

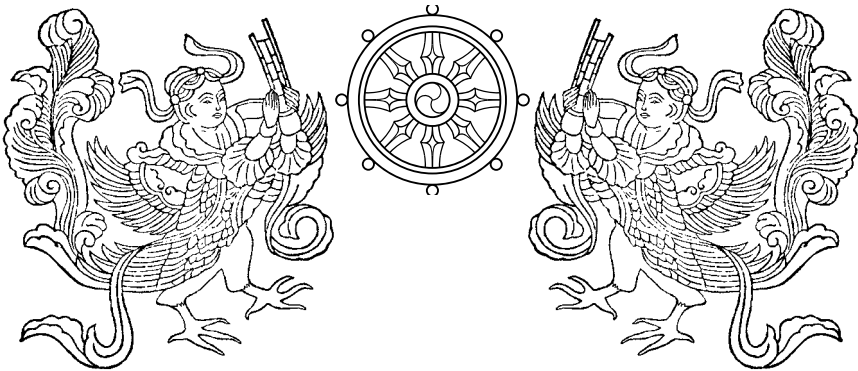
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated Translation of the Avatamsaka Sutra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME THREE



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Avataṃsaka Sūtra or 'The Great Expansive Buddha's Flower Adornment Sutra'

rendered from Tripitaka Master Śikṣānanda's circa 699 CE Sanskrit-to-Chinese

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Vol. 10, no. 279). It consists of 39 chapters that introduce an interpenetrating,

infinitely expansive, and majestically grand multiverse of countless buddha

worlds while explaining in great detail the cultivation of the bodhisattva path

to buddhahood, most notably the ten highest levels of bodhisattva practice

known as 'the ten bodhisattva grounds.' To date, this is the first and only

complete English translation of the *Avataṃsaka Sutra*."-- Provided by publisher.

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GLOSSARY

A.

ācārya – An *ācārya*, generally speaking, is a senior teacher of monastics. More specifically, he is the senior instructor of the precepts in the context of a formal monastic ordination.

afflictions – “Afflictions” (煩惱 / *kleśa*) are unwholesome states of mind conducing to unenlightened thoughts, words, and deeds. Generally speaking this refers to greed, hatred, and delusion and all of their permutations. More specifically, they consist of six fundamental afflictions and twenty secondary afflictions. The six fundamental afflictions are: greed, hatred, delusion, pride, skeptical doubtfulness, and wrong views. The twenty secondary afflictions are: anger, enmity, tormenting others, concealment, deception, flattery, arrogance, harming, jealousy / envy, absence of a sense of shame, absence of a dread of blame, absence of faith, neglectfulness, dullness / drowsiness (as an impediment to clarity in meditation, etc.), restlessness, loss of mindfulness, wrong cognition, and mental scatteredness.

agada medicine – The *agada* medicine (阿伽陀藥) is a panacea that cures all ills.

aggregates – See “five aggregates.”

all-knowledge – “All-knowledge” (一切智 / *sarvajña*) or “omniscience” is a quality acquired only by fully enlightened buddhas upon realizing the utmost, right, and perfect enlightenment (*anuttara-samyak-saṃbodhi*).

Ambulation spirits – See “foot-travel spirits.”

anāgāmin – An *anāgāmin* (阿那含), the so-called “nonreturner” or “never returner,” is one who has gained the third of the four fruits on the path of the individual liberation vehicle. This involves doing away with the first five of the ten fetters and weakening the last five of the ten fetters which bind beings to cyclic existence in *saṃsāra*.

añjana – *Añjana* is a kind of eye medicine or cosmetic.

anuttara-samyak-saṃbodhi – *anuttara-samyak-saṃbodhi* (阿耨多羅三藐三菩提) is the utmost, right, and perfect enlightenment realized only by fully enlightened buddhas.

apex of reality – The “apex of reality” or “ultimate reality” (實際 / *bhūta-koṭi*) is a synonym for “ultimate truth” (*paramārtha-satya*).

araṇya – An *araṇya* (阿練若) is an isolated forest dwelling usually associated with solitary cultivation of *dhyāna* samādhi.

arhat – An arhat (阿羅漢) is one who has gained the fourth of the four fruits on the path of the individual liberation vehicle. This involves doing away with all ten of the fetters which bind beings to cyclic existence in *saṃsāra*.

ārya – An *ārya* is any being who has realized one of the fruits of the path. For the individual-liberation path of the *śrāvaka* disciple, this refers to having become a stream-winner, once-returner, never-returner, or arhat. For the universal liberation path of the bodhisattva, this refers to having reached an equivalent level of realization to at least that of the stream-winner who has cut off the first three of the ten fetters. Although commonly rendered in Theravada translations as “noble ones” or more generally as “sages,” etc., those renderings don’t really work as accurate translations of what is actually a technical term. Although arhats, highly realized bodhisattvas, and buddhas are all of course “noble,” this has nothing to do with the achievement by which they are referred to as *āryas*.

asaṃkhyeya – An *asaṃkhyeya* (阿僧祇) is a huge number which also describes an indescribably large kalpa.

asura – An *asura* is a demigod or “titan” with sufficient karma to be born in celestial realms but otherwise bereft of the levels of karmic merit typical of even the lower desire realm devas. They are often characterized as possessed of anger, arrogance, and jealousy and are often portrayed as engaged in battle with the lower-level devas, in particular the devas of the Trāyastriṃśa Heaven or “Heaven of the Thirty-three.”

avaivartika – An “*avaivartika*” (不退轉) is one who has become irreversible on the bodhisattva path to buddhahood.

B.

bases of psychic powers – The four bases of psychic power (*catvāra rddhi-pāda*) are: zeal (*chanda*); vigor (*vīrya*); [concentration of] mind/thought (*citta*); and reflective or investigative consideration, examination, or imagination (*mīmāṃsā*).

bhadra kalpa – See “worthy kalpa” (a.k.a. “good kalpa”).

Bhagavat, *bhagavats* – “The Bhagavat” is one of the ten standard names of every buddha. The Chinese translators attempted to capture the

meaning of this honorific epithet by rendering it as “the World Honored One” (世尊). Because “World Honored One” is both unwieldy and only partially accurate and also because “*bhagavat*” is defined in many English dictionaries, I have chosen to simply reconstruct the Sanskrit honorific “*bhagavat*” throughout this translation. As an indication of its no longer rare occurrence in English these days, even per the Merriam-Webster online dictionary, “*bhagavat*” means: “blessed one” or “lord” – used chiefly as an epithet of deities in Hinduism and Buddhism. MW (p. 743, Column 3) gives (among other things): “possessing fortune, fortunate, prosperous, happy...glorious, illustrious, divine, adorable, venerable...holy (applied to gods, demigods, and saints as a term of address...)” Under “*bhagavant*,” BHSB says: “as in Pali, a standard designation of the Buddha.”

bhikshu – A *bhikshu* (比丘 / *bhikṣu*) is a fully ordained Buddhist monk.

bhikshuni – A *bhikshuni* (比丘尼 / *bhikṣuṇī*) is a fully ordained Buddhist nun.

bhūta – According to DCBT (digital), a *bhūta* (部多) is “a kind of demon produced by metamorphosis.” Per MW (p. 761, Column 3), a *bhūta* is: “a spirit (good or evil), the ghost of a deceased person, a demon, imp, goblin.” PDB: “A class of harm-inflicting and formless obstructing spirits (i.e., ‘elemental spirits’) ...”; “... sometimes equivalent to *preta* (hungry ghosts)...”; “Because they obstruct rainfall, the *bhūta* are propitiated by rituals to cause precipitation.”

bodhi – “*Bodhi*” (菩提) is the Sanskrit word for “awakening” or “enlightenment.” In its most exalted form this refers exclusively to the utmost, right, and perfect enlightenment (*anuttara-samyak-saṃbodhi*) of a buddha.

bodhimaṇḍa – A *bodhimaṇḍa* (道場 or 菩提場), often reconstructed (perhaps erroneously) as “*bodhimaṇḍala*,” is “a circle or terrace of enlightenment.” This originally referred specifically to the site in which a buddha achieves the complete realization of the utmost, right, and perfect enlightenment, or *anuttara-samyak-saṃbodhi*. Even more specifically, it referred to the site beneath the bodhi tree in Bodhgaya in the state of Bihar where Śākyamuni Buddha attained buddhahood. This term subsequently came to be applied more generally to any site of Buddhist spiritual cultivation such as a Buddhist temple or monastery.

bodhimaṇḍa spirit – A *bodhimaṇḍa* spirit (道場神) is a spirit who serves as a protector of a site of enlightenment.

bodhi resolve – The bodhi resolve (菩提心 / *bodhicitta*) is the resolve to attain the utmost right and perfect enlightenment (*anuttara-samyak-saṃbodhi*) of a fully realized buddha.

bodhisambhāra – The *bodhisambhāra* (菩提資糧) are the “provisions for enlightenment.” Consisting of merit and wisdom (*punya* and *jñāna*), they are essential for completing the path to the attainment of buddhahood.

bodhisattva – A bodhisattva is a being who has resolved to attain the utmost, right, and perfect enlightenment of buddhahood while also working forever to facilitate that same awakening in all beings.

bodhisattva-mahāsattva – A bodhisattva-mahāsattva (菩薩摩訶薩) is a bodhisattva who is a “great being” (*mahāsattva* / 摩訶薩) by virtue of having practiced and perfected the bodhisattva path for an immensely long period of many eons. Per DCBT (digital): “The mahāsattva is sufficiently advanced to become a Buddha and enter nirvāṇa, but according to his vow he remains in the realm of incarnation to save all conscious beings.”

bodhi tree – The “bodhi tree” (菩提樹 / *bodhi-druma*, *bodhiṃṛkṣa*) is the tree in Bodhgaya in the Indian state of Bihar under which the Buddha reached enlightenment approximately 2600 years ago.

Brahmā – “Brahmā” (大梵天王) is the king of the eighteen Brahma worlds who, manifesting in one of his forms as Sahāmpati (“Master of the Sahā World”), first requested the Buddha to teach the Dharma just after the Buddha had attained enlightenment beneath the bodhi tree in Bodhgaya. According to PDB, Brahmā is: “An Indian divinity who was adopted into the Buddhist pantheon as a protector of the teachings and king of the Brahmāloka [“Brahma world”] (in the narrow sense of that term).” “Brahmaloka” here refers to the first three heavens of the form realm.

brahmacārin – A *brahmacārin* (梵志) is a practitioner of *brahmacarya*, which is most easily defined as the cultivation of pure spiritual practices in which celibacy is strictly observed. More specifically, per MW (p. 738, Column 2), this refers to: “a young Brāhman who is a student of the Veda (under a preceptor) or who practises chastity.”

brahmacarya (梵行) – *Brahmacarya* (梵行) refers to pure spiritual practice in which celibacy is strictly observed.

brahman – A brahman (婆羅門) is a member of the Hindu clerical caste.

brahma vihāras – The “four *brahma vihāras*” (四梵住) are “the four immeasurable minds” (四無量心) consisting of loving-kindness, compassion, sympathetic joy, and equanimity.

Buddha / buddha – A “buddha” (佛) is one who has attained the utmost, right, and perfect enlightenment (*anuttara-samyak-sambodhi*), whether we speak of the Buddha of the present era in this world, Shakyamuni Buddha, any of the seven buddhas of antiquity, or, in Mahāyāna cosmology, any of the countless buddhas of the ten directions and three periods of time.

buddha *kṣetra* – A “buddha *kṣetra*” (佛刹, 佛土 / buddha-*kṣetra*), otherwise known as a “buddha land,” per BHSD (p. 401, Column 1), means: “*Buddha-field, region or (usually) world or world-system in which a particular Buddha lives and operates.... buddhakṣetra is clearly equated with lokadhātu, meaning merely world-system, presumably as potential field for a Buddha, but not necessarily containing one.*”

C.

campaka flowers – Per MW, this refers to the flowers of the *campaka* tree (*Michelia Campaka*) which produces fragrant yellow flowers.

chiliocosm – A chiliocosm (千世界 / *sāhasra-lokadhātu*) corresponds to what we would ordinarily refer to as a “universe.”

clarities – See “three clarities.”

“complete-retention” or “comprehensive-retention” formula (總持 or 陀羅尼 / *dhāraṇī*) – See *dhāraṇī*.

conceptual proliferation – Conceptual proliferation (戲論 / *prapañca*), sometimes translated as “conceptual speculation” or “metaphysical speculation,” refers to intellectual speculation or doctrinal speculation, whether thought-based, spoken, or written, which finally only serves to complicate and obscure truth rather than reveal it.

contaminants – The “contaminants” (漏, 有漏 / *sāsrava, āsrava*) are usually defined as either threefold or fourfold: 1) sensual desire (*kāma*); 2) [craving for] becoming (*bhāva*), i.e., the craving for continued existence; 3) ignorance (*avidyā*), i.e., delusion; and 4) [wrong] views (*dṛṣṭi*). This fourth type is not included in some listings. Often-encountered alternative translations include “taints” and “outflows” and, less commonly, “influxes” and “fluxes.”

crown-anointing consecration stage – The stage of the crown-anointing consecration (灌頂位 / *abhiṣekabhūmi*, *abhiṣekāvasthā*) corresponds to the tenth of the ten bodhisattva grounds.

D.

dāna pāramitā – “*Dāna pāramitā*” (檀波羅蜜, 施波羅蜜) is the perfection of giving, the first of “the six *pāramitās*” or “six perfections.”

dānavat – A *dānavat* is a type of *asura* that does not harm beings and has the quality of generosity.

desire realm – The “desire realm” (欲界 / *kāma-dhātu*) is the lowest of the three realms. It consists of the rebirth realms of the hells, the hungry ghosts (*pretas*), the animals, humans, *asuras*, and the six desire-realm heavens, in all of which the predominant obsession of all these beings is the satisfaction of desires and the avoidance of suffering.

deva – The “*devas*” (天) are divinities residing in the heavens who collectively constitute the highest of the six rebirth destinies within the realm of *saṃsāra*. There are twenty-seven categories of *devas* and their heavens in the desire realm, form realm, and formless realm. Although the lifespans of the *devas* in these various heavens may be immensely long, when their karmic merit runs out, they are all still destined to eventually fall back into the other five paths of rebirth wherein they are reborn in accordance with their residual karma from previous lifetimes..

deva-māras – “*Deva-māras*” (天魔 / *deva-māra*, *deva-putra-māra*) are the “demons” who dwell in the Paranirmita-vaśavartin Heaven, the sixth of the heavens in the desire realm.

devaputra – *Devaputras* are the young *devas* dwelling in the Paranirmita-vaśavartin Heaven, the sixth of the heavens in the desire realm.

dhāraṇī – A *dhāraṇī* (總持 or 陀羅尼) is a formula of spiritually potent sacred syllables (usually in Sanskrit) which may constitute either a protective or power-invoking mantra affording protection from negative spiritual forces such as ghosts and demons or a magically efficacious set of Sanskrit phrases bestowing the power of “complete retention” by which one never forgets any Dharma teachings one receives, this even after the passage of countless ensuing lifetimes. Although the significance of each Sanskrit phrase within these mantra formulae may indeed be explained, they are nonetheless never actually translated, for to recite a translation of a mantra would destroy all of the spiritually potent resonances inherent in the

particular Sanskrit syllables and phrases, whereupon the desired effect would therefore not occur at all. In addition, there are particular *devanāgarī* or *siddham* syllabary *dhāraṇī* glyphs the spiritual activation of which occurs through being visualized in the mind's eye of the yogin as objects of meditation.

Dharma – By convention, when capitalized, “Dharma” (法) refers to the teachings of the Buddha.

dharmas – By convention, when not capitalized, “dharma” (法) has two primary meanings: 1) Fundamental constituent aspects, elements, or factors of mental and physical existence, as for instance, “the hundred dharmas” with which Vasubandhu analytically catalogued all that exists. In this sense, dharmas are somewhat analogous to the elements of the periodic table in chemistry; 2) Any individual teaching, as for instance in “the dharma of conditioned origination.”

Dharma body – The “Dharma body” (法身 / *dharmā-kāya*) is one of the “three bodies of the Buddha” (the Dharma body, the reward body, and the transformation bodies). In the most cosmically and metaphysically vast sense, the “Dharma body,” like the “Dharma realm,” refers in aggregate to all conventionally-existent phenomena and the universally pervasive noumenal “true suchness” (*tathatā*) that underlies and characterizes all of those phenomena.

Dharma gateway – A “Dharma gateway” (法門 / *dharmā-mukha*, *dharmā-dvāra*, *dharmā-pariyāya*) or “gateway into the Dharma” is a term of reference for a spiritual cultivation technique by which one gains access to Dharma cultivation techniques. Examples of Dharma gateways are pure land practice, secret school practice, *dhyaṇa* meditation practice, practice of *śīla* (moral virtue), practice of scriptural study in order to attain wisdom realizations, etc.

Dharma Master or “Dharma teacher” (法師 / *dharmā-bhāṇaka*) – One who is learned in the Dharma and who teaches the Dharma to others. Usually, but not necessarily, a monk or nun. In Chinese Buddhism, this term became a standard title and term of address for all fully ordained monastics, regardless of their level of advancement in study of the scriptures and regardless of whether or not they specialize in teaching the Dharma to others.

Dharma-nature body – The Dharma-nature body (**dharmatā-kāya*, **dharmā-dhātu-kāya* [BCSD, p. 715]) is synonymous with “the Dharma body” and also, per DDB, is an abbreviation for “Dharma nature Dharma body” the Sanskrit for which would likely be *dharmatā-kāya dharmakāya*.

Dharma realm: As a Buddhist technical term, “Dharma realm” or “dharma realm,” *dharmā-dhātu*, has at least several levels of meaning:

1) At the most granular level, “dharma realm” refers to one of the eighteen sense realms, dharmas as “objects of mind” (*dharmā-āyatana*);

2) In the most cosmically and metaphysically vast sense, “Dharma realm” refers in aggregate to all conventionally-existent phenomena and the universally pervasive noumenal “true suchness” (*tathatā*) that underlies and characterizes all of those phenomena. In this sense, it is identical with the “Dharma body” (*dharmā-kāya*);

3) As a classifying term, “dharma realm” is used to distinguish realms of existence (as in the ten dharma realms consisting of the realms of buddhas, bodhisattvas, *śrāvaka* disciples, *pratyekabuddhas*, devas, *asuras*, humans, animals, hungry ghosts, hell-dwellers) or metaphysical modes of existence (as in the “four dharma realms” of the Huayan hermeneutic tradition that speaks of: a) the dharma realm of the “noumenal” [synonymous with emptiness or *śūnyatā*]; b) the dharma realm of the “phenomenal”; c) the dharma realm of the unimpeded interpenetration of the phenomenal and the noumenal; and d) the dharma realm of the unimpeded interpenetration of all phenomena with all other phenomena in a manner that resonates somewhat with quantum entanglement and non-locality).

dharmas patience – “Dharma patience” or “dharmas patience” (法忍 / *dharmā-kṣānti*) refers either to “unproduced dharmas patience” (無生法忍 / *anutpattika-dharmā-kṣānti*) for which this is usually an abbreviation or otherwise to a moment of doctrinal knowledge that occurs in the realization of each of the four truths.

Dharma wheel – The “Dharma wheel” (法輪 / *dharmā-cakra*) is a term derived by comparing the Buddha’s teaching to a wheel which is “turned” whenever and wherever someone teaches the Dharma. Visually, this appears in the form of an eight-spoked wheel representing the eightfold path taught by all buddhas. It is also compared to a wheel in three senses: 1) Its ability to roll on and crush all that lies before it, specifically its ability to crush all of the karmic offenses that beings commit; 2) Its quality of perpetually turning, specifically the Dharma’s constant rolling on in the world, irrespective of any single individual or any single place in which it is being taught; and 3) Its quality of perfect completeness as represented by the wholeness of the circle emblematically shown in the round shape of a wheel.

dhūta austerities – “*Dhūta* austerities” (頭陀行 / *dhūta-guṇa*, *dhutaṅga*) is a reference to a set of usually twelve beneficial austerities (十二頭陀行

/ *dvādaśa dhūta-guṇa*) recommended by the Buddha for monastics as means for deepening practice of the path. These include such practices as wearing rag robes from a charnel ground, wearing only the three robes, dwelling in a forest hermitage, always living only on alms food, going strictly in accordance with all the houses one encounters on the alms round (not selecting those houses preferentially based on prior knowledge that the inhabitants are rich and generous, etc.), eating only one meal each day, not eating after midday, eating only a fixed amount, always sitting and living beneath a tree, dwelling out in the open without shelter, dwelling in a cemetery or charnel ground, and only sitting and never lying down. In contrast to the non-beneficial ascetic practices of some non-Buddhist traditions (such as lying on a bed of nails, etc.), these are austerities beneficial to progress on the path to liberation from cyclic existence in *samsāra*.

dhyāna – “*Dhyāna*” is a general term broadly corresponding to all forms of Buddhist meditative skill. The Chinese “*ch’an*” or “*chan*” (禪) and the Japanese term “*zen*” are transliterations of the same Sanskrit word “*dhyāna*.” All forms of Buddhist “calming” and “insight” meditation are subcategories of “*dhyāna*.”

dhyānas – The “*dhyānas*” is usually a reference to the first four levels of meditation known as “the four *dhyānas*.”

dhyāna pāramitā – The perfection of meditative discipline.

Difficulties – See “eight difficulties.”

E.

easeful mastery – “Easeful mastery” (遊戲 / *vikrīḍita*), at least in its Chinese translation from Sanskrit, literally means “sporting,” whereas the Sanskrit from which it translates refers to miracles, exhibitions of supernatural powers, etc. BHS definition two, however, claims: “oftener, fig., something like *easy mastery*.”

eight classes of spiritual beings – The “eight classes of spiritual beings” (八部衆, *aṣṭa-gaṭyaḥ*) consist of: devas, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.

eight difficulties – The “eight difficulties” or “eight difficult circumstances” (八難 / *aṣṭa akṣaṇa*) consist of: rebirths in the hells; rebirths among hungry ghosts, rebirths among animals; rebirths in the long-life heavens (where bliss is so overwhelming there is no motivation to cultivate the path); rebirths on the continent of Uttarakuru (where, again, life is so pleasant there is no motivation

to cultivate the path); rebirths as deaf, dumb, or blind; rebirths as someone possessed of merely worldly knowledge and eloquence (who is thus inclined to be a spiritual philistine insensitive to the preciousness of the Dharma); and rebirths either before or after a buddha appears in the world (which prevent one from encountering the Dharma).

eighteen dharmas exclusive to the buddhas – The “eighteen dharmas exclusive to the buddhas” (十八不共法 / *aṣṭa-daśa-aveṇika-buddha-dharma*) are eighteen qualities possessed only by buddhas. These consist of: faultless physical actions, faultless speech, faultless mindfulness, absence of notions of differences (between beings, etc.), never not maintaining mental focus, having no dharma toward which one is equanimous that one has not first known, undiminished zeal, undiminished vigor, undiminished mindfulness, undiminished wisdom, undiminished liberation, undiminished knowledge and vision arising from liberation, all physical actions according with wisdom, all verbal actions according with wisdom, all mental actions according with wisdom, unimpeded wisdom-based knowledge of the past, unimpeded wisdom-based knowledge of the future, and unimpeded wisdom-based knowledge of the present.

eighteen sense realms – The “eighteen sense realms” (十八界 / *aṣṭādaśa-dhātu*) consist of: the six sense faculties (eye, ear, nose, tongue, body, and mind), the six sense objects (visual forms, sounds, smells, tastes, touchables, and ideas, etc. as objects of mind), and the six sense consciousnesses (visual, auditory, olfactory, gustatory, tactile, and mental).

eightfold path – The “eightfold path” otherwise known as “the eightfold right path” (八正道 / *aṣṭa-aṅga-mārga*) or “the eightfold path of the āryas” (八聖道 / *ārya-aṣṭa-aṅga-mārga*) consists of: right view, right intention (or thought), right speech, right action, right livelihood, right effort, right mindfulness, and right meditative concentration.

eight precepts, a.k.a. “lay abstinence precepts” – The “eight lay abstinence precepts” (八齋戒 / *aṣṭa-aṅga-samanvāgataṃ upavāsaṃ*) are intermittently observed lay precepts consisting of the first eight of the ten precepts. These eight precepts are observed by pious lay practitioners wishing to undertake this special practice protocol on six days, namely on the eighth, fourteenth, fifteenth, twenty-third, twenty-ninth, and thirtieth of each lunar month. They consist of: not killing; not taking what is not given; observing celibacy; not lying;

not consuming intoxicants; not using cosmetics, perfumes, or jewelry while also not dancing or singing or watching or listening to such performances; not sleeping on high or wide beds; and not eating after noon.

eight worldly dharmas – The “eight worldly dharmas” (八世法 / *aṣṭa-loka-dharma*), otherwise known as the “eight winds” (八風) are: gain and loss, fame and disrepute, praise and blame, pleasure and pain.

elephant treasure – The “elephant treasure” (象寶 / *hasti-ratna*) is one of the seven treasures of a wheel-turning sage king.

elixir of immortality – The “elixir of immortality” or “celestial ambrosia” (甘露 / *amṛta*) is often used as metaphor for the Dharma of the Buddha which liberates from *saṃsāra* and bestows nirvāṇa.

emptiness – “Emptiness” (空 / *śūnyatā*) is a Buddhist concept referring in ultimate reality terms to the absence of any inherently or permanently existent reality in anything whatsoever. In particular, this refers to the merely imputed idea of a real “self” or “other” which, upon examination, is found to be empty of inherent existence. Thus all phenomena are “empty” of any enduringly real entity, are but temporary effects produced through a series of causal processes, are but transiently-existent conventionalities, are only temporary conjunctions of impermanent subcomponent conditions, and are, in fact, mere “names.”

extreme views – “Extreme views” (邊見 / *anta-grāha-dṛṣṭi*) refers to views such as eternalism versus annihilationism, existence versus nonexistence, etc.

F.

far shore / to reach the far shore – “To reach the far shore” (到彼岸 / *pāramitā*) is synonymous with the attainment of liberation by reaching the far shore of the ocean of suffering. This also means to achieve perfection in the cultivation of any particular dharma as in “the perfection of wisdom,” etc.

fetters – The “fetters” (結 / *saṃyojana*) are ten mental characteristics of unenlightened existence that bind beings to uncontrolled rebirths in the six destinies of rebirth. They are: 1) “the view of a truly existent self,” the wrong view that believes in the existence of an eternally existent self in association with the five aggregates; 2) “skeptical doubt” about the truth of the Dharma and the path to enlightenment; 3) “clinging to [the observance of] rules and

rituals” in and of themselves as constituting the path to spiritual liberation; 4) sensual desire; 5) ill will; 6) desire for rebirth in the form realm [heavens]; 7) desire for rebirth in the formless realm [heavens]; 8) “conceit,” i.e., the belief that “I” exist; 9) “agitation” or “restlessness” that prevents deep concentration; and 10) “ignorance.”

field of merit – A “field of merit” (福田 / *puṇya-kṣetra*) refers to any worthy recipient of gifts or support of any kind, the support of whom produces karmic merit for the benefactor. Examples would include the Buddha, the Dharma, the members of the *ārya* sangha and monastic sangha, one’s parents, spiritual mentors, those who are hungry or otherwise in need, and even contributing to works for the welfare of everyone such as fixing bridges and roads, and so forth. Just as planting seeds in a fertile field produces abundant crops, so too, supporting these fields of merit plants the seeds for future good fortune for the benefactor.

five aggregates – The “five aggregates” (五蘊 / *pañca-skandha*) upon which the foolish common person imputes self-hood which consist of: 1) physical form; 2) feelings (i.e., sensations as received through eye, ear, nose, tongue, body, or mind); 3) perceptions; 4) karmic formative factors (such as volitions); and 5) consciousness (visual, auditory, olfactory, gustatory, tactile, and mental).

five desires – The “five desires” (五欲 / *pañca-kāma, pañca-kāma-guṇa*) or “five types of desires” or “five objects of desire” are: wealth, sex, fame, fine food, and leisure (literally “sleep”) or the objects of the five sense faculties, namely visual forms, sounds, smells, tastes, and touchables.

five destinies – The “five destinies” (五道, 五趣 / *pañca-gati*) or “five destinies of rebirth” are: rebirth in the hells, among the hungry ghosts, as an animal, as a human, or as a deva (a “god”). “Asuras” is often added to this list which is then called “the six destinies” or “six destinies of rebirth.”

five faculties – See “five roots.”

five hindrances – The five hindrances (五蓋 / *pañca-nīvaraṇa*) that block the development of *dhyāna* meditation are: sensual desire, ill-will, dullness and drowsiness, restlessness and regretfulness; and afflicted doubtfulness.

five nefarious karmic offenses – The five “nefarious karmic offenses” (五逆罪, *pañca-anantarya*) are: matricide, patricide, killing an arhat, drawing the blood of a buddha, and creating a schism in the [monastic] Sangha. This same list is referred to in Chinese

translation from an only slightly different Sanskrit name as “the five deeds involving immediate retribution” (五無間業 / *pañcānantariyakarman*). In this sense, they are referred to as “immediate” (lit. “uninterrupted”) because, with no intervening interval, one is bound to fall directly into the Avīci (lit. “uninterrupted”) Hells immediately upon dying.

five powers – The “five powers” (五力 / *pañca-bala*) are: faith, vigor, mindfulness, concentration, and wisdom. They arise through the strengthening of the five roots.

five precepts – The “five precepts” (五戒, *pañca-śīla*) prohibit killing, stealing, sexual misconduct, false speech, and intoxicants. Observance of the five precepts in this life ensures that one will gain at least a human rebirth in the next life.

five roots – The “five roots” (五根 / *pañca-indriya*) otherwise known as “the five faculties” are: faith, vigor, mindfulness, concentration, and wisdom.

five turbidities – The “five turbidities” (五濁 / *pañca-kaṣāya*) are five kinds of deterioration occurring as each kalpa progresses past the point when beings’ life spans begin to decrease. This refers then to the deterioration that takes place in the quality of the kalpa, views, afflictions, beings, and life spans.

foot-travel spirits – “Foot-travel spirits” (足行神 / *pāda-kāyikābhir devatābhiḥ*) are a kind of protector spirit. Noting that these are simply “road spirits,” QL notes that these “foot-travel” spirits exist in relationship to those who travel on foot, serving them as their protectors. One example of this is those who support each footstep of buddhas and other holy beings with a “stepping-stone” consisting of an immense flower blossom.

form realm – The “form realm” (色界 / *rūpa-dhātu*) is the middle realm of the three realms. There, the beings have become free from the afflictions dominating the minds of beings in the desire realm. Inhabiting bodies of subtle form, based on the level of their mental purification and karmic merit, they reside in one or another of the seventeen *dhyāna* heavens of the form realm. There are three heavens corresponding to each of the first, second, and third *dhyānas* and seven heavens corresponding to the fourth *dhyāna*.

formless realm – The “formless realm” (無色界 / *ārūpya-dhātu*) is the highest of the three realms of existence. It consists of four progressively more subtle stations of formless existence in which one has no body, namely: the station of limitless space, the station of

limitless consciousness, the station of nothing whatsoever, and the station of neither perception nor nonperception.

four abodes of Brahma – The “four abodes of Brahma” or “four pure abodes” (四梵住 / *catvāro brahma-vihāra*) are identical to the four immeasurable minds (四無量心 / *catvāri-apramāṇa-citta*), namely: loving-kindness, compassion, sympathetic joy, and equanimity.

four bases of psychic power – the “four bases of psychic power” (四如意足, 四神足) *catvāra rddhi-pāda*) consist of zeal (*chanda*), vigor (*vīrya*), concentration (*citta*), and investigation (*mīmāṃsā*).

four dharma realms – “The four Dharma realms” (四法界) consist of: 1) the dharma realm of the phenomenal (事法界); 2) the dharma realm of the “noumenal” (理法界) which corresponds to the metaphysical emptiness of inherent existence of all phenomena; 3) the dharma realm of the unimpeded relationship between the noumenal and the phenomenal (理事無礙法界); and 4) the dharma realm of the unimpeded relationship between any phenomenon with all other phenomena (事事無礙法界).

four *dhyānas* – The “four *dhyānas*” (四禪 / *catur-dhyāna*) are the first four of eight increasingly deep and progressively more subtle *dhyāna* meditation stages. These first four levels of meditation corresponding to the mind states of formless realm heavens, whereas the highest four *dhyāna* meditation states correspond to the mind states of the formless realm heavens. In the first *dhyāna*, one experiences the joy and bliss which arise as a result of abandoning the mind states of the desire realm. In the second *dhyāna*, one experiences the joy and bliss produced by meditative absorption. In the third *dhyāna*, one experiences the sublime bliss born of abandoning joyfulness. And in the fourth *dhyāna*, having left behind both joy and bliss, one’s existence is characterized by four factors: 1) neither joy nor bliss; 2) equanimity; 3) mindfulness; and 4) single-mindedness.

four equalities – The “four equalities” (四等) are four qualities that the buddha and great bodhisattvas hold in equal measure toward all beings, namely: loving-kindness, compassion, sympathetic joy, and equanimity. This is an abbreviation for “the four equal minds” (四等心) which are identical to the “four immeasurable minds” (四無量心 / *apramāṇa-citta*).

four floods – The four floods (四暴流 / *catur-ogha*) are: desire, existence, ignorance, and [wrong] views.

- four formless absorptions – The “four formless absorptions” (四無色定 / *catvāra-arūpya-samāpatti*) are: the station of limitless space, the station of limitless consciousness, the station of nothing whatsoever, and the station of neither perception nor nonperception.
- four great elements – the “four great elements” (四大 / *catur-mahā-bhūta*) are: earth, water, fire, and wind. One might think of these as the phases of all elements: solidity, liquidity, ignition, and vaporization. It seems most all of the elements of western science can exist in all these phases, depending on the temperature to which they are exposed.
- four immeasurable minds – The “four immeasurable minds” (四無量心 / *catvāri-apramāṇa-citta*), identical to “the four abodes of Brahma” (四梵住 / *catvāro brahma-vihāra*), are: loving-kindness, compassion, sympathetic joy, and equanimity.
- four lineage bases of the *ārya* – The “four lineage bases of the *ārya*” (四聖種 / *catur-ārya-varṇṣā*) are being pleased with mere sufficiency in robes, food and drink, and bedding, while delighting in severance and cultivation.
- four *māras* – The “four *māras*” (四魔 / *catur-māra*) are: the *māras* of the afflictions, the *māras* of the aggregates, the *māras* of death, and the *deva-putra māras* of the Sixth Desire Heaven.
- four means of attraction – The “four means of attraction” (四攝法 / *catur-saṃgraha-vastu*) are giving, pleasing words, beneficial actions, and joint endeavors.
- four speech transgressions – The “four transgressions in speech” (語四過) are lying, harsh speech, divisive speech, and frivolous or lewd speech. These are the four verbal transgressions against the ten courses of good karmic action.
- four stations of mindfulness – The “four stations of mindfulness” (四念處 / *catur-smṛti-upasthāna*) are: mindfulness of the body as unlovely; mindfulness of feelings or sensations (experienced via the eye, ear, nose, tongue, body, and mind consciousnesses) as ultimately finally conducing to suffering; mindfulness of one’s mind as impermanent, i.e., as constantly changing; and mindfulness of dharmas devoid of any inherent existence of their own, literally “as devoid of self.”
- four truths of the *āryas* – The “four truths of the *āryas*” (四聖諦 / *catur-ārya-satya*) otherwise known simply as “the four truths” (四諦 / *ārya-satya*) were the topic of the Buddha’s first teaching which

was given in Vārāṇasī shortly after he attained enlightenment in Bodhgaya. Although their name is sometimes translated as “holy truths,” this is wrong. Rather they are truths for the *āryas*, those enlightened beings who have actually directly realized them, hence their name as “the four truths of the *āryas*.” They are:

1) The truth of suffering (苦 / *duḥkha*). This simply means that unenlightened existence inevitably conduces to suffering, the condition of all beings in the six rebirth destinies;

2) The truth of the “origination” or “accumulation” of suffering (集 / *samudaya*);

3) The truth of the “cessation” of suffering (滅 / *nirodha*); and

4) The “path” to the cessation of suffering (道 / *mārga*). The “path” here is the eightfold path.

four unimpeded knowledges – The “four unimpeded knowledges” (四無礙智 / *catur-pratisaṃvid*) are: unimpeded knowledge with respect to Dharma, meanings, language, and eloquence.

G.

gandharva – A “*gandharva*” (乾闥婆 / *gandharva*), one of the eight classes of spiritual beings, is a type of musical spirit who is said to live on fine scents.

garuḍa – A “*garuḍa*” (迦樓羅), one of the eight classes of spiritual beings, is a type of immense bird that pounces on and eats serpents and dragons.

gates to liberation – The “gates to liberation” (解脫門 / *vimokṣa-mukha*, *vimokṣa-dvāra*) usually refers to “the three gates to liberation” (三解脫門) consisting of emptiness (*śūnyatā*), signlessness (*animitta*), and wishlessness (*apraṇihita*).

gateways – See “Dharma gateways.”

good spiritual guide – “Good spiritual guide” (善知識 / *kalyāṇamitra*) or “good spiritual friend” translates the Sanskrit *kalyāṇamitra*, which is a term used in the prior case to refer to one who is senior in the spiritual path and who serves as one’s primary spiritual guide, teacher, or advisor. In the latter case, this is a term of reference for one’s peers in the cultivation of the path to liberation from karma-bound suffering in *saṃsāra*.

Great Assembly – “Great Assembly” (大眾 / *mahāsaṃgha*) is a translation into Chinese of the Sanskrit *mahāsaṃgha* which means “the Great Sangha.” It is a term with two slightly different uses: a) Everyone in any given monastic community; and b) All the monks, nuns,

laymen, and laywomen in any given Buddhist community, meeting, or religious ceremony.

great compassion – The “great compassion” (大悲 / *mahā-karuṇā*) is a term used to describe the most ultimate and grand implementation of “compassion” (悲 / *karuṇā*) which has as its purpose to accomplish the aim of liberating all beings from karma-bound suffering in *saṃsāra*. This refers to compassion as practiced by the buddhas and great bodhisattvas who are willing to remain forever in conditioned existence to strive toward this aim. Compassion is the first of “the four immeasurable minds.”

great kindness – The “great kindness” (大慈 / *mahā-maitrī*) is a term used to describe the most ultimate and grand implementation of “loving-kindness” (慈 / *maitrī*) which has as its altruistic aim to bestow true spiritual happiness on all beings. This refers to loving-kindness as practiced by the buddhas and great bodhisattvas who are willing to remain forever in conditioned existence to strive toward this aim. “Loving-kindness” is the second of “the four immeasurable minds.”

great vehicle – The “great vehicle” (大乘 / *mahāyāna*) is the term used by practitioners of the bodhisattva path to describe the bodhisattva path to buddhahood.

ground – “Ground” (地 / *bhūmi*) generally refers to levels or stages of spiritual cultivation or realization or, alternatively, to planes of existence or stations of rebirth such as the six destinies of rebirth (devas, *asuras*, humans, hungry ghosts, animals, and hells).

H.

habitual karmic propensities – “Habitual karmic propensities” (習氣 / *vāsanā*) are latent tendencies present in the karmic continua of all beings except buddhas. They are the product of countless lifetimes of both afflicted and unafflicted thoughts, words, deeds, and experiences.

hindrances – See “five hindrances.”

hindrances and entanglements – “Hindrances and entanglements” (蓋纏) is a reference to the five hindrances and the ten entanglements. The “five hindrances” (五蓋 / *pañca-nivaraṇa*) are: desire, ill-will, dullness and drowsiness, restlessness and regretfulness, and skeptical doubt. The “ten entanglements” (十纏 / *daśa-paryavasthānāni*) are: lack of sense of shame, lack of dread of blame, envy, miserliness, drowsiness, restlessness, dullness, anger, and concealment.

Honored One among the Great Āryas – The “Honored One among the Great Āryas” (大聖尊 / *maharṣi*) is another honorific epithet for the Buddha.

horse treasure – The “horse treasure” (馬寶 / *aśva-ratna*) is one of the seven treasures of a wheel-turning sage king.

I.

immeasurable minds – See “four immeasurable minds.”

impurity contemplation – See “meditation on impurity / unloveliness.”

inapprehensible, inapprehensibility – “Inapprehensibility” (不可得 / *anupalabdha*) or “imperceptibility” is a reference to the inability to perceive any inherent existence in any and all phenomena, this because they are mere names, mere false conceptions, and mere conjunctions of subsidiary conditions that are devoid of any ultimate reality of their own. Hence, no matter how hard one might try, one still can never find anything truly real in any phenomena.

indranīla jewels (帝青寶) – According to MW (p. 168, Column 3), an *indranīla* is a sapphire.

Indra’s net – “Indra’s net” (因陀羅網, 帝網 / *indra-jāla*) is an immense curtain net in the Heaven of the Thirty-three (the Trāyastriṃśa Heaven) in which the jewels set in each of the countless interstices of the net endlessly reflect and re-reflect the light from all the other jewels. This phenomenon is used in the Chinese Huayan teaching tradition as an analogy for the interpenetration of all phenomena with all other phenomena.

ineffable – As a number, an “ineffable” (不可說 / *anabhilāpya*) is an inexpressibly large number, the 121st highest level of 123 levels of Sanskrit denominational numbers described in the “Asaṃkhyeyas” chapter of the Avataṃsaka Sutra (Chapter Thirty). In this numbering schema, each level of denomination is the square of the immediately previous denominational number. (The first and lowest of those 123 levels is a *lakṣa* [100,000].)

ineffable-ineffable – An “ineffable-ineffable” (不可說不可說 / *anabhilāpya-anabhilāpya*) is the next-to-highest number of one hundred and twenty-four numbers in this sutra’s numbering schema, each number of which is the result of the successive squaring of the immediately previous number. The first and smallest of these numbers known as a *lakṣa* is 100,000. These numbers are all defined in Chapter Thirty, “Asaṃkhyeyas.”

in or beyond training – “In or beyond training” (學無學 / *śaikṣa-śaikṣa*) is a reference to those on the various levels of attainment of the four fruits of the arhat’s individual liberation path with the first three levels being those who are still “in training” and the fourth level being the arhat who is “beyond training.”

inverted views – The “inverted views” (or “perceptions”) (顛倒 / *viparyāsa*) is usually a reference to “the four inverted views” (*caturviparyāsa*) which are:

- 1) imputing permanence to the impermanent, namely to the mind or states of mind;
- 2) imputing pleasurability to what cannot deliver it, namely to feelings or sensations associated with the six sense objects;
- 3) imputing “inherent existence” or “self-hood” to what is devoid of any inherently existence or self-hood, namely to dharmas or elements of existence; and
- 4) imputing loveliness or “purity” to what does not actually possess that quality, namely to the body (of those one might think of as desirable.”

irreversible, irreversibility – “Irreversibility” (不退 / *avaivartya*, etc.) is a reference to having reached a point on one’s chosen path of liberation in which one can no longer fall back into the state of a foolish common person who wanders endlessly in karma-bound suffering in *samsāra*.

K.

kalala – A “*kalala*” (歌羅邏) is the first stage in the growth of an embryo.

kalaviṅka bird – A “*kalaviṅka*” (迦陵頻伽) is a kind of Himalyan cuckoo bird that starts to sing a lovely and mesmerizing sound even before it breaks out of its shell. In the pure land of Amitābha Buddha, it appears as a magical and beautiful bird with a human head who constantly sings the sounds of the Dharma.

kalpa – A “*kalpa*” (劫) is roughly equivalent to the western concept of and “eon.” There are different categories of these kalpas, all of which are nearly inconceivably long, ranging from millions to billions of years in duration.

kalpas of existence – “Kalpas of existence” (住劫 / *vivarta-siddha-kalpa*) is usually defined as a period of twenty small or middle-size kalpas in the lifespan of a world system during which beings exist, this occurring between the equally long periods of the formation of the kalpa and the destruction of the kalpa. Before and after each

of these three phases of formation, existence, and destruction, there is an equally long twenty-kalpa period of complete nonexistence of anything at all.

kalyāṇamitra – See “good spiritual guide.”

karmadāna – A “*karmadāna*” (羯磨陀那, 羯磨) is a “director of monks” in a monastery and is also one of the essential officiants in ordination ceremonies.

karmic formative factors – “Karmic formative factors” (行 / *saṃskāra*), otherwise known as “volitional factors,” are the constituents of the fourth of the five skandhas, the *saṃskāra* skandha (行蘊 / *saṃskāra-skandha*). Per BHSD (p. 542, Column 2), they are “*predisposition(s)*, the effect of past deeds and experience as conditioning a new state.”

karmic inaction – Where “karmic inaction” (無作 / *anabhisamskāra*, *apraṇihita*) is translating *anabhisamskāra*, it refers to refraining from the creation of any *saṃskāras* or karmic formative factors. Per BHSD’s definition number one (p. 20, Column 2), among other closely related ideas, this can mean “*non-accumulation* (of *karman*)” or “*having or characterized by no accumulation* (of *karman*).” Where it is translating *apraṇihita*, it refers to “*wishlessness*,” the third of the three gates to liberation, otherwise known as the “three *saṃādhis*.”

karmic obstacles – “Karmic obstacles” (業障 / *karma-āvaraṇa*) are unfortunate occurrences that arise and create difficulties in a being’s life because of bad actions committed in the past. See the “two obstacles” or the “three obstacles.”

kāṣāya robe – The “*kāṣāya* robe” (袈裟 / *kāṣāya*) is the ochre-colored robes worn by fully ordained monks and nuns. Traditionally, it consists of three robes; an under robe, an upper robe, and an outer robe that is worn draped over the left shoulder.

kaśiṇa / *kr̥tsnāyatana* – See the “ten universal objects.”

kiṇṇara or *kinnara* – A “*kiṇṇara*” (緊那羅 / *kiṇṇara* or *kinnara* [Pali]) is one of the eight classes of spiritual beings, one who is devoted to making music and dancing along with it. They are sometimes described as having a horn and/or as having a human body.

King Yama – “King Yama” (閻羅王 / *yama*) is reputed according to various iterations of Indian or Buddhist mythology to be the king of the world of the dead who passes judgment on beings when they die and determines where they will be reborn. “The place of King Yama” (閻羅王處) or “realm of King Yama” (閻羅王界) is a euphemist term for the underworld, i.e., the hells.

- kleṣa* – The “*kleṣas*” (煩惱 / *kleṣa*) are the afflictions consisting primarily of the “three poisons” of greed, hatred, and delusion. See “afflictions.”
- knowledge of all modes – The “knowledge of all modes” (一切種智 / *sarvākāra-jñatā*), otherwise known as the “knowledge of all aspects,” per DCBT is: “Buddha-knowledge, or perfect knowledge of all things in their every aspect and relationship past, present, and future.”
- koṭī* – A “*koṭī*” (億 / *koṭī*) is a large number for which MW, p. 312, gives “the highest number in the older system of numbers (viz. a Krore or ten millions).” DDB reports that the Buddhist definitions vary between “one million” and “a hundred million.”
- krośa* – A “*krośa*” (俱盧舍 / *krośa*) is a measure of distance that is more or less the equivalent of a mile. According to MW, p. 322, a *krośa* is “a cry, yell, shriek, shout, the range of the voice in calling or hallooing, a measure of distance (an Indian league).”
- kṣaṇa* – A “*kṣaṇa*” (刹那, 一念 / *kṣaṇa*, *eka-kṣaṇika*) is an especially small fraction of a second perhaps translatable as a “micro-moment” or “instant” in very non-technical passages. It is supposedly the shortest of all measures of time. A commonly cited definition says there are 4,500 *kṣaṇas* in a minute which would mean there are seventy-five *kṣaṇas* in every second.
- kṣaṇas*, *lavas*, and *muhūrtas* – “*Kṣaṇas*, *lavas*, and *muhūrtas*” (刹那 translates “*kṣaṇa*.” / 羅婆, 羅預, 臘縛, and 頃刻 are the various sino-translations for “*lava*.” / 須臾 translates “*muhūrta*.”) *Kṣaṇa*, *lava*, and *muhūrta* are short increments of time measurement in ancient Indic time enumeration somewhat analogous to modern “milliseconds,” “seconds,” and “hours” respectively.
- kṣānti pāramitā* – “*Kṣānti pāramitā*” (羸提波羅蜜 / *kṣānti pāramitā*) is the third of the six perfections, the perfection of patience.
- kṣetra* – A “*kṣetra*” (刹, 土, 國土 / *kṣetra*) is a “land” or “field” but, by implication, the term may very often instead mean “buddha land” or “buddha field.” See “buddha *kṣetra*.”
- kumbhāṇḍa* – A “*kumbhāṇḍa*” (鳩槃荼 / *kumbhāṇḍa*), according to MW (p. 293, Column 2): “Having testicles shaped like a *kumbha* [a winter melon],” a class of demons (at whose head stands Rudra). Per PDB: “In Sanskrit, a type of evil spirit, and typically listed along with especially *rākṣasa*, but also *piśāca*, *yaḥṣa*, and *bhūta* spirits. Virūḍhaka, one of the four world-guardians, who protects

the southern cardinal direction, is usually said to be their overlord, although some texts give Rudra this role instead. The *kumbhāṇḍa* are also sometimes listed among the minions of Māra, evil personified.”

L.

latent tendencies – The “latent tendencies” (隨眠 / *anuśaya*), six or seven in number, per PDB are: “...sensual passion, hostility, pride, ignorance, views, and skeptical doubt; sometimes passion for existence is added as a seventh.”

lion’s sprint samādhi – The “lion’s sprint samādhi” (師子奮迅三昧 / *śiṃha-vijṛmbhita samādhi*) is the Buddha’s samādhi with which he is able to quickly enter the first *dhyāna* and ascend through all eight *dhyānas* to the cessation of the feeling and perception absorption and then come back down through all of these absorptions in sequence to then emerge again from the first *dhyāna*.

M.

mahāparinirvāṇa – The “*mahāparinirvāṇa*” (摩訶般涅槃, 大般涅槃 / *mahāparinirvāṇa*) is the final nirvāṇa of a buddha at the very end of his teaching career.

mahāsattva – A mahāsattva (摩訶薩) is a “great being,” a great bodhisattva who has been cultivating the bodhisattva path for an immensely long period of time. Per DCBT (digital): “The mahāsattva is sufficiently advanced to become a Buddha and enter nirvāṇa, but according to his vow he remains in the realm of incarnation to save all conscious beings.”

Mahāyāna – The Mahāyāna or “Great Vehicle” (大乘) is the “universal liberation” vehicle in which the practitioner is equally devoted to attaining buddhahood for himself and facilitating the achievement of buddhahood for all other beings. The “Mahāyāna” is synonymous with the “bodhisattva vehicle” (菩薩乘 / *bodhisattva-yāna*) and the “buddha vehicle” (佛乘 / *buddha-yāna*) and it stands in contrast to the individual liberation vehicles of *śrāvakas* and *pratyekabuddhas* sometimes referred to as belonging to the Hīnayāna or “Small Vehicle” (小乘) because they are primarily concerned with gaining spiritual liberation for themselves and only secondarily concerned with aiding the liberation of other beings. Because “Hīnayāna” is regarded as a pejorative term by Theravada practitioners, “*śrāvakayāna*” is probably a preferable term for the path of individual liberation.

mahoraga – A mahoraga is one of the eight classes of spiritual beings, one that is shaped like a large-bellied serpent.

maṇi jewel – A *maṇi* jewel (摩尼珠 / *maṇī-ratna*) is a kind of jewel usually held to be a kind of wish-fulfilling jewel.

many-bodied spirits – “Many-bodied spirits” (身眾神 / *śarīra-kāyika-devatā*, *śarīra-kāyika*) are spirits who are able to transformationally produce many bodies to act as Dharma protectors and serve buddhas and bodhisattvas.

māra – The *māras* are the “demons” or minions of Māra, the demon king in the sixth of the desire realm heavens.

Māra – Māra is the king of the *māras* or “the demon king” of the sixth desire realm heaven.

Master Guide – The “Master Guide” (導師, *nāyaka*) is another of the many honorific names for the Buddha.

meditation on impurity / unloveliness – “Meditation on impurity” or, more literally, “meditation on the unlovely” (不淨觀, *asubha-bhāvanā*) is a reference to the various meditations on the inherently unattractive or impure nature of the bodies of those to whom one might otherwise be sexually attracted. These include meditations on the 32 (or 36) parts of the body, the white-boned skeleton contemplation, the contemplation of the stages in the decomposition of a rotting corpse, etc.

merit – “Merit” (福德, 福, and sometimes, depending on the Chinese translator, 功德 / *puṇya*) is the karmically accumulated stock of potential good fortune produced by all of one’s good thoughts, words, and deeds throughout all of one’s lifetimes. “Merit” is one of the two provisions for enlightenment, the other being “wisdom.”

meritorious qualities – “Meritorious qualities” (功德, *guṇa*) are good qualities, personal attributes, or virtues developed through spiritual goodness and cultivation over time and throughout lifetimes.

mind-moment – A “mind-moment” (一念 / *eka-kṣaṇika*, *citta-kṣaṇa*) is “A *kṣaṇa*, the shortest space of time, a moment, the 90th part of a thought and 4,500th part of a minute, during which 90 or 100 are born and as many die.” (DCBT, digital)

Most Honored One among All Bipeds – “The Most Honored One among all bipeds” (兩足尊 / *dvīpada uttama*) is an honorific epithet referring to the Buddha’s supremacy among all humans and devas. This also refers to the Buddha’s two-fold repletion in merit and wisdom.

muni – A “*muni*” (牟尼 / *muni*), per MW, p 823, column 1, is: “a saint, sage, seer, ascetic, monk, devotee, hermit (esp. one who has taken the vow of silence).” This is also an abbreviation for the name of Śākyamuni Buddha. It is also synonymous with the word “buddha.”

N.

nāga – A “*nāga*” (龍, 那伽 / *nāga*) is one of the eight types of spiritual beings, one that may manifest in human form, dragon form, serpent form or elephant form and which is characterized as having spiritual powers and the ability to bring the rains.

namo – “*Namo*” (南無 / *namas, namaḥ, namo*) is an expression of homage, obeisance, reverential salutation, or adoration, from the Sanskrit *namas*, which, per MW, p. 528, means: “*namas n. bow, obeisance, reverential salutation, adoration (by gesture or word)...*”

nārāyaṇa – “A “*nārāyaṇa*” (那羅延, *nārāyaṇa*) is generally portrayed in Mahāyāna texts as a vajra-bearing Dharma protector spirit or deva. This word also commonly occurs as an adjective referring to the possession of great strength and powers. Also supposed to be an emanation of Brahmā or Viṣṇu.

nayuta – A “*nayuta*” (那由他 / *nayuta*) is a large number for which definitions vary. BHSD, p. 291, Column 1 mentions values as low as one million, but says that it is “generally 100,000,000,000,” i.e., a hundred billion. MW mentions the absurdly low and implausible “1,000.”

nine sequential meditative absorptions – The “nine sequential meditative absorptions” (九次第定 / *nava-anupūrva-samāpattayah, anupūrva-vihāra-samāpatti*) refers to the four *dhyānas*, the four formless absorptions, and the meditative concentration in which the activity of both the feeling and the perception aggregates are extinguished. This last one is also referred to as the complete cessation absorption.

nirvāṇa – “*Nirvāṇa*” (涅槃 / *nirvāṇa*) is the ultimate goal of the path of Buddhist spiritual cultivation that corresponds to the elimination of the three poisons (covetousness, aversion, delusion) and the ending of compulsory and random rebirth in *saṃsāra*, the cycle of existences in the deva realm, the demigod realm, the human realm, the animal realm, the hungry ghost realm, and the hell realms.

In the case of the individual liberation path practitioner exemplified by arhats and *pratyekabuddhas*, all future existence ends for them with the acquisition of *nirvāṇa*.

In the case of the universal liberation practitioners exemplified by bodhisattvas and buddhas, they achieve the direct cognition of the emptiness of all beings and phenomena and realize an ongoing

realization of a nirvana-like state even as, by force of vow, they continue to take on intentional rebirths within *saṃsāra* in order to facilitate the spiritual liberation of all beings.

nirvāṇa without residue – The “nirvāṇa without residue” (無餘涅槃 / *anupadhi-śeṣa-nirvāṇa*) is the final nirvāṇa realized at death by fully awakened beings whether they be arhats, *pratyekabuddhas*, or buddhas.

O.

obstacles – See the “two obstacles” and the “three obstacles.”

oceanic imprint samādhi – The “oceanic imprint samādhi” (海印三昧 / *sāgara-mudrā-samādhi*) is the samādhi entered by the Buddha when teaching the Avataṃsaka Sutra.

P.

Pāpīyān – Pāpīyān is another name for Māra, the king of the *māras* or demons of the sixth desire realm heaven, the Parinirmita Vaśavartin Heaven.

pāramitā – “*Pāramitā*” (波羅蜜, 度 / *pāramitā*) or “perfection” which means “reaching the far shore” (到彼岸) is a reference to one of the six or ten *pāramitās*. The six perfections are: giving, moral virtue, patience, vigor, *dhyāna* (meditative skill), and *prajñā* (world-transcending wisdom). To these, the ten perfections add: skillful means, vows, powers, and knowledges.

Paranirmita Vaśavartin Heaven – The “Paranirmita Vaśavartin Heaven” (他化自在天 / *para-nirmita-vaśa-vartino devāḥ*) is the sixth of the six desire realm heavens. Per PDB, it is “The heaven of the gods who have power over the creations of others, or [in the case of the devas who dwell there], the gods who partake of the pleasures created in other heavens.” Per DDB, it is “The abode of Maheśvara (i.e., Śiva), and of Māra ... where Pāpīyān, the King of the Māras, resides.”

parinirvāṇa – “*Parinirvāṇa*” (般涅槃, 般泥洹 / *parinirvāṇa*) is the final and complete nirvāṇa of a Buddha at the end of his last life.

personality view – “Personality view” (身見, 有身見 / *satkāya-dṛṣṭi*, *ātma-dṛṣṭi*) or “identity view” is the mistaken view that one has an inherently existent “self,” a truly existent person in association with the five aggregates.

prajñā-pāramitā – “*Prajñā-pāramitā*” (般若波羅蜜 / *prajñā-pāramitā*) is the perfection of world-transcending wisdom. It is the sixth of the six perfections and is also the sixth of the ten perfections.

pratyekabuddha – A “*pratyekabuddha*” (辟支佛 / *pratyekabuddha*) is one who attains an enlightenment comparable to that of an arhat when no buddha is in the world, doing so on his own by contemplating dependent arising (*pratītyasamutpāda*) and the twelve links of conditioned co-production. Mahāyāna literature attributes this ability to awaken in the absence of a buddha or his Dharma to direct exposure to the Dharma in previous lives, the seeds of which enable enlightenment in the present life.

provisions for enlightenment – The “provisions for enlightenment” (菩提資糧 / *bodhisambhāra*) consisting of merit and wisdom (*puṇya* and *jñāna*) are the necessary prerequisites for bodhisattvas to be able to complete the path to the attainment of buddhahood.

psycho-physical spiritual power – The “psycho-physical spiritual power” (神足通 / *ṛddhi-pratihārya*) is the power of unimpeded physical action by which one can manifest one’s body anywhere.

pudgala – The “*pudgala*” (補伽羅 / *pudgala*) is a supposedly permanent personal soul wrongly conceived of as being inherently existent and hence actually “real.”

pure youth – A “pure youth” (童子 / *kumāra*) is a chaste young man.

R.

rākṣasa – A “*rākṣasa*” (羅刹 / *rākṣasa*) is a swift flying malignant flesh-eating demon that changes its form to seduce humans and eat them. According to DCBT: “Malignant spirits, demons; sometimes considered inferior to *yakṣas*, sometimes similar. Their place of abode was Laṅkā in Ceylon, where they are described as the original inhabitants, anthropophagi, once the terror of shipwrecked mariners; also described as the barbarian races of ancient India. As demons they are described as terrifying, with black bodies, red hair, green eyes, devourers of men.”

right and definite position – “Right and definite position” (正位 / *samyaktva-niyāma*, *samyaktva-niyāma*, or just *niyāma*) or “right and fixed position” refers to the position of irreversibility on the bodhisattva path from which one can never fall back or retreat. It also has a similar meaning of “stage of irreversibility” for those on the individual-liberation path to arhatship.

S.

Sahā World – The “Sahā World” (娑婆世界 / *sahā-loka-dhātu*) is the name of the world in which we live that is so full of so many kinds of evil and afflictions. “*Sahā*” means “to be endured.”

sakṛdāgāmin – The “*sakṛdāgāmin*” (斯陀含, 一來 / *sakṛdāgāmin*) or “once-returner” is one who has gained the third of the four fruits on the individual-liberation path of the *śrāvaka* disciple.

samādhi – “*Samādhi*” (三昧, 定 / *samādhi*) is a state of solidly established meditative concentration. It refers both to any single instance of one-pointed concentration and also, more usually, to enduring states of persistently maintained one-pointed concentration.

samāpatti – The *samāpattis* (三摩鉢底, 三摩鉢提 / *samāpatti*) are usually interpreted as referring to the four *dhyānas*, the four formless absorptions, and the complete cessation absorption. In fact “*samāpatti*” is synonymous with “*samādhi*.” According to BHSD (p. 569, Column 2): “The fact seems to be that these two words are fundamentally and substantially identical in mg., and that the attempts to differentiate are scholastic pedantry.”

śamatha – “*Śamatha*” (奢摩他 / *śamatha*) is “calm abiding” meditation in which one develops stillness of mind and the cessation of discursive thinking.

saṃghārama – A “*saṃghārama*” (伽藍, 僧伽藍, 僧院 / *saṃghārama*) is a monastic residence and/or monastery.

saṃghāṭī – The “*saṃghāṭī*” (僧伽梨 / *saṃghāṭī*) is the fully ordained monastic’s outer robe.

saṃsāra – “*Saṃsāra*” (生死 / *saṃsāra*) is the endless cycle of deaths and rebirths in the six realms of cyclic existence consisting of: devas (gods), *asuras* (“demigods” or “titans”), humans, animals, hungry ghosts (*pretas*), and hell-dwellers.

saṅgha – Broadly defined, a “*saṅgha*” (僧, 僧伽, 衆 / *saṅgha* [Skt.], *saṅgha* [Pali]) is a community of fully ordained Buddhist monks (*bhikshus*). *Saṅgha* is the Sanskrit spelling of the more commonly encountered and already anglicized Pali word “*saṅgha*.” In the more traditional and formal sense as one of the three objects of refuge, i.e., “the Sangha Jewel,” this does *not* refer to anyone who happens to self-identify as “Buddhist.” Rather, it refers exclusively to those persons who have already acquired one of the fruits of the path from which one can then never fall away, whether on the individual-liberation paths of the arhats or *pratyekabuddhas*, or on the bodhisattva path.

śarīra – “*Śarīra*” (舍利 / *śarīra*) are the remains or “relics” of eminent members of the Sangha, bodhisattvas, or buddhas that are left

over in the ashes of the funeral pyre. Sutras are also considered to be “relics” and hence “Dharma *śarīra*.”

seven kinds of wealth – Lists of “the seven kinds of wealth” (七財, 七聖財 / *sapta-dhana*, *sapta-ārya-dhana*) or “seven kinds of wealth of *āryas*” vary slightly, depending on the source. In his Treatise on the Ten Bodhisattva Grounds, Nāgārjuna lists: faith, moral virtue, a sense of shame, a dread of blame, relinquishing (i.e., “giving”), learning, and wisdom (信戒慚愧捨聞慧 / SZPPS_ T26n1521_p0091c01–02).

seven jewels – The “seven jewels” (七寶 / *sapta-ratna*), otherwise known as “the seven precious things,” vary slightly from list to list. Probably the most common list is exemplified by one of the lists found in the Lotus Sutra where they are listed as being: gold, silver, lapis lazuli, crystal, carnelian, emerald, coral, and amber (金, 銀, 琉璃, 車璩, 馬腦, 珊瑚, 虎珀).

signlessness – “Signlessness” (無相 / *animitta*) is the second of the “three gates to liberation” (the others being emptiness [*śūnyatā*] and wishlessness [*apraṇihita*]). It refers to the ultimate absence of inherent existence, inapprehensibility, and unreality of all characteristics such as, for instance (per the Nirvāṇa Sūtra): forms, sounds, smells, tastes, touchables, arising, abiding, destruction, male, and female.

śīla pāramitā – “*Śīla pāramitā*” (尸羅波羅蜜 / *śīla pāramitā*) is the second of the six perfections, the perfection of moral virtue.

six destinies – The “six destinies” (六道, 六趣 / *ṣaḍ-gati*) or “six rebirth destinies” are: rebirth in the hells, among the hungry ghosts, as an animal, as a human, as an *asura* (a “titan” or “demigod”), or as a *deva* (a “god”).

six dharmas of harmony and respect – The “six dharmas of harmony and respect” (六和敬法 / *sad-saṃrañjanīyaṃ dharmam*) are six ways in which monastics live in harmony. These refer to harmony in body, mouth, mind, precepts, views, and benefits.

six dharmas of solidity – The “six dharmas of solidity” (六堅固法), per QLSCHB (p. 222a09ff), refer to solidity in faith, Dharma, cultivation, virtue, supremacy, and awakening.

six kinds of mindfulness – The “six kinds of mindfulness” (六念 / *ṣaḍ anusmṛtayaḥ*) are: mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of the Sangha, mindfulness of the precepts, mindfulness of giving, and mindfulness of the heavens.

six kinds of shaking and moving – The “six kinds of shaking and moving” (六種震動 / *ṣaḍ-vikārāḥ prakampāḥ*) are movement, universal

movement, equal-and-universal movement; rising, universal rising, equal-and-universal rising; upward thrusting, universal upward thrusting, equal-and-universal upward thrusting; shaking, universal shaking, equal-and-universal shaking; roaring, universal roaring, equal-and-universal roaring; and striking, universal striking, and equal-and-universal striking.

six *pāramitās* – The “six *pāramitās*” (六波羅蜜, 六度 / *ṣaṭ-pāramitā*), also known as the six “perfections,” are: giving, moral virtue, patience, vigor, *dhyāna* (meditative skill), and *prajñā* (world-transcending wisdom).

solid incense – “Solid incense” (堅固香 / *kālānusāri-gandha*) per BCSD (p. 298) and BHSD (p. 180, Column 2) seems most likely to be “some kind of sandalwood.”

son of good family – “Son of good family” (善男子 / *kula-putra*) is a polite form of address for Buddhist laymen similar to “gentleman.”

sovereign mastery – See “ten kinds of sovereign mastery” and “three kinds of sovereign mastery.”

spiritual superknowledges – The “six spiritual superknowledges” (六神通, 六通 / *ṣaḍ-abhijñā*) are: unimpeded physical action, the heavenly eye, the heavenly ear, the cognition of others’ thoughts, the cognition of one’s own and others’ past lives, and the cessation of all contaminants.

śramaṇa – “*Śramaṇa*” (沙門 / *śramaṇa*) is a specific term of reference for a Buddhist monk and is also a general term of reference for renunciants in general, including Jains.

śrāvaka – A “*śrāvaka*” (聲聞 / *śrāvaka*), otherwise translated as “*śrāvaka* disciple,” literally means “voice-hearer.” It was originally a general term of reference for monastic disciples of the Buddha who had personally heard him teach them the Dharma. Later, especially in Mahāyāna literature, it came to refer to monastic adherents of the teachings of the individual-liberation vehicle who sought to realize the final nirvāṇa of the arhat.

srota-āpanna – A “*srota-āpanna*” (須陀洹, 預流, 入流 / *srota-āpanna*) is a “stream-winner” or “stream-enterer,” one who has gained the first fruit of the four fruits on the individual-liberation path of the arhat that culminates in final nirvāṇa from which one is never again subject to rebirth in the cyclic existence of *saṃsāra*.

stream-enterer – See “*srota-āpanna*.”

suchness – See “true suchness.”

superknowledges – See “spiritual superknowledges.”

T.

Tamer of Men to be Tamed – “Tamer of Men to Be Tamed” (調御士, *puruṣa-damyā-sārathi*) is one of the ten standard honorific titles for all buddhas.

tāla tree – Of the approximately forty species of palm trees, the “*tāla* tree” (多羅樹 / *tāla*) is the *Borassus*, a genus consisting of five species of fan palms.

tathāgata – “*Tathāgata*” (如來 / *tathāgata*) is one of the ten standard honorific titles for all buddhas. It means “Thus Come One.”

tathāgata-garbha – The “*tathāgata-garbha*” (如來藏 / *tathāgata-garbha*) is the so-called “womb of the Tathāgatha” or “matrix of the Tathāgata” which refers to the idea that the potential for the complete realization of buddhahood is present in all sentient beings.

ten courses of good karmic action – The “ten courses of good karmic action” (十善業道 / *daśa-kuśala-karma-patha*) are refraining from: killing, stealing, sexual misconduct, lying, harsh speech, divisive speech, frivolous or lewd speech, covetousness, ill will, and wrong views.

ten directions – The “ten directions” (十方 / *daśa-diś*) are the four cardinal directions of north, south, east, and west, their four midpoints of northeast, southeast, northwest, southwest, and the zenith and the nadir.

ten kinds of sovereign mastery – The “ten kinds of sovereign mastery” (十自在 / *daśa-vaśitā*) consist of sovereign mastery of: life span, mind, equipage, karma, birth, resolute faith, vows, spiritual superknowledges, Dharma, and knowledge or cognition.

ten *pāramitās* – The “ten *pāramitās*” (*daśa-pāramitā* / 十波羅蜜) consist of the “six *pāramitās*” (giving, moral virtue, patience, vigor, *dhyāna*, and *prajñā*) plus skillful means, vows, powers, and knowledge.

ten universal objects [of meditation] – The “ten universal objects [of meditation]” (十一切處, 十遍處 / *kṛtsnāyatana, kaśiṇa*) are: earth, water, fire, wind, blue, yellow, red, white, space, and consciousness. These “universal objects” are better known by their Pali spelling (*kaśiṇa*) in association with the Theravada tradition’s meditation on the various “*kaśiṇa*” objects for each of the colors, etc. For a better understanding, VB recommends reading about the meditation on

the earth *kaṣiṇa* in Chapter Four of the *Visuddhimagga* or “The Path of Purification” by Buddhaghosa.

three clarities – The “three clarities” (三明 / *trividya*) are the heavenly eye, cognition of past lives, and cessation of the contaminants.

three classes of moral precepts – The “three classes of pure moral precepts” (三種淨戒 / *trividhāni śīlāni*), otherwise known as the “the three groups of moral precepts” (三聚戒) or “the three groups of pure moral precepts” (三聚淨戒) consist of: 1) “The moral precepts of the moral codes” which include the five precepts, the eight precepts, the ten precepts, the bodhisattva precepts, or the complete monastic precepts; 2) “The moral precepts of the good dharmas” which refers to the moral standard requiring the cultivation of goodness in all situations; and 3) “The moral precept of benefiting beings” which refers to cultivating goodness aimed at benefiting beings, especially by guiding beings to follow the moral precepts.

three gates to liberation – The “three gates to liberation” (三解脫門 / *vimokṣa-mukha, vimokṣa-dvāra*) consist of emptiness (*śūnyatā*), signlessness (*animitta*), and wishlessness (*apraṇihita*).

three groups [of beings] – The “three groups [of beings]” (三聚 / *tri-skandha*) are: 1) those who are fixed in what is right; 2) those who are not fixed [in either what is right or what is wrong], i.e., those who are as yet “unfixed” with regard to their inclinations toward doing what is right or what is wrong; and 3) those who are fixed in what is wrong. Although the order differs, this is a list common to nearly all traditions and schools.

three kinds of sovereign mastery – Both QL and HH interpret the “three kinds of sovereign mastery” (三種自在) as referring to sovereign mastery in the three types of karmic actions (physical, verbal, and mental).

three obstacles – The “three obstacles” (三障 / *āvaraṇa-traya*) are affliction obstacles, karmic obstacles, and retribution obstacles.

three periods of time – The “three periods of time” (三世 / *try-adhvoan*) are the past, the present, and the future.

three poisons – The “three poisons” (三毒 / *tri-doṣa, tri-viṣa**) are greed, hatred, and delusion.

three realms – The “three realms” (三界 / *tri-dhātu*) which are also known as “three realms of existence” are: the desire realm, the subtle form realm, and the formless realm.

three spheres involved in giving – The “three spheres involved in giving” (三輪 / *trimaṇḍala*) are the benefactor, the recipient, and the gift.

three spheres of action – The “three spheres of action” (三種輪 or 三輪 / *trimaṇḍala*) refers to physical, verbal, and mental actions.

three sufferings – The “three sufferings” (三苦 / *tri-duḥkhatā*) are: the suffering of physical and mental pain (苦苦 / *duḥkha-duḥkha*), the suffering inherent in change (壞苦 / *vipariṇāma-duḥkha*); and the suffering inherent in the karmic formative factors of conditioned existence (行苦 / *saṃskāra-duḥkha*).

three turnings of the Dharma wheel – The “three turnings of the Dharma wheel” (三轉法輪 / *tri-parivarta dharmacakra*) are: 1) The “expository” turning of the Dharma wheel in which the Buddha taught each of the four truths of the *āryas*; 2) The “exhortative” turning of the Dharma wheel in which the Buddha encouraged the disciples to cultivate and realize each of the four truths; and 3) The “realizational” turning of the Dharma wheel in which the Buddha declared that he had realized each of the four truths.

three types of moral precepts (三律儀) – The “three types of moral precepts” (三律儀) are the moral precepts of individual liberation (別解脫律儀), the moral precepts produced by *dhyāna* (靜慮律儀), and the moral precepts of the cessation of the contaminants (無漏律儀).

three vehicles – The three vehicles (三乘 / *triyāna*) are three kinds of vehicles for achieving liberation from endless cyclic existence in the sufferings of *saṃsāra*. These consist of two vehicles concerned with achieving individual liberation, namely the vehicle of the *śrāvaka* disciples and the vehicle of the *pratyekabuddhas* along with the vehicle concerned with universal liberation of all beings, namely the so-called “great vehicle” (大乘 / *mahāyāna*), the vehicle of the bodhisattvas and bodhisattvas.

three wretched destinies – “The three wretched destinies” (三惡道) consist of the three lowest rebirth destinies consisting of the hells, the “hungry ghosts” (*pretas*), and the animals.

trichilocosm – A trichilocosm (三千世界, a.k.a. 大千世界 or 三千大千世界 / *trisāhasra-mahāsāhasra lokadhātu*) is an Indian cosmic unit consisting of a billion worlds, each of which has its own Mt. Sumeru, surrounding continents, and various levels of heavens.

true suchness – “True suchness” (眞如, 如 / *bhūta-tathatā, tathatā*) otherwise known simply as “suchness,” is the essential nature of all things or the true character of all dharmas in their emptiness of any inherent existence of their own.

two extreme views – The “two extreme views” (二邊見, *antaḡrāha-dṛṣṭi*) refers to the two opposite views of eternalism and annihilationism which hold either that one lives on forever, even after death, or that one lives only once and one’s existence ends at the end of this one life.

two obstacles – The “two obstacles” (二障 / *āvaraṇa-dvaya*) are affliction obstacles and cognitive obstacles.

two types of actions – Per HH, the “two types of actions” (二行) are: actions dominated by views and actions dominated by craving. QL obliquely refers to another of the several standard lists for “two kinds of actions” consisting of actions reflective of the “two kinds of obstacles,” the “affliction obstacles” and the “cognitive obstacles.”

two vehicles – The “two vehicles” (二乘 / *dvīyāna, yāna-dvaya*) are the two kinds of individual-liberation vehicles consisting of that of the *śrāvaka* disciples and that of the *pratyekabuddhas* in both of which the primary aim of practice is to quickly attain emancipation from cyclic existence in *saṃsāra* without delaying this quest with concerns for the universal liberation of all beings.

U.

uncontaminated – “Uncontaminated” (無漏 / *anāsrava*) refers to being free of the contaminants which consist of sensual desire; desire for continued existence, and ignorance. Sometimes a fourth category of “wrong views” is added.

unimpeded knowledges – See “four unimpeded knowledges.”

universal bases – See “ten universal objects [of meditation].”

unloveliness contemplation – See “meditation on impurity / unloveliness.”

unproduced dharmas patience – The unproduced dharmas patience (無生法忍 / *anutpattika-dharma-kṣānti*) may be described as the continuous directly realized knowledge of and acquiescence in all dharmas and all phenomena as empty of inherent existence and having no arising at all. This realization is synonymous with the attainment of “irreversibility” on one’s chosen path of liberation, whether that be the individual-liberation path of the *śrāvaka*-vehicle practitioner or the universal-liberation path of the great-vehicle practitioner on the bodhisattva path to buddhahood. In the case of the *śrāvaka*-vehicle practitioner, this realization is synonymous with attainment of the path of seeing (*darśana-mārga*)

and becoming a stream-winner (*srota-āppana*) who thereby cuts off the first three of the ten fetters. In the case of the bodhisattva-path practitioner, realizing the unproduced dharmas patience occurs either on the first or the eighth of the ten bodhisattva grounds (depending on which of the hermeneutic models one is referencing). For the bodhisattva, it is this very patience or “acquiescence” that allows him to happily continue on for countless kalpas striving to enable the spiritual liberation of other beings as he gradually makes his own way toward buddhahood, deeply understanding all along that there is neither any “self” who is liberating other beings nor are there even any “beings” who are being liberated.

upādhi nirvāṇa – The term “*upādhi* nirvāṇa” (烏波提涅槃 / *upādhi-nirvāṇa*) refers to all forms of mere semblance nirvāṇa clung to by non-Buddhist traditions that do not really constitute any form of genuine nirvāṇa as understood by Buddhists.

upādhyāya – An “*upādhyāya*” (和尚, 和尚 / *upādhyāya*) is a very senior member of a monastic community, usually one serving as a preceptor or instructor of other monks. In the modern era, this has become a general term of reference for any fully ordained Buddhist monk.

upaniṣad – An “*upaniṣad*” (優波尼沙陀 / *upaniṣad*) is usually explained as the smallest particle of matter closest to being just empty space.

uṣṇīṣa – “*Uṣṇīṣa*” (肉髻 / *uṣṇīṣa*) is the Sanskrit term that refers either to the bulge on the top of the head of a Buddha (a fleshy lump on the top center of a buddha’s head, one of the thirty-two marks of a buddha) or to the topknot of hair commonly seen on images of bodhisattvas. (More generally, it can refer to a turban, headband, or other form of headdress.)

utpala flower – The “*utpala* flower” (*utpala* / 優鉢羅華) is the flower of the blue lotus.

V.

vaiḍūrya – “*Vaiḍūrya*” (*vaiḍūrya* / 琉璃) is lapis lazuli, a deep blue gem.

vajra – “*Vajra*” (金剛 / *vajra*) is an indestructible substance that is usually equated with diamond. A symbol of indestructibility. Also, a pestle-shaped scepter or “thunderbolt” weapon held by Dharma protectors and deities.

vajra-bearing spirit – A “*vajra-bearing spirit*” (執金剛神 / *vajradhara*, *vajrapāṇi*) is: a) a type of vajra-wielding *yakṣa* who guards the gates of the palace of Indra; or b) one of a class of vajra-wielding Dharma protectors who guard the buddhas and their sites of enlightenment.

vinaya – The “*vinaya*” (比尼 / *vinaya*) is the code of moral discipline for monastics.

vipaśyanā – (觀) Contemplation; contemplative meditation; insight meditation.

volitional factors – See “*saṃskāras*.”

W.

Wealth of the *āryas* – “Wealth of the *āryas*” (聖財, *ārya-dhāna*) or “the seven kinds of wealth of the *āryas*” (七聖財, *saptāryadhāna*) or “seven kinds of Dharma wealth” (七法財). These all refer to personal qualities of awakened beings. Lists vary somewhat. In his Treatise on the Ten Bodhisattva Grounds, Nāgārjuna lists: faith, moral virtue, a sense of shame, a dread of blame, relinquishing (i.e., “giving”), learning, and wisdom (信戒慚愧捨聞慧 / SZPPS_T26n1521_p0091c01-02).

Well Gone One – “Well Gone One” (善逝, *sugata*) is the fifth of the ten names of the Buddha.

wheel-turning king – In Buddhism, a “wheel-turning king” (轉輪王, 轉輪聖王 / *cakravartin*) is a universal monarch.

wishlessness – “Wishlessness” (無作, 無願 / *apraṇihita*) is the third of the three gates to liberation by which, through realizing that all dharmas are impermanent and conducive to suffering, one views all dharmas as empty of inherent existence without any aspirations for involvement with them.

world transformation – A “world transformation” (世界轉 / *lokadhātuparivarta*) is a nearly unimaginably large number. In his HYQS, HH explains that a “world transformation” is a number calculated from supposing that one ground a world to dust, then allowed each one of those motes of dust to represent a *kṣetra* (a “land”) that one then in turn also ground to dust. The resulting number of dust motes produced from grinding up all those *kṣetras* equals this very large number known as a “world transformation.”

worthy – In Mahāyāna literature, a “worthy” (賢 / *bhadra*) is a wise and morally pure practitioner of the bodhisattva path who has made the bodhisattva vow but who is still cultivating the preparatory stages and thus has not yet reached the ten bodhisattva grounds and has not yet become an *ārya*.

worthy kalpa – The “worthy kalpa” or “good kalpa” (賢劫 / *bhadra-kalpa*) is this present kalpa into which it is usually said that a total of a thousand buddhas will be born. Among them, the buddha of

the present era, Śākyamuni, is the fourth and Maitreya is the next, after which nine hundred and ninety-five other buddhas will follow.

wretched destinies – The “wretched destinies” (惡道 / *durgati*) are either the “three wretched destinies” (三惡道 / *trayo durgatayaḥ*) consisting of the hells, the “hungry ghosts” (*pretas*), and the animals, or “the four wretched rebirth destinies” (四惡趣) which also include the rebirth destiny of the *asuras* who are somewhat analogous to the “demigods” or “titans” of western mythology.

Y.

yakṣa – A “*yakṣa*” (夜叉 / *yakṣa*), one of the eight classes of spiritual beings, is a kind of either good or evil spirit possessed of supernatural powers that may manifest either as a malignant and demonic ghost that devours human flesh and possesses people or else, under certain circumstances, instead serves as a guardian spirit.

Yama – See “King Yama.”

yojana – A “*yojana*” (由旬 / *yojana*) is measure of distance in ancient India usually defined as being the distance that an ox cart would travel in a day without unharnessing (somewhat less than ten miles).

ABOUT THE TRANSLATOR

Bhikshu Dharmamitra (ordination name “Heng Shou” – 釋恆授) is a Chinese-tradition translator-monk and one of the earliest American disciples (since 1968) of the late Guiyang Ch’an patriarch, Dharma teacher, and pioneer of Buddhism in the West, the Venerable Master Hsuan Hua (宣化上人). He has a total of 33 years in robes during two periods as a monastic (1969–1975 & 1991 to the present).

Dharmamitra’s principal educational foundations as a translator of Sino-Buddhist Classical Chinese lie in four years of intensive monastic training and Chinese-language study of classic Mahāyāna texts in a small-group setting under Master Hsuan Hua (1968–1972), undergraduate Chinese language study at Portland State University, a year of intensive one-on-one Classical Chinese study at the Fu Jen University Language Center near Taipei, two years of course work at the University of Washington’s Department of Asian Languages and Literature (1988–90), and an additional three years of auditing graduate courses and seminars in Classical Chinese readings, again at UW’s Department of Asian Languages and Literature.

Since taking robes again under Master Hua in 1991, Dharmamitra has devoted his energies primarily to study and translation of classic Mahāyāna texts with a special interest in works by Ārya Nāgārjuna and related authors. To date, he has translated more than fifteen important texts comprising approximately 150 fascicles, including most recently the 80-fascicle *Avataṃsaka Sūtra* (the “Flower Adornment Sutra”), Nāgārjuna’s 17-fascicle *Daśabhūmika Vibhāṣa* (“Treatise on the Ten Grounds”), and the *Daśabhūmika Sūtra* (the “Ten Grounds Sutra”), all of which are current Kalavinka Press publications.

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