行隠 exemption from all moral activity (karma), (5.) 知見 lit. intelligent views, explained by超識隠 exemption from all knowledge (vidyānā).

PĀNTCHA INDRYĀNI v. Indrya.

PĀNTCHA KACHĀYA v. Kachāya.

PĀNTCHA KLESĀ五鈍使 lit. 5 dull messengers, or五重滞 lit. 5 serious hindrances. Five moral imperfections, viz. (1.) 貪 cupidity, (2.) 嗔 anger, (3.) 痴 foolishness, (4.) 慢 irreverence, (5.) 疑 doubts. Victory over these 5 vices constitutes the 5 virtues or Pāntcha sīla.

PĀNTCHA MAHĀRHAṬ-CHTCHAṬĀNI 五百大羅漢 (1.) The 500 great Arhats who formed the synod under Kanichka; supposed authors of the Abhidharma mahāvibhācha sāstra.

PĀNTCHANADA or Bhiṣa 頸茶 Ancient kingdom (now the Punjab), called Bhiṣa after its capital.
PAṬTCHÂNANTARYA 五逆 lit. the 5 rebellions. Five deadly sins, viz. matricide, parricide, killing an Arhat, causing divisions among the priesthood, and shedding the blood of a Buddha.

PAṬTCHÂ PARICHAD or Paṭṭcha vârchiâ parichad or Mokcha mahâparichad 般闘于瑟 or 般遮跋利沙 or 般遮婆栗史迦 or 般遮大會 explained by 五年大会 lit. the great quinquennial assembly. An ecclesiastical conference held once in 5 years, established by As'oka for the purpose of confession of sins and moral exhortations.

PAṬTCHARÂČHTRA or Paṭṭchasattva v. Panatcha.

PAṬTCHÂ SÎLA see under Paṭṭcha Klêśa.

PAṬTCHA SKANDHA v. Skandha.

PAṬTCHA SKANDHAKA SÂASTRA 大乘五蘊論 A work of Vasubandhu, translated by Huen-tsang (A.D. 647).

PAṬTCHA SKANDHAKA SÂASTRA KÂRIKÂ 五蘊論釋 A commentary by Vinitaprabha.

PAṬTCHA SKANDHA VAÎPULYA SÂASTRA 大乘廣五蘊論 A commentary by Sthitamati, translated by Divâkara (A.D. 685).

PAṬTCHA VÊRAMAṆI 五戒 lit. 5 precepts. The first half of the Sîkchâpada.

PAṬTCHA VIDYÂ SÂASTRA 五明 lit. the 5 luminaries. The 5 elementary schoolbooks of India. See S'abda, Sîlpasthâna, Tchikitsa, Hêtu, and Adhyâtma vidyâ.

PÂ PIYÂN v. Mâra.

PÂRÂDJIKÂ or Phârdjikâ 波羅闐舎或波羅夷 explained by 無餘 lit. extreme (measures). The first section of the Vinaya piṭaka, containing rules regarding expulsion from the priesthood.


PARAMALAGIRI 跋邏末羅耆釐 explained by 黑峰 lit. the dark peak. A mountain S. W. of Kosâla, where Sadvaha built a monastery for Nâgârjuna.

PARAMÂNU 極細塵 lit. an atom of dust. A measure of length, the 7th part an Åqu.

PARAMÂRTHA 波羅末陀 or 真諦 also styled 拘那
羅陀 Guṇārātha. A S'ramaṇa of Udjdjayana, translator (A. D. 518—569) of some 50 works.

PARA MĀRTHA DHARMA VID-JAY ASŪTRA. Title of 2 translations, viz., 佛說第一義法勝經 by Gautama Praddhāruntchi (A.D. 534—550), and 佛說大威燈光憐人問疑經 by Djñānagupta (A.D. 586).

PARA MĀRTHA SAṀ-VARTI SATYA NIRDES'A SŪTRA. Title of 3 translations, viz. (1.) 佛說文殊利淨律經 by Dharmaraksha (A.D. 289), (2.) 清淨毗尼方廣經 by Kumāradjīva (A.D. 301—409), and (3.) 寂調音所問經 A.D. 420—479.

PARA MĀRTHA SATYA S'ÂTRA 勝義諦論
A work by Vasubandhu.

PARAMITÂ 波羅蜜多 or 六度 lit. 6 means of passing (to Nirvāṇa), explained by 到彼岸 lit. arrival at the other shore (i.e. at Nirvāṇa), but with the note, “it is only Prad-jñā (the 6th virtue) which carries men across the Saṃsāra to the shores of Nirvāṇa.” Six cardinal virtues, essential to every Bodhi-

sattva, but representing generally the path in which the saint walks, viz. (1.) Dāna, charity, (2.) Sīla, morality, (3.) Kehánti, patience, (4.) Virya, energy, (5.) Dhyāna, contemplation, and (6.) Pradjñā, wisdom. Sometimes ten Paramitās 十度 are counted by adding (7.) Upáya, use of proper means, (8.) Djñāna, science, (9.) Prāṇidhana, pious vows, and (10.) Bala, force of purpose.

PARANIRMITA VAS'AVARTI NĀT IN (Pāli. Wasawarti. Siam. Paranimit. Tib. Gjan hprul dvang byed or Bab dvang phpuug. Mong. Bussudum chubilghani erkeber or Maschi baya suktchi ergethu) 波羅尼密 娑舍跋提天 or 他化自在天 lit. dèvas who, whilst others are transformed, remain independent, or dèvas who control the transformation of others. The last of the 6 Dēvalokas, the dwelling of Māra, where life lasts 32,000 years.

PARASMAIPADA 般羅飢迷 A form of conjugation, each tense having a peculiar termination for the transitive voice, so-called (lit. words for another) because the action is supposed to pass (parasmai) to another.

PARATCHITTADJÑĀNA (Pāli. Parassa tchētpāriyā yañ-
āna) 他心 lit. the minds of others. The 5th of the 6 Abhid- jñās, intuitive knowledge of the minds of all other beings.

PĀRAVĀ波羅越 explained by 鴿 lit. pigeon. A rock temple in the Dekkhan, dedicated to Kāśyapa Buddha.

PĀRIDJĀTA波利質多 A sacred shrub (growing in a circle in front of Indra's palace).

PĀRINIRVĀṆA般泥洹 or 波利涅槃 or 波利涅涅那 explained by 極端寂滅 lit. extreme stillness and extinction (&c. of sense), or by 圓寂滅度 lit. complete stillness, or by the passage of extinction, or by普究竟出離煩惱結 lit. final termination and escape from the bonds of trouble and vexation. The 2nd degree of Nirvāṇa, corresponding with the mental process of resigning all thought (無想門). See under Nirvāṇa.

PĀRINTHĀBHĀS (Tib. Od bsa l or Od tchhun) 少光 lit. limited light. The 4th Brah-

maloka; the 1st region of the 2nd Dhyāna.

PĀRĪTASUBHĀS (Singh. Parittasubha. Tib. Dge tchhun) 少淨 lit. limited purity. The 7th Brahma-maloka; the 1st region of the 3rd Dhyāna.

PĀRĪVĀṆA波利伐羅勾迦 or 般利婆羅闍迦 or 删闍耶 explained by 普行 lit. (those who) walk about everywhere. A Shivaite sect, worshippers of Mahēśvara, who wear clothes of the colour of red soil. They shave the head excepting the crown.

PĀRNAS'AVARI DĀRAṆĪ 波利觀自在菩薩經 Title of a translation by Amogh-avadra (A.D. 746–771).

PARSA波剌斯 or 波剌私 or 波斯 Persia, situated “near the western ocean,” the principal mart for precious stones, pearls and silks, possessing at its capital (Surasthāna) the almsbowl of Sākyamuni. The favourite deity of the country is Dinabha.

PĀRS'VĀ or Pārs'vika or Ārya pārs'vika 波栗耨縛 or 育尊 lit. the Ārya (who used to lie) on his side, or 育比丘 (Pārs'va bhikchu). A Brahman of Gandhāra, originally called
難生 lit. born with difficulty. As a Bhikchu, he swore to remain lying on his side till he had mastered the 6 Abhidjñas and 8 Paramitás. He is counted as the 9th (or 10th) patriarch (died B.C. 36).

**PÁRVATA** 鍬伐多 or 鍬羅伐多 Ancient province and city of Tehéka, 700 li N.E. of Múlushánpura, perhaps the modern Futtipoor (between Multan and Lahore).

**PÁRTI** s. a. Bhímá.

**PÁRYÁNGKA BANDHANA** 結跏跌坐 or 趺趺坐 A sacred phrase; binding a cloth round the knees, thighs and back, as seated on the hams.

**PÁRÝÁTRA** 波里衣多羅 Ancient kingdom (now Birat, W. of Mathurá), a centre of heretical sects.

**PÁS’UPATAS** v. Páns’upatás.

**PÁTALA or Páṭali (Tib. Skyanar)** 波羅羅 or 波吒釐 explained by 花花樹 lit. a tree whose flowers emit steam or by 女婚樹 lit. the tree of the son-in-law. The Bignonia suave olens (trumpet flower).

**PÁTALIPUTTRA** or Kusumapura (Tib. Skyan gyi bu) 波吒梨耶 or 巴蓮弗 or 熙蓮弗 or 波麁吒子

**Pátra** 桨多樹 (Peito tree) or 桨多葉 (Peito leaves) or 樹樹 lit. leave tree, or 思惟樹 lit. meditation tree. A palm, the Borassus flabelliformis, often confounded with the Pippala. See Bodhidruma and Tála.

**PÁTRA** (Páli. Patto. Singh. Patra. Burm. Thabeit. Tib. Lhung bsed. Mong. Baddir or Zögsü) 波多羅 or 鉢孟 or 鉢多羅 or 鉢 (1.) The almsbowl (paṭera) of S'ākyamuni to be used by every Buddha, first preserved at Vais'ali, then taken to Gandhára, Persia, China, Ceylon, to the heaven Tuchita, to the palace of Ságara (at the bottom of the sea), where it awaits the advent of Maiträya, whereupon it will divide into 4 pieces, each of which is to be guarded by a Mahárádja, as with its absolute disappearance the religion of Buddha will perish. (2.) The almsbowl of every Budhist mendicant.

**PÁTRA DÉVA** 鉢天 The déva of the almsbowl, invoked by conjurors.
PATTIKAYA 步 lit. infantry. A division of every Indian army.

PÂUCHA 報沙 The first of the 3 winter months, beginning on the 16th day of the 12th (Chinese) moon.

PHÂRÂDJIKÅ v. Pâradjika.

PHÂTCHITTYÅ DHAMMA (Påli) 波逸提法 (Singh. Pachiti), explained by 堕 lit. fall (into hell). A section of the Vinaya, containing 90 prohibitions.

PHÂTIDÅSÅNÎYÅ v. Pratidåsanîya.

PILINDA VATSA 畢隆 伽婆蹉 An Arhat, one of the disciples of S'âkyamuni.

PÎLUSÅRAGIRI 比羅婆洛山 or 象堅山 A mountain (S. W. of Kapis'a city), the guardian spirit of which was converted by S'âkyamuni.

PÎLUSÅRA STÅPA 象堅窣都波 A stūpa erected by As'okha on the top of Pilusäravigiri.

PIPPALA or Pippala vrikcha 畢鉛羅 or 波波羅 or 賓撥梨力叉 One of the many names of Ficus religiosa. See under Bodhidruma and Patra.

PI'SÂTÇÅA (Tib. Schå za) 略舍閣 or 臢奢柘 or 略舍遮 A class of demons (vampires), more powerful than Prêtas. The residue of Dhritarâchåtra.

PÎS'UNÅ v. Måra.


PITÅ PUTRA SAMÅGÅMA 菩薩見實會 Title of a translation (A. D. 562) by Narendra's as.

PÎTÅŠILÅ 臂多勢羅 Ancient kingdom and city (in Sindh), 700 里 N. of Adhyåvakila, 300 里 S. W. of Avânda.

POCHÅDÅHA or Upochâna 布薩 explained by 相句説罪 lit. mutual confession of sin. The ceremony of confession, performed on 1st and 15th of every month.

POTÅLA or Potaraka (Tib. Ri Potala or Ghra hdzin) 補陀 or 普陀 or 布呞洛迦 or 補怛洛迦 or 普陀洛迦 or 布達拉 explained by 小白花 lit. small white flowers. (1.) A port (now Tatta) at the mouth of the Indus, a centre of ancient trade, the home of S'âkyamuni's ancestors. (2.) A mountain range (Nilgherries?) E. of Malåya mountains, S. E. of Malakåta. The original resort
of Avalokîtes'vara. (3.) The island of Pootoo (near Ningpo), a centre of the worship of Kwan-yin (v. Avalokîtes'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 Avalokîtes'vara). (5.) A fabulous resort of Bodhisattvas, "somewhere in the western ocean."


PRABHĀKARAMITRA or Prabhāmitra 波羅頤迦羅蜜 多羅或作明知識 or 波頤或明友 or 光智 A S'ramaṇa of Central India, a Kehatriya by caste, who came to China (A. D. 627) and translated 3 works.

PRABHĀKARA VARDDHANA 波羅錫遫伐彈那 or 作光増 lit. one who causes increase of light. The father of Karcha varddhana, king of Kan-yâkubdja.

PRABHĀPALA 護明菩薩 A former incarnation of S'âkyamuni, when he was a disciple of Kâśyapa Buddha.

PRABHĀHU (1.) A term in philosophy, primordial existence,

元始 (2) A title of Vishnu (the sun) 波羅赴 or 鉢利部 See Vasudëva.

PRABHŪTARATNA 鉢羅部多羅恆或多寶 One of the Sapta Tathâgata, patron of the Saddharma puṇḍarika who divided himself into seven Buddhas (十方佛) to labour in as many different places, and appears sometimes in the form of a Stûpa. See Ratna visuddha.

PRADÂKCHINA 循環 The (Brahmanic and Buddhist) ceremony of circumambulating a holy object with one's right side turned to it.

PRADÂNAS'URA 勇施菩薩 A Bodhisattva in the retinue of S'âkyamuni.

PRADÎPADÂNÎYA SÛTRA 佛說施燈功德經 Title of a translation (A. D. 558) by Narendrayas'as.

PRADJÂPATĪ v. Mahâpradjâpati.

PRADJÑA (Pâli. Panna. Singh. Pragnyâwa) 若般 explained by 智慧 lit. intelligence. (1.) The highest of the 6 Paramitâ, intelligence, the principal means of attaining to Nirvâna, as a knowledge of the illusory character of all existence. (2.) A S'ramaṇa of Kûbâ (Cabul), translator (about A.D. 810) of 4 works,
PART I.

author of a new alphabet.

PRA DJÑÁBALA (Pāli. Pan-na-balā. Singh. Pragnyawabala.)

Hil. lit. power of intelligence. Wisdom, one of the 5 Balā.

PRA DJÑÁBHADRA 般若跋陀羅 A learned priest from Tiladhāka, native of Bālapati, adherent (about 630 A.D.) of the Sarvāstivādāḥ.

PRA DJÑÁDEVĀ 慧天 A learned and pious priest of Mahābodhi saṃghārāma.

PRA DJÑÁGUPTĀ 般若毘離 or 惠護 A learned Brahman, teacher of S’ilanitya.

PRA DJÑÁKARA 般若羯羅 or 慧性 A learned priest of Nāvasaṃghārāma, native (about 630 A.D.) of Tchēka.

PRA DJÑÁKUTĀ 智積 A fictitious Bodhisattva, living in Ratnaviśuddha, attending on Prabhūtaratna.

PRA DJÑÁPARAMITĀ 般若波羅密多 explained by to 彼岸 lit. landing on the other shore. Intelligence as a means to reach Nirvāṇa. See Pradjiṇā and Pāramitā.

PRA DJÑÁPARAMITĀ ARDHAS’ATIKĀ. Title of 4 translations of the 10th Sūtra of the Mahāprajñāparamitā, viz.

(1.) 實相般若波羅密經 by Bodhirutche (A.D. 618—907); (2.) 金剛頂瑜伽理趣若經 by Vadjra bod-hi (A.D. 723—730); (3.) 大樂金剛不空真言三摩耶般若波羅密多王趣經 by Amoghavadijra (A.D. 746—771); (4.) 佛說五十聖般若波羅密經 by Dānapāla (A.D. 980—1000).

PRA DJÑÁPÂRAMITÂ SÛTRA s. a. Mahāprajñā paramitā sūtra.

PRA DJÑÁPÂRAMITÂ SAṂKÂ. YAGÂTHÂ 佛母寶德藏 若般波羅密經 Title of a translation (A.D. 982—1001)

PRA DJÑÁPRADĪPA SÂSTRA 般若燈論 A work of Nāgārdjuna and Nirdēṣ’aprabha (分別明), translated (A.D. 630—632) by Prabhākara-mitra.

PRA DJÑÂPTIPÂDAS’ÂSTRA 施設論 A work of Mahāmaundgalyāyana, translated by Dharmarākha (A.D. 1004—1058).

PRA DJÑÂPTIVÂDINÂH 波羅若底婆拖部 or
說度部 or 說假部 lit. the School which discusses redemption or illusions. A subdivision of the Mahásamghikah.

PRADJÑĀTARA 般若多羅 The 27th patriarch, native of Eastern India; laboured in Southern India; died A.D. 457.

PRADJÑÊNDRYA (Pāli. Pannêndriya. Singh. Pragnyawa indra) 慧根 The organ of intelligence (v. Pradjūa), one of the 5 organs (or roots) of life (v. Indrya).

PRÂGBODHI 鉢羅笈普提 explained by 前正覺 lit. anterior to correct perceptions. A mountain in Magadha, which S'ākyamuni ascended "before entering upon Bodhi."

PRAHĀNA 修 or 修文法 Conversion and entering ecclesiastical life.

PRAKARAÑAPĀDA VIB.HĀCHĀ S'AŚTRA 衆事分 毗婆沙論 A philosophical treatise by Skandhila.

PRAŁAMBĂ 毗藍娑 A certain Rakchasi.

PRÂMITI 極量 A S'ramaṇa of Central India, co-translator (A.D. 618—907) of a Sūtra.

PRÂNIDHANA 頒度 lit. salvation by vows. The virtue of (faithfulness in) prayers and vows.

PRÂNYAMŪLA S'AŚTRA TĪKA 中論 lit. discourse on the (due) mean (i.e. Madhyamika). The principal text book (by Nāgārjuna and Nilanētra) of the Madhyamika School, translated (A.D. 409) by Kumārajīva.

PRÂSĀDA (Singh. Poega. Tib. Dgedun gji du khang or Mtechod khang or Du khang) 跋路娑陀 explained by 堂 lit. the hall. The assembly hall (in a monastery); the confessional.

PRÂS'ÂNTA VINIS'KAYA PRATIHKÂRYA SAMÂDHI SŪTRA 寂照神變三摩地経 Title of a translation (A.D. 663) by Hinen-tsang.

PRÂSÈNJIT (Pāli and Singh. Pasènadi. Burm. Pathanadi. Tib. Gsal rgyal. Mong. Todorchu Ilaghaksan) 鉢羅屋那特多 or 鉢邏斯那特多 or 波斯匿 explained by 勝軍 lit. conqueror of an army. A king of Kos'ala, residing in S'ravasti; one of the first royal converts and patrons of S'ākyamuni; originator of Buddhist idolatry (by having a statue of Buddha made before his death).
PRAS'RABDHI (Pāli. Passadhi) 除liter. removal (sc. of misery) or除世lit. the Bodhyanga (called) removal, explained by除除煩惱lit. the cutting off and removing of trouble and vexation. A state of tranquillity. See Bodhyanga.

PRATĀPANA or Mahātāpana (Siam. Mahadapha) 大烧然狱lit. the hell of great burning, or極熱lit. extreme heat, or大炎熱lit. great flame and heat. The 7th of the 8 hot hells, where life lasts half a kalpa.

PRATIBHĀNA (Pāli. Patibhāna) 樂說lit. pleasant discourses. (1.) A fictitious Bodhisattva, one of 14 Dēva Arya 天尊worshipped in China. (2.) One of the 4 Pratisāṃvid (q. v.)

PRATICHTHĀNA v. Prayāga.


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

PRATISAṆVID (Pāli. Patisambhida. Singh. Pratisambhida) 四無礙智lit. 4 unlimited (forms of) wisdom. Four modes of knowledge, characteristic of an Arhat, viz. (1.) Artha (Pāli. Attha) 義無礙智lit. unlimited knowledge of the sense (of the laws); (2.) Dharma (Pāli. Dhamma) 法無礙智lit. unlimited knowledge of the canon; (3.) Nirukti (Pāli. Niruttī) 詞或辯無礙智lit. unlimited knowledge of agreements or得解lit. facility in explanations; (4.) Pratibhāna (Pāli. Patibhāna) 樂說無礙智lit. unlimited knowledge of pleasant discourses (sc. on the 12 Nidānas).

PRATYÉKA BUDDHA or Pratyêka Djjina (Pâli. Patîekan. Singh. Pasê Buddha. Burm. Pteleza. Tib. Rangs sang dchei. Mong. Pratikavudor Ovörö Törolkitu) 畿勒支底伽佛 or 辟支佛 explained by 獨覺 lit. individually intelligent, or by 圓覺 lit. completely intelligent, or by 綠覺 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 Buddhahip individually (i.e. 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.

PRATYÉKA 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 Pratichthâna 鈹羅耶伽 Ancient kingdom and city (now Allahabad), at the junction of Yamûna and Ganges.

PRÂYA ST’CHITTA (Pâli. Phâtchittiya) 波逸提法 explained by 墮 lit. fall (into hell). A section of the Vinaya, concerning 90 misdemeanours of priests.

PRÊTAS (Siam. Pret. Burm. Preitha. Tib. Yidwags or Yid btags. Mong. Birrid) 異利多 or 薛荔多 or 弥多 explained by 餒鬼 lit. hungry demons. One of the 6 Gâti; 36 classes of demons with huge bellies, large mouths and tiny throats, suffering unappeasable hunger, and living either in hell, in the service of Yâma, or in the air, or among men (but visible only at night). Avaricious and rapacious men are to be reborn as Prêtas.

PRITHAG DJANA (Pâli. Puthuddjana) 蜀人 lit. solitary (extra ecclesiam). The unconverted, as compared with the Ârya.

PRITI (Pâli. Piti. Singh. Pritiya) 喜 lit. joy. The 4th Bodhyanga, spiritual joy and content, leading to Samâdhi.

PRYADARS’ANA 喜見 lit. joyful view. The (fictitious) kalpa of S’ubhavyuhà, Meghadundubhisvara and others.
Puchpadaṃtī 華川
lit. flowery teeth. A certain Rakhasi.

Puchpagiri Sāṃgharāma 补湿波祇釐僧伽蓝
A monastery on mount Puchpagiri in Uḍā.

Puchpakūta Sūtra. Title of 4 translations, viz. (1.)
華積陀羅尼神咒經
(A.D. 222–280); (2.) 師起菩薩所間經
(A.D. 317–420); (3.) 佛說
華聚陀羅尼經 (A.D. 317–420); (4.) 佛說積棲
闍陀羅尼經 (A.D. 980–1,000).

Puchya (Tib. Skar ma rgyal) 弗沙或富沙或佛星
or 学星 (comet). (1.) Name of an ancient richi. (2.) Name of a constellation formed by 3 stars.

Pudgalā 補特伽羅 or 弗 (or 福 or 富)
伽羅 explained by 有情 lit. affectionate beings, or by 数取趣 lit. entering several paths. (1.) Human beings as subject to metempsychosis. (2.) Personality (as a philosophical term).

Pudja (Singh. Poya) 供養
lit. to support and nourish. Offerings, as the Buddhist substi-
tute for the Brahmanic sacrifices (Yadchna).

Pūdjasumīra 富闍蘇彌羅 A learned Arhat of Sala-
ribhu, disciple of Ananda.

Pūga 槿榔 (Pinang). Areca catechu; betel nut palm.

Pulakēsa 補羅稽舍 A king (A.D. 630) of Mahārāctra.

Pulastyā 補羅悉底卯
An ancient richi.

Punatcha or Pantchasatra or
Pantcharāctra 半嗟笈 An-
cient province and city (now Poonah) of Cashmere.

Pundarika 分陀利 or 芬利 or 奔茶 explained by 大
or 白蓮華 lit. great (or white) lotus. The last of the 8 large and cold hells, where the cold lays bare the bones of criminals like white lotus flowers.

Pundara Varddhana 奔那伐戰那 Ancient king-
dom and city (now Burdwan) in Bengal.

Punyabalāvadāna 佛說
福力太子縁緯經 Title of a translation (A.D. 987–1000)
by Dānapāla.

Punyaprasavās 福生
lit. happy birth, or 生天 lit. living dévas. (1.) The 10th Brahmaloka. (2.) The 1st region of the 4th Dhyāna.
PUṆYAS'ĀLĀ 弃樓舍羅
Houses of refuge, for the sick or poor.

PUṆYATĀRA 弗若多羅 explained by 功德 lit. merit and virtue (1.) One of the 24 Déva Arya 天尊 worshiped in China. (2.) A S'ramaṇa of Cabul, co-translator (A. D. 404) of the Sarvastivāda vinaya.

PUṆYAYAS'AS 富那耶舍 or 富那耶奢 The 10th (or 11th) patriarch; died B. C. 383; a descendant of Gāutama; born in Pātaliputra; laboured in Vāranās'ī; converted As'vaghocha.

PUṆYOPĀYA 布如鳥伐耶 or Nādi 耶提 explained by 福生 lit. happy birth. A S'ramaṇa of Central India; brought to China (A. D. 663) 3 works.

PURĀNA v. Dharana.

PURĀNA KĀŚ'YAPA 富蘭那迦葉 or 柑剌拏
One of the 6 Tirthyas; maternal descendant of the Kas'yapa family; brahminical ascetic; opponent of S'ākyamuni.

PURĀNAS 富蘭那 or (or 柑) 刺拏 explained by 滿 lit. complete. A class of Brahmanic, mythological, philosophical and ascetic literature.

PURJAMITRA or Putnomita 不如密多 The 26th patriarch, son of a king of Southern India, laboured in Eastern India, died (A. D. 388) by Samādhi.

PURNA v. Bala.

PURNA (Singh. Punna.) v. Pūrnamaitrāyaniputra.

PURNA KALASAYA (Siam. Bat keo inthanan) 本囊伽吒 explained by 滿瓶 lit. a full jar. One of the mystic figures of the S'ripāda.

PURNAMAITRĀYANĪ (PUTTRA) or Maitrāyaniputra or Pūnā (補剌那) 梅咀麗飜足弗咀羅 or (富樓那) 彌多羅尼子 or 柑文佛陀尼子 or 柑文佛陀弗 or 富那曼陀弗多羅 explained by 滿慈子 lit. son of completeness (Pūnā) and charity (Maitrāyanī), or by 滿嚴飾女子 lit. the son of completeness and of the lady of dignified beauty, or by 滿見子 lit. the son of complete view. A disciple of S'ākyamuni; son of Bhava by a slave girl; ill-treated by his brother, he engaged in business, forsook wealth for the priesthood, saved his brothers from shipwreck by conquering Indra through Samādhi; built a
vihāra for Śākyamuni; became
a Bodhisattva, expected to reappear as Dharmaprabhāsa Bud-
dha. He is often confounded
with Maitreya.

Pūrṇamukha Avadāna Sataka 擇集
百緣經 Title of a trans-
lation (A.D. 223-253) of 100
legends.

Pūrṇa Paripritcha
Chha 富樓那會 Title of
a Sūtra, translated (A.D. 405)
by Kumāradjīva.

Pūrṇavarma 補刺
拳伐摩 explained by 滿胃
lit. complete helmet. A king of
Magadha, the last descendant of
As'okha.

Purucha 補廬沙 or 富
樓沙 or 士夫 (lit. master)
explained by 神我 lit. the
spiritual self. The spirit which,
together with Svabhāvah, pro-
duces, through the successive
modifications of Guna, all forms of
existence.

Puruchapura 布路沙布
羅 or 佛樓沙 Ancient capi-
tal (now Peshawur) of Gandhāra.

Pūrvanivasānu Smriti Djināna (Pāli. Pubbeni
vāsāṅugataṁṣeṣanem) 宿命 lit.
destiny of the dwellings. Know-
ledge of all forms of pre-existence
of oneself and others. See Abhi-
djīna.

Pūrvasāilah 佛槃勢羅
部 or 東山部 lit. the School
of the eastern mount. One of the
5 subdivisions of the Mahāsaṁ-
hikaḥ.

Pūrvasāila Sāmgharāma
佛槃勢羅僧伽藍
or 東山寺 lit. temple of the
eastern mount. A monastery on
a hill E. of Dhanakatchēka.

Pūravideha or Vidēha
(Singh. Purwa widēsa. Siam.
Buphavithe Thavib. Tib. Char
gi lus pag dwip. Meng. Dorona
oulam dži beyetou dip) 佛婆
毗 提詞 or 議 耳 睦
提或 布 魯 提詞 or 婆
毗 幹 微 神 州
exposed by lit. island of con-
quereors of the spirit, or by 離
lit. separate from the body.
One of the 4 continents (of every
universe), E. of the Mēru, semi-
circular in shape, the inhabitants
having also semi-circular faces
and "seeing the sun rise before we
see it."

Pus'papura v. Pataliputra.

Pūtana 富單那 A class
of Prētas who control fever.
Putchêkagiri 補磔迦山
A mountain in Eastern India on which Avalokites'vara appeared.

**R.**

Râchtrapâla 護國菩薩
A Bodhisattva among demons.

Râchtrapâla Pari-pritchitchâ. Title of 2 translations, viz. (1.) 護國菩薩會 by Djinâ nagupta (A. D. 589-618); (2.) 佛說護國尊者所聞大乘經 by Dharmadēva (A. D. 973—981).

Râdjâvâdaka 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 Hien-tsang (A. D. 642); (3.) 佛為勝光天子說王法經 (A. D. 705); (4.) 佛說勝軍王所聞經 by Dânapâla (A. D. 980—1,000).

Râdja Balêndrâ Kêtu 力尊憍 The prince who possessed the Devêndra samaya.

Râdjugiriya s. a. Abhayagirivâsinâh.


Tib. Dechal poik ap) 易羅闍
Guhîyâ or 羅闍城 or 王舎城 lit. the city of royal palaces. The residence, at the foot of Griihrakûta, of the Magadha princes from Bimbisara to As'oka; meeting place of the first synod (B. C. 510); the modern Radghir (S. W. of Bahar) venerated by Jain pilgrims. See Kus'agarapura.


Râdjamahêndrî v. Mahândhra.

Râdjapura 易羅闍補羅
Ancient city and province (now Rajoor), near S. W. frontier of of Cashmere.

Râdjaṭa v. Rûpya.

Râdjavaradhâna 王曷逻
閩伐弾那 or 王增
King of Kanyâkubdja, son of Harchavardhana.

Râdjâvâdaka Sûtra 佛
說軍勝王所聞經
Title of a translation by Dânapâla (A. D. 980—1,000).

Râhân or Rahat v. Arhat.

Râhu (Tib. Sgra gtchan) 羅毘
or 羅虎那 explained by 障蔽 lit. stoppage. A king of Asuras, who seeks (in the shape of a dog) to devour sun and moon, and thus causes eclipses.
RĀHULA or Rañulabhādra or Lāghula (Burm. Raoula. Tib. Sgraṅge hδsin. Mong. Raholi) 羅毘羅 or 羅吼羅 or 尚羅 or 羅怙羅 or 何羅怙羅 or 羅云 explained by 天云 lit. (he who) upset the hindrances (viz. of Rāhus against his birth). The eldest son (by Yas'odhara) and disciple of S'ākyamuni; descendant of Gāutama Rāhugana; founder of the Vāibhāchikāh; now revered as patron saint of novices; to be reborn as the eldest son of every Buddha, especially of Ananda. See Djalāmbara.

RĀHULATA 羅毘羅多

The 16th patriarch, native of Kapila, laboured (till B. C. 118) in S'rāvasti. See Sāmghānandī.

RĀIVATA or Rēvata (Singh. Revato) 利波波 or 邊波或黎婆多 or 額隸伐多 explained by lit. the constellation (2 stars in Pegasus) called "the house." (1.) A Brahman hermit; one of the principal disciples of S'ākyamuni; to be reborn as Samanta prabhāsa. (2.) A native of Handjna, president of the 2nd synod (B. B. 44); (3.) A member of the 3rd synod (B. C. 248).

RĀKCHASA or Rakchas (Tib. Srin boi din. Mong. Manggu) 羅义娑 or 羅剌 or 藥义 explained by 藥人鬼 lit. demons which devour men, or by 可畏 lit. terrible. (1.) The aborigines of Ceylon, dreaded as cannibals by ancient mariners, exterminated by Siṃhala. (2.) The demons attending Vāis'ramaṇa, invoked by sorcerers.

RAKCHASĪ 羅又斯 or 羅又私 or 羅剌女 The wives and daughters of Rakchasa demons, invoked by sorcerers.

RAKTAPATMAYA or 鉴特忙 The red lotus; one of the figures of the S'ripāda.

RAKTAVITI 絳多未知 explained by 赤泥 lit. red soil.

A sāmghārama, erected near the capital of Karṇasavaraṇa, on the spot where a Buddhist priest from Southern India defeated a heretic in public disputation.

RAKTIKA or Retti 贯提 explained by 草子 lit. a seed of (the Gunjā) creeper. An Indian weight, equal to 2s grains.

RĀMA or Rāmagrāma 藍摩 or 藍莫 Ancient city (N. W. of Gorrückpoor) and kingdom, between Kapilavastu and Kuršinagarā.

RAS'MINIRHĀRASA MAH-GIRATHĪ or Prabhā sādhanā 出現光明會 Title of a translation by Bodhirutchi (A.D. 128 PART I.
RAS'MI PRABHĀSA 光明
lit. light and brightness. The name under which Mahākāsa'yapa is to be reborn as Buddha. See Mahāvyūha and Avabhāsa.

RAS'MI SATASAHASRA PARIPŪRNA DHVADJA 具足千萬光相 lit. one whose feet display innumerable luminous figures (like the Śrīpāda). The name under which Yas'odharā is to appear as Buddha.

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

RATI PRAPŪRNA 喜滿 lit. complete joy. The kalpa during which Māudgalyāyana is to appear as Buddha.

RATNA v. Sapta ratna.

RATNADVIPA 寶渚 lit. island of treasures (pearls). Ancient name of Sīmhala (Ceylon).

RATNA GHIRI 寶山 lit. precious mount. A mountain near Rādjagriha.

RATNĀKARA 寶積 lit. treasure store. (1.) A native of Vāis'āli, contemporary of S'ākyamuni. (2.) The 112th Buddha of the Bhadra kalpa.

RATNAKETU 寶相 lit. precious figure. (1.) One of the Sapta Tathāgata. (2.) The name under which S'ākyamuni's 2,000 disciples, and especially Ānanda, will reappear as Buddha at different points of the compass.

RATNAKŪTA 寶積陪 A section of the Sūtra piṭaka, including the Mahāratnakūṭa, the Ratnakūṭa sūtra and some 36 other works.

RATNAKŪTA SŪTRA. Title of 2 translations, viz. (1.) 寶積三昧文殊師利菩薩問法身經 A.D. 25—220, and (2.) 入法畏體性經 by Dīnānagupta, A.D. 595.

RATNAMATI 勒那摩 or 娑提 or 寶意 lit. precious intentions. (1.) The 4th son of Tchandra sūrya pradipa. (2.) A S'ramana of Central India, translator (A. D. 508) of 3 works.

RATNAMĀGHA DHARANI 佛説雨寶陀羅尼經 Title of a translation by Amoghavajra (A. D. 746—771).

RATNAMĀGHA SŪTRA. Title of 3 translations, viz., (1.) 佛寶 寶雲經 by Mandra and Saṅghapāla (A. D. 503); (2.) 佛説寶雨經 by Dharmaruci (A. D. 693); (3.) 佛説除蓋障菩薩所問經 by Dānapāla, Dharmaraksha etc.
(A.D. 1000-1010).

**RATNAPARÂS'I** 寳梁聚會
Title of a translation (A.D. 397-439), forming part of the Mahārakṣaṇa sūtra.

**RATNASÂMBHAVA** 寶生
lit. precious birth. (1.) One of the Paññchajñi Buddhhas, attended by Ratnapāṇi. (2.) The realm of S'asikētu Buddha.

**RATNAS'IKHIN** v. S'ikhin.

**RATNATCHINTA** 阿倉真那 or 真思惟
lit. precious thought. A S'ramana of Cashmere, translator (A.D. 693-706) of 7 works.

**RATNÂTÊDJOBHYUDGA** RUDJA 寶威德上王
lit. superior king of precious dignity and virtue. A fabulous Buddha, living E. of our universe, attended by Samantabhādra.

**RATNATRAYA** v. Triratna.

**RATNÂVABHÂSA** (1.) 寶明
lit. precious brightness. The kalpa of Dharmaprabhāsa. (2.) 有寶
lit. possessor of treasures. The kalpa of S'asikētu.

**RATNAVIS'UDDHA** 寶淨
lit. precious purity. The fabulous realm of Prabhātaratna.

**RÂURÂVA** (Siam. Rôruva) 号叫 or 呼喚 or 吵喚
lit. crying. The 4th of the 8 large hot hells where life lasts 4,000 (or 400) years, but where 24 hours are equal to 4,000 years on earth.

**RÂVANA** 罗婆那 or 婆羅那
A King of Siēhāla.

**RAVI** v. Trāvati.

**RÊVATA** v. Rāivata.

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

**RIDDHI** (Pâli, Iddhi. Mong. Riddichubilghan) 如意身 lit. a body (transmutable) at will. The dominion of spirit over matter,
implying (1) possession of a body which is exempt from the laws of gravitation and space, and (2) power to assume any shape or form and to traverse space at will.

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

RIDDHIPÂDA (Pâli. Iddhipado. Tib. Rdzuhphrul gyirkang 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, Virya, Tchitta and Mimamsa riddhi pâda.

RIDDHI SÂKHÂTKRIYÂ (Pâli. Iddhipabhêdo) 神足力 lit. the power of the supernatural (riddhi) steps. The power to assume any shape or form (see Riddhi), the third of the 6 Abhidjñas.

RIDDHI VIKRÎDITA SAMÂDHÎ 神通遊戲三昧 A degree of samâdhi, called "the idle sports of spiritual penetration."

RIGVêDA 讴詠 lit. hymns of praise. The most ancient portion of the Vêda, consisting of a collection of hymns (Sanhitâ) and a number of prose works (Brahmanas and Sûtras).

ROHINILÂ 洛殷瀦羅 An ancient monastery, visited by Sâkyamuni; the modern Roynal-lah, near Balgada, in E. Bahar.

ROHITAKA or Lohitaka 盧醜咀迦 (1) Red or opal colour. (2) The ruby or balas-ruby.

ROHITAKA STûPA 盧醜咀迦翠都波 explained by 赤塔 lit. the red stûpa. A stûpa built by As'oka, 50 li W. of Moëlâli, where Maitribala rādja fed starving Yakchas with his blood.

ROHITAMUKTI 盧呌呌 詞目多 Red pearls or rubies. See Sapta ratna.

ROHU 易羅胡 Ancient province and city of Tukhâra, S. of the Oxus.

RUDRA (Tib. Yu lang) 盧陀羅耶 A name of Shiva, as ruler of the wind, and lord of the Khumbandhas.

RUDRAKA RÂMAPUTTRA鬱頭藍子 lit. Rudraka the son of Râma. A richô of Magadha, a teacher of Sâkyamuni.

RÛPA (Tib. Gzugs) 顔 lit. form. (1.) The perception of form; one of the Chañayatana. (1.) Form, as one of the aggregates of the physical body. See Skandha.
Rūpadhātu or Rūpavatchara
(Tib. Gzugs-kyi khams) 色界
lit. the region of form. The 2nd
of the Trāilokya; the world of
form, comprising 18 Brahma-lokas,
divided into 4 Dhyānas, where
life lasts from 16,000 kalpas down
to half a kalpa, and the height of
the body measures from 16,000
yodjanas down to half a yodjana,
the inhabitants being sexless and
unclothed.

Rūpya 銀 lit. silver. The
2nd of the Sapta Ratna.

Rutchira Kētu 妙幢
lit. wonderful banner. A fab-
ulous Bodhisattva.

S. Sadā or Sadda (Pāli. Saddan)
聲 lit. sound. The perception
of sound; one of the Chaḍāyatana.

Sādā Vidyā Sāstra
聲明論 lit. lucid treatise on
sounds. One of the Paññcha
Vidyā Sāstras, a work on ety-
mosology by Añs'uvarmma.

Saddaparibhūta 常不輕
lit never slighting (others). (1)
A Bodhisattva, famous for his
unsheafish meekness. (2) A former
incarnation of Śākyamuni, when
he displayed unsheafish meekness
though slighted by Bhadrapāla
(with 500 Bodhisattvas), by
Śiṁhatchandra (with 500 Upa-
sakas) and by Sugata tchētana
(with 500 Bhikchunis).

Sadda v. Sābda.

Saddharma (Pāli. Saddhamma)
妙法 lit. the wonderful law.
A fabulous Mahābrāhma (also
called Sudharma), devotee of Ma-
hābhīdūndānāhābhīhu.

Saddharma Laṅkāvatāra sā. Laṅgkāvatāra sūtra.

Saddharma Pratirūpaka
像法 lit. law of images. The
2nd of the 3 stages of develop-
ment through which Buddhism passes
under each Buddha, the first
being 正法 lit. the period of
true religion, the 2nd 像法
lit. the period of fanciful religion,
the 3rd 後法 lit. the period of
decaying religion. In the case
of Śākyamuni, the 1st period
continued for 200 years after his
death, the 2nd lasted 1000 years,
and the 3rd will last 3000 years,
whereupon Maitreya renews this
triple process, and each of his
successors likewise.

Saddharma Pundarīka Samādhi 法華
三昧 (1) A degree of samā-
dhi, mastered by Vimalanētra. (2)
Title of a translation (of a portion
of the Saddharma puṇḍarīka
sūtra), A. D. 427.

Saddharma Pundarīka Sūtra. Title of 4
translations, forming the standard
books of the Lotus School 蓮宗
v'iz (1.) 正法華經 by Dharmaraksha (A. D. 286), (2.) 薩曇芬陀利經 (incomplete, A. D 265-316), (3.) 妙法蓮華經 by Kumaradjiva (A. D. 406), (4.) 涅槃妙法蓮華經 by Djuñasagupta and Dharmagupta (A. D. 589-618).

SADDHARMA PUNDARîKA SŪTRA SĀSTRA.
Title of 2 translations of Vasubandhu's commentary on the preceding work, viz. 妙法蓮華経優波提舍 by Bodhiratcli and others (A. D. 386-534) and 妙法蓮華経論優波提舍 by Ratnamati and another (A. D. 503).

SADDHARMA SMRITYUPASTHĀNA SŪTRA.
Title of 2 translations, viz. 正法念處経 by Gautama Pradjuåratcli (A. D. 539), and 妙法聖念處経 by Dharmadēva (A. D. 973-981).

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

SADVĀHANA v. Djūṭaka.
SĀGALA v. S'ākala.
SĀGARA 婆竭羅 or 婆伽羅 One of the 24 Dēva Ārya (天尊), a Nāga king (龍王), whose daughter (8 years old) became a Buddha under the tuition of Maṇḍujśri. He is said to dwell in a palace of pearls at the bottom of the sea, and is worshipped as a god of rain.

SĀGARAMATI 海慧 A priest of Nālanda, defender of the Mahāyāna in disputations with heretics.

SĀGARAMATI PARIPRITCTHTCHHĀ海意菩薩所問淨印法門経 Title of a translation, by Dharmaraksha and another (A. D. 1009-1058), of a chapter from the Mahāvajraya mahāsāṃnipāta sūtra (大方等集夥経).

SĀGARA NĀGARĀDJAJA PARIPRITCTHTCHHĀ. Title of 3 translations, viz. (1.) 佛說海龍王經 by Dharmaraksha (A. D. 265-316), (2) 佛為海龍王說法印経 (A. D. 618-937), (3.) 佛為婆伽羅奇龍王所說大乘法経 by Dānapāla (A. D. 980-1090).

SĀGARA VARADHARA BUDDHI VIKRĪDITĀBHI-DJÑA 山海慧自在通王 The name under which Ananda reappears as Buddha, in Anavānāmita vāidjayanta, during the
kalpa Manoijña s'abdabbgardjita.

SAHA or Sahaloka or Sahalokadhatu (Mong. Sava jirtintchu) 娑婆 or 索阿 or 娑婆 explained by 堪忍世界 lit. the world of suffering, or by 千世界之都 lit. the capital of a chiliocosmos. The inhabited portion of every universe, including all persons subject to transmigration and needing a Buddha's instruction, and divided into 3 worlds (v. Trālokya) ruled by Sahāmpati.

SAHAMPATI (Singh. Sampati) v. Mahābrahma Sahāmpati.

SĀIKCHA or Sāikchya (Pāli. Sekhiya) 去豆迦羅尼 explained by 應當學 lit. one who ought to study, or subjects to be studied; or 突吉羅 explained by 惡作 lit. wicked deeds. (1.) Catechumens, especially laynovices. See Arhan. (2.) A section of the Vinaya, called laws for the community of disciples 衆學法, being a series of 100 regulations for novices.

SAKCHI or Sakti or Sas'ī舍支 or 設施 (lit. sacrifice.) (1.) The hare (which threw itself into the fire to save starving people), transferred by Indra to the centre of the moon. (2.) A name of Vēmatchitra. (3.) The consort of any deity (according to the Tantra School). (4.) Female energy (Yoni).


SĀKRA (Pāli. Sakka. Singh. Sekra) 釋迦 or 帝釋 or 釋 or 釋迦婆 explained by 能天主 lit. the mighty Lord (Indra) of Dévas, or 釋迦提婆 (S'akra Devêndra) or 釋提桓因 explained by 天帝釋 lit. S'akra the Lord (Indra) of Dévas, or 切利帝釋 or 切利天王 lit. king of Trāyastriṃśas. Common epithets of Indra (q. v.) as ruler of the Dévas.

SĀKRĀDIṬYA 鐘伽羅阿逸多 or 帝日 lit. sun of the ruler (S'akra). A king of Magadha (after S'ākyamuni's death).

dévas and among men, whereupon Arhatship is reached.

S'ÂKYA (Singh. Sâkya. Burm. Thakia) 释迦 explained by 仁 lit. charity or 能仁 lit. charitable. The ancestors and descendants of Iks'vaku Viradhaka (q.v.), viz. 5 kings of the Vivartta kalpa (成劫五王) headed by Mahasammata (大三未多); 5 Tchakravarttis (五轉輪王) headed by Murdhadja (頂生王); 19 kings, the first being Tchêtrya (軆帝) 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, Bamiyan, Himata and S'ambi. See also S'âkyamuni.

S'ÂKYA BODHISATTVA 释迦菩萨 A title of Prabápala. S'ÂKYA BUDDHA s. a. Sâkyamuni.

S'ÂKYA MITRA 释迦密多 羅 or 能友 lit. powerful friend An author of commentaries on philosophical works of the Mahyimâyâna School.

SÂKYAMUNI (Burm. Thakia-muni. Tib. Shakja thubpa Mong Shigamunior Burchan bakshi) 释迦牟尼 or 释伽文 explained by 能仁 (Sâkya) 寂默 (Muni) lit. mighty in charity, seclusion and silence. The last of the Sapta Buddha, one of Sapta Tathâgata, the 4th of the 1000 Buddhias of the Bhadra kalpa. The name by which Chinese books refer to Gautama Buddha. The Lalitavistara and the popular aphorisms of Wang Puh (释迦如来成道记) tell the story of his life, which is an indispensable key to the understanding of Buddhist doctrines. Some 5000 Djâtakas (q. v.) are on record, in the course of which he worked his way through as many different stages of transmigration, from the lowest spheres of life to the highest, practising all kinds of asceticism and exhibiting in every form (v. Maitribalarâdja, Kapindjala râdja, Mayûra râdja etc.) the utmost unselfulness and charity. Having attained to the state of Bodhisattva as Prabhâpala, he was reborn in Tuchita and there considered where he ought to be reborn on earth to become Buddha. The Sâkya (q. v.) family of Kapilavastu was selected and in it Mâyâ, the young wife of S'uddhodhana, as the purest on earth. In the form of a
white elephant (v. Bodhisattva) he descended and entered through Māyā’s right side into her womb (8th day of the 4th moon, B.C. 1028 or 622), where he was visited thrice a day by all the Buddhas of the universe (v. Prabhūta ratna). On the 8th day of the 2nd (or 4th) moon, B.C. 1024 or 621, Māyā, standing in Lumbini under an As’oka (or Sālā) tree, painless gave birth to a son who stepped out of her right side, being received by Indra (the representative of popular religion) and forthwith baptized (v. Murdhābhichiktika) by Nāga kings. Thereupon the newborn babe walked 7 steps towards each of the 4 points of the compass and, pointing with one hand to heaven and with the other to earth, said, with a lion’s voice (v. Siṁhanāda), “I have received the body of my final birth; of all beings in heaven above and beneath the heavens, there is none but myself to be honoured.” At the moment of his birth an Udambara flower sprouted up, and a series of 42 miraculous events (earthquakes, flashes of five coloured light, lotus flowers etc.) announced to the universe the birth of Buddha. His skin exhibited 32 fanciful tracings (v. Lakchana); on the soles of his feet there were 65 mystic figures (v. Sṛlpāda), and his body possessed 80 forms of beauty, which were interpreted by Asita as the characteristic marks of Buddhship. He was named Sarvārthasiddha. Māyā having died 7 days after his birth, Mahā pradja pati (q. v.) nursed him. When 3 years old, he was presented in a Shiva temple, when all the statues of Shivaite deities did obeisance to the infant Buddha, who was then named Dēvatidēva. When he was 7 years old, Arata Kālāma and Rudrakarāma taught him the Pañcacha Vidyā Sāstras, and Kchanti dēva (荨提 提婆) taught him gymnastics. When 10 years old, he was peerless in strength, hurled an elephant to some distance (v. Hastigarta), and opened an artesian well (v. Sarakāpa) by the discharge of an arrow. He was married to Yās’odhara and took several concubines. When 19 years old, he was converted through Suddhavāsa dēva who presented himself successively in the form of an old man, a sick man, a corpse, a religious mendicant, and excited in him disgust regarding domestic life. His father sought to divert his mind, by sensual excitements and by proposing to him the career of a Tchakravartti as a military conqueror of the world, but, strengthened by S’uddhavāsa déva, he overcame the temptations of lust and ambition and fled from home in the night of the 8th day of the 2nd moon,
B.C. 1008 or 597. Yakchas, Dévas, Brahma, Indra and the Tchatur Mahárdjas assisted him to escape. He cut off his locks and swore to save humanity from the misery of life, death and transmigration. After a brief attempt to resume study under Arata, he spent 6 years as a hermit on the Himalaya, testing the efficacy of Brahmanic and Shivaistic meditation. Dissatisfied with the result, he visited Arata and Rudraka and then repaired to Gayá, where he practised ascetic self-torture. [About that time his son Ráhula was born.]

Having spent 6 years at Gayá, on a daily allowance of one grain of hemp (opium?) and one grain of wheat, and seeing the uselessness of such fasting, he determines to strike out a new path henceforth. Dévas minister to the needs of his body, which threatens to break up, by bathing him with perfumes, and induce Nanda and Bala (q.v.) to nurse him with rice boiled in milk. Resting on a couch prepared by Indra under the Bodhidruma, he now gives himself up to Samádhi (q.v.), whilst Márá and his armies endeavour, in vain, to tempt him in various disguises and finally through Márá's 4 beautiful daughters. Unmoved he continues in Samádhi, until he reaches at last the state of Bodhi (q.v.), and becomes a Buddha, in the night of the 8th day of the 12th moon, B.C. 998 or 592. The spirits of the earth forthwith announce the glad tidings to the spirits of the atmosphere and those again report it to the spirits in the various heavens. Heaven and earth rejoice. Seven days afterwards two merchants, Trapusá (提譚) and Bhallika (波利), passing by, present him with offerings of barley and honey. Soon he gathers round himself 5 disciples, Kánu-qiśyá, Bhadríka, Vácha, As'vadjit and Mahánáma. With them he starts from the Bodhidruma (B.C. 997 or 592) and preaches his new gospel at Mrigadáva, where his 5 disciples attain to the state of Arhat and 1000 persons are converted. In the course of the following year, he preached chiefly to Nágá kings (i.e. against popular worship of snakes). The year 995 or 589 B.C. is marked by the conversion of Sáriputta and Mándgályána with 250 others. In the course of the following year Anáthapiṇḍika presented Buddha with the Djétavana. In the year 991 or 585 B.C., a victory having been gained over Shivaism by the conversion of Añgulimályá and his followers, Buddha ascended to Trayastrim's as in order to convert his mother, and stayed there 90 days. Meanwhile Prasénadjit, frightened by his prolonged absence, ordered Máud-
galyāyana and the déva Vis'va-karman, transformed as artists, to ascend to Traiyastrims'as and to take a likeness of S'ākyamuni. They did so and carved, in sandal wood, a statue which thenceforth became an object of worship. Here we have the origin of Buddhist idolatry. On S'ākyamuni’s return, the statue lifted itself into mid-air and saluted him, whereupon he uttered a prophesy which was fulfilled when Kāś'yapa Mātanga took that statue to China. In 930 (or 554) B. C. S'ākyamuni visited Magadha and converted Vatsa. In the following year he predicted the future of Maitreyya, and in the next year he revisited Kapilavastu, when he preached to his putative father. From the year 983 (or 577) B. C. to the time of his death, he gave particular attention to doctrinal exposition, delivering the Samyuktasaṅgītayana in 983 (or 577) B. C., the Pradīṇāparamīta in 982 (or 576), the Suvarṇaprabhāsa and Saddharmapuṇḍarīka in 950 (or 514), and the Parinirvāṇa sūtra in 949 (or 543). Ānanda was converted in 977 (or 571) B. C. and Pradīṇāpati admitted to rights of priesthood together with other women. When S'ākyamuni, in the year B. C. 949 or 543, felt his end drawing near, he went to Kus'inagara. Heaven and earth began to tremble and loud voices were heard, all living beings groaning together and bewailing his departure. On passing through Kus'inagara, he took his last meal from the hands of one of the poorest (Tehunda), after refusing the offerings of the richest. Declaring that he was dying, he went to a spot where eight Sāla trees stood in groups of two. Resting on his right side, he gave his last instructions to his disciples, reminding them of the immortality of the Dharma kāya, and then engaged in contemplation. Passing mentally through the 4 degrees of Dhyāna, and thence into Samādhi, he lost himself into Nirvāṇa and thus his earthly career was ended. His disciples put his remains into a coffin which forthwith became so heavy that no power on earth could move it. But his mother Māya suddenly appeared in the air, bewailing her son, when the coffin rose up, the lid sprang open and S'ākyamuni stepped forth for a moment with folded hands to salute his mother. On attempting cremation, his disciples found that his body, being that of a Tchakravarti, could not be consumed by common fire, when suddenly a jet of flame burst out of the Svastica on his breast and reduced his body to ashes. If the above semi-legendary account is at all trustworthy, it indicates that S'ākyamuni’s mind is supposed to have
gradually developed, departing step by step from the popular religions of his time, Brahminism and Shivaism, until, without premeditation, he came to found a new religion, being even pushed to laying a sort of preliminary foundation of an ecclesiastical system. As a teacher, he appears to have been liberal and tolerant, countenancing, rather inconsistently, the worship of those deities which were too popular to be discarded, though he assigned to them a signally inferior position in his own system. Immoral sects, however, whether Brahmanic or Shivaistic, he fought resolutely, conquering generally through magic power rather than by disputations. He remodelled almost every Brahmanic dogma, substituting atheism for pantheism, and ethics for metaphysics. His teachings were in later years further developed by the Mahâyâna, Madhyimâyâna, Yogâtchârya and other Schools. The chronology of Buddhism is not yet sufficiently cleared up. The year when Sâkyamuni entered Nirvâna is, according to Chinese accounts, the 53rd year of King Muh of the Chow dynasty, that is to say 949 or about 749 B.C., whilst Southern Buddhist tradition fixed upon the year 543 B.C., but modern excavations, inscriptions and coins indicate the year 275 B.C. as the year of Buddha's Nirvâna.

SâKYASIMHA (Mong. Shakin un arslan). Sâkyasimha lit. Sâkyya the lion. A title of Sâkyamuni. See also Sîmhananda.

SÂKYA TÂTHÂGATA. See Tathâgata.


SÂLA. Sâla, or Sha-la. Explained by 堅固 lit. solid, or by 最勝 lit. most victorious, or by 富貴家 lit. rich and honoured families.

(1.) A large timber tree, Shorea robusta, sacred in memory of Sâkyamuni's birth and death. (2.) A bird, s.a. Sârika.

SALARIBHU. Salaribhu. Ancient kingdom of India.

SÂLA RÂDJÂ. Sula, or Sha-la. An epithet of every Buddha, as "most victorious" over vice and passion. See Sâla.

SÂLÂTURA. Sula, or Sha-la. Ancient city in Gandhâra, now Lahor near Ohind; birthplace of Pânini.

SÂLÂNÂDRA RÂDJÂ. Sula, or Sha-la. Name of Sûbhavyâha as Buddha. See Sâla râdja.

SÂLISAMBHAVA SÛTRA. Title of 5 translations, viz. (1.) 佛説本生死經 (A.D. 222–280), (2.) 佛説稻秣
Mukti), and sometimes metaphysically, when it is interchanged with Dhyāna (q. v.) and signifies abstract meditation, resulting in physical and mental coma and eventually in Nirvāṇa. “He consumed his body by Agni (the fire of) Samādhi,” is the saint’s standing epitaph. This love for quiescent self-annihilation, traced back to Māndgalyāyana, may have arisen through a natural reaction against the austerities of moral asceticism which characterized primitive Buddhism. The Mahāyāna School invented numberless hair-splitting distinctions of different degrees of Samādhi. Dhyāna (q. v.) and Samāpatti (q. v.) are practically the preliminary steps leading to Samādhi.

SĀMADHĪBALA 定力 lit. the power of fixity. The 4th of the 5 Bala, the power of ecstatic meditation (v. Samādhi).

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

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

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

SAMANTA BHADRA (Tib. Togmai sangas-rgyas kuntubzangyo)

三曼陀羅陀羅或普賢
lit. general sage or 大行 lit. great activity. (1.) One of the 4 Bodhisattvas of the Yogâchârya School, author of the 受苦
提心戒儀 Bodhi hridaya s'îlādana sūtra (translated by Amoghavadjra, A.D. 746–771) and of many dhâraṇī, patron of the Saddharma puṇḍarîka. (2.) A fabulous Buddha, residing in the E. SAMANTA MUKHA DHÂRAÑI SÛTRA 普門陀羅足經 A dhâraṇī delivered by Sâkyamuni at Vâis'âli.

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

SAMÂPATTI (Tib. Snoms par bdjung pa) 三摩鉢底 explained by 欲入定 lit. seeking to enter fixity. The process by which absolute mental indifference (sams) is reached (apatti); a degree of ecstatic meditation, preparatory to Samâdhi (q.v.)

SAMATA or Samatata 三摩呾咤
叱 Ancient kingdom, at the mouth of the Brahmaputra. SÅMA VÊDA SANHITÅ 宾摩 or 平論 lit. s'âstra of peace, or

歌詠 lit. hymns and chants. The third part of the Vêda, a collection of hymns to be sung at sacrifices.

SAMAYA (Tib. Dons) 三摩耶 explained by 短時 lit. short period. A season of the year.

SAMBHÂVA 好城 lit. good city. The realm of Mahâbhîdhjânâ-djânabhibhu Buddha.

SAMBĪ 商彌 Ancient kingdom (v. Sâkyâ), S. of the Hindookoosh.

SAMBODHI v. Bodhî.

SAMBODHYANGA v. Bodhyanga.

SAMBHOGA or Sambûtha 三菩伽 An ancient richi of Mathura.

SAMBHOGA KÂYA 三菩伽迦耶 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 Buddhakhêtras.

SAMDJAYA or Saññiyaya vairatīi
珊闌邪 or 珊闌夜毗羅胝 or 僧僑彌耶. (1.) A king of Yakhas. (2.) One of 6 Tirthyas; heretical teacher of Mândgalyâyana and S'âriputta.

SAMDJIVA (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).

SAṂGHA (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 saṁgha (比丘僧), under a chairman (Sthavira or Upādhyāya), empowered to hear confession, to grant absolution, to admit persons into the priesthood, etc. (2.) The third constituent of the Triratna (q.v.), the deification of the church. (3.) Same as Asaṃgha.

SAṂGHA BHAĐRA 佛陀 or 衆賢 lit. the sage of the priesthood. A S'ramaṇa of Cashmere, follower of the Sarvastivādā, author of 2 philosophical works. translator (Canton, 489 A.D.) of the Vibhācha vinaya.

SAṂGHA BhāhEDA 破僧 lit. breaking up the priesthood. One of the Pañchānantaarya.

SAṂGHA BhāhEDA DAKAVAŚTUU 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.

SAṂGHA BHUṬI s.a. Saṃghāvarṣ'ana.

SAṂGHĀDEVA 僧伽提婆 or 禪天 lit. deva of the priesthood (1.) A title of honour. (2.) Same as Gāutama Saṃghādeva and Saṃgha varṣ'ana.

SAṂGHĀS'ECHA (Singh. Samghadisesa) 尺沙 A section of the Vinaya (13 commandments regarding social and sexual relations of priesthood).

SAṂGHĀGĀRĀMA s. a Saṃghārāma.

SAṂGHĀNANDI 僧伽難提 The 17th patriarch, a prince of S'rávasti, who lived as a hermit near the sources of the Hiranjavati, until Rahulata, led there by seeing the shadow of 5 Buddhas, appointed him his successor.

SAṂGHĀPĀLA 僧伽婆羅 or 僧伽跋摩 (Saṃgha varman) or 業鏡 lit. armour of the priesthood. (1.) An Indian S'ramaṇa (of Tibetan descent), translator (under the name 健僧鏡) of 3 works (A.D. 225). (2.) A Burmese S'ramaṇa, who introduced a new alphabet of 50 characters in China and translated 10 works (A.D. 506-520).

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

SAṂGHĀRĀMA or Samghāgārāma (Burm. Kium. Siam. Vat. Tib.
Dgon pa Mong. Kūt or Ssūmā)
僧伽蓝 (摩) or 僧伽羅
摩 or 僧蓝 or 伽蓝' explained
by 衆園 lit. park of the priest-
hood, or by 僧房 lit. dwelling
of priests. (1.) The park of a
monastic institution. (2.) A mona-
stery or convent, s a. vihāra.

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

SAṂGHĀTA 僧伽陀 explained
by 養善 lit. abundant goodness;
or 衆合 lit. union of the priest-
hood or 衆磕 lit. clattering of
the priesthood. (1.) A S'ramaṇa
of the West, translator (A.D. 402-
412) of one work. (2.) The 3rd of
the 8 large hot hells (v. Naraka),
formed by 2 ranges of moveable
mountains which compress the
criminals into an unshapely mass.
Life lasts there 2000 years, but 24
hours, there, are equal to 200 years
on earth.

SAṂGHĀTI (Singh. Sangalasivura,
Mong. Majak) 僧伽胝 or 僧
伽梨 (or 黎) explained by 合
lit. united, or by 重 lit. double,
or by 重素衣 lit a robe made
of sundry scraps. The composite
priestly robe, reaching from the
shoulders to the knees and fastened
round the waist. See Kachāya and

Uttarasaṁghāti.

SAṂGHĀTĪ SŪTRA DHARMA
PARYĀYA 僧伽吒經 Title
of a translation by Upasūnya (A.
D 538).

SAṂGHA VĀRMA N s a.
Saṁghapāla.

SAṂGHA VARŚANA or Saṁgha
bhūti 僧伽澄 (or 橙) or 衆
现 lit. manifestation of the priest-
hood. A S'ramaṇa of Cabul, trans-
lator (A. D. 381-385) of several
works. See Saṁghadēva.

SAṂKAKHĪKA s a. Ut-
tarasaṁghāti.

SAṂKAṢYA (Pāli. Samkassa-
Tib. Sgrachen) 僧伽舍 or
僧伽施 or Kapitha. Ancient
kingdom and city in Central
India, now Samkassam near
Canouge.

SAṂKHAYA (Pāli. Saṅkha) 僧
企耶 or 僧伽 or 數論 lit.
discoursing on numerical cate-
gories, explained by 說二十
誦者 lit. those who discourse
on the meaning of the 25 tattvas
(truths). The heretical atomistic
School (v. Kapila), which ex-
plains nature by the interaction
of 24 elements with puruṣha,
modified by the 3 guṇas, and
teaches the eternity of pradhāna
(自性) i. e. self-transforming
nature and the eternity of human
souls (puruṣha).
Sàṁkhyàka 遍計 lit. general calculations or 數論 lit. heretics who discourse on numerical categories. The followers of the Sàṁkhyà School.

SàmMàtìya or Sammatàh 三眉底部 or 三彌底 or 彌離底部 or 正量部 or 量弟子部 lit the School of correct calculators. Three divisions of the Hinàyàna School, viz. Kàûra-kallakàh, Avàntikàh and Vatsî-puttriyàh.

SàmoTàta v. Samataṭà.

Sàmpàha 三波誼 Another name for Malasa.

Sàmkàra (Tib. Dù dyed) 行 lit. action (karma). A metaphysical term, variously defined as illusion (in Nepaul), notion (Tibet), discrimination (Ceylon), action (China).

SàmSkàta 梵 lit. Brahma or 梵字 lit. Brahmanic (alphabetical) writing, or 天竺語 lit. the Indian language. Sanskrit, the classical Aryan language of India, probably never spoken in its most systematized form, in which it was the accomplishment of the Brahmans, whilst, among the people, it degenerated into Prakrit, a specimen of which is Pàli. The most ancient Chinese texts seem to be translations from Pàli, the more modern texts from Sanskrit. Hìnèn-tseang found (about 635 A.D.) in the Pundjab little difference between Sanskrit and Pàli. Various alphabets for the transliteration of Sanskrit characters into Chinese were introduced by Dharmaràkeha, Mokchala, Kumàradjàva, Buddhàbhàdàra, Saṅghàpàla, Mahàyànadèva, Divàkara, Sìkheñandà, Amonça, and other alphabets were sanctioned by Chinese emperors, Yén-tsung (A.D. 1031), Kànghi (A.D. 1662) and Kien-lung (A.D. 1750). The Dèvanàgàrì form of writing Sanskrit was early introduced in China, by way of Tibet, and is still used on charms, annlets, and in sorcery.

Sàmvàdji v. Vridjì.

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

Sàmvàrīṭà Kàlpa (Pàli Sam-vàṭṭà kappa. Mong. Ebdereko-galap) 壞劫 or 滅劫 lit. the kalpa of destruction or annihilation. The Mahàkalpa 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 Phyàna, is annihilated.
SAṂVARTṬATTHĀHI KALPA (Pāli. Sanvattatthāhi 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).

SAṂYAGĀDIJĪVA (Pāli Sammādījīva. Singh. Samyaka jiwa) 正業 lit. the correct profession, explained by 乞食 lit. mendicancy. The 4th of the 8 Marga, the vow of poverty, incumbent upon every Arhat or monastic. See Bhikhu.

SAṂYAGDRICHTI (Pāli Sammāditthī. Singh. Samyak driṣhti) 正見 lit. correct view or ability to discern the truth. The 1st of the 8 Marga, the possession of orthodox views; an attribute of each Arhat.

SAṂYAGVĀK (Pāli Sammāvātchā. Singh. Samyak wachana) 正語 lit. correct speech, explained as ability to avoid both nonsense and error in speaking. The 3rd of the 8 Marga, the ability, characteristic of an Arhat, of reproducing exactly any sound uttered in any universe.

SAṂYAGVYĀYĀMA (Pāli. Sammāvāyāmo. Singh. Samyak wyagama) 正精進 lit. correct and subtle virya or incessant practice of asceticism. The 5th of the 8 Marga, based on the 3rd Pāramitā; asceticism, as a characteristic of an Arhat.

SAṂYAKKARMAṆṬA (Pāli. Sammakammanta) 正命 lit. correct life, explained as strict observance of purity. The last of the 8 Marga, honesty and virtue, as a characteristic of an Arhat.

SAṂYAKPRAḤĀNA (Pāli. Sammapradhana. Singh. Samyakpradhana) 四正勤 lit. four correct efforts. One of the 37 categories of the Bodhi pakhiča dharma, comprehending a fourfold effort, viz. (1.) after the birth of evil to stop its birth for ever, (2.) before the birth of evil to prevent its birth, (3.) before the birth of karma to cause its birth, (4.) after the birth of karma to cause its continuous development.

SAṂYAKSAṂĀDHI (Pāli. Sammāsamādhi) 正定 lit. correct samādhi, or absolute mental coma. The 6th of the 8 Marga, the attainment of Samādhi (q. v.), as a characteristic of an Arhat.

SAṂYAKSAṂBOḌHĪ v. Anuttara.

SAṂYAKSAṂBUḌDHĀ (Pāli. Sammāsambuddha. Siam. Summasamphutto) 三藐三
佛陀 explained by 正偏知 lit. correct and equal knowledge.
The 3rd of the 10 titles of S'ākyamuni, an attribute of every Buddha.

SAMYAKSAṂKALPA (Pāli. Sammāsamkappa. Singh. Samyakkalpanāwa) 正思惟 lit. correct thinking, or a mind free from wicked thoughts. The 2nd of the 8 Marga, decision and purity of thought and will, as a characteristic of every Arhat.

SAMYAK SMRITI (Pāli. Sammāsati. Singh. Samyak siti) 正念 lit. correct memory, or recollection of the law. The 7th of the 8 Marga, religious recollectionedness, as a characteristic of every Arhat.

SAMYUKTĀBHIDHARMA HRIDAYA SĀ STRA 雑毘壇心論 A translation (A.D. 434), by Saṃghavarman and others, of a philosophical work by Dharmatrāta.

SAMYUKTĀGAMA v. Agama.

SAMYUKTA PIṬAKA 雑 藏 lit. the miscellaneous collection. A supplementary part of the Chinese Tripiṭaka (q. v.), including 西土聖賢撰集 miscellaneous works of Indian authors and 此土著述 doctrinal expositions by native (Chinese) authors, the latter being subdivided into 大明續入藏諸集 miscellaneous collections included in the canon under the Ming dynasty (A.D. 1368—1644) and 北藏缺南藏函號附件 supplements of the northern canon added, with their case marks, from the southern canon.

SAMYUKTĀVADĀNA SŪTRA.

SĀṆAKA 商那迦 A plant, the fibres of which are woven into robes for priests.

SĀṆAKA VĀSA or S'ānavāsa or S'ānavāsika (Singh. Sambhūta Sānavāsika) 商那迦縛娑 or 商諾縛娑 or 商那和修 explained by 自然服 lit. willing to serve. (1.) A younger brother of Ananda. (2.) The 3rd patriarch, a Vāis'ya of Mathurā, born 100 years after the Nirvāṇa, identified with Yas'as, the leader at the 2nd synod.

SANAISTCHARA or Sani 貫乃以室拆羅 explained by 土星 lit. Saturn or its regent.
SANDHINIR MOKCHANA SUTRA. Title of 5 translations, viz. (1.) 深密解脫經 by Bodhirutechi A.D. 386-534, (2.) 相續解脫地波羅密了義經 by Guṇabhadra A.D. 420-470, (3.) 相續解脫如來所作隨順處了義經 by the same, (4.) 佛說解節經 by Paramārtha, A.D. 557-589, (5.) 解深密經 by Hīnten-tsang, A.D. 645.

Sañdvartta v. Sañdvartta.

SAPTA BUDDHA (Tib. Sangs rgyas rabs bdun) 七佛 The seven Buddhas of antiquity, viz. Vipaśyin, S'ikhin, Vis'vabhū, Krakuchanda, Kanakamuni, Kās'yapa and S'ākyamuni, the latter having rather popularized and systematized pre-existing religious ideas than invented a new religion.

SAPTA BUDDHAKA 佛說七佛經 An account of the Sapta Buddha, taken from the Mahānīdāna sūtra.

SAPTA BUDDHAKA SUTRA. Title of 3 translations, viz., (1.) 虚空藏菩薩問七佛陀羅尼咒經 A.D. 502-557, (2.) 如來方便善巧咒經 by Guṇabhadra, A.D. 587, (3.) 聖虚空藏菩薩陀羅尼經 by Dharmadēva, A.D. 973-981.

SAPTA DAS'A BHUMI S'ĀSTRA s. a. Yogātāhāra bhumi s'āstra.

SAPTA RATNA 藤不蒍羅的 據 or 七寶 lit. seven treasures. (1.) The insignia of a Tchakravartti, viz. a tchakra of gold, concubines, horses, elephants, guardian spirits, soldiers and servants, the maṇi. (2.) For another series of 7 treasures, not necessarily belonging to a Tchak-
SARASVATI 蕃羅娑緋底 or 蕃羅酸底 or 六辯才天女 or 六辯天 lit. the déva of great discrimination. The wife of Brahma, also called S’ri.
S’ARAVATI v. S’rávasti.
SARCHAPA or S’ers’apa 蕃利刺跛 or 蕃利娑婆 or 蕃子 lit. mustard seed. (1.) A measure of length, the 10,816 000th part of a yodjana. (2.) A weight, the 32nd part of a Rak-tika.
SARDJARASA 藩闍婆娑 A kind of gum.
S’ARDÜLA KARNA 舍頭諫 explained by 虎耳 lit. tiger’s ears. The original name of Ananda.
S’ARIKA 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’āriputra, famous for her birdlike eyes.
S’ĀRIPUTRA or S’arisuta or S’aravatiputra (Pali. Sariputta. Singh. Seriyut. Burm. Thariputra. Tib. Sharu by or Sarad-watu by or Nid rghial) 奢利弗 (or 勝) 多羅 or 奢利補 担羅 or 舍利弗 or 舍利子 lit. the son of S’ārika, or

ravartti, see Suvarna, Rûpya, Vaidurya, Sphatika, Rohitamukti, As’magarbha and Musûragala.
SAPTA RATNA PADMAVIKRÂMIN 跡七寶華 The name of Râhula bhadra as Buddha.
SAPTA TATHÂGATA 七如來 The Buddhist substitute for the 7 richis of the Brahmas, an arbitrary series of seven (fictitious) Tathâgatas, viz. (1.) Amitâbha (q. v.), Amritodana râdja (q. v.), Abhayaândâda (q. v.), Vyâsa (q. v.), Surupa (q. v.), Ratnâtâraya (羅液入納羅耶. 貴勝 lit. precious conqueror), and Prabhûta ratna (q. v.), which names are inscribed on a heptagonal pillar(七如來寶塔) in Buddhist temples.
SAPTATA TATHÂGATA PûRVA PRAŅIDHÂNA VISÉCHA VISTARA 藩師璃光七佛本願功德經 A translation (A. D. 707) cf a portion of the Mahâpradjñâpâramita.
S’ARADÂ (Tib. Tsa dus) 盛熟 lit. excessive heat. The hot season (16th day of the 3rd moon to 15th day of the 5th moon).
SARAKUPA 箭泉 lit. arrow fountain. An artesian well (near Kapilavastu) opened by an arrow shot by S’âkyamuni.
S’ARÂNA v. Tris’araṇa.
身子 lit. the son of S'arira. One of the principal disciples of S'akyamuni, whose "right hand attendant" he was; born at Nalandagrama, the son of Tichya (v. Upalichya) and S'arika, 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 pratiman-dita kalpa.

S'āriputraḥidharmas'āstra 舍列弗阿毗昙論 A reputed work of S'āriputra, translated (A. D. 415) by Dharmagupta and Dharmayas'as.

S'āriputra-paripritchchhāstra 舍利弗問經 Title of a translation (A. D. 317-420).

Sārīra (Pāli. Sarira. Mong. Shari) 設利羅 or 舍利 or 實利 or 摄哩藍 (s'ariram), explained by 堅固 lit. solids, or 骨分 lit. particles of bones, or 身 lit. body. Bodily relics or ashes (left after cremation) of a Buddha or saint. They are also called Dhātu or Dharma s'arira, preserved in Stūpas and worshipped.

Sarpahridaya v. Tchandaneva.

Sarpāuchadhi 蕃衰施殺 or 奴藥 lit. snake medicine.

Name of a saṃghārīma in Udyāna, built on the spot where S'ākyamuni, in a former djātaka (as Indra), appeared as a snake which sacrificed itself to save starving and sick people. See Sūmasarpā.

Sarvābhaya pradāna dhāranī 佛說施一切無畏陀羅尼經 Title of a translation (A. D. 980-1000) by Dānapīla.

Sarva buddha sāmdarśana 現一切世間 The realm of Mēgha dundubhisvara rādjā.

Sarva buddhāṅga-vatī dhāranī 諸佛集會陀羅尼經 Title of a translation (A. D. 691) by Dévapradjā and others.

Sarvādā 随縛達 or 一切施 lit. sacrificing all. S'ākyamuni, who, in a former djātaka, resigned his kingdom and liberty to save others.

Sarvadājña 蕃婆若 or 一切智 lit. universal intelligence. The mental state in which S'ākyamuni became Buddha.

Sarvādājña deva 蕃婆慎若提婆 or 一切智 deva of universal intelligence. An epithet of every Buddha.
SARVADURGA TAPARISODHANA UCHNİCHA VIDJAYA DHARANI. Title of 6 translations, viz. (1.) 佛陀頂尊勝陀羅尼経 by Buddhapali (A. D. 676), (2.) 佛陀說佛陀頂尊勝陀羅尼経 A. D. 710, (3) 佛陀頂尊勝陀羅尼経 by Divakara, A. D. 618-907, (4) 最勝佛陀頂陀羅尼経 by the same, (5.) 最勝佛陀頂陀羅尼経 by Dharmadeva A. D. 973-981, and (6.) 佛陀說一切如來無著婆娑最勝總持経 by the same.

SARVA RUTA KAUŚALAYA 解一切衆生言語 lit. interpretation of the utterances of all beings. A degree of Samādhi.

SARVĀRTTHASIDDHA or Siddhārtha or Arthasiddhi (Pāli. Siddhattu. Burm. Thēddhat) 藩婆曷他悉陀或藩婆悉多 or 悉達 explained by 一切義成 lit. the realisation of all auguries. Name given to the newborn Sākyamuni (with reference to the miracles which happened at his birth).

SARVASATTVA PĀPADJAHANA一切衆生離諸惡翅 lit. departure of all beings from evil paths (of transmigration). A degree of Samādhi.

SARVASATTVA PRIYA DARSAŅA二切衆生喜見佛 lit. the Buddha at whose appearance all beings rejoice. (1.) A Bodhisattva who destroyed himself by fire and, in another dījātaka, burned both his arms to cinders, whereupon he was reborn.
as Bhêchadjiya râdja. (2.) The name under which Mahâprad-japati is to be reborn as Buddha.

SARVASATTVA TRÂTÅ 殉一切Lit. saviour of all. A fictitious Mahâbrahma.

SARVASATTVÅUDJOHÂRÎ —一切衆生氣精Lit. the subtle vitality of all beings. A certain Rakshasî.

SARVÅSTIVÅDÅH 隆婆阿私底婆拖部 or 萨婆多部 or 一切有部Lit. the School of all beings, or 一切語言部 Lit. the School which discusses the existence of everything. A philosophical School, a branch of the Vâibhâchika School with which it is generally identified, claiming the sanction of Râhula and teaching the reality of all visible phenomena. It split, 200 years after the Nirvâna, into the following Schools, viz. (1.) Dharmaguptå (q.v.), (2.) Mûlasarvåstivådåh 一切有根本, asserting that every form of being has its inherent root and origin. (3.) Kâs’yapiyå (q.v.) (4.) Mahis’asakåh (q.v.) and (5.) Våtsiputriyåh (q.v.)

SARVA TATHÂGATA 隆哩幹菩塔葛達Hail, ye Tathâgatas all! A sacred phrase, common in litanies.


S’AS’ÅNKA RÂDJA設賞迦 or 月王Lit. king of the moon. A king (dethroned by S’ilâditya), who attempted to destroy the Bodhidruma.

S’AS’IKÅTU 名相Name of Subhûti as Buddha.

S’AS’ORNÅ 一毘毛塵Lit. an atom of dust on a hare’s hair. A measure, the 22,588,608,-000th part of a yodjana.

S’ASTÂDÉVA MANUCHYÅNÅM 天人師Lit. teacher of dévas and men. One of the 10 epithets of a Buddha.

S’ÂSTÂSTRÅS (Tib. Bstan btchos)論Lit. discourses. A class of Buddhist writings, doctrinal and philosophic disquisitions, in contradiction from sûtåtras (經) and works on the vinaya(律).

SAT 妙有The incomprehensible entity. A metaphysical term. See Asat.

S’ATA BUDDHA NÅMA SÛTRA百佛名經A translation (A. D. 551–618) by Narendrayas’as.

S’ATADRÅ 設多圖盧Ancient kingdom of Northern India, noted for its mineral wealth
(2.) The river Sutledj.
S'ATAMANYA (Tib. Brjag bjin) 能作 lit. mighty in deeds. Epithet of Indra.
S'ATA PAPRÑA (Singh. Sukkattana) 車帝 lit lord of chariots. A cavern, near Ràdjagiriha, in which the first synod held its sessions (543 B.C.)
S'ATA S'ÀSTRA 百論 A philosophical work by Dèva Bodhisattva, annotated by Vasubandhu, and translated (A.D. 404) by Kumàradjiva.
S'ATA S'ÀSTRA VAIPULYA 廣百論本 A philosophical work by Dèva Bodhisattva, translated (A.D. 650) by Hiuen-tsang.
S'TATASAMITÀ BHIYUKTA 常精進 lit. constant and subtle energy. A fictitious Bodhisattva, mentioned in the Saddharma puṇḍarika.
SCTRUCHNA v. Sutruchna.
SATTADHIKARÑA SAMATHA (Pâli) 七滅諦法 lit. 7 laws, abolishing disputes. A section of the Vinayaka.
SATTVA KÀCHAYA 衆生濁 lit. the corruption of all beings. An epoch in which all beings degenerate.
SATYA SIDDHI v. Harivarman.
S'AUTRÁNTIKÀH or Sáutrántavàdàh or Saśkrántivàdàh (Pâli. Sutta-vàdà. Tib. Mdo sde dzin) 修丹難多娑拖 or 修多娑拖部 or 修多娑拖路句 (Sûtrakà) or 經部 lit. the Sûtra School, explained by 惟有一經藏 lit. those who recognize but one Piṭaka, viz. Sûtras, or by 說轉部 lit. the school which speaks of (moral) emancipation. An atomistic School, founded, 400 years after the Nirvàna, by Kumàralabdha. It regarded Purñamàitrayaniputra as its patron saint, and rejected all Sàstras.
SEMENGHÂN v. Hrosminkam.
S'ERS'APA s. a. Sarchapa.
SIDDHA or Siddhàrta v. Sarvârthasiddha.
SIDDHA KALPA. Vivicātâkalpa.
SIDDHA VASTU 悉曼章 The first chapter of a syllabary (in 12 chapters) attributed to Brahma (梵章).
SIDDHI (Tib. Dngos grub) 悉底 Magic powers, obtainable by samâdhi.
S'IGRABAUDDA 明敏 A priest of Nàlanda, famous for his intelligence.
S'IKCHÁNANDA 實義難陀 or 施乞义難陀 or 學喜 lit. joyful student. A S'ramana of Kustana, who (695 A.D.) introduced a new alphabet
in China and translated 19 works. **Sîkchâpada** (Pâli. Sîkkhâpada) 十戒 lit. 10 precepts. A series of 10 rules for novices, the transgression of which constitutes the 10 sins (Das'akusala 十恶). Particulars see under (1.) Pântipatâtá, (2.) Adinnâdânâ, (3.) Abrahma tchâriyâ, (4.) Musâdâvâ. (5.) Surâmérêyya madjdiyâ mâdaṭṭhânâ, (6.) Vikâlabhodjanâ. (7.) Natchchitaquaretā vādita visâ-kadassanâ, (8.) Mâlâghanda vilêpana dhâraṇâ maṇdana vibhûsa naṭṭhânâ (9.) Utchtchasayanâ mahâsrayana, and (10.) Djâtarâpa radjatapatiṭgghahanâ. See also Pañcâbhâvâ and Pañcâbânantaryâ.

**Sîkhî** 葉 or 式葉 explained by 火 lit. flame (sîkhâ), (1.) A fictitious Mahâbhrâma (mentioned in the Saddharma Paññârika). (2.) The 990th Buddha of the last kalpa, being the 2nd of the Sapta Buddha, who was born in Prabhadvadja (光相城) as a Khattiriyâ, and who converted 250,000 persons, whilst life lasted 70,000 years.

**Sîla** 隅 or 庾 The 2nd of the 10 pâramitâ; strict observance of the Trividha dvâra, resulting in perfect purity.

**Sîlå** (Tib. Chel) 訴羅 or 玉 lit. a gem. A precious stone, probably coral.

**Sîlabhadra** 尹羅跋陀羅 or 戒賢 lit. disciplinary sage. A learned priest of Nâlanda, teacher (A. D. 625) of Huen-tsong.

**Sîladitya** 尹羅阿陀或戒日 lit. sun of discipline. A brother of Râdjavarmanhâna, who, under the auspices of Avalokites'vâna, became (A. D. 600) king of Kanyâkubdja and conquered India and the Pundjab. He was the most liberal patron of Buddhism, re-established the Mahâmokha parichad, built many stûpas, composed the 八大靈塔梵讚 As'jamahâ-s'rî tchâ黄金 saṃskritâ stotra, and specially patronized Huen-tsong and Sîlabhadra.

**Sîlpasthânapâvâdyâ** S'âstra 巧明 or 功明 lit. illustration of mechanics, or 功巧論 lit. the s'âstra on mechanics, or 術數 lit. mathematics. One of the Pañcâbhâvâ vidyâ s'âstras, a work on arts, mechanics, dual philosophy, and calendaric calculations.

**Simha** v. Simhalâ and Udâyî.

**Simhabhihikchu** 師子比丘 The 23rd or 24th patriarch, successor of Haklenayas'as.
SIMHADHVADJA 師子相 A fictitious Buddha in the S.E., an incarnation of the 3rd son of Mahābhidjñānābhinīdhya.

SIMHAGHOCHA 師子音 A fictitious Buddha in the S.E., an incarnation of the 4th son of Mahābhidjñānābhinīdhya.


SIMHALA 僧伽羅. (1) A son of Siṃha (僧伽 or or 僧伽 or 獅子 lit. lion), a merchant of India, who, being ship-wrecked on Ceylon, was ensnared by Rakchasia, but delivered by Avalokitesvara (appearing as a magic horse). One Rakchasia having followed him to India, and slain the king of his native country, Siṃhala succeeded to the throne, led an army to Ceylon and destroyed all the Rakchasas there. (2) The kingdom 獅子国 lit. the kingdom of Siṃha) in Ceylon, founded by Siṃha. See Ratnadipa.

SIMHANĀDA 師子吼 lit. the lion's howl. Buddhist preaching, being equal, in power over demons, heretics and misery, to the power which the lion's voice has over animals. See Sākyasimha.

SIMHANĀDIKA SUTRA Title of 2 translations, viz. (1) 佛說如來師子吼經 by Buddhhas'anta (A. D. 524), (2) 佛說大方廣師子吼經 by Divākara (A. D. 680).

SIMHAPARIPRITCHITTOHĀ 阿闍世王太子會 Title of a translation (A. D. 618–607) by Bodhirakchi.

SIMHAPURA 伽伽補羅 Ancient province and city (now Simla) of Cashmere.

SIMHARAS'MI 師子光 lit. lion's light. A learned opponent (A. D. 630) of the Yogācārya School.

SIMHĀSANA 師子座 (or 獅) lit. lion's throne (or couch). A royal throne, supported by carved lions.

SIMHATCHANDRĀ 師子月 lit. lion's moon. A Bhikchuni (converted by Sadāpāribhūta).

SINDHU (Tib. Sindhou, Mong. Sidda or Childa) 信度 or 辛頭 or 信河 explained by 驗河 lit. river of verification. (1) The Indus (Sanpu) said to rise from lake Anavatapta (or Sirikol),
through "the mouth of the golden elephant" in the W., to flow around the lake and then into the S. W. ocean. (2.) Ancient kingdom (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).

SIRISA 印利沙 The Mimosa siricha (acacia).

S'IS'UMARA 失收摩羅 or 室受摩羅 explained by 鰡 lit. a crocodile. See Khumbira.

S'TÂ (Tib. Sida. Mong. Chida) 私多 or 私隠 or 悉多 or 徒多 explained by 冷河 lit. cold river. (1.) A river which issues from lake Anavatapta, in the E., through the "diamond lion's mouth," flows round the lake, then loses itself in the ground and reappears on the Âs'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 DHÂRÂNÌ 佛説大白傘蓋總持陀羅尼經 Title of a translation by Amoghavadjra (A.D. 746-771).

S'I'TÂVANA 幣多婆那 or 屍陀林 or 男女林 lit. forest of men and women, or 寒林 lit. cold forest. A cemetery. See S'mas'ânam.

S'I'VA v. Mahêsvara.

S'I'VIKA 房毗伽 A former djâtaka of S'âkyamuni, when he was a Bodhisattva.

SKANDHA (Pâli. Khanda. Tib. Gon lang or Thung po) 塞建陀 or 五陰 lit. 5 bundles, or 五陰 lit. 5 instincts, or 五衆 lit. 5 aggregates. Five attributes (Pantcha skandha) of every human being, viz. (1.) rûpa, form, (2.) vêdanâ, perception, (3.) saûdjñâ, consciousness, (4.) karman (or saûskara), action, and (5.) vidjñâna, knowledge. The union of these 5 attributes dates from the quickening moment of birth and constitutes a personal being. Full maturity of the Pantcha skandha is succeeded by Djarâmarana.

SKANDHARATNA v. Sugandhara.

SKANDHILA 索建地羅 A native of Cashmere, author of the Vibhâcha prakarana pada s'âstra.

S'L'O'KA or Anus'tubb 輸盧迦 (波) or 首盧 or 室路迦 The common Sanskrit epic
metrical, formed by 32 syllables, in 4 half-lines of 8 or in 2 lines of 16 syllables each. Chinese identify it with Gāthā.

S'MAS'ĀNAM 尺摩舍 (or 購) 那. A burial ground. See S'itavana.

SMRITI (Pāli. Sati. Singh. Smrirti) 念 lit. recollection. The power of memory, the 3rd of the 5 Bala, the 1st of the 7 Bodhyanga.

SMRITÉNDRA (Pāli. Satindra. Singh. Satiindra) 念根 lit. the root of memory. The organ of memory, the 3rd of the 5 Indrya.

SMRITYUPASTHĀNA (Pāli. Satara satipatthanā. Burm. Thatipathan ) 四念處 lit. 4 dwellings of memory. One of the 37 Bodhipakchika dharma, comprehending 4 objects on which memory should dwell. Particulars see under Kāya smrityupasthāna, Vēdanasmrityupasthāna, Tchittha smrityupashthāna, and Dharma smrityupasthāna.

SOMA or Somana (Tib. Snama) 蘇摩 (那) or 磨羅 explained by 悅意花 lit. the flower which exhilarates (su) the mind (mana), or by 華鬘 lit. beaded-gear of flowers. (1.) A plant, affected by the moon and sacred to Indra, the juice being used at brahmanic sacrifices; the Asclepia acida or Cynanchum viminale (according to modern Brahmanas), or the Ampelus (vine), or Sarcostemata viminalis, or the gogard tree, or Triticum aestivum. (2.) Same as Soma Dēva.

SOMA DĒVA 蘇摩提婆 or 月天 lit. the dēva of the moon. The regent of the moon. See Tchandra.

SONAGHIRI v. Suvarṇagbirī. SPARS'A 触 lit. contact. The sense of touch, sensation, the 7th of the 12 Nidāna. See also Poṭtabha.

SPHĀTIKA 塞顛胝迦 or 娑致迦 or 頪胝 (or 黎) explained by 白珠 lit. white pearl, or by 水玉 lit. water crystal. Rock crystal, the 4th of the Sapta ratna.

SPHĪTAVĀRAS or Saptavars'a 雪薇伐刺祠 A city of Kapīsa, 40 1ā from Opian.

SRADDHĀBADA (Pāli. Sadābala. Singh. Sardhāwa bala) 信力 lit. the power of faith. The 1st of the 5 Bala.

SRADDHĀBALA DHĀNĀVATĀRA MUDRĀ SŪTRA 信力入印法門經 Title of a translation (A. D. 504) by Dharmarutchi.

SRADDHÉNDRA (Pāli. Saddindriya. Singh. Sardhāwa indra) 信根 lit. the root of
faith. The organ of faith, the 1st of the 5 Indrya.

S R A G H A R Â v. Aryatârâ.
S'RAMANA (Pali. Saman. Burm. Phungee. Tib. Dges by oung) 舍羅摩拏 or 室拏 or 沙迦潄囊 or 沙門 or 柔門 or 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'RÂMANÈRA (Pali. Samanera. Singh. Samaner, ganninanse. Siam. Samanen or Neon luksit. Barm. Seien. Tib. Bandi. Mong. Schabi or Bandi) 室羅末尼羅 or 沙彌 explained by 策男 lit. a man of zeal, or 室羅摩拏理迦 or 沙尼 explained by 勤第女 lit. a woman of energy and zeal. The religious novice, whether male or female, who has taken the vows of the Sîkchâpada.

S'RÂVAKA (Pali. Savako. Sing. Srawaka. Tib. Nan thos. Mong. Scharwak) 舍羅婆迦 or 聲聞 lit he who heard the voice (sc. of Buddha). (1.) All personal disciples of S'âkyamuni, the foremost of whom are called Mahârâvâkas. (2.) The elementary degree of saintship, the first of the Triyâna, the S'âvaka (superficial yet in practice and understanding) being compared with a hare crossing Saînsara by swimming on the surface.

S'RÂVANA 室羅伐拏 The hottest month of summer (from the 16th of the 5th moon to the 15th of the 6th moon).

S'R Â V A S T Î or S'râvati (Pali. Sâvatthi. Singh. Sewet. Burm. Thawatthi. Tib. Njandu jodpa or Mnan yod. Mong. Sonoscho yabui) 室羅筏悉底 or 舍婆提 or 舍衛 explained by 聞物城 lit. the city where one hears things, or 好道 lit. good conduct, or 豐德 lit. prolific virtue, or 仙人住處 lit. the dwelling of the rich (S'rávasta) with the note, "also called Kosala." Ancient kingdom (500 li N. W. of Kapilavastu) and city (near a river of the same name), a favourite resort of S'âkyamuni, a deserted ruin in 600 A. D., situated near Sirkhee or near Fuzabad.

S'RÈCHTHÎ 商主 lit. a merchant-prince, or 長者 lit. an elder.
A title given to prominent laymen.

S'RĪ (Tib Dpal) 尺利 or 室利 or 修利 or 悉利 or 昔哩 explained by 吉祥 lit lucky omen. (1.) An exclamation frequently used in liturgies and sorcery. (2.) A title given to many deities (Sarasvati, etc.), also used as prefix or suffix to names. (3.) An abbreviation for Mandjug's'ri.

S'RĪDĒVA 室德提婆 or 吉祥天 A title of Mahēś'vara.
S'RĪGARBA 得藏 A Bodhisattva, also called Vimalanētra.

S'RĪGUṆARAKTĀMBARA 勝得赤衣 A S'rāmaṇa of India, author of the 聖佛母般若波羅蜜多九頌精義論 Ārya buddha mātyrika pradīpāparamitā navagāthā mahārtha s'āstra, translated (A.D. 1000—1058) by Dharmaraksha.

S'RĪGUPTA 室利密多 or 勝密 An enemy of S'ākyamuni, whom he sought to kill by fire and poison.

S'RĪGUPTA SŪTRA 佛說德護長者經 Title of a translation (A.D. 583) by Narendrayasa'as.

S'RĪKANṬHA SŪTRA 除恐災

S'RĪKHELLTRA 室利差咀羅 Ancient kingdom in the delta of the Brahmaputra (near Silhet i.e. S'rīhatta).

S'RĪKRĪTATI 室利訶栗多底 Ancient name of Kashgar.

S'RĪMĀLĀ DEVĪ SIMHANADA, Title of 2 translations, viz. (1.) 勝鬘師子吼一乗大方便方廣經 by Guṇabhadra, A.D. 435. (2.) 勝鬘夫人會 by Bodhirutchi, A.D. 618—907.

S'RĪMATĪ BRAHMANĪ PARIPRITICTCHHA. Title of 2 translations, viz. (1.) 梵女首意經 by Dharmaraksha, A.D. 265—315, (2.) 有德女所問大乗經 by Bodhirutchi, A.D. 618—907.

S'RĪMĪTRA 室利密多羅 or 尺利蜜多羅 or 屍黎密 or 吉友 lit. lucky friend. A prince of India, who became a priest and translated (in Nanking) 3 works, A.D. 317—322.

S'RĪPĀDA 佛跡 Footprints of Buddha, with tracings of 65 symbolic figures.

S'RĪVASTAYA 室利勒蹉
or 吉祥 lit. lucky omen. A mystic (star-like) diagram of good augury, the favourite symbol of Vishnuites and Jains.

SROTĀPANNA (Pāli. Sotāpan. Singh. Sowan. Tib. Gyun du zhug pa) 蘇盧多波那 or 瞻路陀阿鉢囊 or 须陀洹 explained by 八流 lit. one who has entered (apatti) the stream (aśrava) i.e. of holy living. The elementary class of saints, who are not to be reborn in a lower gati, but to pass, in ascending gradation, through 7 births among men and dévas, until they reach Nirvāṇa. See Ārya.

S'ROTĀ (Pāli. Sota. Singh. Sotan) 耳 lit. the ear. The organ of hearing, one of the Chājāyatana.

SRUGHNA 率錄勤那 Ancient kingdom and city on the upper course of the Yamuna, near Sirinuggur.

S'RUṬAVIÑŚ'ATIKOTI 室縷多頻設底栴祗 or 億耳 explained by 間二百億 lit. he (at whose birth his father) heard (of a legacy of) 200 kotis (of pieces of gold). A worshipper of Sūryadēva, converted by Maudgalyāyana.

S'RUṬI 都致 A measure of length, the 2,214,067,584,000th part of a yodjana.

STHĀNÉŚ'VARA 薩他泥湿伐羅 Ancient kingdom and city (now Thunasur) in Central India.

STHĀVARA KALPA s. a. Vivartāsiddha.

STHĀVIRA (Pāli. Thera. Gnasbrtan) 大弟子 lit. great disciple (sc. of Buddha), or 居僧之首 lit. head of the local priesthood i.e. Saṅgha sthavira, or 上座 lit. chairman i.e. Mahā sthavira. (1.) Title of the earliest leaders of Buddhist assemblies. (2.) Title of all priests who are licensed to preach and to become abbots.

STHĀVIRĀH or Sthavirani-kaya or Sthaviriyas 他昆梨與部 or 他鉛羅部或體毗履部 or 上坐部 lit. the School of the chairman. One of the 4 branches of the Vaibhāchika School, founded by Katyayana. About 246 B.C., it split into 3 divisions, viz. Mahāvihāra vasinah, Djētavaniyāh, and Abhayagiri vāsinah.

STHIRAMATI 堅慧 lit. solid wisdom. A learned priest of Nalanda.

STITHAMATI 安慧 lit. quiet wisdom. The teacher of Djayasena, author of 3 sāstras.
STOTRA 訟 or 訟頌 Metric eulogies

STĀVIVARTA VYĀKARAṆA SŪTRA. Title of 5 translations, viz. (1.) 順權方便經 by Dharmarakha, A.D. 265—316, (2.) 佛說無垢賢女經 by the same, (3.) 佛說腹中女聽經 by the same, (4.) 佛說樂瓊珞莊嚴方便經 by Dharmayas'as, A.D. 384—417, (5.) 佛說轉女身經 by Dharmamitra, A.D. 420—479.

STŪPA or Thūpa or Dhātugopa (Singh. Dhoagobah. Burm. Prachadi. Tib. Mtcho rten or Gdung rten. Mong. Ssu wurghan) 罈堵波 or 蘇餘婆 or 蓬斗婆 or 延婆 or 側婆 or 塔婆 explained by 寶塔 lit. precious tower or tower for precious (relics), or by 佛舍利處 lit. the place of Buddhist s'ariras, or by 填陵 lit. orthodox mausoleum (tumulus), or by 廟 lit. a tchaitya. Towers or pyramids of varying shape, originally sepulchres, then cenotaphs, and now mostly mere symbols of Buddhism. The legend says that, as the body consists of 84000 dhātus, As'oka built 84000 dhātugopas (of brick and therefore not durable) in different parts of India, to preserve the remains of Sākyamuni. The ruins of a stūpa at Anurādhapura (Ceylon) are supposed to date from B.C. 161 to A.D. 137. All ancient stūpas were built in the shape of towers, surmounted by a cupola and one or more tchhatra (parasols). The Chinese stūpas, built since 25—220 A.D., have no cupola but 7—13 tchhatras.

SUBĀHU KUMĀRA SŪTRA Title of two translations, viz. (1.) 蘇婆呼童子經 by S'ubhākarasimha, A.D. 724, and (2.) 妙臂部薩所問 (lit. Subāhu paripritchchā). SUBĀHU PARIPRITCHCHHĀ. Title of 3 translations viz. (1.) 太子刷護經 by Dharmarakha, A.D. 265—316, (2.) 太子和休經 same date and (3.) 善臂苦薩會 by Kumārādāvya, A.D. 384—417.

SUBANTA or Sumanta 蘇漫多 A grammatical term (of Pāṇini,) designating nouns.

SUBHADRA 蘇 (or 須) 跋陀 or 須跋 or 善賢 lit virtuous sage. A Brahman, 120 years old, who, converted by Sākyamuni, entered Nirvāṇa a few minutes before him.

SUBHAKARASIŚHA 輔波迦羅 or 蘇婆揭羅僧詰
or 淨師子 lit. pure lion, or (善) 無畏 lit. (virtuous and) fearless. A priest of Nālanda, descendant of Amritodana, who translated (A.D. 716–724) 5 works.

S'UBHAKRITSNAS (Singh. Subhakinho. Tib. Dge rgyas or Ged rgyes) 首阿呾那 or 遍 淨 lit. general purity. The 9th Brahmāloka, the 3rd region of the 3rd Dhyāna, 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 Udyāna.

S'UBHAVYÙHA 妙莊嚴王 (1.) A king, during the Priyadas'ana kalpa, of Vairocthanas'mipratimāṇḍita, who, converted, together with his wife Vimaladatta, by his sons Vimalagarbha and Vimalanetra, was reborn in the time of S'ākyamuni as Padmas'ri Bodhisattva, and is to reappear, during the Abhyudga rādja kalpa, in Vistirnavati as S'alendra rādja. (2.) The father of Kwanyn. See Avalokites'vara.

SUBUTI (Tib. Rab hbyor) 蘇部須 or 漢 or 汉 (帝 or 底) or 善 (或 投) 提 or 善 現善實 善吉 lit. virtuous and luck, or (善生) 空生 lit. birth of emptiness, or 善業 lit. virtuous profession. (1.) A native of S'ratocari, contemporary of S'ākyamuni, a famous dialectician. (2.) A priest of Burmah, translator of the Mahāyānasāengeanceha sūtra (lost in A. D. 732).

SUDĀNA or Sudatta 蘇 (或 須) 達摟 or 善與 lit. virtuous indeed! or 善牙 (or 身) lit. virtuous teeth (or body). S'ākyamuni, in a former djātaka, as a prince who forfeited the throne by liberal alms-giving.

SUDARS'ANA (Singh. Sudarsana, Siam. Suthat) 修 腾娑羅 or 蘇陀沙拳 or 蘇達(梨舍)那 explained by 善 lit. virtuous, or by 好施 lit. benevolent, or by 善見山 lit. mount of virtuous appearance. The 4th of the 7 concentric rocks around Mēru, 5,000 yodjanas high and separated, from 3rd and 5th circles, by oceans.

SUDARS'ANAS (Singh. Sudassa. Tib. Chintu mthong ba) 達須 or 善見 lit. virtuous appearance. The 16th Brahmāloka, the 7th region of the 4th Dhyāna, where life lasts 4,000 great kal-
plained by 農夫 lit. husbandmen. The caste of farmers (in India).

SUDRIS'AS (Singh. Sudassi. Tib. Gyr nom snang ba) 須達黎舍那 or 須達天 or 善現色 lit. (form of) virtuous appearance. The 7th Brahmaloka, the 8th region of the 4th Dhyāna, where the body is 8000 yodjanas high, and life lasts 8000 great kalpas.

SUGANDHARA or Skandharatna 塞建地羅 Author of the Abhidharmāvatāra (q. v.), translated (A.D. 658) by Huien-tsang.

SUGATA v. Svagata.

SUGATAMITRA 蘇伽多密多羅 or 如來友 lit. the friend of Tathāgata. A learned priest of the Sarvastivādā (A.D. 640) in Cashmere.

SUGATA TCHETANĀ尼思佛 lit. a novice who thought of Buddha. An Upāsaka, who, having slighted Sadāparibhūta (q. v.) in a former birth, was converted through the same (then Sâkyamuni) and became a Buddha.

SUGHOCHA (Tib. Sgra snan). (1.) 妙音 A sister of Kwanyin. See Avalokitiśvara. (2.) 水天
The 743rd Buddha of the present kalpa.

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

SUMATI (Tib. Blo gros bzang) 須摩提 or 善意 The 2nd son of Tchandra sūrya pradipa.

SUMATI DĀRIKĀ PARIPRIT-CHTCHĀ. Title of 3 translations, viz. (1) 佛說須摩提經 by Dharmaraksha, A. D. 265–316, (2) 佛說須摩提菩薩經 by Kumāradjīva, A. D. 384–417 (3) 妙慧童女會 by Bodhiruchi, A. D. 618–907.

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

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

S'UKLODANA RĀDJĀ (Tib. Zas dkar) 白飯王 lit. king of white rice. A prince of Kapila-vastu, 2nd son of Siṃhanu, father of Tichya, Dēvadatta and 難提伽 Nandika.

S'UKRA 戾羯羅 or 金星 The planet Venus.

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

SUMANTA v. Subanta.

SŪMASARPA 蘇摩蛇 lit. the sūma (water) serpent. A former djātaka of Sākyamuni, when, as a water serpent, he sacrificed his life to provide medicine. See Sarviuchadhi.

SUMĀTI KRITI (Tib. Tsongkhapa) 宗客巴 The reformer of the Tibetan church, founder of the Yellow Sect (A. D. 430), worshipped as an incarnation of Amitabha, now incarnate in every Bokdo gegen Chutuktu reigning in Mongolia. He received (A. D. 1426) the title 大寶法王 Mahāratna dharma rādja.

SUMĒRU or Mēru (Burm. Miemo. Tib. Rirab Chunpo. Mong. Summer Sola) 蘇迷盧 or 須彌樓 or 須彌妙高山 lit. mountain of wonderful height, or 好光 lit. good light. The central mountain or axis of
every universe, the support of the tiers of heaven, surrounded by 7 concentric circles of rocks 金七山 and forming the centre round which all heavenly bodies revolve. It rises out of the ocean to a height of 84,000 yodjanas, but its total height is 168,000 yodjanas, as it rests immediately on the circular layer of earth, which, with its lower strata (a layer of water and a layer of wind), forms the foundation of every world. Its diameter is greatest where it emerges from the ocean, and at the top, but smallest in the middle. One side of it is formed of gold, the 2nd of silver, the 3rd of Lapis lazuli, the 4th of glass. It is covered with fragrant shrubs.

SUMÉRUGARBHA 大集須彌藏經 Title of a translation (A. D. 558) by Narendrayas’as.

SUMUNI 實寂 Author of the Sarvadharma ratnottara saṃgīti-s’āstra 集諸法寶最上義論 translated (A. D. 980–1000) by Dānapāla.

SUNANDA or Sundarananda 孫陀羅(難陀) or 好愛 lit. lovely. Nanda, the husband of Sundara, so called in contradistinction from Ānanda.

SUNDARA 孫陀羅 (or 利) (1.) A Brahman who called S’ākyamuni a murderer. (2.) A king of Yakchas. (3.) The wife of Sundanda.

SŪNURIS’VARA 畴朱黎濕伐羅 The ancient capital of Laṅgala.

S’ŪNYA or S’ūnyata (Pāli. Sunna. Tib. Stong panyid) 順牙或舜若多 or 空 lit. emptiness. The illusoriness and unreality of all phenomena, all existence being but like a dream, phantom, bubble, shadow, dew or lightning.

S’ŪNYAPURUCHPAS 空花 A heretical branch of the Mahāyāna School.

SUPANTA or Subanta s.a. Sunanta.

SUPRA BUDDHA (Singh. Suprabuddha. Tib. Chin tu par legs rtogs pa) 善覺長者 lit. the virtuous and intelligent s’rēch-ṭhin. The father of Mahāmāya.

SUPRATICHṬHITA TCHĀRITRA 立行 A Bodhisattva who rose out of the earth to salute S’ākyamuni.

SURĀ (Tib. Khambu) 宰羅 Rice brandy, as distinguished from Madja 末陀, wine of grapes.

SURĀCHTRA 蘭剌咤 Ancient kingdom (Syrastrene) in Gujerat, now Surat.

SURĀMEREYYA MADJDJA PAMĀDATṬHĀNĀ 不飲酒
Drink no wine. The 5th of the Pantcha veramani and of the S'ikchappa.

Sūraṅgama Samādhi 佛說首楞嚴三昧經 Title (sūraṇa健全 lit. heroic, gana相 lit. like) of a translation (A.D. 384—417) by Kumāradjīva.

Suraskandha 修羅騝駒 or 肩肩 A king of Asuras.

Surata PariPrichtchhā. Title of 2 translations, viz. (1) 佛說須頌經 A.D. 220—265, and (2) 善順菩薩會 by Bodhirucchi, A.D. 618—907

Sures'vara 自在王 A fabulous king contemporary of S'ikhin Buddha.

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

Surukāya 妙色身 A fictitious person; one of the Sapta Tathāgata.

Sūrya (Pali. Suriya. Siam. Phra atithi. Tib. Nima) 蘇利耶 or 斯哩牙 or 苏利耶提婆 (Sūryadēva) or 日天 lit. dēva of the sun. (1) The sun (circumference 135 yodjanas, diameter 51 yodjanas), moving at the rate of 48,080 yodjanas a day, for 6 months in a more northerly and for 6 months in a more southerly direction. (2) The re-

gent of the sun “worshipped by heretics.” (3) The dēvas inhabiting the sun, where life lasts 500 years. (4.) A learned priest (A. D. 640) of the Mahāsaṃghikīḥ in Dhanakatchēka. (5.) Coloeynth.

Sūryagarbha Sūtra 大乘大方等日藏經 Title of a translation (A. D. 585) by Narendrayas'as.

Sūryaras'mi 妙光佛 The 930th Buddha of the present kalpa.

Sūryāvarta 日旋 A degree of Samādhi.

Susaṃbhava 善生 A former djātaka of S'ākyamuni, as a king in the time of S'ikhin Buddha.


Sūtchinti Devaputra Sūtra 須真天子經 Title of a translation (A. D. 265—316) by Dharmarakcheha.

Sūtra (Pāli. Sūtta. Burm. Thoot. Tib. Mdo) 素怛縷 or 修多羅 or 修如路 explained by 程 lit. strung together (sūtra), or 篆書 lit. tablets, or 契書 lit. documents. Canonical writings (v. Sūtrapitaka), originally aphoristic, expanded in later years (v. Vaipulya sūtra), containing
words of Sākyamuni and generally beginning with 如是我聞 lit. this is what I heard (Etam-mayā srutam).

SŪTRĀLAṆKĀRA SĀASTRA 大莊嚴經 A philosophical work by As'vaghocha, translated (A. D. 405) by Kumāradjīva.

SŪTRĀLAṆKĀRA TĪKĀ 大乘莊嚴經論 An exposition of the teachings of the Tantra School, by Asaṅgha, translated (A. D. 630—633) by Prabhākaramitra.

SŪTRAPITĀKA 素怛闍藏 or 藏經 lit. collection of sūtras. One of the Tripitaka (q. v.), the collection of all Sūtras (q. v.), forming the first division of the Chinese canon, and divided into Mahāyāna sūtras (大乘經), Hinayāna sūtras (小乘經) and Sung or Yuen dynasty sūtras (宋元入藏諸大小乘經).

SUTRICHNA or Satruchna or Osruchna or Uratippa 宠都利 普那 Ancient city, between Kojend and Samarcand.

SUVARÇHAKĀH 蘇跋梨柯部 or 遊梨沙部 or 蘇跋梨沙部 or 善歲部 lit. School of the good year.

Another name for the Kāśyapa-piyāḥ.


SUVARNA BHUDJENDRA 金龍尊 A king; patron of the Suvarṇaprabhāsā.

SUVARNA DHARAṆI 金總持 A (foreign?) S'ramāṇa, translator of several works.

SUVARŅAGOTRA 蘇伐刺拏瞿呌羅 or 金氏 lit. the golden family, or 女國 lit. kingdom of women. A kingdom, famous for minerals and for its throne succession confined to women (W. of Tibet, S. of Kustana, E. of Sampah).

SUVARNA PRABHĀSA. Title of 3 editions of a textbook of the Tantra School, viz. (1.) 金光明經 translated (A. D. 397—439) by Dharmaraksha, (2.) 金光明最勝王經 A. D. 703, (3.) 合部金光明經 a compilation of 3 incomplete translations, by Djūnauagupta and others A. D. 597, by Paramārtha A. D. 552 and by Yas'ogupta A. D. 557—581.

SUVARṆNA RAS'MI KUMĀRA SŪTRA 佛說金耀童子經 Title of a translation, A. D. 980—1301.
SUVARṆA SAPTATI SĀSTRA
金七十論 A (heretical) work by Kapila, explaining the 25 tattvas (v. Sāmkhya); translated (A.D. 557-569) by Paramārtha.

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

SUVIKRĀNTA VIKRAMI SŪTRA 勝天王般若波羅蜜經 Translation (A.D. 565), by Upas'anya, of a portion of the Mahāprajñāpāramitā.

SUVIS'UDDHA 善浄 The future realm of Dharmaprabhāsa.

SVÂBHÂVAH 菩發幹 or 自性 lit. self existent nature. The original nature of beings, as the source of their existence. See Purucha.

SVÂBHÂKÂYA s. a. Dharmakāya.

SVÂGÂTA or Sugata (Siam. Sukhato. Tib. Lega hongs) 沙婆揭多 or 莎 (or 修) 伽多 (or 度) or 修 (or 蘇 or 驪) 伽 (or 揭) 陀 (or 多) explained by 善來 lit. well come, or 善逝 lit. well departed. (1.) An unfortunate Arhat, "born on the road side," who had his name changed, by Sâkyamuni, to Durâgata, and is to re-appear as Samantaprabhāsa Buddha. (2.) A title of every Buddha, in the sense讃歎 lit. one whose every sigh is praise, or 不迴 lit. one who is exempt (from transmigration), or 圓滿 lit. absolutely complete, or 圓事己畢 lit. one who has accomplished every good thing.

SVÂHÂ or Svadhā (Tib. Gji srung) 娑訶 or 莎訶 or 莎曷 or 宿哈 or 娑縛賀 An exclamation, "may the race be perpetuated," used at ancestral (Brahmanic and Buddhist) sacrifices.

SVÂPA NIRDâS'A 淨居天子會 Title of a translation (A.D. 265—316) by Dharmarākeha.

SVÂSAṆYA 善樂 Name of a s'rêch'thin, a contemporary of Sâkyamuni.

SVÂSTIKÂ (Pâli Sotthika or Suvathika. Tib. Gyung drung or Gzagsang) 印 or 塞縛悉底迦 or 械仏阿悉底迦 or 寶悉底迦 explained by 吉祥萬德之所集 lit. accumulation of innumerable virtues in one lucky sign, or by 佛心印 lit. the symbol stamped on
Buddha's heart. (1.) A mystic diagram (the cross cramponee) of great antiquity, mentioned in the Ramayana, found in (rock temples of) India, in all Buddhist countries, among Bonpos and Buddhists in Tibet and China, and even among Teutonic nations (as the emblem of Thor) (2.) One of the 65 figures of the S'ripāda. (3.) The symbol of esoteric Buddhism. (4.) The special mark of all deities worshipped by the Lotus School of China.

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

SVAYAMBHŪ SŪNYATA 空自然 lit. emptiness and spontaneity. A philosophic term; the self-existence of the unreal.

SVAYAMBUVAH (Tib. Rang byung) 自然成佛道 lit. the Mārga of automatic Buddhahood. The method of attaining independently to Buddhahood, without being taught.

SVETAPURA 湖吠多補羅 A monastery near Vāis'āli.

SVETAVARAS v. Aruna.

T. TADJIKS 塔吉克 An ancient tribe, once settled near lake Sirikol.

TĀGARA (Tib. Rgya sposs) 多伽 (or 根) 羅 explained by 根香 lit. root perfume, or by 水香 lit. putchuck. A tree, indigenous in Aṭali, from the wood of which incense is made; Vangueria spinosa or Tabernae montana coronaria.

TĀILA PĀRNĪKA s. a. Tchanda neva.

TAKCHAKA 德义迦 or 现毒 A king of Nāgas.

TAKCHANA 唒刹那 The 2,250th part of an hour.

TAKCHAS'ILĀ or Takcha sīra 嚈义始羅 or Tchutya sīra 丛刹尸羅或家世国 Ancient kingdom and city (Taxila, now Sirkap near Shah dheri), where Buddha made an almsgift of his head.

TĀLA or Talavrikeha 多羅 (樹). (1.) The fan palm, Borassus flabelliformis, or Lontar domestica. (2.) A measure of length (70 feet).

TALAS or Taras 唒羅斯 (1.) Ancient city, 150 li W. of Mingbulak, in Turkestan. (2.) A river, issuing from lake Issikol and flowing N. W. into another lake.

TALEKĀN 唒剌健 Ancient kingdom and city (now Talekan, in Ghardjistan).
TALILA 達麗羅 or 陀歷
Ancient capital of Udyāna, (in the Dārel valley, occupied by Dards), famous for its statue of Maitreya.

TAMĀLA 捧摩羅
An odoriferous shrub, Xanthochymus pictorius.

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

TAMĀLA PATRA TCHANḌANA 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 Mahābhūdīdeva. (2.) The name under which Mahāmāndgalyāyana is to reappear as Buddha in Manobhirāma during the kalpa Ratipūrṇa.

TĀMALIPTA or Tāmaliptī (Pāli Tāmalittī) 多摩梨帝 or 吠 (or 咏) 摩栗底
Ancient kingdom, and city (now Tamlook, at the mouth of the Hoogly), a centre of trade with Ceylon and China.

TAMAS 陰
(1.) The principle of darkness, the opposite of radjas 陽.
(2.) Stupidity, the lowest of the 3 guna.

TĀMASAVANA 苗秣蘇伐那 or 開林 lit. dark forest.
A monastery, 50 li S. E. of Tchinapati, at the junction of the Vipās'a and S'atadru, perhaps identical with the Djālandhara monastery in which the 4th synod (B. C. 153) was held.

TAMASTHITI 達摩悉鐵帝
Ancient province of Tukhāra (inhabited by ferocious tribes). See Kandat.

TÂMRĀPA 銅水 The 7th part of a S'as'orna.

TANMĀTRA 五行 Five elements, taught by the later Mahāyāna philosophy, viz., earth, water, fire, air and ether.

TANTRA 神變 Supernatural formulae, of mystic or magic efficacy, and necromantic books, taught by the Yogāchārya School. See Upadēsa.

TANTRAYĀNA (Tib. Snags kyi theg pa) 大教 The Mahā- tantra School, s. a. Yogāchārya.

TAPANA (Siam. Dapha) 煙熱 or 焦炙 臘 獄
lit. the hell of burning or roasting. The 6th of the 8 large hells (r. Naraka), where 24 hours are equal to 2600 years on earth, life lasting 16000 years.

TĀPASU TARU 道樹
The tree of the ancient anchorites (Ingudi), or Sesamum orientale.
TAPASVĪ (Tib. Skāh thub) 道師
Ascetics (Tanist or Buddhist) of all denominations.

TARA or Talr 多羅 Sākyamuni, in a former djātaka as a Bodhisattva.

TĀRĀ 陀羅 (Tib. Sgrol ma). (1.) Parvati, wife of Mahēś'vara. (2.) Name of 2 goddesses of the Tantra School, known in the history of Tibet as the white and green Tara, incarnate in the 2 wives of Srong-tsangampo. (3.) The planet Venus.

TĀRĀBHADRĀ v. Ārya, Tārābhadrā.

TARAS v. Talas.

TARKA S'AŚTRA 如實論 A work on dialectics by Vasubandhu, translated (A.D. 550) by Paramārtha.

TATHĀGATA (Tib. De bjin gshegs ba. Mong. Togunchtihilen ireksen) 但他揭 (or 僧) 多 or 多伽阿伽度 or 多闍阿揭 or 苦塔葛通 or 但 佗議多 or 如来 lit. one who (in coming into the world) is like the coming (of his predecessors). (1.) The highest epithet of a Buddha. See also Saptakathāgata. (2.) Abbreviation for Tathāgatagupta.

TATHĀGATA DJÑĀNA MUDRĀ SŪTRA. Title of 3 translations, viz., (1.) 佛說慧印三味經 A. D. 222

-280, (2.) 佛說如來智印經 A. D. 420–479, (3.) 佛說大乘智印經 by Djīnas'ri, A. D. 1053.


TATHĀGATA GUṆA DJÑĀNAṬCHINTYA VICHAYĀVATARA NIR-DĒŚ'A. Title of 2 translations, viz., (1.) 佛說嚴入如來德智不思議境界經 by Djīnagupta, A. D. 589–618, and (2.) 大方廣入如來智德不思議經 by S'ikhānanda, A. D. 618–907.

TATHĀGATA MĀHĀKĀRUNIKA NIRDĒŚ'A 大哀經 Translation (A. D. 291) by Dharmaraksha of the first two chapters of the 大方等大集經 Mahāvaipulya mahāsannipāta
sūtra, translated (A.D. 397-439) by the same.

TATHĀGATA SYĀNTIKE DUCHTAATCHHITA RUDHI ROTPĀDANA

lit. shedding the blood of a Buddha. The 5th of the Panchānantaarya.

TATHĀGATA TCHINTYA GUHYA NIRDÉS'A Title of 2 translations, viz., (1.) 密迹

金剛力士會 by Dharmaraksha, A.D. 280, and (2.) 佛說如來不思議秘密

大乘經, another Dharmaraksha, A.D. 1004-1058.

TATTYVA SATYA S'ÂASTRA 恒

墳三第錫論 or 辨論

A philosophical work by Ėjnaprabha.

TCHADJ 赤時 or 石國

Ancient city (now Taškend) in Turkestan.

TCHAGAYANA 赤郭衍那

Ancient province and city (now Chaganian) in Tukhâra.

TCHÂITRA 制咤羅 First

month in spring.


浮圖 or 支提 or 支帝 or 制多 or 剃 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 Tchaityas existed, viz. at Lumbini, Buddha-gayan-Vârâna, Djetavâna, Kanyâkubjâra, Râdjagriha, Vais'ali, and the Sâla grove in Kuśinagara.

(2.) All places and objects of worship.

TCHAITYA PRADAKCHINA GÂTHÂ 佛说右繞佛塔

功德經 Title of a translation (A.D. 618-907) by S'ikchânanda.

TOHAKAS 荣羯 A warlike tribe near Samarkand.

TCHAKHUR (Pâli. Tchakkhu) 眼 lit. the eye. The first Câmpa- 

atana, the eye as an organ of sensation; hence Tchakohur dhâtu,

眼界, the faculty of sight, and Tchakohur vidjñâna dhâtu, 眼

識界, perception by sight, the first Vidjñâna.

TCHAKHUR VIS'ODHANA VIDYÂ 佛說咒目經 Title of a translation (A.D. 317-420) by Dharmaraksha.

TCHAKRA (Tib. Khor lo 撾械

羅 or 斯迦羅 or 輪 lit. a wheel. (1.) The symbol of a 

Tchakravartti, a disk (according to his rank) either of gold or copper or iron, which falls from heaven on his investiture; originally a symbol of destruction; later a symbol of divine authority. (2.) One of the figures of the S'ripâda-
TCHAKRAVĀLA (Singh. Sakwalagala. Siam. Chakravan. Tib. Hkor yug) 瘗迦羅 or 拒羯羅 or 鐵圍山 or 輪圍山 A double circle of mountains (one higher than the other) forming the outer periphery of every universe and running concentric with the 7 circles (see under Mēru) between which and the Tchakravāla the 4 continents are situated.

TCHAKRAVARTTI RĀDJÀ (Burm. Tseeia wade. Tib. Hkor los sgur bai) 瘗 (or 庶) 迦羅 伐辣底羯羅闐 or 庶迦越羅 explained by 輪王 lit. Tchakra rādja, or by 轉輪聖王 lit. the holy king who turns the wheel (Tchakra.) A military conqueror of the whole or a portion of a universe, whose symbol is the Tchakra (q.v.), and who is inferior to Buddha who, as a Dharma tchakra vartti, uses the Dharma tchakra (q.v.) to convert the world.

TCHAKUKA 所 (or 折) 迦迦 Ancient kingdom and city (now Yerkiang) in Bokhara.

TCHAMADHANA 拆摩駄那 or 泥末 (Nimat). Ancient kingdom and city, on S. E. border of Gobi desert.

TCHÂMARA 苦末羅 A tree “which grows on the sea-shore in the West, the resort of birds with gold-coloured wings and spotted yellow plumage.”

TCHAMPĀ 瞻波 Ancient kingdom and city (now Champa-nagur, near Boglipoor) in Central India.

TCHAMPAKA 旅簸迦 or 瞻遮 (加) or 瞻博 (or 波) (1.) A tree with fragrant, flowers, Michelia champaca. (2.) A district in the upper Pundjab.

TCHÂNDANA (Tib. Tsandân) 旃檀 General appellation for sandal wood (used for incense, etc.) and divided into Rakṣa tchandana 赤檀 lit. red sandal wood or Pterocarpus santolinus, Tchandâñâva (q. v.) and Gōš’ircha (q. v.) TCHÂNDÂNÊVA or Sarpa hridaya tchandana or Urugasâra 旃檀你婆. White sandal wood or Sandalum album.

TCHÂNDRA or Tchandradéva (Siam. Phra chau. Tib. Zlava) 旃 (or 戰) 達羅 or 旃達 提婆 or 月 天 lit. déva of the moon. (1.) Soma déva, the regent of the moon which is said to be 50 yodjanas in diameter and 132 in circumference. (2.) The dévas inhabiting the moon, where life lasts 500 years.

TCHANDRA BHÂGÂ 旃達羅 婆伽 or 月分 The river
Chenab (Acesines) in the Punjab.

TCHANDRA DIPA SAMĀDHISŪTRA 月煩三味經
Title of a translation (A.D. 557) by Narendrayas'as.

TCHANDRA GARBUHA VAIPULYA SŪTRA
大方等大集月藏經
Title of a translation (A.D. 566) by Narendrayas'as.

TCHANDRAKĀNTA 月愛珠
A pearl which sheds tears in the moonlight.

TCHANDRAKĪRTI see under Dēva.

TCHANDRAPĀLA 護月
A learned priest of Nālandā.

TCHANDRA PRABHA 戰達羅鉢剌婆 or 月光
lit. moonlight. S'ākyamuni, in a former dījātaka, when he cut off his head (at Tackchas'ilā) as an alms offering to Brahmans.

TCHANDRA PRABHĀ BODHISATTVĀVADĀNA SŪTRA 佛説月光菩薩經
Title of a translation (A.D. 973-981) by Dharmadeva.

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

TCHANDRA SIMHA 陀羅羅僧詞 or 月獅子
lit. lunar lion. A native of Central India, school fellow of Śīmharas'mi.

TCHANDRA SŪRYA PRADIPA or Tchandrārkadipa 月月煩
明 A name given to several Buddhas, one of whom was the father of Mati, Sumati, Antanamati, Ratnamati, Vis'āchamati, Vimitasamudghātīn, Ghochamati and Dharmamati.

TCHANDRAVARMA 旅達羅伐摩 or 月胃
A learned priest of Nāgarandhana.

TCHANDRA VIMALASŪRYAPRABHA SACHI 月月浄明德
A Buddha whose realm resembles Sukhavati.

TCHANDROTTARĀ DĀRIKĀ VYĀKARANA SŪTRA 月上女經
Title of a translation (A.D. 591) by Dūjāna gupta.

TCHANGKRAMANA or Tchangkramasthāna (Pāli. Tchankama. Burm. Yatana zeng-yan) 經行禪窟
Raised platforms or corridors for peripatetic meditation, sometimes built of costly stones (Ratna tchangkrama) after the model of the Bodhimāṇḍa.

TCAÑSTCHA (Pāli. Tchintchi) 戰庶摩那 or 戰庶
A Brahman girl who, calumniating Buddha at the instigation of
Tirthyas, was swallowed up by hell.

TCHAŃS'UŃA 占成坏
The ancient capital of Vridi ji.

TCHAŘITRA 拆利但羅
or 發行城 lit. city of departure. A port, on S. E. frontier of Uda, for trade with Ceylon.

TCHAŘYÂMÂRGABHUȢI SŮTRA 修行道地經
A work by Sañgharakha, translated (A. D. 284) by Dharmarakha.

TCHAȚURABHIDJÑAS 四神足
Four of the 6 Abhidjñas (q. v.)

TCHAȚURAŃGA BALA KÂYA 四兵
The 4 divisions of an Indian army, viz. Hastikśāya, elephant corps; As'vakśāya, cavalry; Rathakśāya, chariots; Patti-kśāya, infantry.

TCHAȚUR ARÚPA BRAHMA LOKA or Arúpa dhātu 四空
lit. 4 heavens of unreality. The 4 heavens of the Arúpa dhātu (above the 18 Brahmalokas), viz., (1.) Akāś'ānantāyatana (Singh. Akasananchayatana) 空 (無邊) 处 lit. dwelling in (unlimited) unreality; (2.) Vidjñānantāyatana (Sing. Winyananchayatana) 識 (無邊) 处 lit. dwelling in (unlimited) knowledge; (3.) Akintchanyatana (Singh. Akinchannayatana) 無 (所有) 處 lit. dwelling in (absolute) non-existence; (4.) Naivasañdjhāna sañdjñāyatana (Singh. Newasannya nasannya-yatana) 非想非非想處 lit. a dwelling (or state of mind) where there is neither consciousness nor unconsciousness. Life lasts 20,000 great kalpas in the 1st, 40,000 in the 2nd, 60,000 in the 3rd and 80,000 in the 4th of these heavens. See also under Vimokcha.

TCHAȚURDVĪPA 四洲
The 4 continents of every universe, situated between As'vaka (q. v.) and the Tchakravālas, and facing each a different side of the Mēru. Two small islands are attached to each continent. Particulars see under Pūrvavidēha, Djambudvipa, Godhanya, and Uttarakuṣu.

TCHAȚUR LABHA SŮTKA 四不可得經
Title of a translation (A. D. 265—316) by Dharmarakha.

Four demon kings, who guard the world (v. Lokapāla) against Asuras; placed each on one side of the Mēru and watching each one quarter of the heavens. Amogha introduced their worship in China,
where their images adorn the
temple gates. Particulars see under
Dhritarashtra, Virūdhaka, Virū-
pāksha and Dhanada.

**TCHATUR MAHĀRĀḌJA KĀYIKAS 四王天** lib. the
dēvas of the Tchatur Mahārāḍjas.
The inhabitants of the 1st Dēva-
lōka, situated on the 4 sides of the Mēru. They form the retinue of
the Tchatur Mahārāḍjas, each of
whom has 91 sons and is attended
by 8 generals and 28 classes of
demon. Life lasts there 500 years,
but 24 hours, there, equal 50 years
on earth.

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

**TCHATURYONI or Karmaya** (Singh. Karmaja. Tib. Skyebabsi) 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.) (湩生 Tib. Drod gser
las) from moisture, as fish and
insects, (4.) (化生 Tib. Rdzus to)
by transformation, as Bodhisat-
tvas. See also Annapapādaka.

**TCHATUS SATYA SŪTRA 佛陀說四諦經** Translation (A.D.)
25—220) of a portion of the
Madhyamāgama.

**TCHATVARA SŪRYAS 四日** lit. the 4 suns. The 4 luminaries
of the ancient Buddhist church,
viz. As'vaghocha, Dēva, Nāgār-
djuna and Kumāralabdha.

**TCHATVARI SAMGRAHA VA-
STUNI 四攝法** lit. 4 methods
of pacification. Four social vir-
tues, viz. (1.) Dana, 布施
almsgiving, (2.) Priyavatcana
爱語 loving speech, (3.) Arthakriya 利行 conduct which
benefits (others), and (4.) Sam-
anarthata 同事 co-operation
(with and for others).

**TCHHANḍAKA (Singh. Channa.
Burm. Tsanda. Tib. Hdun pa-
tchan) 陥擇 (or 鍘 or 釋)
迦 or 車匿 Sākyamuni's
coachman.

**TCHA ḌĀLA (Tib. Gdol pa) 駕陀 (or 茶) 羅** explained
by 屠利者 lit. butchers, or
by 惡人 lit. wicked people, or
by 嚴幟 lit. (those who have
to carry) a warning flag. The
lowest, most despised, caste of
India, but admitted to the priest-
hood in the Buddhist church.

**TCHHANDA RIDDHI PĀDA**
(Singh. Tchandidhi pada) 欲足
lit. the step of desire. Renuncia-
tion of all desire, as the 1st
condition of supernatural power.
See Riddhipāda.
TCHHATRA PATIV  
Djambudvipa.

TCHÉKA 磐迦 Ancient kingdom (near Lahore) in the Punjab.

TCHIKDHA 擦隣多 Ancient kingdom and city (now Chittore) in Central India.

TCHIKITSA VIDYÂ SÂASTRA 醫方明 lit. illustration of medicine. A treatise on magic prescriptions, one of the Pañchâ Vidya sâstras.

TCHINA or Mahâ tchina (Tib. Rgya nag) 支那 or 指那 or震旦 or 謎丹 explained by 思惟 lit. reflection. The name by which China is referred to in Buddhist books, since the Ts'in (秦) dynasty (B.C. 349-202).

TCHINADÉVAGOTRA 指那提婆瞿恒那羅 or 漢日天種 lit. the solar deva of Han descent. The first king of Khavanda, born, through the influence of the solar genius, of a princess of the Han dynasty (B.C. 206—A.D. 220) on the way, as bride elect, to Persia.

TCHINÂNI 至那你 explained by 漢持來 lit. brought from China. The Indian name for the peach tree.

TCHINAPATI 至那僕

底 Ancient kingdom (near Lahore), whose first kings were said (A.D. 640) to have come from China.

TCHINARÂDJAPUTRA 至那羅闇弗怛羅 or 漢王子 lit. prince of the Han (dynasty). Indian name for the pear tree (as imported from China).

TCHITRASâNA 質怛羅細那 A king of Yakchhas.

TCHITTA RIDDHÎPÂDA (Singh. Tchittidipada) 念足 lit. the step of memory. Renunciation of memory, as the 3rd condition of supernatural power. See Riddhi pâda.

TCHITTASMRITYU PASTHÂNA (Singh. Tchittanupada) 念心生滅無常 lit. keeping in mind that birth and death continue incessantly. One of the 4 objects of Smrity upasthâna, recollection of the transitory character of existence.

TCHÎVARA 支伐羅 A dyed, red garment; s. a. Kachâya.

TCHULYA or Tchanla 珠利耶 Ancient kingdom (N.E. of Madras), peopled (A.D. 640) by semi-savage heretics.

TCHUNDA (1.) 周陀 or 大路邊生 lit. born on the road
side. One of the earliest disciples of Sākyamuni, to be reborn as Buddha Samanta prabhāsa. (2.)

TICHYA (Singh. Tissa. Tib. Pā Idan) 至沙 or 帝沙 (1.) An ancient Buddha. (2.) A native of Nālanda, father of Sāriputra. (3.) A son of Sūk−

TRAILOKYA or Trilokya (Siam. Traiphum. Tib. Khamgsam) 得羅盧迦 or 三界 lit. 3 regions, or 三有 lit. 3 classes of
beings. In imitation of the Brahmanic Bhuvanatrāya (4 worlds), the Buddhists divide every universe into 3 regions, but substitute for the physical categories (Bhur or earth, Bhuvah or heaven, and Svar or atmosphere) of the Brahmans, the ethical categories of desire, form and formlessness. Particulars see under Kāmadhātu, Rūpadhātu, and Arūpadhātu.

TRAILOKYA VIKRAMIN 越三界菩薩名 Name of a fictitious Bodhisattva.

TRAIYASTRIMS’AS (Pāli. Tavatimsa. Singh. Tavutisa. Siam. Davadung. Tib. Sum tchu rtas gsum) 多羅夜登陵舍 or 恒利夜登陵奢 or 恒利耶恒利奢 or 恒利天 or 三十三天 lit. 33 dévas, or the heaven of 33 (cities or beings). (1.) The 33 ancient gods of the Vēdas, viz. 8 Vasus, 11 Rudras, 12 Ādityas and 2 As’vins. (2.) Indra with 32 worthies who were his friends in a former đjātaka, when he was 橋尸迦 Kaus’ika, all having been reborn on the summit of Mēru. (3.) The heaven of Indra (s.a. the Svarga of Brahmanism), situated between the 4 peaks of Mēru. It consists of 32 cities of dévas, (8 of which are located on each of the 4 corners of Mēru) and of the capital 善見

城 (Sudassana or Umravatī), where, in the palace Vaijayanta

延 or 延 (or 禪延 Indra (having 1000 heads, 1000 eyes and 4 arms grasping the Vajra) revels with Sakchi and 119,000 concubines, and receives monthly the reports of the Tchatur Mahārāджas. Chinese books frequently identify or confound this heaven with Tuchita (q.v.)

TRICHNĀ (Singh. Trisnāwa. Tib. Sredma) 愛 lit. love. Pure love; the 4th Nidāna.

TRIDJÑĀNA 三慧 Three modes of knowledge, viz. belief, hearing and practice.

TRIDJÑĀNA SŪTRA 三慧經 Title of a translation, A.D. 397–439.

TRIKĀYATib. Skugsum)三身 lit. 3 bodies, or threefold embodiment.

(1.) Three representations of Buddha, viz. his statue, his teachings, and his stūpa (q. v.) (2.) The historical Buddha, as unifying in himself 3 bodily qualities, see Dharmakāya, Sambhogakāya and Nirmanakāya. (3.) Buddha, as having passed through, and still existing in, 3 forms or persons, viz. (a.) as 釋迦牟尼千百億化身 “S’ākyamuni (or earthly Buddha, endowed with the) Nirmanakāya (which passed through) 100,000 koṭīs of
transformations" (on earth); (b.) as "Lochana (or heavenly Dhyāni Bodhisattva, endowed with the) Sambhoga kāya of absolute completeness" (in Dhyāna); (c.) as "Vairotchana (or Dhyāni Buddha, endowed with the) Dharmakāya of absolute purity" (in Nirvāṇa). In speaking of Buddha as now combining the foregoing (historically arranged) persons or forms of existence, the order here given is, of course, reversed. As to how this doctrine arose, we can only guess. Primitive Buddhism (in China) distinguished a material, visible and perishable body (色身 or rūpa kāya) and an immaterial, invisible and immortal body (法身 or dharma kāya), as attributes of human existence. This dichotomy—probably taught by Sākyamuni himself—was even afterwards retained in characterizing the nature of ordinary human beings. But in later ages, when the combined influence of Shivaism, which ascribed to Shiva a threefold body (Dharmakāya, Sambhogakāya and Nirmana kāya) and Brahminism, with its Trimurti (of Brahma, Vishnu and Shiva), gave rise to the Buddhist dogma of a Triratna (Buddha, Dharma and Saṅgha), trichotomism was taught with regard to the nature of all Buddhas. Bodhi 覺 being the characteristic of a Buddha, a distinction was now made of "essential Bodhi" 覺性 as the attribute of the Dharmakāya, "reflected Bodhi" 覺相 as the attribute of the Sambhogakāya, and "practical Bodhi" 覺用 as the attribute of the Nirmanakāya; and Buddha, combining in himself these 3 conditions of existence, was said to be living, at the same time, in 3 different spheres, viz. (1.) as "having essentially entered Nirvāṇa," being as such a Dhyāni Buddha, living in Arūpadhātu in the Dharmakāya state of essential Bodhi, (2.) as "living in reflex in Rūpa dhātu" and being, as such, in the intermediate degree of a Dhyāni Bodhisattva in the Sambhogakāya state of reflected Bodhi, and (3.) as "living practically in Kāmadhātu," in the elementary degree of a Manuṣchi Buddha in the Nirmana kāya state of practical Bodhi. In each of these 3 forms of existence, Buddha has a peculiar mode of existence, viz., (1.) absolute purity as Dhyāni Buddha, (2.) absolute completeness as Dhyāni Bodhisattva, and (3.) numberless transformations as Manuṣchi Buddha. Likewise also Buddha’s influence has a different sphere in
each of these 3 forms of existence, viz., (1) as Dhyāni Buddha he rules in the “domain of the spiritual” (4th Buddha keśetra), (2.) as Dhyāni Bodhisattva he rules in the “domain of success” (3rd Buddha keśetra), and (3.) as “Manuṣhī Buddha he rules in the domain of mixed qualities” (1st and 2nd Buddhakēśetra). There is clearly the idea of a unity in trinity underlying these distinctions and thus the dogmas of the Trailokya, Trikāya and the Triratna (q.v.) are interlinked, as the subjoined synoptic table shews in detail.


<table>
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<th>Synoptical Scheme of the Tri-ratna, Trikāya and Trailokya.</th>
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<td>1st and 2nd Buddhakēśetra</td>
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<td>1st and 2nd Buddhakēśetra</td>
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TRIRATNA or Ratnātraya (Siam. Ratanatrain. 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 勃塔卯 Buddha, 達摩 or 達而麻痹 Dharma, and 僧伽 or 桑渴卯 Saṅgha. Triratna signifies the doctrine of a trinity, which, peculiar to Northern Buddhism, has its root in the Tris'arana (q. v.), common among Southern and Northern Buddhists. Under the combined influence of Brahmanism which taught a Trimurti(Brahma, Vishnu and Shiva) and of the later Mahāyāna philosophy which taught the doctrine of the Trikāya (q. v.), Northern Buddhists in Tibet and China ascribed to one living personality the attributes of the three constituents (Tris'arana) of their faith, viz. Buddha, Dharma and Saṅgha, considering “Bodhi” as the common characteristic of the historic Buddha, of the law which he taught and of the corporate priesthood which now represents both. Accordingly they viewed S'ākyamuni Buddha as personified Bodhi (覺性), Dharma as reflected Bodhi (覺相), and Saṅgha as practical Bodhi (覺用). The Tantra School (A. D 500) then spoke of these three as united in one (the Dhyāni or Nirvāṇa form of S'ākyamuni). This School was particularly influenced by Nepalese Buddhism and by its doctrine of a triple existence of each Buddha as Nirvāṇa Buddha, Dhyāni Buddha and Manuchi Buddha. Accordingly S'ākyamuni was now simply spoken of as personified Bodhi, i.e. as “Buddha,” but as one, who in passing from this world, left behind him the reflex of his Bodhi in “Saṅgha” i.e. in the corporate existence of the Buddhist church as represented by the priesthood whilst he is now living in Nirvāṇa as the perpetual fountain source of “Dharma” i.e. the doctrines of Buddhism. Thus Buddha, Saṅgha and Dharma were viewed synthetically as three progressive stages in the development of Bodhi through the person of Buddha, to whom separate names were given corresponding to these stages, viz. S'ākyamuni corresponding with Buddha, Lochana corresponding with Saṅgha, and Vairochana corresponding with Dharma (see under Trikāya). Next came atheistic philosophy which dealt with this dogma of a Triratna analytically, placing Dharma in the first rank as the first element in the trinity from which the others proceeded by evolution. According to these philosophical Schools, “Dharma” is not a person, but an
unconditioned and undervided entity, combining in itself the spiritual and material principles of the universe, whilst from Dharma proceeded, by emanation, "Buddha" as the creative energy which produced, in conjunction with Dharma, the third factor in the trinity, viz., "Saṅgha," which is the comprehensive sum total of all real life. Thus the dogma of a Triratna, originating from three primitive articles of faith, and at one time culminating in the conception of three persons, a trinity in unity, has degenerated into a metaphysical theory of the evolution of three abstract principles. The common people, however, know nothing of this philosophical Triratna, but worship a triad of statues, representing either Amitabha with Avalokitesvāra and Mahasthamapa, or Sākyamuni with Avalokitesvāra and Maitreya, and calling the latter triad, "the Buddha of the past, present and future."

**TRIYĀNA** 三乘 or 三乘之教 or 三乘法門 (1.) Three vehicles (sc. across Saṅsāra into Nirvāṇa), (a.) sheep, i.e. S'ravakas (b.) deer, i.e. Pratyēka Buddhas, (c.) oxen, i.e. Bodhisattvas; salvation by a translation (A. D. 618—907) by Bodhirutehī.

**TRIS'ARAṆA** (Pāli. Saranagamana. Burm. Tharanagon. Tib. Mtchio gsum) 三歸 lit 3 refuges. The ancient Buddhist formula fidei, viz., (1.) 至依佛 lit. I take refuge in Buddha, (2.) 至依法 I take refuge in Dharma, and (3.) 至依僧 I take refuge in Saṅgha. Out of these articles of faith, the dogma of the Triratna (q. v.) may have arisen.

**TRIVIDHA DVĀRA** 三門 or 三業 lit. 3 gates or professions (sc. body, mouth and mind). Purity of body, of speech and of thought. See S'ila.

**TRIVIDYĀ** 三明 (智) lit. 3 clear (conceptions). Three elementary axioms, viz., (1.) Anitya 無常 lit. impermanency (of all existence), (2.) Dukha, 苦 lit. misery (as the lot of all beings), (3.) Anātmā 身如泡沫 lit. bodily existence as unreal as a bubble.
three successive degrees of saintship. (2.) The three principal Schools of Buddhism, viz the Mahāyāna, Hināyāna and Madhyamāyāna Schools.

TSĀUKUTA 漏克拉托 Ancient (Arachotos) kingdom in N. W. India (near Ghuznee).

TUCHITA (Singh. Tusita. Burm. Toocita. Siam. Dusit. Tib. Dga’ldan. Mong. Tegiis bajassenolangtu) 撅率陀 or 搏師 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.

TUKHĀRA 聖佐勒 or 貨羅 or 月支國 Lit. the kingdom of the Yuezhi (Getae). (1.) The region around Badakhshan. (2.) The Tochari Tartars. See Kanichka.

TYĀGIHRADA or Djivakahrada 烈士池 Lit. the hero’s lake. A lake near Mrigadava.

U.

UCHNĪCHA (Tib. Gtsang tor or Thor tchog) 鳥 (or 悶) 失 (or 瑟) 尼沙 or 烏瑟膚沙 Explained by 肉髻 lit. a coiffure of flesh or by 佛頂骨 lit. Buddha’s cranium, forming a natural harrtuf. Originally a conical or flame-shaped harrtuf on the crown of a Buddha, in later ages represented as a fleshy excrecence on the skull itself; one of the 23 Lakchanaṇas. See Sarvadurgati, etc.

UDĀ or Utkala or Udradesa 烏茶 Ancient kingdom (now Orissa) in India.

UDAGAYANA 北行 Lit. (the sun) moving northwards. See under Sūrya.

UDĀKHAṆḌA 烏鐙迦漢茶 Ancient capital (Embolina, now Ohind N. E. of Attock) of Gandhāra.

UDĀNA 悶 (or 優) 陀那 or 烏枕南 Explained by 無間自說 Lit. (unmasked) impromptue discourses. Sūtras, differing in form from ordinary Sūtras (in which the subject matter is introduced by a question addressed to Buddha).

UDAYANA RĀDJĀ (Tib. Htch
A king of Kāns'ambi, entitled 弗少王 Vatsarājja, said to have had the first statue of Buddha made. But see under Prasenadjit and S'ākyamuni.

UDAYANA VATSARĀJJA PARIPRITCTHTCHHĀ. Title of 3 translations, viz. (1.) 佛說優填王經 A.D. 265–316, (2.) 優陀延王會 by Bodhirutchi, A.D. 618–907, and (3.) 佛說大乘日子所王間經.

UDAYI or Udayibhadra 優陀夷 or 出現 lit. (born when) the sun shone forth. (1.) A disciple of S'ākyamuni, to be re-born as Buddha Samantaprabhāsa. (2.) A son of Adjātas'atru, also called Siśha.

UDITA 鳥地多 A king in N. India, who patronized Hinentsang (A.D. 640).

UDDJAYANĀ or Udjdjayini 優禪尼 or 鳥閣衍那 Ancient kingdom and city (Ozene, now Oujein) in W. India.

UDjadYAYANTA 有善多 A mountain (with a monastery) in Surichtra.

UDJIKAN v. Hudjikan.

UDYĀNA or Udjiyāna 延那 or 鳥杖鳥 or 鳥 (孫) 場 or 鳥堇 (or 長) explained by 苑 lit (a country of) parks. Ancient kingdom (Suastene) in N. W. India, along the S'ubbhavastu. Some identify it with Urdhastāna.

UDRA RĀMA 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'ākyamuni.

UDUMBARA 優曼鉾羅 or Nila udumbara 難羅優曼鉾羅 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 倚臘 or 倚臘 The Turkish tribe of 高車 or 高昌 Kao-chang, settled (A.D. 640) near Turfan, then (A.D. 750) divided into 2 branches (Abhulgasi and Tokus Uigurs) which (A.D. 1000) invaded Tangtut 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.
ULAG 鳥落 A Tibetan (or Uigur) term for compulsory post (socage) service, supply of porters and beasts of burden for travelling officials and priests (in Mongolia and Tibet).

ULLAMBANA 鳥籃婆 (擎) explained by 倒懸 lit. hung up by the heels (?), or 孟蘭 or 孟蘭盆 explained by 貯食之器 lit. a utensil to pile up (offerings of) food. The festival of all souls (醮) as now held in China annually during the 7th moon, when Buddhist (and Tanist) priests read masses to release the souls of those who died on land or sea from purgatory, scatter rice to feed Prêtas, consecrate domestic ancestral shrines, burn paper clothes, on the beach or in boats, for the benefit of those who were drowned (燒衣節), and recite Yoga Tantras (such as are collected in the 瑜伽集要論口食儀) translated by Amoghavadjra, (A.D. 746—771) accompanied by magic fingerplay (Mudrā) to comfort ancestral spirits of seven generations in purgatory (Nārakā), in temporary sheds in which statues of the popular Buddhist deities, groups of statuettes representing scenes from Chinese history, dwarf plants, silk festoons, chandeliers and lamps are brought together in a sort of annual religious exhibition, enlivened by music and fire works, the principal ceremonies being performed at midnight (especially on the 15th day of the 7th moon). The expenses of the priests and the exhibition are defrayed by local associations (盂蘭勝會) levying contributions on every shop and household, the whole performance being supposed to exorcize the evil spirits which otherwise would work financial and sanitary ruin in the neighbourhood, besides giving every individual an opportunity of obtaining the intercessory prayers of the priests for the benefit of his own deceased ancestors or relatives. The similarity which exists between these ceremonies and the ancient (and modern) Gtorma "strewing oblations" of Tibet is so great, that it is probable that the Chinese ceremonial is the Tibetan Gtorma ritual engrafted upon Confucian ancestral worship. This agrees with the known fact that a native of Tukhāra, Dharmaraksha (A.D. 265—316), introduced in China and translated the Ullambana Sūtra 佛說盂蘭盆經 which gives to the whole ceremonial the (forged) authority of S'ākyamuni, and supports it by the alleged experiences of his principal disciples, Ananda
being said to have appeased Prêtas by food offerings presented to Buddha and Saṃgha, and Māndagalyàyanà to have brought back his mother who had been reborn in hell as a Prêta. Although introduced in China in the 3rd century, this ceremonial was popularized only through Amoghavadjra (A.D. 732) and the popular influence of the Yogîchârya School. The whole theory, with its ideas of intercessory prayers, priestly litanies and requiem, and ancestral worship, is entirely foreign to ancient and Southern Buddhism.

Ullamgha 鬱楞伽 or 鬱伽 A native of India, author of 2 philosophical works, viz. 綠生論 Nidâna s'âstra, translated (A.D. 607) by Dharmagupta, and 大乘緣生論 Mahâyâna nidâna s'âstra, translated (A.D. 746–771) by Amoghavadjra.

Uma s. a. Durga.

Unâdi 吟 (or 温) 那地 A class of poems composed of 2500 s'lokas.

Upadāna 取 lit. grasp. Clinging to life as long as possible; the 4th of the 12 Nidânas.

Upadêsa 鳥 (or 鼻) 波第 (or 提) 僖 or 優波提舍 or 論議 lit. s'âstras and discussions. (1.) Dogmatic treatises (s'âstras), a section of the canon, s.a. Abhidharma piṭaka. (2.) Another name for Tantras, as text books of the Yogîchârya.

Upadhya Yâya 烏波陀耶 or 有波第耶夜 or 和閣 or 和闍 or 和尚 explained by 親教師 lit. self-taught teacher, or by 知有罪無罪 lit. one who knows sinfulness from sinlessness, or by 近誦 lit. one who reads (the canon) near (to his superior), with the note, "in India the vernacular term for Upadhyâya is 殚社 (Mun-shee ?), in Kustana and Kashgar they say 鳥社 (hwah-she) and from the latter term are derived the Chinese synonyms 和闍 (hwo-she) and 和尚 (hwo-shang)." Upadhyâya was originally the designation, in India, of those who teach only a part of the Vedas, the Vedangas. Adopted by Buddhists of Central Asia, the term Upadhyâya signified the ecclesiastics of the older ritual, in distinction from both Lamas and Bon-po or Bonzes (adherents of the indigenous religion of Tibet, corresponding with the Tanist 道師 of China). In China, the term 和尚 was first used as a synonyme for 法師 i.e. Buddhist(not Tanist)ecclesiastics,
engaged in popular teaching (whether belonging to the Lotus School 蓮宗, or to the Tien-t'ai School 天台八教, or to the Avatamsaka School 華嚴部), in distinction from ecclesiastics of the Vinaya School and of the Dhyāna School. The term Upadhyāya (Tib. Mkhjan po) is now-a-days, and specially in Tibet, also a designation of the abbot of a monastery, but in popular parlance it signifies in China simply a Buddhist ecclesiastic (of any rank whatsoever) as distinguished from a Taoist priest or from a Confucian scholar.

UPADJITA v. Upasānta.

UPAGARUĐA 愛波迦婆茶
A fabulous bird. See Garuḍa.

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

UPALI (Tib. Nye var khor. Mong. Tchikola Aktehi) 優波離 A disciple of S'ākyamuni, a Sūdra by birth, a barber, to whom Buddha gave the title 持戒 “supporter of the Vinaya,” one of the

3 Sthaviras of the 1st synod (B. C. 543), one of the reputed compilers of the Vinaya.

UPANANDA (Tib. Nye dgah vo) 烏波難陀 or 跋難陀
(1.) An Arhat, disciple of S'ākyamuni. (2.) A Nāga king.

UPASAKA (Singh. Upasika. Tib. Dge snen. Ming. Ubaschi) 烏波索 (或娑) 迦 or 烏婆塞 or 近侍 lit. close attendant, or 信事男 or 近事男 lit. male devotees. Lay-members of the Buddhist church who, without entering upon monastic life, vow to keep the principal commandments. If females, they are called Upāsikā (Singh. Upasikawa. Tib. Dge snen ma. Mang. Ubaschanza) 烏波斯 (或 (或賜) 迦 or 優波夷 explained by 近事女 or 近善女 lit. female devotees.

UPAS'ANTA or Upadjita 優波扇多 or 法勝 (Dharmadīna?). A native of India, author of the Abhidharma hrdaya s'āstra (q.v.), translated (A. D. 391) by Saṅghadēva, with a commentary 法勝阿毗毘心論, translated (A. D. 563) by Narendrayas'as.

UPASENA 頄鞄 A military title, like As'vadjit.

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

UPATICHYA (Pāli. Upatissa. Tib. Nergyal) 優婆室 (or 底) 沙 (1.) Another name for S'āriputta. (2.) A native of India, author of the Vimokehamarga s'āstra 解脱道論, translated (A. D. 605) by Saṅghapāla.

UPÂYA or Upāya kāus'alya 方便度 lit. salvation by (proper) means. The knowledge and use of the proper means of salvation; the 7th of the 10 Pāramitās.

UPECKCHA 優畢叉 or 捨 lit. renunciation. A state of absolute indifference, attained by renouncing any exercise of mental faculties.

UPOCHAṆA v. Pochadha.

URAGASAṆA s.a. Tchandaneva.

URASI 烏剌尸 Ancient province (Onastene) of Cashmere (the modern district of Rash, W. of Muzafarabad).

URDDHASTHĀNA or Vardhasthāna 佛窟持薩埵 那 Ancient kingdom (Ortospana) and city (now the Bala Hisar of Cabul).

URNĀ (Tib. Mdzod spu) 眉間 白毛 lit. white hair between the eye brows. A circle of hair (issuing rays of light illumining every universe) between the eye brows of a Buddha; one of the 32 Lakchanas.

URUVILVĀ (Singh. Uruwelaya) 苦行林 lit. forest of painful practices, or 木瓜林 lit. papaya forest. A place near Gayā, where S'ākyamuni practised austere asceticism for years.

URUVILVĀ KĀŚYAPA 優樓 (or 處)頻螺迦葉波 One of the principal disciples of S'ākyamuni, so called either because he practised asceticism in Uruvilvā or because he had on his breast a mark resembling the papaya (v. Uruvilvā) fruit. He is to re-appear as Buddha Samantaprabhāsa.

UTCHTCHASAYANA MAHĀSA- YANA 不坐高廣大壯 lit. not to sit on a high, broad and large couch. The 9th of the S'īkchāpada.

UTKALĀ s.a. Uḍā.

UTKAṬUKASANA (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 鬴 (or 頂) 鉦羅或 直鉦 or Nila utpal 鍾羅尼羅或 湳) 鍾羅 explained by 青蓮花 lit. blue lotus, or 黛花 lit. dark (blue) flower.**

1. One of the 8 large cold hells (Nāraka), where the cold causes the skin to burst, till it seems covered as with lotus buds.
2. One of the 10 hot Lokantarika hells (Nāraka), where the flames resemble numberless lotus flowers.

**UtTara 鬩 品羅 or 上 superior. An Arhat of Tchulya, a disciple of Déva.**

**UtTaraCādha 鬩 品羅頌沙茶 The month of S'ākyamuni's conception (14th day of 4th moon to 15th day of 5th moon).**

**UtTaRaKuRu or Kurundip-pa (Singh. Uturakura. Siam. Udorakaro thavib. Tib. Byang gyi sgra mi snan. Mong. Moh dohtou) 鬩恒 (or 隻) 羅拘 (or 究) 樓 (or 留) or 鬩恒 羅越 or 鬩單越 or 懈恒 羅句 (or 拘) 馨 (or 羅) or 烏 茅羅狐羅尼或 俱盧州 explained by 高上 lit. higher than any other continent), or 勝州 lit. the superior continent. (1.) The northern of the 4 continents around the Mēru, square in shape, inhabited by square-faced people. (2.) The dwelling of gods and saints in Brahmanic cosmology.

**UtTaraSāmghāti 鬩 (or 部) 多羅僧伽 or 湛 (or 部) 多羅僧 explained by 衣著上 lit. overcoat, or by 覆左肩衣 lit. a robe flung over the left shoulder (sc. leaving right arm and breast free). Part of a priest's ornate, also called Saṃkakchika (Mong. jeke majak) 僧脚崎 or 僧祇支 or 僧脚差 or 僧瓶. See also Kachāya and Sāmghāti.**

**UtTaraSāilāh 鬩多世羅部或北山部 The so-called School of the northern mountain.**

**UtTaraSēna 鬩恒羅犀那 or 上軍 lit. superior army. A king of Udyāna, who obtained some of Buddha's s'arirās.**

**V. V Ā C H P A (Pāli. Wappa. Tib. Rlangs pa) 婆沙波 or 婆 敷 or Das'abala kās'yapa 十九迦葉 One of the first 5 disciples of S'ākyamuni.**
VADJRA (Tib. Ddo rje. Mong. Ortschir) 伐 or 跡) 闐羅 or 跡撤羅 or 金剛杵 lit. the diamond club. (1.) The sceptre of Indra, as god of thunder and lightning, with which he slays the enemies of Buddhism. (2.) The ritual sceptre of priests, exorcists and sorcerers, held and moved about in different directions during prayer, as the symbol of supernatural power. (4.) The emblem of Buddha's power over evil. (5.) A Nirgrantha, who foretold Hinentsang's return to China.

VADJRA BHAIARA TANTRA KROTA TATTVARÂDJJA 佛說妙吉祥瑜伽大教金剛部羅縵輪觀想成就儀軌經 Title of a Yoga Tantra, translated A. D. 982—1,001.

VADJRA BODHI 跡日羅菩提 or 金剛智 lit. wisdom of the Vadjra. A Brahman of Malaya (A.D. 719).

VADJRA GANDHA 金剛香 A fictitious Bodhisattva.

VADJRA GARBHARATNA RÂDJATANTRA 最上
VADJRA SAMĀDHĪ 金剛三味 A degree of Samādhi.

VADJRA SAMBHAVE 幹資羅三藐徧或Vadjra dbhave
幹資魯忒葩微 Thou who are originated in (or hasted existence from) the vadjra, An exclamation, addressed to Buddhas in prayer.

VADJRÂSANA s.a. Budhimaṇḍa.

VADJRASÂTTVA (Tib. Bha rdje sems dpar snang) 幹資羅薩埵 A fictitious Bodhisattva, who became the 6th Dhyāni Buddha of the Yogâchārya School.

VADJRÂS’EKHARA VIMÂNA SARVA YOGAYOGI SŪTRA 金剛峰樓閣一切瑜伽祇經 Title of translation (A.D. 723—730) by Vadjra bodhi.

VADJRÂSÂKI S’ÂSTRA 金乘針論 Title of a translation (A.D. 973—981) by Dharmadéva.

VADJRÂTÂCHÂRYA 金剛上師 lit. superior master of the vadjra, Epithet of leaders of the Yogâchârya School.

VAJRA TOITCHEDIKA PRADJÑÂPÂRAMITÂ. Title of 3 translations (of a portion of the Mahâprajñâpâramitâ), viz. (1.) 金剛般若波羅蜜經 by Kumâradjiya, A.D. 384—417, also by Bodhirutehi, A.D. 509, and by Para mártha, A.D. 592, (2.) 能斷金剛般若波羅蜜經 by Hiuentung, A.D. 648, and again A.D. 603 by another, (3.) 金剛能斷般若波羅蜜經 by Dharmagupta, A.D. 589—918.

VAJDRODDBHAVE v. Vadjra sambhave.

VAIBHÂCHIKAS 睹婆沙論師 lit. masters of the Vibhâcha s’āstra. A School of philosophers who held that mental concepts are formed through direct contact (denied by the Sâutrântikas) between the mind and the external objects. See Sarvâstivâdaḥa.

VAIDDÉHÌ (Tib. Lâns hphags) 実提希 or 提希 or 思惟 lit. thought. The wife of Bimbisâra, mother of Adjâtas’tâtra, also called S’ribhadra.

VÁID U R Y A (Tib. Dkarpo or Sugon po) 暮頭利 or 𢱬稀利夜 or 吠琉璃耶 or 吠琉璃 (1.) Lapis lazuli, described as a green, incombustible, gem. (2.) A mountain near Vârânas’ì.
VAIHARA (Pāli. Vibhara) 賓波羅窟 A cavern temple (Baibhargiri) near Radhagiri, where Buddha engaged in meditation.

VAIPULYA 毘富羅 One of the 10 fabulous mountains.

VAIPULYA or Mahāvaipulya 毘佛瞿或方等 or 廣方或無量義繫 lit. sūtras of unlimited meaning. A class of sūtras, viz. amplified and diffuse editions (of later date), first introduced in China (A.D. 266–317) by Dharmarākha.

VAIRATA 般里夜多羅 Ancient kingdom and city (now Bearet) in India.

VAIROTCHANA (Tib. Rnam par snaug mdzad) 景盧盧 (或折) 那 explained by 遍照 lit. all illuminating. (1.) The highest of the Trikaya (q. v.), corresponding with Dharma in the Triratna (q. v.), the personification of essential bodhi and absolute purity, who lives in the 4th Buddhakhetra or Ārura dhatu as the first of the 5 Dhyāni Buddhas, having for his Dhyāni Bodhisattva (or reflex in the world of form) Samantabhadra. (2.) A Sramanā of Cashmere (contemporary of Padma sambhava) who introduced Buddhism in Kustana and laboured in Tibet as one of the great translators (Lo tsa ba tchen po) of the canon.

VAIROTCHANA RAS'MI PRATIMANDITA 淨光莊嚴 (1.) A fabulous universe (v. Kamaladala). (2.) The fabulous realm of S'ubhavya and Djaladhara gardsjita.

VAIROTCHANA RAS'MI PRATIMANDITA DHVADJA 光照莊嚴相 A Bodhisattva, disciple of S'ākyamuni. See also Vimaladattā.

VAIS'AKA 騎索迦. Ancient kingdom in India, probably the region near Biswah in Oude.

VAIS'AKHA or Vis'akha matri (Pāli. Wisākhā matari. Siugh. Wisakha) 騎索迦或鼻奢佉 or 毗舍伐摩 The wife of Anathapiṇḍika, so called because born in the month Vāis'ākha.

VAIS'AKHYA 毗舍伐 A S'ramana of India, author of a work on the (Mulasarvastivāda) vinaya.

VAIS'ALI (Pali. Vesaliya. Singh. Wisala. Tib. Spong byed Mong. Utn) 毗舍離 or 吠舍離 or 維耶離 or 騎奢離夜
Ancient republic (v. Litchhavip) and city (near Bassahar, N. of Patna), where the 2nd synod (B. C. 443) was held.

VAIŚ'EČHIKA (Tib. Byeg brag pa) 靷思迦 or 衛世師 or 勝宗 lit. School of conquerors, explained by 勝論外道 lit. heretics who defeated the (adherents of the) sāstras. An atomistic School (founded by Kanáda). It taught, like the Sāmkhya philosophy, a dualism of an endless number of souls and a fixed number of material principles, by the interaction of which, without a directing unity, cosmic evolution proceeds, and it occupied itself, like the orthodox Nyāya philosophy, chiefly with the theory of knowledge, but it differed from both by distinguishing 6 categories or objects of cognition, 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).

VAIŚ'RAMAṆA or Vais'rávāna or Dhanandā (Singh. Wesamuna. Siam. Vetsuvan. Tib. Rnam thos kyi bu. Mong. Bisman tegri) 邯舍羅婆摶 or 邯室羅婆摶 or 睡沙門 or 睡格明 explained by 遍聞 or 普聞 or 多聞 lit. universal (or varied) hearing; or Kuvēra 俱乞羅 explained by 財神 lit. the god of riches. (1.) The god of riches (Kuvēra) of ancient Brahmanism, who was reborn as such, because he was, when a man, specially attached to Brahmanic students of the Vedas. (2.) Kuvēra, as a god of modern Brahmanism, one of the 8 Lokapālas (regent of the North) and guardian of the mineral treasures (of Kailāsa), with 3 heads, 3 legs, 8 teeth, 1 ear-ring, green eyes and leprous body, who is moved by magic incantations to grant wealth. (3.) One of the Tehatur Mahārādjā (q. v.), guardian of the North and king of Yakchas, reborn as such because he was converted by Sākyamuni who admitted him to the priesthood, whereupon all other disciples, affrighted, exclaimed. 伊是沙門 “Why? He a S'ramaṇa!” Hence his name Vais'ramaṇa. He is also styled “regent of the stars,” and worshipped as the god of wealth, since the emperor Huien-tsung (A. D. 753) canonized him as such. He plays an important part in the Tantras, in sorcery and exorcism.

VAIŚ'RAMAṆA DIVYARĀĐJA SŪTRA 佛說毗沙門天
Title of a translation (A. D. 973–981) by Dharmadéva.

(V A I S'YA) (Tib. Rdje hu rigs)

毗舍多 (or 羅) or 吹奢

or 吹舍 explained by 居士

lit. burghers, or 商貿 lit. merchants. The Indian caste of traders.


V A K H A N v. Invakan.

V A K U L A 簡句 (or 枚)

羅 or 善容 (1.) An intelligent disciple of S'ákyamuni, to be reborn as Buddha Samanta-prabhása. (2.) A demon.

VALLABHI 伐臘毗

Ancient kingdom and city on E. coast of Gujerat. See Lára.

V A N A 越鞋 (1.) A s'rêchth-
in of the time of S'ákyamuni.

(2.) Another name for Varaná.

V A N K S U or Vakchu (Tib. Pak-
tchhu. Mong. Amudena) 隻弓

or 博又 or 薄又 or 婆又

explained by 清河 lit. blue river, or 清河 lit. pure river. The Oxus, said to issue from lake Anavatapta (or Sirikol), through "the horse's mouth (of lapis lazuli)," to flow once round the lake, and then W. (or N. W.), until it falls into "the northern ocean" (Caspian).


V A R A N A 伐剌拏 or Vana

跋那 Ancient province and city (Banagara) of Kapis'n, now Banu on the lower Kuram.

VÂRÂNÂS'I (Burm. Baranathée. Tib. Waranasse) 拔剌那斯

or 波羅奈 (斯) or 波羅泥 (斯) or 捏 (斯) or 冊 explained by 江邁城 lit. a city surrounded by rivers. Ancient kingdom and city, the headquarters of Shivaism, now Benares.

V Â R A N G A L A v. Viïgila.

VARAPRABHA 妙光 Maitréya, in a former d̐jatâka, when he was a Bodhisattva, with 800 disciples.

VARÂSÈNA 婆羅屋那

A pass (the Pâresh or Aparasvin of the Zendavesta) on the Paropamisus, now called Khawak, S. of Inderaub.

VARAVALÌN s.a. Alni.

VARCHA VASANA (Pâli. Vassa)

跋利沙 or 婆利師 or 雨時 lit. rainy season, or 雨安居 lit. rest during rains, or 坐臘 lit. retreat during the month Nabhâs, or 夏坐 lit. summer retreat. The ancient duty of spending the rainy season in devotional exercises in a monastery, in China either from the 16th day of 5th moon to the 15th day of 9th moon or during one month in each season.
VAROHIKA (Pali, 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.

VARDASTHANA v. Urdhasthana.

VARDHANA v. Puṇḍravaruddhana.

VARIKATCHA or Varukatcheva s.a. Barukatcheva.

VARMA VYUHA NIRDESA'被甲莊嚴會 Title of a translation (A.D. 618-907) by Bodhiratchi.

VARUCHA 跋盧沙 Ancient town (now Palodheri or Pelley) in Gândhāra.

VARUNA (Tib. Tchu Iha) 婆樓那 or 水天 lit. the dèva of waters. The Brahmānic god of heaven, regent of the sea, and, as one of the 8 Lokapalas, guardian of the West.

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

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

VASUBANDHU 伐蘇盤度 or 婆薮槃豆 or 婆修

盘头 or 世親 or 天親 A native of Rādjagriha, descendant of Vais'akha, younger brother of Asāṅgha, twin brother of Kehuni (薀尼), a disciple of Nāgārjuna and, like the latter, teacher of the Aṃitābha doctrine; laboured (until 117 A.D.) in Ayodhyā, as the 21st (or 22nd) patriarch; author of some 36 works; now revered as a Bodhisattva residing in Tuchita.

VASUBHADRA 素婆跋陀 or Giribhadra 山賢 A S'ramaṇa of India, author of the 三层度論 Tridharmaka s'āstra, commented on by Saṃghasena, and translated (A.D. 391) by Saṃghadēva.

VASUDEVĀ 嵐蔽天 In Brahmanic mythology, the father of Krishna.

VASUDHARA SŪTRA 持世經 Title of a translation (A.D. 384-417) by Kumāradjīva, s.a. Dharma mudrā sūtra 佛說法印經 translated (A.D. 980-1000) by Dānapāla.

VĀSUKE 和修吉 or 多頭 lit. many-headed. A king of Nāgas.

VASUMITRA 伐 (or 婆) 蘇蜜多 (or 姜) 羅 or 和 須蜜多羅 or 婆須蜜 or 世友 lit. friend of the
world. (1.) A native of N. India, converted by Mikkaka; one of the 500 Arhats; a follower of the Sarvastivādāḥ and author of many philosophical works; sometimes counted as successor to Mikkaka and therefore 7th patriarch (in which case Buddhanandi is counted 8th, Buddhāmitra 9th, and so on); died B.C. 590. (2.) Name of the president of the 3rd or 4th synod (B.C. 158).

**VASUVARMAN** 婆蘇跋摩 An adherent of the Hinayāna, author of the Tchatur satya sāstra.

**VATAYANA RÂDJÂ** 除尘 The atom of dust that lodges in the tiniest crack; the 7th part of a Sas'arâdja.

**VATI** v. Vadi.

**VATSARÂDJÂ** v. Udâyanarâdja.

**VATSAPATTANA** v. Kaus'âmbē.

**VATSARA** 岁 The solar year. See Ayana, Udâgâyana, Dakchipâyana and Sûrya.

**VATSA SŪTRA.** Title of 2 translations, viz. 佛説犂子經 A.D. 220—280, and 佛説光佛經 by Dharmarâckha A.D. 265—316.

**VATSA** or Vasu 跋私 An ancient richā.

**VATSIPUTRĪYÂH** or Vâsaputriyâb 跋私弗多部羅 or 跋私弗底與部 or 婆蹉富羅部 or 伽婆羅部 or 持者子部 or 持子部 lit. the School of Vatsa, or 可住子部 lit. the School of Vāsa. A philosophical School “the Vinaya texts of which never reached China,” a sub-division of the Sarvastivādāḥ (or Sammatāḥ), founded by Vatsa, a descendant of Vatsu (or by Vāsa).

**VÂYU** 止息 lit. stop breathing. Holding one’s breath, as a preliminary condition of entering samâdhi (and obtaining magic power).

**VÂDA** (Tib. Rig byed) 伏陀 or 鞅陀 or 韋陀 or 駪 or 駪陀 explained by 知 lit. knowledge. (1.) The Vâda (never translated into Chinese), viewed by Chinese Buddhists as a heretical work, compiled by Brahma and subsequently by Vyâsa (q. v.), first in one book, then in 4 books (see Ayurvēda, Radjurvēda, Sāmapvēda and Atharvavēda) and finally in 25 books. (2.) A Bodhisattva, general (天將) of the Tchatur Mahârâdjâs, worshipped as a Vihârapâla.

**VÂDANA** 受 lit. sensation. The second of the 5 Skandha, perception (by the senses); the 6th Nidâna.

**VÂDANÂ SMRITY UPASTHÂNÂ** (Pâli. Wêdanânu pasâna) 念受
苦處 lit. remember that the dwelling of sensations is misery. One of the 37 Bodhipākṣikha dharma; one of the 4 Śrīmūty upaṣṭhāna, viz. the recognition that all forms of sensation are but so many forms of misery.

**VēMATHITRA** 坡摩質多羅 or 海水波音 A king of Aśuras, residing at the bottom of the sea; father of Indra's wife.

**VēNUVAṆĀ (Tib. Od ma)** 竹林 or 竹苑 lit. bamboo park. The Kāraṇḍa vēnuvaṇā (q. v.) with a vihāra (竹林精寺 or 竹苑寺), the favourite resort of Sākyamuni.

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

**VēRĀMĀṆĪ v. Pantcha vērāmani.**

**VēTĀLA** 坡陀羅 or 軍陀羅 or 赤色鬼 lit. red demon, or 腦鬼 lit. a demon who loathes prayer. A class of demons dwelling in, and able to quicken, dead bodies.

**VĪBHĀCHA SĀTRA** 鞫婆沙論 A philosophical work by Kātyāyani putra, translated (A. D. 383) by Saṃghabhūti.

**VĪBHĀCHA VINAYA** 善見毗婆沙律 A work on ecclesiastical discipline by Manura, translated (A. D. 489) by Saṃghabhādra.

**VĪBHĀDJYA VĀDINĀH** 分别說部 lit. a School which discusses distinctions. A sub-division of the Sarvāstivādāh.

**VICHĀNA** 堤沙捺 or 角 lit. horn (sc. of the Khadga). Epithet of every Pṛatyekā Buddha, as he lives lonely (khadga) like the one-horned rhinoceros.

**VIDĖHA** (Tib. Lus hphags) 堤都或佛提婆 or 弗于建 (1.) Abbreviation for Purvavidēha. (2.) Another name for Vāisāli and the region near Māthava.

**VIDHI** 術 The methods employed in magic performances.

**VIDJAYA** 月授耶 or 最勝 lit. most victorious. An epithet of all Buddhas.

**VIDJÑĀNA SĀSTRAS** 因明論 Works on the Nyāya (orthodox) philosophy, on logic and dialectics.

**VIDJÑĀNA** (Pāli. Vinnana. Singh. Winyana. Burm. Wignian. Tib. Rnam shes) 識 lit. knowledge. (1.) The 10th of the 12 Nidānak, viz. perfect knowledge of the various organs, objects and forms of knowledge,
in their concatenation and unity.

(2.) General designation of each of the Chaḍāyatana or 六處 i.e. the 6 organs of knowledge, viz. Tchakchur, S'rotra, Ghṛāṇa, Djjhāv, Kāya and Manas. (3.) General designation of each of the Chaḍāhaya āyatana or 六塵 i.e. the 6 objects of knowledge, viz. Rūpa, S'abda, Gandha, Rasa (精神 lit. subtle spiritual vitality), Poṭṭabha and Dharma. (4.) General designation of each of the Achta vidjānā 八識 lit. the 8 forms of knowledge, viz. the above Chaḍāyatana with the addition of Klichta manas 諦利瑟吒耶 末那識 or 染汗意識 lit. a knowledge of what defiles the mind, and Álaya 阿賴耶 藏識 lit. a knowledge of the written canon (Tripiṭaka).

VIDYĀ or Vidyā mantra 尊咒 lit. spells (mantras) for exorcizing, or 明咒 lit. mantras of (mystic) knowledge. Mystic formulae, said to be derived each from a separate deity (of the Yoga School) and consisting of translations or, more frequently, of transliterations from Sanskrit (now not understood in China), sometimes also of syllables which give no meaning at all.

VIDYĀ DHARA PIṬAKA or Mautra piṭaka ar Dhāraṇi piṭaka 禁咒藏 lit. collection of mantras for (purposes of) exorcism. A class of books, some of which are included in the Sambhukta piṭaka, and consisting of dhāraṇis, mantras, vidyā mantras, tantras, yoga tantras, and other formularies of supposed mystic, magic and exorcistic efficacy.

VIDYĀ MĀTRA SÂASTRA. Title of 3 treatises by Vasubandhu (on the Lankamatāra sūtra), viz. (1.) 大乘楞伽經唯識論 translated (A. D. 508—535) by Bodhirutchi,(2.) 大乘唯識論 translated (A. D. 557—569) by Paramārtha, and (3.) 唯識二十論 translated (A. D. 661) by Huien-tsang.

VIDYĀ MĀTRA SIDDHI RATNA DJÂTI SÂASTRA 唯識寶生論 A commentary (on the Vidyā mātra s'āstra) by Dharmapāla, translated (A. D. 710) by Chang Wen-ming (I-ting).

VIDYA MÂTRA SIDDHI TRIDAS'A SÂASTRA KÂRIKÅ 唯識三十論 A philosophical work by Vasubandhu, translated (A. D. 648) by Huien-tsang, with a commentary called 成唯識論 Vidyā mātra s'āstra by Dharmapāla, translated (A. D. 659) by Huien-tsang.
bathing tank and tchang krama, and to be richly furnished with stores of clothes, food, bedstems, mattresses, and all creature comforts." Vihāras are now built in town and out of town, but solitude and mountain scenery are the favourite surroundings. See also Sāmghārāma.

VIHĀRAPĀLA 畏罰羅波羅 or 護寺 Title given to patrons and tutelary deities of Buddhist monasticism.

VIHĀRASVÂMIN (Tib. Mkhan po) 畏謂莎弭 or 寺主 lit. superior of a vihāra. Abbot (or abess). See also Karmadana.

VIKĀLABHODJANĀ 不非時食 lit. eat not at improper hours, or 不食肉 lit. eat no flesh. The 6th rule for novices. See S'ik-châpada.

VIKAUTUKA 畏俱胝 A fabulous Bodhisattva, possessed of 108 different names.

VIKRÂMÂDITYA 黥柯羅摩阿佚多 or 畏訶羅摩阿達多 or 食柯 explained by 超日 lit. surpassing the sun. A king of S'rāvasti (1000 years after the Virvâna), a lavish patron of Buddhism.

VIKRÎTÂVANA 買林 lit. the bought park. A vihāra, 200 li N. W. of the capital of Cashmere.
VIMALA (Tib. Drima med) 無垢 or 淨 lit. undefiled. (1.) The universe of a Buddha (daughter of Sāgara). (2.) A degree of samādhi.

VIMALADATTĀ 淨德 (or 得) lit undefiled virtue (or gift). (1.) The wife of S'ubhavyuha. (2.) A degree of samādhi.

VIMALADATTĀ PARIPRITCHTCHHĀ Title of 3 translations, viz. (1.) 無垢施菩薩應辯會 A.D. 265–316, (2.) 佛說離垢施女經 by Dharmaraksha (A.D. 232), and (3.) 得無垢女經 by Pradjugārutchi (A.D. 541).

VIMALAGARBHA 淨藏 lit undefiled receptacle. (1.) The eldest son of S'ubhavyuha, reborn as Bhechadjya rādja. (2.) A degree of samādhi.

VIMALAGRANETRA s.a. Vimalanetra.

VIMALAKCHAS 卑摩羅叉 or 無垢眼 lit. undefiled eye. A S'ramaṇa of Cabul, expositor of the Sarvāstivāda vinaya and teacher of Kumāradjīva at Kharachar; came to China (A.D. 406) and translated 2 works.

VIMALAKIRTTI 筌摩羅詰 or 維摩詰 or 維摩羅鶴利帝 explained by 無垢稱 lit. undefiled reputation. A native of Vais'āli, contemporary of S'ākyamuni, said to have visited China.


VIMALAMITRA 毘末羅蜜多 or 無垢支 lit. undefiled friend. A S'ramaṇa of Kas'mira (a follower of Saṃghabhadra), who fell down dead whilst vowing to write against the Mahāyāna School.

VIMALANETRA or Vimalagranetra 淨眼 lit. pure eye. (1.) Second son of S'ubhavyuha, reborn as Bhechadjyasamudgata. (2.) A title given to S'irgarbha.

VIMALANIRBHĀSA 淨光 lit. pure light. A degree of samādhi.

VIMALAPRABHA 淨光明 lit. pure light and brightness. (1.) A degree of samādhi. (2.) A fabulous Buddha (Tib. Dri med pahi od).
VIMATI SAMUDGHĀTIN 除欲
意 The 6th son of Tchandra.

VIMBASĀRA or Vimbisāra
or Bimbisāra.

VIMOKCHA or Mokcha or
Vimukti or Mukti (Pāli. Vimok-
ha or Vimatti. Tib. Grol pa) 解
脱 lit. liberation (as an act), or
解脱處 lit. the āyatana
(conception of, or dwelling in)
liberty. [1.] Moral liberation
(from vice and passion), by
means of observing the 8 sections
of the Pratimokha sūtra (con-
taining 250 ascetic and monastic
precepts). [2.] Mental liberation,
or liberty gained gradually by 8
successive intellectual operations,

八解脱 lit. Achṭa vimokcha,
viz. (a.) 觀內有色外亦
觀色解脱 lit. liberation from
(the conception that) notions
have both subjective and objective
realities corresponding to them,
(b.) 観内無色外亦觀
色解脱 lit. liberation from
(the conception that) notions
have indeed no subjective, but
have objective, realities corre-
ponding to them, (c.) 內外諸
色解脱 lit. liberation from
(the conception of) any realities
whatsoever, whether subjective or
objective, (d.) 無無邊處解
脫 lit. liberation by the recogni-
tion (āyatana) that unreality
(ākāśa) is unlimited (ananta),
(e.) 識無邊處解脱 lit.
liberation by the recognition
(āyatana) that knowledge (vid-
jñāna) is unlimited (ananta), (f.)
無所有處解脱 lit.
liberation by the recognition (ā-
atana) of absolute non-existence
(akintchanya), (g.) 非想非
非想處解脱 lit. liberation
by a state of mind (āyatana) in
which there is neither conscious-
ness nor unconsciousness (nāiva-
aṃjñanasaṃdhi), and (h.) 滅
受想處解脱 lit. liberation
by means of a state of mind
(āyatana) in which there is final
extinction (nirvāṇa) of both sen-
sation (vedanā) and consciousness
(saṃdhi). [3.] Mystic liberty
(vimukti) or a dwelling of the
mind successively in 8 different
localities, corresponding with the
above 8 intellectual operations,
viz. the 1st, 2nd and 3rd Dhyāna
(q.v.) corresponding with (a.),
(b.) and (c.) above; the Tchatur-
arūpa brahmalokas (q.v.) corre-
sponding with (d.), (e.), (f.) and
(g.) above; and finally Nirvāṇa
(q.v.) corresponding with (h.)
above. The foregoing Chinese
account of Vimokcha differs from
that which Burnouf extracted
from records of Southern Bud-
dhism.
VINAYAKA 頻那夜迦
(1.) The brahmanic deity Ganēśa's (with the head of an elephant), son of Shiva, god of prudence, remover of obstacles. (2.) An evil spirit, often confounded with Vinataka.

VINAYA MÂTRIKA 摩得勒伽 The Vinaya of the Sarvāstivādā, translated (A. D. 445) by Saṃghavarman.

VINAYA NIDÂNA SÛTRA 戒因緣經 Title of a translation, A. D. 878.

VINAYA PIṬAKA 毗奈祇 (or 那) 聖藏 or 毗尼藏 explained by 禪藏 lit. collection of statutes. One of the 3 divisions of the Buddhist canon (v. Tripitaka), consisting of works on ascetic morality and monastic discipline, supposed to have been compiled under the auspices of Upâli. This section of the Chinese canon is now subdivided into Mahāyāna vinaya 大乗律 and Hinayana vinaya 水乗律. See also under Pratimokcha and Vimokcha.

VINAYA VIBHÂCHÂ SÂSTRA 毗奈耶毗婆娑沙論 A commentary to the Vinayapiṭaka (in 100,000 s'lokas), sanctioned by the 4th synod (B.C. 153).
VINAYA VINIS'TCHAYA
UPÂLI PARIPRITCHTCHHA.
Title of 2 translations, viz. 佛
说决定毗尼经 A.D. 371
-420, and 優波離會 by
Bodhirutchi, A.D. 618-907.
VINIGILA or Vinkila or Varangala
瓶者羅 Ancient capital of
Andhra.
VINIRBHOGA 離衰 The
kalpa of Bhichmagardjita gho-
chasvara râdja.
VINITA PRABHA 毗腻
多錫臘婆 or 調伏光
lit. taming the light. A learned
priest of Dûchasana; author of
several s'astras.
VINITA RUTCHI 毗足多
流支 or 浄喜 lit. extinction
of joy. A S'râmanâ of Udyâna,
translator (A.D. 582) of 2 works,
VIPASA 毗播奢 The river
Hyphasis (now Beas) in the Pund-
jab.
VIPASYI or Vipasvi or
Djinendra (Tib. Knam par gzigs)
呂鉢戶 or 毘婆尸 or
重重見 lit. manifold views.
The first of the Sapta Buddha,
the 998th Buddha of the last
kalpa, a Khattriya by birth, son
of Panđu (槃頭), a native of
Panđupati (槃頭婆提),
who lived under an As'oka tree,
converted on 3 occasions 348,000
persons, whilst life lasted 80,000
years.
VIPASYI BUDDHA SUTRA
毗婆尸佛經 Title of a
translation of part of the Mahâ-
nidâna Sûtra.
VIPULA (Pâli. Veputto) 畢布
羅 A mountain near Kus'âga-
râpura.
VIPULA PRADJNA or
Vipulamati 廣慧 lit. vast wis-
dom. An epithet of every Buddha.
VIRADATTA 無畏授
or 勤授 lit. bold giver. Name
of a s'rech'Thin, a contemporary of
S'ukyamuni.
VIRA 力士 A strong man,
hero, demigod.
VIRASANA 毘羅剌拏
Ancient kingdom and city (now
Karsanah) between Ganges and
Yamuna.
VIRUDHAKA (Siam. Virulahok.
Ulumtschi tereltu) 毘盧拏
(或 释) 迦 or 毘留勤义
or 毘婆勤迦 or 鼻溜茶
迦 or (incorrectly) 毘流離
(Vaidurya), explained by:
lit. increase of growth. (1.)A name
of Iks'vaku, the cruel father of the
4 founders of Kapilavastu. (2.)
A king of Kosala (son of Prasen-
adjit), the cruel destroyer of Kapi-
lavastu. (3.) One of the Tchatur Mahārdajas, guardian of the South, king of Kumbhandas, worshipped in China as one of the 24 Dēva Ārya (天尊). His favourite colour is blue.

VIRUPAKCHA (Siam. Virupak, Tib. Migmibzang. Mong. Sain bussa nidūdū).毗流波叉 or 毘留博叉 or 毘流波叉 or 鼻流波阿叉 or 毘路波阿叉 explained by 惡眼 or 醜眼 lit. wicked or vile eye, or by 雜語 lit. mixed talk, or by 重重色根 lit. roots of sundry colours (rūpa). (1.) One of the Tchatur Mahārdajas, guardian of the West, king of Nāgas. His colour is red. He is worshipped in China as one of the 24 Dēva Ārya (天尊). (2.) Another name for Mahēś'vara or Rudra (Shiva).

VIRA (Pali. Wiraya. Singh. Wirya) 毘利耶 or 毘黎耶 or 精進 lit. zealous advance. Energy, as the 3rd of the 7 Bodhyanga, the 4th of the 10 Paramita, the 3rd (Viryābala) of the 5 Bala, and the 2nd (Viryēndriya) of the 5 Indriya.

VIRYARDHHIPĀDA (Singh. Wiriyidhipāda) 精進力 lit. the step of energy. Energy

the 2nd of the 4 Riddhipāda, as a means of obtaining magic power.

VIRYASENA 睦離耶屈那 A priest of Bhadravibhāra, who taught Huin-tsang (about A.D. 640).

VIRYENDRIYA v. Virya.

VIS'AKHĀ v. Vais'akha.

VIS'ÉCHHAMATI 增意 The 5th son of Tchandra sūrya pradīpa.

VIS'ÉCHATCHINTA BRAHMA PARIPRITCHTCHHĀ. Title of 3 translations, viz. (1.) 持心梵天所問經 by Dharmarakeha, A.D. 286, (2.) 思益梵天所問經 by Kumārajíva, A.D. 402, (3.) 勝思惟梵天所問經 by Bodhirutchi, A.D. 517, and of a commentary 勝思惟梵天所問經論 by Vasubandhu, translated (A.D. 531) by Bodhirutchi.

VIS'ICH'TA TCHÄRITRA 上行 (意) A Bodhisattva who rose out of the earth before S'ākyamuni.

VISTIRNAVARTĪ 大光國 The realm of S'ubhavyūha as Buddha.

VIS'UDDHASIMHA 睦戍陀僧詁 or 淨師子 A follower (A. D. 740) of the Mahāyāna School.
VIS'UDDHA TCHÂRÎTRA 淨行 The companion of Vis'ichtha tchâritra.

VIS'VABHÜ 問舍淨 or 問攝羅 or 問溼婆部 or 隨葉佛 explained by 重重變現 lit. apparition of various transformations, or by 遍一切目在 lit. all beings everywhere independent, or by 一切有 lit. all beings. The last of the 1000 Buddhas of last kalpa. The 3rd of the Sapta Buddha, born a Kehââtriya, who converted 130,000 persons, when life lasted 10,000 years.

VIS'VAKARMA (Singh. Wiswakarma) 時湿縛縛磨 or 時首羯摩 explained by 重重功業 lit. all sorts of handicraft. The creator (in Brahmanic cosmogony) who, transformed as an artist, went with Mâudgalyâyana to Traiyastri-s'as to take a likeness of Buddha and then carved the first statue.

VIS'VAMITRA or Kaus'ika (Tib. Kun gyi behes) 時奢蜜多羅 An ancient richi, teacher of the infant Sâkyamuni.

VITASTI 棧手 lit. a span.
The 32,000th part of a yodjana.

VITCHAVAPURA 時苦婆 補羅 the ancient capital of Sindh.

VIVÂDAS'AMANA S'ÂASTRA 同 聖論 A philosophical work by Nâgârdjuna, translated (A. D. 541) by Vimokchaprādjhâna.

VIVARA (Tib Dkhrigs pa) 頻婆羅 One quadrillion.

VIVÂRTTA KALPA (Vivattaka kappa. Mong. Toktachoi galab) 成劫 lit. the kalpa of formation. The period of 20 small kalpas, during which, after the evolution of rain clouds, floods, lotus flowers, there arise worlds, one out of each flower, and in each world successively evolve the rûpadhātu, kamadhātu, human beings, all other sentient beings, the tchakravâlas, mûru, the 10 highest mountains, the regions of demons, the oceans, all jewels and magic trees. See Kalpa.

VIVÂRTTA SIDDHA KALPA (Pali. Vivattatthahi kappa. Mong. Oroschchoi galab) 住劫 lit. the stationary kalpa. A period of 20 kalpas (succeeding a Vivârtta kalpa), when sun and moon rise out of the water, whereupon, in consequence of the food eaten by human beings, the difference of sex arises, then heroes (beginning with Sammata) arise, the 4 castes are formed, social life evolves, Tchakravarttis and finally Buddhas rule. See Kalpa.
VRIDJI (Pali. Vaddji) 弗栗特 or Samvadji 三伐特 Ancient kingdom, N. of the Ganges, S. E. of Nepal.

VRIDJISTHÂNÂ v. Urrdhasthana.

VRIHASPATI (Tib. Gza phur bu) 勿哩聶娑跋底 or 木星 The planet Jupiter.

VRIHATPALAS (Singh. Wehap-pala. Tib. Hbras bu tchhe) 惟子頗羅 or 廣果 lit. vast merit. The 12th Brahmaloka; the 3rd region of the 4th Dhyāna, where life lasts 500 great kalpas.

VYÂKARANA (Tib. Lund du ston pa) 晕耶羯刺諭 or 晰伽羅 or 和伽羅 (1.) Works which contain prophecies (授記) regarding the destiny of saints. (2.) A grammar (聲明記論 or 記論) of Sanskrit by Pañini, traced back to Indra and Brahma.

VYÂKARANA KÂUṆḌINYA 授記橋陳如 lit. that Kâuṇḍinya who received the instruction (from Buddha viz. that a Buddha is too spiritual to leave any material relics behind), An Arhat, to be reborn as Samanta prabhâsa. See under Kâuṇḍinya.

VYÂSA 昆耶娑 or 廣博仙人 lit. the rich who expanded (the Veda). One of the Sapta Tathâgata, grandson of Brahma, compiler of the Veda.

VYÜHA RÂDJÂ 莊嚴王 (1.) A Bodhisattva of the retinue of Sâkyamuni. (2.) A degree of samâdhi.

Y.

YACHTIVANA 洗瑟知林 or 杞林 lit. the forest of the staff, sc. where the (bamboo) staff took root, with which a Brahman in vain endeavored to measure the constantly increasing height of Sâkyamuni. A forest near Râdjagriha, on (mount) Yachtivanagiri(杞林山), the abode of Djàyasèna.

YADJUR VĖDA 夜殊 or 祭祀 or 祭祠論 A part of the Vēda, a liturgy for sacrifices.

YADJÑÂ 演若 or 祠 Brahmanic sacrifices, for which Buddhism substituted oblations (pudjâ).

YAKCHA (Singh. Yaka. Siam. Jak. Tib. Gnod shyun) 夜叉 or 欽叉 or 闌叉 explained by 傷 lit. hurtful, or by 能敢 lit. daring, or by 勇健 lit. valorous. A class of demons (the retinue of Kuvêra or Vaisravana), who devour men, and, when moving fast, resemble shooting stars or comets.

YAKCHA KRITYA 夜叉吉薀 A class of demons, who have the
appearance of Yakchas and the power of Krityas.

YAMA (Siam. Phaja jam. Tib. Gchinrde. Mong. Erlik Khan) 鬼摩羅 or 夜摩盧迦 (or 鬼 or 剃 or 琳) 魔 or 冥羅 explained by 時分 lit. a division of time, or by 雙王 lit. the twin rulers (Yama and Yami) or the twofold ruler (being both judge and criminal), or by 遮止 lit. restraining (evil doers).

(1.) The Aryan lord of the day, his twin-sister Yami (queen of night) who opens to mortals the path to the West. (2.) In later Brahmanic mythology, one of the 8 Lokapāla, guardian of the South and ruler of the Yama dévaloka (q. v.), also judge of the dead. (3.) In Buddhist mythology, the regent of the Nārakas, residing South (yamas) of Dambudvipa, outside the Tchakravālas, in a palace of copper and iron. He was originally a king of Vais'alt, 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 (Yami) 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 rādja (普王).

YAMADAGNI 燘摩火大山 One of the 7 ancient richi.

YAMA DEVALOKA 夜摩天 or 燃摩天 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 Dévaloka, above Traiyasistrims'as, 160,000 yodjanas above Mēru, with a circumference of 80,000 yodjanas. Life lasts there 2,000 years, but 24 hours on earth are equal to 200 years there. See Yama.

YAMANTAKA (Tib. Gchin rjeigched) 鬼曼德迦 An epithet of Shiva (s. a. Mahēs'vara or Rudra), as "destroyer of Yama."

YAMUNA 鬼牟那 or 琳母 A tributary of the Ganges; the Jumna.

YAS'ADA or Yas'as or Yads'aputra (Tib. Ja shei ka) 邪舍陀 A native of Kos'ala, disciple of Ananda, a leader at the 2nd synod (A. D. 443).

YAS'ASKAMA 求名 lit. seeker of fame (yas'as). An ambitious,
but thoughtless, disciple of Vara-prabha.

**YAS'ODHARA** (Singh. Yasodhara dëwi. Siam. Phimpa. Burm. Yathandara. Tib. Grags dzin ma) or Yas'ovati 耶輸陀羅 or 耶輸 explained by 华色 lit. variegated, or by “the mother of Rahula, also called Gopa.” The (second name of the) legitimate wife of S'akyamuni, who, after giving birth to Råhula, entered monastic life and is to re-appear as Buddha Ras’mi s'ata sahasra pari purña dhvadja.

**YAS'OGUPTA** 耶舍崛多 or 稱藏 A foreign Sramaṇa, translator (A.D. 561—578), with Džanagupta, of some 4 works.

**YAVA** 耶婆 or 麥 lit. (a grain of) barley. The 2,688,000th part of a yodjana.

**YAVANA** or Yamana dvipapura or Yavadvipa (Pali. Yawana or Yona) 闍摩那洲國 lit. the island kingdom of Yamana, or 野寐尼 (Yamani) or 耶婆堤 (Yava dvipa). The island of Java, deseribed (by Fah-hien and Huen-tsang) as peopled by Brahmans and other heretics.

**YODHAPATipurA** or Yuddharādjapura 戰主 (or王) 国 lit. the State of the combatant lord (or king). Ancient kingdom and city near the Ganges,

150 li. S. W. of Vais'ali.

**YODJANA** (Burm. Yudzana. Singh. Yosjana) 跋縵那 or 跋延那 or 由甸 A measure of distance, variously computed, as equal to a day's march [4,650 feet], or 40 or 30 or 16 li [i.e. 33½ or 10 or 5½ English miles].

**YOGA** (Tib. Thig le or Rnal byor) 瑜伽 or 遊迦 explained by 觀 lit contemplation, or by 境 行果相應 lit. mutual relation of sphere, practice and results, with the note “the first of this trio refers to the heart, the 2nd to [doctrinal] principles, the 3rd to the 3 degrees of saintship,” or by 手口意相應 lit. mutual relation of hand [mudrā], mouth [tantra] and mind [yoga]. The ancient practice of ecstatic meditation [as a means of obtaining spiritual or magic power], revived by the Yogātāchārīya (q.v.) School, and vulgarly abused for purposes of exorcism, sorcery and jugglery.

**YOGAS'ASTRA** s.a. Yogatāchārya ābhuṇi s'āstra.

Yogāṭhārya or Tantra or Mahā-tantra School, which claims Samantabhadra for its founder. The teaching of this School is derived from the Yoga system (a deistic branch of the Saṃkhya) of Patanjali [B. C. 200—150], who taught abstract meditation to be reached by means of moral consecration to Is'vara and mental concentration upon one point with a view to annihilate thought, whence would result the Achā 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 (prakāmya), also [7.] to control all natural laws (is'atva) and [8.] to make everything depend upon oneself (vastivä), all at pleasure of will (v. Riddhi). On this basis, but in harmony with the leading ideas of the Mahāyāna School, Asaṅgha compiled (A. D. 550) the mystic doctrines of his Yoga School, which taught that by means of mystic formularies (tantras) or litanies (dharanis) or spells (mantras), the reciting of which should be accompanied by music and certain distortions of the fingers (mudrā), a state of mental fixity (samadhi) might be reached, characterized by there being neither thought nor annihilation of thoughts and consisting of six-fold bodily and mental happiness (yogi), whence would result endowment with supernatural miracle-working power. This Yoga (or Tantra or Mantra) system was made known in China (A. D. 647) by Huien-tsang's translation of the Yogāṭhārya bhumi s'āstra (q. v.), on which basis Amoghavajra (A.D. 720) established the Chinese branch of the Yoga School which was popularized chiefly by the labours of Vajrabodhi (A. D. 732).

YOGĀṬHĀRYA BHŪMI S'ĀSTRA 瑜伽師地論
A work by Asaṅgha (derived from Maitreya), the textbook of the Yogāṭhārya School, translated (A. D. 647) by Huien-tsang with a commentary by Djinaputra.

YOGI 瑜祇 (1.) A state of six-fold bodily and mental happiness as the result of fixity of ecstatic meditation. (2.) The devotee (s.a. Yogāṭhārya) who has attained to that state and has therefore magic power.

YUGA (Tib. Dus) 世 lit. an age.
The 1000th part of a Kalpa.

YUGAMDHARA. (1.) 踏健達羅 or 蹴 (or 由) 乾陀 or 陸羅 explained by 持雙山 lit. a mountain resting on a pair (yuga) sc. on Mēru and Tchakravāla, with the note, "its peak
is perforated in two places." The 1st of the 7 concentric mountains which surround the Mēru (q.v.), 40,000 yodjanas high. (2.) 加持 lit. adding and holding.

Name of a magic formula (tantra) of the Yoga School.

YŪKA 蝨 lit. a louse. The 7th part of a Hava.

END OF PART I.
# PART II.

**A PALI VOCABULARY.**

[Note.—Those Pāli terms which coincide with their equivalents in Sanskrit are here, as in the whole work, omitted.]

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## PART III.

### A SINGHALESE VOCABULARY.

[Note.—Those Singalese terms which coincide with their equivalents in Pâli or Sanskrit are here, as in the whole work, omitted.]

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END OF PART V.
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END OF PART VII.
PART VIII.

A JAPANESE VOCABULARY.

[Note.—The figures in the subjoined Vocabulary designate respectively the page, column, and paragraph to be found above. For instance, "Abadana, 23, a, 3" signifies that the Sanskrit and Chinese equivalents, for the Japanese term Abadana will be found explained above, on page 23, in the first column, in the 3rd paragraph, under the heading Avadana.]

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"A book that is shut is but a block"

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