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The three Holy Ones of the Western Paradise

# GLOSSARY

- Ā:** The first letter of Siddham alphabet which stands for the uncreate. It has seven meanings: (1) Bodhi mind, (2) Dharma, (3) non-duality, (4) Dharmadhātu, or realm of Dharma, (5) Dharmatā, or Dharma-nature, (6) Sovereignty and (7) Dharmakāya, or essential body.
- Abhaya:** Fearlessness.
- Abhimukhi:** Appearance of the absolute; the sixth of the ten stages of Mahāyāna Bodhisattva development.
- Acalā:** State of immutability in the midst of changing phenomena; the eighth of the ten stages of Mahāyāna Bodhisattva development.
- Ajātasatru:** A king of Magadha who killed his father to ascend to the throne. At first hostile to the Buddha, later he was converted and became noted for liberality.
- Ājñāta:** 'Thorough Knowledge', name given by the Buddha to His disciple Kauṇḍinya after his attainment of arhatship.
- Ākāśagarbha:** 'The Womb of Space', the central Bodhisattva, guardian of the treasury of all wisdom and attainment.
- Akṣobhya Buddha:** One of the five dhyāni-Buddhas, also called the Immutable Buddha.
- Ālaya-vijñāna:** The store of consciousness, also called the eighth consciousness.
- Amitābha Buddha:** The Buddha of Infinite Light of the Western Paradise of Bliss, with Avalokiteśvara on his left and Mahāsthāmaprāpta on his right.
- Anāgāmin:** A non-coming or non-returning arhat who will not be reborn; the third stage of the path.
- Ānanda:** A cousin of the Buddha. He was noted as the most learned disciple of the Buddha, and famed for hearing and remembering His teaching. He was a compiler of sūtras and the Second Patriarch of the Ch'an sect.
- Anāsrava:** No leak, outside the passion-stream as contrasted with āsrava, 'leaking' or worldly cause.
- Aniruddha:** A disciple of the Buddha, noted for his divine sight.
- Antara-kalpa:** A small aeon.
- Anutpattika-dharma-keśānti:** Rest in the imperturbable reality which is beyond

- birth and death and requires a very patient endurance. The Prajñāpāramitā-śāstra defines it as the unflinching faith and unperturbed abiding in the underlying reality of all things, which is beyond creation and destruction. It must be realized before attainment of Buddhahood.
- Arciṣmati*: 'Glowing Wisdom', the fourth of the ten stages of Mahāyāna Bodhisattva development.
- Arhat*: A saintly man, the highest type or ideal in Hīnayāna in contrast with a Bodhisattva as the saint in Mahāyāna.
- Asaikṣa*: No longer learning, beyond study, the state of arhatship, the fourth of the śrāvaka stages; the preceding three stages requiring study. When an arhat is free from all illusions, he has nothing more to study.
- Asaṅkhyā*: Innumerable kalpas or aeons.
- Āsava*: Worldly or 'leaking' cause; inside the passion-stream as contrasted with anāśrava, outside the passion-stream.
- Aṣṭavimokṣa*: The eight stages of meditation leading to deliverance (1) when there is attachment to form by examination of form and realization of its filthiness; (2) when there is no attachment to form, by examination of form and realization of its filthiness—these two are deliverance by meditation on impurity, the next on purity; (3) by meditation on purity and realization of a state free from desire; (4) by realization of boundless immateriality; (5) by realization of boundless knowledge; (6) by realization of nothingness; (7) by realization of the state wherein there is neither thought nor absence of thought; (8) by realization of the state wherein the two aggregates, feeling (vedanā) and ideation (sañjñā) are entirely eliminated.
- Āsvaghōṣa*: A Brahmin converted to Buddhism, who became the Twelfth Patriarch of the Ch'an sect; author of *The Awakening of Faith*.
- Āvalokiteśvara*: Kuan Yin or Goddess of Mercy in China, so called because of his appearing as a benevolent lady. He attained enlightenment by means of the faculty of hearing.
- Avataṃsaka Sūtra*: The first long sūtra expounded by the Buddha after His enlightenment.
- Avīci hell*: The last and deepest of the eight hells, where sinners suffer, die and are instantly reborn to suffer without interruption.
- Avidyā*: Ignorance, or unenlightenment.
- Āyatana, The Twelve*: The twelve entrances, that is the six organs and six sense data that enter for discrimination.
- Bhadrapāla*: A disciple of the Buddha with an awe-inspiring voice, who realized enlightenment by means of meditation on touch.
- Bhaiṣajya-rāja*: The elder of the two brothers, who was the first to decide on his career as Bodhisattva of healing, and led his younger brother to adopt the same course.
- Bhaiṣajya-samudgata*: The Bodhisattva of healing, whose office is to heal the sick; younger brother of Bhaiṣajya-rāja.
- Bhikṣu, bhikṣuṇī*: Buddhist monk and nun.
- Bhīṣma-garjita-ghoṣa-svara-rāja*: The King with awe-inspiring voice, the name

- of countless Buddhas successively appearing during the kalpa or aeon called 'the kalpa free from the calamities of decadence, famine, epidemics, etc'.
- Bhūtatathatā*: Bhūta is substance, that which exists; tathatā is suchness, thusness, i.e. such is its nature. It means the real, thus always, or eternally so; i.e. reality as contrasted with unreality, or appearance; and the unchanging or immutable as contrasted with form and phenomena.
- Bimbisāra*: A king of Magadha, converted by the Buddha, to whom he gave the Veṇuvana park; imprisoned and dethroned by his son, Ajātaśatru.
- Bodhi*: Enlightenment.
- Bodhidharma*: The twenty-eighth Patriarch who came to China in 520 to teach Ch'an; he was the First Patriarch of China and died in 528.
- Bodhimaṇḍala*: Truth-plot, holy site, place of enlightenment; the place where the Buddha attained enlightenment or where he expounded the Dharma.
- Bodhisattva*: A Mahāyānist seeking enlightenment to enlighten others; he is devoid of egoism and devoted to helping all living beings.
- Buddha*: The Enlightened One; the first of the Triple Gem, the second being Dharma, and the third, Saṅgha.
- Buddhakāya*: Body of Buddha, in the enjoyment of the highest samādhi bliss.
- Caṇḍāla*: An outcast, a bad and despicable man.
- Candraprabha Bodhisattva*: A Bodhisattva who attained enlightenment by meditating on the element water.
- Candra-sūrya-pradīpa Buddha*: Or Candrārkadīpa, the title of 20,000 Buddhas who succeeded each other expounding the Lotus Sūtra.
- Catvāriārya-satyāni*: The four dogmas: suffering (duḥkha), its cause (samudaya), its ending (nirodha) and the way thereto (mārga). They are the doctrine first preached by the Buddha to his five former ascetic companions, and also those who accepted them in the śrāvaka stage.
- Ch'an*: Name of mind; Ch'an being name and mind being substance; wrongly interpreted as meditation, abstraction, or dhyāna in Sanskrit (Jap. Zen).
- Chan Jan*: The ninth Patriarch of the T'ien T'ai school.
- Ch'ang Ch'ing*: An eminent Ch'an master, Dharma successor to Shueh Feng. Died in 932 in his seventy-ninth year.
- Chao Chou*: An eminent Ch'an master, Dharma successor to Nan Chuan; noted for his kung an (koan) 'Wu'. Died in 894 in his 120th year.
- Ch'eng Yuan*: The Third Patriarch of the Lotus sect. Died in 802 at the age of ninety-one.
- Chia Shan*: An eminent Ch'an master, disciple of the Boat Monk. Died in 881.
- Chih Hsin Chih*: A method of meditation which consists in grasping at the mind itself by looking into each rising thought, thereby stopping it and preventing it from following externals.
- Chih I*: Also called Chih Che, the Fourth Patriarch of the T'ien T'ai school. Died in 598 at the age of sixty.
- Chih Kuan*: Sanskrit, śamatha-vipaśyanā. Chih is quieting the active mind and getting rid of discrimination, and kuan is observing, examining, introspecting. When the mind is at rest, it is called chih and when it is seeing

clearly, it is kuan. The chief object is the concentration of mind by special methods for the purpose of clear insight into the truth and to be rid of illusion.

*Chin T'u Tsung*: The Pure Land school.

*Chuan Tsu*: A successor to Lao Tsu in the fourth century B.C.

*Ch'ung mo*: Or 'bursting' channel, a psychic channel which rises from the perineum, goes up between the jen mo and tu mo and ends in the chest; it connects twenty-four psychic centres.

*Cintāmaṇi*: A fabulous gem, responding to every wish.

*Dānapati*: An almsgiver; a patron who supports a monk or a monastery.

*Daśabala*: Or Daśatathāgatabala, the ten powers of a Buddha to know (1) the right and wrong in every situation; (2) the retributive effects of the past, present and future karma of every being; (3) all stages of liberation by means of dhyāna-samādhi; (4) the superior and inferior potentialities of all beings; (5) the ability to know every being's knowledge and understanding; (6) the different worldly conditions of all beings; (7) the ends of all different paths trodden by all beings; (8) all causes of birth and death and all good and evil karmas unobstructedly perceptible to the deva eye; (9) the past lives of all beings and the final nirvāṇa; and (10) the permanent destruction of all worldly habits.

*Daśabhūmi*: The ten stages of Bodhisattva development into a Buddha: (1) pramuditā, joy at having overcome all hindrances for entering the Buddha path; (2) vimala, freedom from all impurities of kleśa; (3) prabhākari, appearance of the light of wisdom; (4) arciṣmatī, radiation of full wisdom; (5) sudurjayā, conquest of final hindrances; (6) abhimukhī, appearance of self-nature in its purity; (7) dūraṅgamā, the inconceivable beyond the comprehension of men of Hinayāna; (8) acalā, imperturbability; (9) sādhumatī, unhindered correct interpretation and expounding of Dharma everywhere; and (10) Dharmamegha, Dharma clouds raining nectar to liberate living beings.

*Dengyo Daishi*: A Japanese disciple of Tao Sui, the tenth Patriarch of the T'ien T'ai school, who introduced Tendai in Japan in the ninth century.

*Devadatta*: Brother of Ānanda and cousin of the Buddha of whom he was an enemy and rival.

*Dhāraṇī*: See Mantra.

*Dharaṇīdhara*: Or 'Ruler of the Earth', a Bodhisattva who realized bodhi by means of meditation on the element earth.

*Dharma*: Law, truth, religion, thing, anything Buddhist. It connotes Buddhism as the perfect religion; it has the second place in the Triratna or Triple Gem.

*Dharmadhātu*: (a) A name for things in general, noumenal or phenomenal; for the physical universe, or any part of it. (b) The unifying underlying spiritual reality regarded as the ground or cause of all things, the absolute from which all proceeds. (c) One of the eighteen dhātus or realms of senses. There are categories of three, four, five and ten dharmadhātus. The ten are the realms of (1) Buddhas, (2) Bodhisattvas, (3) pratyeka-buddhas, (4)

śrāvakas, (5) devas, (6) men, (7) asuras, or titans, (8) animals, (9) hungry ghosts and (10) hells. The four are: (1) the phenomenal realm, with differentiation; (2) the noumenal realm, with unity, (3) the realm of both the noumenal and phenomenal which are interdependent; and (4) the realm of phenomena which are also interdependent. The three are the above four minus the phenomenal realm, i.e. (1) the noumenal realm, (2) the realm of both noumenal and phenomenal which are interdependent, and (3) the realm of phenomena which are also interdependent. The five are: (1) the worldly, or the above 'phenomenal' realm; (2) the transcendental, or the above 'noumenal'; (3) the realm of both the worldly and transcendental, or the above 'noumenal and phenomenal which are interdependent'; (4) neither the worldly nor the transcendental, or the above 'noumenal and phenomenal which are interdependent'; and (5) the unhindered realm, or the above 'phenomena which are also interdependent'.

*Dharmākara*: A bhikṣu noted for his forty-eight great vows, who became Amitābha Buddha.

*Dharmakāya*: Body in its essence nature, or that of the Buddha as such. Only Buddhas can see it.

*Dharmamegha*: The last of the ten stages of Mahāyāna Bodhisattva development, that of Dharma clouds raining nectar to save living beings.

*Dharmarāja*: The King of the Law, the Buddha.

*Dhātu*, *The eighteen*: Realms of sense, i.e. the six organs, their objects and their perceptions.

*Dhūta*: An ascetic, a monk engaged in austerities.

*Dhyāna*: Meditation, abstract contemplation.

*Dhyāni-Buddhas*, *The five*: Vairocana in the centre, Akṣobhya in the east, Ratnasambhava in the south, Amitābha in the west and Amoghasiddhi in the north.

*Fa Chao*: The Fourth Patriarch of the Lotus sect.

*Fa Hua*: The Sixth Patriarch of the T'ien T'ai (Tendai) school.

*Fa Yen sect*: The fifth of the five Ch'an sects of China. (See *Ch'an and Zen Teaching*, second series.)

*Gāthā*: Poems or chants; one of the twelve divisions of the Mahāyāna canon.

*Gavāṃpati*: A disciple of the Buddha who attained arhatship by means of meditation on the organ of taste.

*Gr̥dhṛakūṭa*: The Vulture mountain, near Rājagṛha, where the Buddha sojourned when He expounded the Sūtra of Contemplation of Amitāyus.

*Han Shan*: 'Silly Mountain', a name adopted by Ch'an master Te Ch'ing (1546-1623) who revived the Ch'an sect in China in the Ming dynasty.

*Hinayāna*: 'Small Vehicle', also called 'Half-word', preliminary teaching given by the Buddha to his disciples.

*Hsi Yuan Chih*: Method of meditation which consists in fixing the mind on an object to stop the thinking process.

*Hsing An*: The last of the nine Patriarchs of the Lotus sect.

- Hsing Ch'ang*: The seventh of the nine Patriarchs of the Lotus sect.
- Hsu Yun*: Also called Te Ch'ing, a Ch'an master regarded as the right Dharma eye of the present generation. 1840-1959.
- Huang Po*: Ch'an master Hsi Yun of Huang Po mountain; Dharma successor of Pai Chang and teacher of Lin Chi (Rinzai). Died in Ta Chung reign (847-59).
- Hui Szu*: The Third Patriarch of the T'ien T'ai (Tendai) school. Died in 577.
- Hui Wen*: The Second Patriarch of the T'ien T'ai (Tendai) school of Pei Ch'i dynasty (550-78).
- Hui Yuan*: The First Patriarch of the Lotus sect. Died in 416 at the age of eighty-three.
- Indra*: Or Śakra, the ruler of the thirty-three heavens.
- Īsvara*: A title of Śiva, king of the devas.
- Jambudvīpa*: Our earth.
- Jen mo*: A psychic channel which rises from the perineum, goes up along the belly, passes through the navel, the pit of the stomach, the chest, throat and upper lip and ends below the eye; it connects twenty-seven psychic centres.
- Jiva*: Or Jīvaka, son of Bimbisāra by the concubine Āmrāpālī, noted for his medical skill.
- Karma*: Moral action causing future retribution, and either good or evil transmigration.
- Karuṇā*: Pity, compassion; the second of the Four Immeasurables, consisting in saving living beings from suffering.
- Kāṣāya*: A monk's robe.
- Kāśyapa*: There were five Kāśyapas, disciples of the Buddha: Mahākāśyapa, Uruvilvākāśyapa, Gayā-kāśyapa, Nadi-kāśyapa and Daśabala-kāśyapa. Uruvilvā, Gayā and Nadi were brothers.
- Kauṇḍīnya*: Also called Ajñāta, the first of the five disciples of the Buddha, who realized arhatship by means of meditation on sound.
- Kauṣṭhīla*: A disciple of the Buddha who, with Sundarananda, attained arhatship by fixing the mind on the tip of the nose.
- Kinnara*: Heavenly musicians noted for their songs and dances.
- Kleśa*: Worry, anxiety, affliction, trouble, distress and whatever causes them.
- Kṣaṇa*: The shortest measure of time; sixty kṣaṇa equal one finger-snap, ninety a thought, 4,500 a minute.
- Kṣatriya*: A warrior and ruling caste.
- Kṣudrapanthaka*: A disciple of the Buddha who attained arhatship by means of meditation on the organ of smell.
- Kuan*: See under chih.
- Kuan T'ing*: The Fifth Patriarch of the T'ien T'ai (Tendai) school.
- Kuei Shan*: Ch'an master Ling Yu of Kuei Shan mountain; Dharma successor of Pai Chang and teacher of Yang Shan. Kuei Shan and Yang Shan founded the Kuei Yang sect. (Jap. Ikyō Zen), one of the five Ch'an sects of China. Died in 853 at the age of eighty-three.

- Kukkūṣa park*: A park near Gayā where the Buddha preached the Four Noble Truths after His enlightenment.
- Kumāra*: A Bodhisattva as son of the Buddha; a son of Buddha.
- Kumārājīva*: An enlightened Indian master who went to China to translate Siddham sūtras into Chinese and died in Ch'ang An about A.D. 412.
- Lao Tzu*: Also called Li Erh and Li Po Yang; he was born in 604 B.C. and wrote the Tao Teh Ching.
- Lien Ch'ih*: Also called Yun Hsi; a Ch'an master of the Ming dynasty who urged his disciples to repeat the Buddha's name and became the Eighth Patriarch of the Lotus sect. Died in 1615 at the age of eighty-one.
- Lin Chi*: Japanese, Rinzai. Master I Hsuan of Lin Chi, disciple of Huang Po and founder of Lin Chi sect, one of the five Ch'an sects of China. Died in 867.
- Lotus samādhi*: A state of samādhi wherein the meditator looks into the void (noumenon), the unreal (phenomenon) and the Mean (the absolute) that unites them. It derives from the sixteen samādhis in the Lotus Sūtra, Chapter 24.
- Lotus sect*: Another name of the Pure Land school.
- Lotus Sūtra*: Sanskrit, Saddharmapuṇḍarīka Sūtra. Expounded by the Buddha in the eight years of the fifth period of His teaching, in which He revealed the One Buddha vehicle. Its aim consists in 'opening' the treasure of self-possessed Buddha-wisdom, in 'showing' it to His disciples and in guiding them so that they could be 'awakened' to it and finally 'entering' it.
- Lu Miao Fa Meng*: 'The Six Profound Dharma Doors', a treatise by master Chih I (also called Chih Che) which teaches the six stages of meditation leading to enlightenment.
- Madhyamika śāstra*: A treatise on the Mean of the Middle School, founded by Nāgārjuna and translated by Kumārājīva.
- Mahākāśyapa*: A Brahmin of Magadha, disciple of the Buddha, to whom was handed down the mind Dharma, outside of Scriptures; the First Patriarch of the Ch'an sect; accredited with supervising the first compilation of the Buddha's sermons.
- Mahā-Maudgalyāna*: Also called Maudgalaputra, one of the ten chief disciples of the Buddha, specially noted for his miraculous powers.
- Mahāparinirvāna Sūtra*: A sermon preached by the Buddha just before His nirvāṇa.
- Mahāsattva*: A perfect Bodhisattva, greater than any other being except a Buddha.
- Mahāsthāma*: Or Mahāsthāmaprāpta, a Bodhisattva representing the Buddha wisdom of Amitābha. He is on Amitābha's right with Avalokiteśvara on the left. They are called the Three Holy Ones of the Western Paradise of Bliss.
- Mahāyāna*: The Great Vehicle which indicates universalism, or salvation for all, for all are Buddhas and will attain enlightenment. (See Hīnayāna.)

- Maitreya*: The Buddhist Messiah, or next Buddha, now in the Tuṣita heaven, who is to come 5,000 years after the nirvāṇa of Śākyamuni Buddha.
- Maitrī*: Kindness; the first of the Four Immeasurables, that of bestowing happiness.
- Manas*: Faculty of thought; the sixth of the eight consciousnesses, or the last of the six means of perception.
- Mañjuśrī*: A Bodhisattva who is the symbol of wisdom and is placed on the Buddha's left with Samantabhadra on the right. His bodhimaṇḍala is on W'u T'ai Shan, or the Five-Peaked Mountain in China.
- Mantra*: An incantation, spell, oath; mystical formulae employed in Yoga. (See Dhāraṇī.)
- Māra*: A demon.
- Mātaṅgī*: Name of a low-caste girl who seduced Ānanda.
- Mo Ho Chih Kuan*: Or Mahā-śamatha-vipaśyanā, a treatise by master Chih I, also called Chih Che, the Fourth Patriarch of the T'ien T'ai school.
- Mṛgadāva park*: A deer park north-east of Vārāṇasī, a favourite resort of the Buddha.
- Muditā*: Joy on seeing others delivered from suffering; the third of the Four Immeasurables.
- Nāga*: A dragon.
- Nāgakanyā*: A nāga maiden who, according to the Lotus Sūtra, presented her precious gem to the Buddha who immediately accepted it in the presence of His disciples to bear witness of her realization of enlightenment with the speed of the gem passing from her hands to those of the World Honoured One.
- Nāgārjuna*: The Fourteenth Patriarch of the Ch'an sect; he founded the Mādhyamika or Middle School and is regarded as the First Patriarch of the T'ien T'ai school.
- Navasamjñā*: One of the meditations on filthiness, or the ninefold meditation on a dead body: (1) its tumefaction; (2) its blue, mottled colour; (3) its decay; (4) its mess of blood, etc.; (5) its rotten flesh and discharges; (6) its being devoured by birds and beasts; (7) its dismembering; (8) its white bones; and (9) their cremation and return to dust.
- Nayuta*: A numeral, 100,000 or one million, or ten million.
- Nidāna, The twelve*: The twelve causes or links in the chain of existence: (1) ignorance, or unenlightenment; (2) action, activity, conception or disposition; (3) consciousness; (4) name and form; (5) the six sense organs, i.e. eye, ear, nose, tongue, body and intellect; (6) contact, or touch; (7) sensation, or feeling; (8) desire or craving; (9) grasping; (10) being or existing; (11) birth; and (12) old age and death.
- Nirmāṇakāya*: Transformation body of a Buddha, that of power to transform himself at will into any form for the omnipresent salvation of those needing him. It is perceptible to men.
- Nirvāṇa*: Complete extinction of individual existence; cessation of rebirth and entry into bliss.

- Niṣad*: 'Going to the source of the phenomenal', name given by the Buddha to His disciple Upaniṣad after the latter's attainment of arhatship.
- Obstructions, The three*: Self-importance, jealousy and desire.
- Padma*: A red lotus flower.
- Padmāsana*: A full lotus posture with crossed legs.
- Pañca-dharmakāya*: The five attributes of the essential body of the Buddha, i.e. that he is above all moral conditions; tranquil and apart from false ideas; wise and omnipresent; free, unlimited, unconditioned which is the state of nirvāṇa; and that he has perfect knowledge of this state.
- Pārājikas*: Killing, stealing, carnality and deception under the mask of true preaching.
- Pāramitā*: 'Going to the other shore', or method of attaining enlightenment.
- Pilindavatsa*: A disciple of the Buddha who realized arhatship by means of meditation on the body.
- Prabhākari*: 'Appearance of the light of wisdom'; the third of the ten stages of Mahāyāna Bodhisattva development.
- Pramuditā*: 'Joy at having overcome all obstructions for present entry upon the path to enlightenment'; the first of the ten stages of Mahāyāna Bodhisattva development.
- Prajñā*: Fundamental wisdom which is inherent in every man and which manifests itself after the veil of delusion has been destroyed.
- Prajñāpāramitā*: Realization of enlightenment by means of inherent wisdom.
- Prāṇa*: The vital principle in the human body which can be energized by means of regulated breath and meditation for the sublimation of body and mind.
- Prātimokṣa*: the 250 Precepts for monks which are read in assembly twice a month.
- Pratyutpanna-samādhi Sūtra*: A sūtra teaching the samādhi in which all the Buddhas in the ten directions are seen clearly like the stars at night. Its practice requires ninety days during which the practiser does not rest but persistently thinks of Amitābha Buddha and calls his name.
- Puṇḍarīka*: A white lotus blossom which stands for pure living.
- Pure Land school*: Chinese, Chin T'u Tsung, whose chief tenet is salvation by faith in Amitābha Buddha.
- Pūrṇamaitrāyaṇīputra*: A disciple of the Buddha who realized arhatship by means of meditation on tongue perception.
- Rājagṛha*: The capital of Magadhā, at the foot of the Vulture mountain.
- Rākṣasa*: A malignant demon.
- Ṣaḍabhijñā*: The six supernatural powers; (1) divine sight; (2) divine hearing; (3) knowledge of the minds of all other living beings; (4) knowledge of all forms of previous existences of self and others; (5) power to appear at will in any place and to have absolute freedom; and (6) insight into the ending of the stream of birth and death.

- Sādhumati*: 'Acquisition of the four unhindered powers of interpretation with ability to expound all Dharma doors everywhere', the ninth of the ten stages of Mahāyāna Bodhisattva development.
- Sahā*: Our world of birth and death.
- Śakra*, *The vase of*: A vase from which come all things required by him.
- Samādhi*: Internal state of imperturbability, exempt from all external sensation.
- Samantabhadra*: A Bodhisattva, symbol of the fundamental law, dhyāna and the practice of all Buddhas. He is the right-hand assistant of the Buddha and Mañjuśrī is His left-hand assistant. His region is in the East. Mount O Mei in Szechwan, China, is his bodhimāṇḍala, and devotees go there to see myriad Buddha lamps in the sky at night.
- Śamatha*: See Chih Kuan.
- Sambhogakāya*: Reward body of a Buddha, that of bliss or enjoyment of the fruits of his past saving labours. It is perceptible to Bodhisattvas only.
- Sambodhi*: The wisdom or omniscience of the Buddha.
- Samsāra*: The realm of birth and death.
- Samskāra*: The fourth of the five aggregates; functioning of mind in its process regarding like and dislike, good and evil, etc.; discrimination. Also the second of the twelve links in the chain of existence.
- Samyak-sambuddha*: Universal knowledge of a Buddha, complete enlightenment, omniscience; one of the ten titles of a Buddha.
- Samyuktāgama Sūtra*: Miscellaneous treatise on abstract meditation, one of the four Āgamas.
- Saṅgha*: The Buddhist Order; the last of the Triple Gem.
- Śāriputra*: A disciple of the Buddha, noted for his wisdom.
- Sarvajña*: All wisdom, Buddha wisdom, perfect knowledge, omniscience.
- Śāstra*: A treatise, one of the three divisions of the Tripiṭaka.
- Shan Tao*: The Second Patriarch of the Lotus sect. Died in 681.
- Shao K'ang*: The Fifth Patriarch of the Lotus sect. Died in 805.
- Siddham*: The ancient Sanskrit in use at the time of the Buddha. All Chinese sūtras and śāstras are translations from Siddham texts.
- Śrāmaṇera*: A male novice.
- Śrāvaka*: A hearer, disciple of Buddha who understands the Four Noble Truths, rids himself of the unreality of the phenomenal and enters the incomplete nirvāna.
- Śrota-āpanna*: One who has entered the stream of holy living, the first stage of the path.
- Subhūti*: A senior disciple of the Buddha.
- Sudurjayā*: 'Overcoming of utmost difficulties', the fifth of the ten stages of Mahāyāna Bodhisattva development.
- Sundarananda*: A disciple of the Buddha who attained arhatship by means of meditation on smell perception.
- Śūraṅgama Sūtra*: Leng Yen Ching, a sūtra translated by Paramiṭi in 705, in which the Buddha revealed the causes of illusion leading to the creation of all worlds of existence and the methods of getting out of them.

- Sūtra*: The Buddha's sermon; one of the twelve divisions of the Mahāyāna canon.
- Sūtra of Amitābha*: O Mi T'o Ching, a sermon on the Buddha of Infinite Light and his two attendant Bodhisattvas of the Western Paradise of Bliss.
- Sūtra of Amitāyus*: Wu Liang Shou Ching, a sermon on the Buddha of Boundless Age who was Bhikṣu Dharmākara and his forty-eight great vows.
- Sūtra of Complete Enlightenment*: Yuan Chueh Ching. See *Ch'an and Zen Teaching*, Third Series, for its English translation.
- Sūtra of Contemplation of Amitāyus*: Kuan Wu Liang Shou Ching, also called Sūtra of Sixteen Contemplations; a sūtra teaching the methods of meditation for rebirth in the Western Paradise of Bliss.
- Suvarṇa-prabhāsa-uttamarāja-sūtra*: Chin Kuang Ming Ching, or Golden Light Sūtra, translated in the sixth century and twice later, and used by the founder of T'ien T'ai school.
- Svalakṣaṇa*: Individuality, personal, as contrasted with general or common.
- Ta Ch'eng Chih Kuan*: The Mahāyāna's Śamatha-vipaśyanā, a treatise by Hui Szu, the Third Patriarch of T'ien T'ai school in the fifth century.
- Ta Chih Tu Lun*: A commentary by Nāgārjuna on the 'Long Chapter' of the Mahāprajñāpāramitā-sūtra.
- Ta Hui*: An eminent Ch'an master in the Sung dynasty; died in 1163 in his seventy-fifth year.
- Tai Mo*: A psychic channel from both sides of the navel, forming a belt encircling the belly; it connects eight psychic centres.
- T'an Lun*: The Third Patriarch of the Pure Land school; died in 542 at the age of sixty-seven.
- Tan T'ien*: Or Udāna, a spot about an inch below the navel where is the reservoir of vital principle which can be transmitted unto the Elixir of Immortality according to the Taoists.
- Tao*: Road, way, path, doctrine, truth, reality, self-nature, the absolute.
- Tao Ch'o*: The fourth Patriarch of the Pure Land school; died in 645.
- Taoism*: Doctrine of Lao Tsu. (See also Lao Tsu.)
- Tao Sui*: The Tenth Patriarch of the T'ien T'ai school in the eighth century.
- Tao Teh Ching*: A treatise by Lao Tsu.
- Tathāgata*: He who came as did all Buddhas, who took the absolute way of cause and effect, and attained to perfect wisdom; one of the highest titles of a Buddha.
- T'i Chen Chih*: The T'ien T'ai method of understanding, realizing and embodying the real.
- T'ien Kung*: The Seventh Patriarch of the T'ien T'ai school.
- T'ien T'ai*: Japanese, Tendai. A Buddhist school which bases its tenets on the Lotus Sūtra, Mahāparinirvāna Sūtra and Mahāprajñāpāramitā-sūtra and maintains the identity of the absolute and the world of phenomena, thus attempting to unlock the secrets of all phenomena by means of meditation.
- Tripiṭaka*: The Buddhist canon consisting of three divisions: sūtra (sermons), vinaya (rules of discipline) and śāstra (treatises).

*Tri-sahasra-mahā-sahasra-loka-dhātu*: A great chiliocosm. Mount Sumeru and its seven surrounding continents, eight seas and ring of iron mountains form one small world; 1,000 of these form a small chiliocosm; 1,000 of these small chiliocosms form a medium chiliocosm; 1,000 of these form a great chiliocosm, which consists of 1,000,000,000 small worlds.

*Ts'ao Shan*: Ch'an master Pen Chi of Ts'ao Shan mountain, disciple of Tung Shan and co-founder of Ts'ao Tung sect (Jap. Sotō Zen); died in 901.

*Ts'ao Tung sect*: One of the five Ch'an sects of China, founded by Tung Shan and his disciple Ts'ao Shan.

*Tso Ch'i*: The eighth Patriarch of the T'ien T'ai sect, died in 742 at the age of eighty-three.

*Tu Mo*: A psychic channel which rises from the perineum and passes through the coccyx to go up along the backbone to the crown and thence descends along the forehead and nose, ending in the gums; it connects thirty-one psychic centres.

*T'ung Meng Chih Kuan*: Or 'Chih Kuan for Beginners', a treatise by master Chih I, the Fourth Patriarch of the T'ien T'ai school.

*Tung Shan*: Ch'an master Liang Chia of Tung Shan mountain, disciple of Yun Yuen. He and his disciple Ts'ao Shan founded the Ts'ao Tung sect (Jap. Sotō Zen). Died in 869 at the age of sixty-three.

*Tuṣita*: The fourth heaven in the realm of desire; its inner region is the Pure Land of Maitreya who will descend to earth as a successor of Śākyamuni Buddha.

*Ucchuṣma*: 'The Fire-head', an arhat who attained enlightenment by meditating on the element fire.

*Udāna*: See T'an T'ien.

*Upāli*: A disciple who attained arhatship by means of meditation on perception of object of touch.

*Upaṇṣad*: A disciple who attained arhatship by means of meditation on form.

*Upāsaka, upāsikā*: A male, female disciple who engages to observe the first five rules of discipline.

*Upekṣā*: Indifference or renunciation.

*Vaidēhī*: A queen, wife of king Bimbisāra, who was taught by the Buddha to meditate on Buddha Amitāyus for her rebirth in the Western Paradise of Bliss.

*Vaipulya*: Expanded sūtras; the eleventh of the twelve divisions of the Mahāyāna canon.

*Vasubandhu*: The twenty-first Indian Patriarch of the Ch'an sect.

*Vedas*: Brahman Scriptures.

*Vimala*: State of purity, free from all defilement.

*Vimalakīrti Nirdeśa Sūtra*: Vimalakīrti, or 'Spotless Reputation', was a native of Vaiśālī and was a Nirmānakaya of 'The Golden Grain Tathāgata'; he appeared in the form of a upāsaka to assist the Buddha in converting people to the Mahāyāna doctrine expounded in a sermon called Vimalakīrti Nirdeśa Sūtra.

*Vipaśyanā*: See Chih Kuan.

*Vīra*: A strong or mighty man, demigod.

*Viśvabhū Buddha*: The 1000th Buddha of the Glorious Aeon (Alamkāra-kalpa).

*Yakṣa*: Demons in the earth, air, or lower heavens.

*Yama*: A god of the dead, or hell-keeper.

*Yamaloka*: The realm of Yama.

*Yang Ch'iao*: A psychic channel which rises from the middle of the sole and turns upward to the outer side of the ankle and leg, then skirts the back of the body and reaches the shoulder, veering to the neck, the corner of the mouth and the inner corner of the eye, ending behind the brain; it connects twenty-two psychic centres.

*Yang Shan*: Ch'an master Hui Chi of Yang Shan mountain, disciple of Kuei Shan and co-founder of the Kuei Yang sect; died in the ninth century.

*Yang Wei*: a psychic channel which rises from the outer side of the foot about one and half inches below the ankle, goes up along the outer side of the leg and after skirting the back of the body, enters the upper arm, half way along which it veers to the shoulder, the neck, then behind the ear ending in the forehead; it connects thirty-two psychic centres.

*Yen Shou*: The Sixth Patriarch of the Lotus sect; died in 975 at the age of seventy-two.

*Yin Ch'iao*: A psychic channel which rises from the middle of the sole, turns upward to the inner sides of the ankle and leg, skirts the belly and chest, reaches the shoulders, turns upward to the throat and ends in the inner corner of the eye; it connects eight psychic centres.

*Yin Wei*: A psychic channel which rises from the inner side of the calf about five inches above the ankle, goes upward along the inner side of the thigh and after skirting the belly and half of the chest, turns to the throat, ascends along the face and ends in front of the top of the head; it connects fourteen psychic centres.

*Yojana*: Distance covered by a royal day's march for the army.

*Yun Men sect*: One of the five Ch'an sects of China, founded by Wen Yen of Yun Men monastery. Jap. Ummon Zen.

*Yung Chia*: Ch'an master Hsuan Chueh of Yung Chia, who attained enlightenment the day he called on the Sixth Patriarch for instruction and was called 'The Overnight Enlightened One'. Author of the *Yung Chia's Collection* and of the famous *Song of Enlightenment*. Died in 712. Jap. Yoka Daishi.