

Glossary of Terms

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Ananda (Joyfully Celebrating One): Ananda, meaning “joyfully celebrating one,” was one of the ten principal disciples of Sakyamuni Buddha. As Buddha’s younger cousin, he served as his attendant for more than twenty years until Buddha entered nirvana. He was well known for remembering what he heard from the Buddha. Since the Buddha did not have written teachings left, Ananda served to recite the sutras from memory in the first convention of compiling Buddhist scriptures, held soon after Buddha’s passing away in the Vaibhara cave in Magadha, India, presided over by Mahakasyapa. As the second patriarch in the Chan lineage succeeding Mahakasyapa, Ananda survived the Buddha by twenty to twenty-five years.

anuttara-samyak-sambodhi: The unsurpassed, perfect, and universal bodhi; the perfect and universal wisdom for enlightenment attained by the Thus-Comers only and unattainable by voice-hearers, self-enlightened ones, bodhisattvas, or ordinary sentient beings. The goal Buddhist practitioners aspire to achieve.

aranya: A quiet and distant place, usually in a forest, where one meditates and practices ascetic cultivations.

arhat: As the highest stage of voice-hearing cultivation, arhat refers to the one worthy of offerings; who has eliminated all vexations, removed attachment to desires, form, and formlessness, and has been liberated from the bondage of birth and death.

arrogance: Various kinds of arrogance are mentioned by the Buddha in the sutras; for instance, overstating one’s strength, highly exaggerating one’s knowledge and abilities, being attached to selfness, overstating one’s achievement in cultivation, or claiming oneself morally good although not.

Barely Tolerable World: The world in which we live is difficult and unpleasant. What one can do is accept its imperfection and learn to adjust to or change and improve it with great patience and skillfulness. On the other hand, this is where the bodhisattvas can learn the six paramitas and other Buddha dharma to become more mature and bring benefits to all sentient beings.

Bhadrakalpa, the Kalpa of the Sages: The present eon is named the Kalpa of the Sages when many Buddhas and bodhisattvas appear. The past eon is the Kalpa of Dignity, while the future one is the Kalpa of Stellar.

Bhagavat: One of the ten names of the Buddha, meaning that the Buddha is widely honored and respected in the world, so is also named the World-Honored One because of his unsurpassed merits, virtues, loving-kindness, compassion, knowledge, wisdom, and powers.

bhikṣu: The Buddhist monk.

bhikṣuṇī: The Buddhist nun.

bliss-inviting cultivation: Virtues and merits and other happy effects caused by practicing meditation.

bliss-inviting practice of giving: Virtues and merits and other happy effects caused by practicing giving to ones in need or making offerings to revered ones.

bliss-inviting practice of observing precepts: Virtues and merits and other happy effects caused by observing precepts.

bodhi: *Bodhi* means wisdom but not exactly as the word “wisdom” is commonly understood. The wisdom for the voice-hearers is the voice-hearing bodhi; the wisdom for the self-enlightened ones is the self-enlightenment bodhi. The subtlest and most exquisite knowledge and wisdom that the Thus-Comers realize is the great bodhi, the unsurpassed, perfect, and universal bodhi that the great bodhisattvas aspire to.

bodhi tree: Sakyamuni Buddha attained the unsurpassed, perfect, and universal enlightenment under the bodhi tree. The term is therefore used as a symbol of attaining enlightenment with perfect knowledge, wisdom, and liberation.

bodhisattva actions: The actions that great bodhisattvas practice to attain the unsurpassed, perfect, and universal bodhi. The actions included in bodhisattva cultivation are much more than those practiced by voice-hearers and self-enlightened ones. The bodhisattva-path pursuers should learn and practice not only what to improve in themselves but also all expedient skills to guide sentient beings to deal with their problems and puzzlements. The bodhisattvas will learn to stay away from selfness, attainment, and attachment; namely, to learn to act in accordance with *prajna paramita*. In fascicle 365, *Great Prajna Paramita Sutra*, the Buddha said that the bodhisattva actions are so named because they are the actions for the sake of the unsurpassed, perfect, and universal bodhi.

bodhisattva, great bodhisattva: The bodhisattvas pursue the unsurpassed, perfect, and universal bodhi to bring benefits, peace, and happiness to all sentient beings. Their minds are broad, their aspirations are widespread, and their loving-kindness and compassion for all sentient beings is immeasurable, so they are also named *great bodhisattvas*. While the voice-hearers and

self-enlightened ones seek self-enlightenment and self-liberation, the bodhisattvas pursue the unsurpassed great bodhi to liberate all sentient beings. The bodhisattva actions are indispensable for one to become a Buddha.

Brahma: One of the lords of the heavens in the realm of form in Buddhist cosmology.

Brahman: The highest of the four castes in ancient India, consisting of priests who were responsible for religious rituals and scriptural interpretation. Also used as a general term for Hindu priests.

Buddha: The fully enlightened one who has achieved perfection in knowledge, wisdom, and actions and possesses exceptional virtues, abilities, and powers not shared by the voice-hearers, self-enlightened ones, and the rest of sentient beings. The most recent Buddha is Sakyamuni, who was born in India about 2,500 years ago. The Buddha who will appear in the upcoming kalpa is Maitreya Buddha.

Becoming a Buddha signifies the complete actualization of one's Buddha nature, which is said to be inherent in every sentient being. One needs to learn all great bodhisattva actions perfectly and realize the perfect knowledge of all perfect knowledge to achieve Buddhahood. There are countless Buddhas in the past, future, and present. The bodhisattva path is necessary for one to become a Buddha; that is a process of combining self-education and educating others in expedient and skillful ways.

According to fascicle 365 of *Great Prajna Paramita Sutra*, the Buddha said that to be awake to the meaning of reality at all times is named the Buddha; to be awake intuitively to reality of the dharmas is named the Buddha; to thoroughly know the meaning of reality is named the Buddha; to be awake to all dharmas intuitively is named the Buddha; to be awake naturally to the particular characteristics, common characteristics, forms, and formlessness of all dharmas is named the Buddha; to be awake to the forms of all dharmas in the three phases of time and to the

forms of the unconditioned dharmas and be able to apply the knowledge without hindrance is named the Buddha; to enlighten all sentient beings so that they will stay away from the suffering caused by upside down negative karmas is named the Buddha; to be awake to the forms of all dharmas as formless is named the Buddha.

Buddha eye: Please see *five eyes*.

Buddha's ten abilities:

1. The ability to tell right from wrong.
2. The ability to know the laws of karmic causes and effects and so forth of all sentient beings that mature in different types at different times.
3. The ability to know the characteristics of various realms of sentient beings.
4. The ability to know the beliefs and understandings of all sentient beings.
5. The ability to know the strengths and weaknesses of all sentient beings.
6. The ability to know the fundamental functions—contact, intention, reception, thinking, and reflection—always accompanying perceptive process.
7. The ability to know the contaminated or purified meditations, liberations, samadhi, and samapatti.
8. The ability to know the previous lives of all sentient beings.
9. The ability to know the births and deaths of all sentient beings.
10. The ability to know if one's flaws and defilements have been completely removed.
(Fascicles 53, 380, 415, and 469, *Great Prajna Paramita Sutra*)

Candala: One of the lowest social classes in ancient Indian caste system; they work as prison guards, butchers, fishers, and hunters. It also refers to violent or rude people.

cause and condition: The Buddha discovered that all dharmas—namely, the existent beings of the world—arise because of the combination of causes and conditions; nothing arises alone. The human world is a complicated articulation of causes and conditions and thus is very difficult to understand; only the Buddhas and the very highly developed bodhisattvas can really know the origins and the interactive effects of causes and conditions in each case as well as in general.

compliant forbearance: Progressing toward the stage of nonarising in compliance with the path of the bodhi; this refers to the great bodhisattvas who have reached the fourth, fifth, and the sixth stages of bodhisattva path, equivalent to voice-hearer effect and self-enlightened one effect.

concentration of extinction: The state of concentration when all conscious activities cease as one reaches the stage of the Buddha and arhat; the highest state of concentration in which tranquility and nirvana without remainder prevail and ego, feeling, and perception perish. The concentration of nonthinking and not nonthinking is also a stage in which all conscious activities cease while ego is still active. It is only in this highest stage of concentration of extinction that ego no longer exists.

conditioned dharma: These are the dharmas that are dependently originated, in change, and caused by the integration or disintegration of causes and conditions. The conditioned dharmas go through the process of arising, duration, decay, and extinction.

consecutive sequence of thoughts: The uninterrupted connection between prior and subsequent thoughts; the former ones always serve, all or partially, as the incessant causes of the latter thoughts.

contemplation of impure body: See also *four bases of mindfulness*. The mindfulness of the impurity of the body is one of the four bases of mindfulness. As the great bodhisattvas cultivate prajna paramita, they should adopt nonattainment as expediency to investigate their own bodies to know and be mindful of the fact that the whole body, from head to toe, is filled with various impure things, wrapped in a thin layer of skin. These include hairs and furs, fingernails and teeth, skin, blood and flesh, tendons and veins, bones and marrow, and so forth.

continent of Aparagodaniya: One of the four continents, located in the west of Mount Sumeru, according to the Buddhist cosmology in ancient India. It is surrounded by seven golden mountains and Mahacakra, the great circular iron enclosure. This is a land with many cows, sheep, jade, and pearls; the inhabitants there trade these products for living.

continent of Jambudvīpa: One of the four continents located in the south of Mount Sumeru, a land with many jambu trees and jambu gold. The continent where human beings live; they are smart and with good memory; they work hard and learn fast; and they are privileged to be able to hear, learn, and practice the Buddha dharma because the Buddha is present there.

continent of Purvavideha: One of the four continents located in the east of Mount Sumeru, standing in the salty ocean between the seven golden mountains and Mahacakra, the great circular iron enclosure; a vast and beautiful land.

continent of Uttarakuru: One of the four continents located in the north of Mount Sumeru and surrounded by seven golden mountains and the great circular iron enclosure; a bright, peaceful, and tranquil land in which the sentient beings enjoy a happy life without bondage. Because the Buddha does not appear in that land, the sentient beings there are not privileged to learn the Buddhist dharma. Their lifespan is one thousand years. There are no fights, vicious conduct, or

theft in that land; it is a place where hell does not exist either. The sentient beings in that land will be reborn in the Heaven of Thirty-Three Smaller Heavens or the Heaven of Enjoying Other-Made Changes.

correct path of nonarising: For the voice-hearer practitioners, this is the stage of stream-entry aspiration; for the bodhisattva practitioners, the stage of ecstasy.

Because of practicing giving, observing precepts, and cultivating concentration, wisdom, liberation, and the knowledge and views of liberation, the great bodhisattvas will be able to transcend the stages of the voice-hearer and self-enlightened one and approach the bodhisattva path of nonarising. Once they enter onto this path, they will not regress from the pursuit of the great bodhi; rather, they will be able to dignify and purify the Buddha lands and assist the sentient beings to grow and mature. They will realize the unsurpassed, perfect, and universal bodhi step by step and turn the dharma wheel.

dependent origination: One of the natural laws that the Buddha discovered is that all existent beings arise owing to the combination of causes and conditions and extinguish when causes and conditions disintegrate. The world and all existent beings are not created, according to Buddhist teachings, nor are they permanent; they are always in change.

damatha: Taming or self-restraint.

dharani: A term widely used in Buddhism as a summary of essential Buddhist teachings, dharani serves for Buddhist practitioners to easily repeat, memorize, uphold, and master when they learn, teach, and practice. There are several kinds of dharani mentioned in the sutra: (1) the dharani for hearing Buddha dharma and upholding it without losing it, (2) the dharani for discerning right from wrong, (3) the voice dharani, (4) the letters or words dharani, (5) the spell

dhārāṇī for removing evil spirits or calamities, and (6) the forbearance dhārāṇī for realizing the reality of the dharmas.

dhārāṇī gate of letters and words: The various gates of alphabetical letters based on the nature of the equality of letters, languages, and the meanings of the statements. In fascicle 53 of *Great Prajñā Paramitā Sūtra*, the Buddha said to his disciple Well-Appearing One that, in practicing prajñā paramitā, the great bodhisattvas would adopt nonattainment as skillful means to: enter the letter gate of *a* and realize that all beings are intrinsically without arising; enter the letter gate of *ra* and realize that all beings are apart from dirty dusts; enter the letter gate of *pa* and realize the ultimate meaning of all beings; enter the letter gate of *ca* and realize that all beings are without birth and death; enter the letter gate of *na* and realize that all beings stay far away from terminology without loss and gain, and so forth.

dharmā: Dharma refers to the reality of all dharmas, the rules and principles of all existent beings of this world, the truth of the worldly phenomena, the way of correct thinking and behavior, and the ultimate meanings of the truths taught by the Buddha.

Dharma also means all kinds of existent beings in the world and their phenomena. There are conditioned and unconditioned dharmas, material and immaterial dharmas, visible and invisible dharmas, substantial and unsubstantial dharmas, flawed and flawless dharmas, contaminated and purified dharmas, dharmas in the world and beyond the world, the dharmas belonging to birth and death, the dharmas belonging to nirvāṇa, and so forth.

dharmas beyond the world: Dharmas that transcend worldly experiences and the physical laws of the world; the dharmas that are not conditioned by the law of dependent origination; and the dharmas free from flaws. The dharmas of birth and death are those in the world, while the dharmas belonging to nirvāṇa are beyond the world. The knowledge that ordinary sentient beings possess is the knowledge of the world; the knowledge owned by the voice-hearers and self-

enlightened ones is the knowledge beyond the world; and the knowledge possessed by great bodhisattvas and Thus-Comers is the unsurpassed knowledge beyond the world.

dharma body: Refer to *realness*.

dharma concentration: See *realness*.

dharma dwelling: See *realness*.

dharma forbearance: The cultivation leading to understanding and accepting the laws of the world—such as cause and effect and dependent origination—through the realization of the reality and the phenomena of the sensual world, such as emptiness and nonarising of all dharmas.

dharma gates: The ways, approaches, and methods used in practicing Buddha's teachings for self-relief and for bringing relief to all sentient beings. The dharma gates provide Buddha practitioners with correct paths to perfect enlightenment. There are numberless dharma gates, according to the Buddha. Dharma gates also indicate the taxonomy in which major subjects or issues of Buddhist knowledge and cultivation are categorized, according to abhidharma sastras.

dharma nature: According to fascicle 569 of *Great Prajna Paramita Sutra*, dharma nature refers to the pure, changeless, and unequalled equal nature of all dharmas. It is free from defilements and originally uncontaminated. It permeates the entire realm of empty space and sentient beings, but remains immeasurable, boundless, and without differentiation and separation. It is neither being with nor apart from the dharmas. According to fascicle 129 of *Great Prajna Paramita Sutra*, there are two kinds of dharma nature: the unconditioned and the conditioned. The unconditioned dharma nature means that all dharmas do not arise, extinguish,

endure, and decay; they are not contaminated or purified; they do not increase or decrease; they do not have form and action; and their self-nature is without nature. The conditioned dharma nature means the nature of the phenomena of all changing dharmas; it also refers to innumerable gates of understanding phenomenal existents.

dharma realm: Dharma realm is realness. A term used to show that the reality of dharmas does not arise; their realness is unmovable although the dharmas arise, and realness does not arise although it gives rise to all dharmas. Refer to *realness*.

dharmas of the world: The dharmas regulated and confined by the physical laws of the world; the existent beings that have arising, decay, extinction, changes, flaws, and contaminations. They are the phenomena of the world; they are like the illusions, dreams, mirages, and so forth, and the transformed things. See *dharmas beyond the world*.

diamond-like concentration: The state of concentration that is as solid and firm as a diamond, capable of destroying all kinds of worries and vexations.

eight factors for great person: The eight virtues that the Buddha teaches his disciples are: having fewer desires, being easily satisfied, staying away from incorrect ideas and evil conduct, being diligent, dwelling in correct mindfulness, staying in correct concentration, staying with correct wisdom, and staying away from nonsensical arguments.

eight kinds of heavenly dharma protector: The heavenly beings dedicated to the protection of Buddha dharma are: the deities of the heavens (deva), dragons (naga), flying spirits of the dead (yakṣa), perfume-eating spirits of music (gandharva), golden-winged birds (garuda), demigods fond of fighting (asura), heavenly singers and dancers who look human but are not human (kinnara), and snake spirits (mahoraga).

eight liberations: Eight kinds of liberation attained through the meditations to eliminate the bondages in the realms of desire, form, and formlessness are: (1) the contemplation of the phenomena of inner body, (2) the contemplation of the phenomena of outer objects, (3) the experience of the purity and superiority of the body, (4) the concentration of boundless emptiness that transcends all kinds of differentiation and thinking, (5) the concentration of boundless consciousness that transcends the level of boundless emptiness, (6) the concentration of nothingness that transcends the level of boundless consciousness, (7) the concentration of nonthinking and not nonthinking that transcends the level of nothingness, and (8) the concentration of the extinction of all mental images that transcends the level of nonthinking and not nonthinking (fascicles 46, 53, 380, and 469 of *Great Prajna Paramita Sutra*).

eight vexation-overcoming meditations: The meditations based on equanimity, achieved only when desires and defilements of the three realms are removed. While the eight liberations emphasize the effort of removing defilements, the eight vexation-overcoming meditations, cultivated through the same way as the eight liberations, focus on the practice of equanimity for overcoming one's vexations.

eighteen distinctive features of Buddha's wisdom and power: The eighteen features that are achieved only by Buddhas but not shared by voice-hearers, self-enlightened ones, bodhisattvas, or other sentient beings. They are:

1. The Buddha's actions are flawless.
2. His words are flawless.
3. His thoughts are flawless.
4. He always treats all beings equally.
5. He always stays in concentration.

6. He always stays in equanimity.
7. His aspirations never diminish.
8. His diligence never diminishes.
9. His correct mindfulness never diminishes.
10. His wisdom never diminishes.
11. His liberation never diminishes.
12. His knowledge and views of liberation never diminish.
13. He always acts in compliance with wisdom.
14. He always speaks in compliance with wisdom.
15. He always thinks in compliance with wisdom.
16. He knows the past without hindrance.
17. He knows the present without hindrance.
18. He knows the future without hindrance.

eighteen realms: Six internal spheres, six external spheres, and six consciousness realms make the eighteen realms. These realms comprise all cognitive activities and elements:

1. The six internal spheres—the perceiving organs—include eye sphere, ear sphere, nose sphere, tongue sphere, body sphere, and conscious sphere.
2. The six external spheres—the perceived objects—include sight sphere, sound sphere, smell sphere, taste sphere, touch sphere, and mental-image sphere.
3. The six consciousness realms—the effects of perception—include eye consciousness realm, ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm.

eighth pudgala: The eighth stage of voice-hearer cultivation; the arhat effect.

eighty distinguishing minor features: While the thirty-two perfect major marks indicate the obvious and observable perfect signs of physical body, voice, appearance, and demeanor, the eighty distinguishing features, on the other hand, indicate the relatively hidden features. The thirty-two marks are possessed by the Buddhas, highly cultivated bodhisattvas, and wheel-turning kings, while the eighty features are possessed by the Buddhas and very highly developed bodhisattvas only, not shared by the wheel-turning kings. According to fascicle 381, *Great Prajna Paramita Sutra*, the eighty characteristics of the Buddha are:

1. His fingernails are long, narrow, smooth, bright, fresh, pure, and clean and are of copper color.
2. His fingers are round, fine, and long, and the joints are concealed.
3. All his limbs are of the same length; no space is left between the fingers.
4. His limbs are round, dexterous, free, soft, and clean; they look bright and colorful as a lotus.
5. The sinews, arteries, and veins are well connected but concealed.
6. Both his ankles are concealed.
7. When moving straight forward, his gait resembles a dragon king or an elephant king.
8. His gait is neat and solemn, which resembles a lion king.
9. His peaceful and moderate gait is like an ox king.
10. His graceful gait is like a swan king.
11. He looks back by turning his body around, resembling what a dragon king or elephant king does.
12. His limbs and their parts are well proportioned.

13. His joints fit together nicely, like a dragon coiling itself up.
14. His knees are firm and round and well proportioned.
15. His sex organs are pure and complete.
16. His body and limbs are moist, soft, and shining without dust.
17. His gaze is solemn and fearless, showing no sign of timidity.
18. His body and limbs are thick, with strength, and well proportioned.
19. His body and limbs are steady, heavy, and complete, and never become loose.
20. His appearance is like a king of celestial beings, surrounded by solemn and pure light.
21. His body is surrounded by a light circle that always shines.
22. His abdomen is square, upright, soft, complete, and hidden.
23. His navel looks like a clockwise spiral, which is deep, round, pretty, pure, and brilliant.
24. He has a thick navel, neither bulging nor hollow, with a pretty periphery.
25. His skin is free from scabs, freckles, and black spots.
26. His palms are full and soft; his soles are flat.
27. His hands are long, straight, moist, and bright.
28. His lips are as bright and red as a Binba fruit; his upper and lower lips are well proportioned.
29. His face is neither too long nor too short, neither too big nor too small, but is just the right size.
30. His tongue is soft, broad, thin, and long, and it is copper in color.
31. His voice is clear and bright and can spread far away like a roaring elephant king.

32. His wonderful voice has a rhythm that sounds like an echo in a deep valley.
33. His nose is tall, prominent, and thin; his nostrils are concealed.
34. His teeth are square, even, and fresh white.
35. His teeth are round, white, and sharp.
36. His eyes are clear and bright.
37. His eyes are long and broad, resembling the petals of a green lotus.
38. His eyelashes are trim and thick and are not white in color.
39. His eyebrows are slender, thin, and soft, but not white.
40. His eyebrows are beautiful, smooth, and neat, and are dark red glazed in color.
41. His eyebrows are high, prominent, bright, and moist, shining like a new moon.
42. He has large, slender, and thick ears with perfect lobes.
43. His ears are beautiful, neat, and without any defect.
44. His appearance and demeanor will never disappoint or defile any viewer; they are pure, perfect, and attractive, and always invite respect and admiration.
45. His forehead is broad, full, even, and neat, and the shape is uniquely wonderful.
46. His upper body is perfectly composed; it is incomparably perfect, resembling a lion king.
47. His hair is slender and thick, dark purple in color, but not white.
48. His hair is fragrant, clean, soft, thin, pliable, and coiled.
49. His hair is even and neat, not twisted or messy.
50. His hair is strong, not broken or falling.
51. His hair is bright and smooth, with no dust on it.
52. His body is sturdy and full, even stronger than Narayana, the powerful god.

53. His body is tall and upright.
54. All his organs are pure and perfect.
55. His body and limbs are incomparably superior and powerful.
56. His body and appearance always attract people; they always want to look at him.
57. His face has a perfectly proportioned length and width; it looks as bright, clear, and pure as a full moon.
58. He has a bright, easy, and peaceful face; he always smiles before he speaks; and he looks at people when he speaks.
59. His face is bright, easy, and pleasant; he never knits his brows, and no colors such as green indicating illness or red ever appear on his face.
60. His body and skin are pure and clean, having no bad smell or filthy things.
61. In all his pores there is always a kind of sweet and gratifying fragrance.
62. His face smells of the most pleasant fragrance.
63. His head is rounded and in perfect shape, like a canopy or a madana fruit.
64. His hair is purple, bright, and pure, resembling the beautiful iridescent hair on a peacock's neck.
65. His voice reaches the listeners just loud enough to make each one satisfied.
66. The top of his head has never been overlooked.
67. His finger and toe webs are clear, solemn, and good looking; they are in beautiful copper-red color.
68. He walks with his feet off the ground, and a four-finger-wide imprint is left on the ground when he passes.
69. He walks steadily, not staggering, and no guard is needed.

70. His powers and virtues are far-reaching but always keep people from fear and worry and make them happy and carefree.
71. His voice pitch always pleases sentient beings when talking with them.
72. His lectures can always gratify the sentient beings' needs and favors.
73. Although he speaks in one voice, listeners can each gain the understanding they need.
74. His lectures are given in a reasonable order, and whatever he says is always good and based on causes and conditions.
75. He treats all sentient beings equally, admires good conduct and blames bad conduct, but has no love or hatred.
76. He watches and makes a perfect plan before taking actions. His own actions are a good model and purify the sentient beings' minds.
77. Sentient beings do not tire of looking at his good appearance.
78. His skull is solid and complete.
79. His appearance always looks young; he likes to visit the places where he previously lived.
80. His palms, soles, and chest are marked with auspicious and pleasant symbols in a red color.

eleven kinds of knowledge: According to fascicle 53 of *Great Prajna Paramita Sutra*, there are eleven kinds of perfect knowledge:

1. The knowledge of the dharma: to know accurately various characteristics of the five aggregates by adopting nonattainment as skillful means.
2. The knowledge of the categories: to know accurately the impermanence, and so forth, of the aggregates, realms, perception spheres, and various kinds of dependent origination, in general and in particular, by adopting nonattainment as skillful means.

3. The knowledge of the secular world: to know accurately the provisional names of all dharmas by adopting nonattainment as skillful means.
4. The knowledge of others' minds: to know others' minds, the associated images, their cultivations, what they have realized and attained, and what they have extinguished by adopting nonattainment as skillful means.
5. The knowledge of suffering: to know accurately the suffering of all sentient beings by adopting nonattainment as skillful means.
6. The knowledge of the cause of suffering: to know accurately the cause of suffering by adopting nonattainment as skillful means.
7. The knowledge of the cessation of suffering: to know accurately that suffering can be and should be ended by adopting nonattainment as skillful means.
8. The knowledge of the path for the cessation of suffering: to know accurately the path of ceasing suffering by adopting nonattainment as skillful means.
9. The knowledge of vexations termination: to know accurately how greed, anger, and ignorance can be terminated forever by adopting nonattainment as skillful means.
10. The knowledge of nonarising: to know accurately the destinies of rebirth so one will not be reborn again by adopting nonattainment as skillful means.
11. The knowledge of the reality: the perfect knowledge of everything and the perfect knowledge of all phenomena as possessed by the Buddha.

emptiness looked at from twenty perspectives: These include internal emptiness, external emptiness, internal-external emptiness (emptiness of perceiving process), emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all

dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature.

1. Internal emptiness: The six sense organs (the eye, ear, nose, tongue, body, and conscious organs) are empty because their operations arise based on the combination of causes and conditions; they are provisional, are in change, and will finally perish. Their original nature is neither permanent nor in decay.
2. External emptiness: The six perceived objects (the sight, sound, smell, taste, touch, and mental-image spheres) are empty because they are also dependently originated and in change. Their original nature is neither permanent nor in decay.
3. Internal-external emptiness: The perceiving subjects, perceived objects, and the process of perception are all empty. As the internal and external factors are empty, the process in which both parties interact is also empty.
4. Emptiness of emptiness: While using the concept of emptiness to remove attachment, the concept itself should not become one to be attached to. Any concept, including emptiness, is provisional and instrumental.
5. Emptiness of space: The nature of space is empty. Space is so named because it can be filled with something, and that possibility presupposes a space that is empty.
6. Emptiness of ultimate truth: Ultimate truth means nirvana. It is neither permanent nor destructible. It is empty because of its original nature.
7. Emptiness of conditioned phenomena: Conditioned phenomena indicate those in the realms of desire, form, and formlessness. The phenomena arise out of a combination of causes and conditions and will extinguish when the combination disintegrates.
8. Emptiness of unconditioned reality: Unconditioned reality is empty; it is without arising, duration, decay, and extinction; it is created as an antithesis of the conditioned phenomena. Correct understanding of the existents and their phenomena will awaken us that the phenomena are caused by the change of causes and conditions; the changing

situation is how the phenomena are conditioned. While conditioned phenomena are empty, the so-called unconditioned reality, created as its antithesis, is also empty.

9. Emptiness in the final analysis: In ultimate analysis, all dharmas are empty, whether they are material or immaterial, substantial or nominal, worldly or transcendental.
10. Emptiness of nontemporality: Nontemporality means nothing goes or comes in past, present, and future. This nontemporality is empty because its original nature is neither permanent nor in decay.
11. Emptiness of deconstruction: Deconstruction means the possibility of letting go, discarding, and renunciation. Deconstruction is empty because its original nature is neither permanent nor in decay.
12. Emptiness of changelessness: Changelessness means that letting go, discarding, or renunciation is unattainable. Changelessness is empty because its original nature is neither permanent nor in decay.
13. Emptiness of original nature: The original nature refers to the original nature of all dharmas. It connotes that the nature of the conditioned and unconditioned dharmas is not created by voice-hearers, self-enlightened ones, bodhisattvas, Thus-Comers, or anyone else. The original nature is empty because it is neither permanent nor in decay.
14. Emptiness of particular characteristics: Particular characteristics indicate the characteristics of individual dharmas. For instance, one particular characteristic of matter is its changing substance, one characteristic of feeling is receiving messages, one characteristic of thinking is forming images, one characteristic of action is making, and one characteristic of consciousness is cognition. All conditioned and unconditioned dharmas have their particular characteristics. The particular characteristics are empty because the original nature of dharmas is neither permanent nor in decay.
15. Emptiness of common characteristics: Common characteristics are the characteristics shared by all or a group of dharmas. For instance, suffering is a common characteristic of all flawed dharmas; impermanence is a common characteristic of the conditioned dharmas; emptiness and selflessness are the common characteristics of all dharmas. There

are numberless common characteristics. Common characteristics are empty because the original nature of dharmas is neither permanent nor in decay.

16. Emptiness of all dharmas: The so-called all dharmas consist of the five aggregates, twelve spheres, eighteen realms, dharmas with and without forms, material and immaterial dharmas, visible and invisible dharmas, substantial and unsubstantial dharmas, flawed and flawless dharmas, and the conditioned and unconditioned dharmas. All dharmas are empty because their original nature is neither permanent nor in decay.
17. Emptiness of nonattainment: All dharmas are unattainable. For instance, the past is unattainable, the future is unattainable, and the present is unattainable. In the past, neither the future nor the present is attainable. In the future, neither the past nor the present is attainable. In the present, neither the past nor the future is attainable. The correct dharma practitioners will learn to realize that even the nonattainment is empty. This nonattainment is empty because its original nature is neither permanent nor in decay.
18. Emptiness of selflessness: Selflessness, or non-nature, suggests that beings are temporary; they come into existence through the combination of causes and conditions and cease to exist when these factors disintegrate. They are considered empty because they lack a fixed nature.
19. Emptiness of self-nature: Self-nature or the individual characteristics of the beings are inherently empty because they are dependently originated.
20. Emptiness of selfless self-nature: Selfless self-nature is empty because both non-nature and self-nature are empty.

enduring disposition: Enduring dispositions are not vexations. Even when the voice-hearers and the self-enlightened ones have terminated their vexations, there are few factors of greed, anger, and ignorance that remain to affect their body, speech, and conscious activities; these are the enduring disposition. Such disposition will cause unjust and improper consequences for ordinary sentient beings, but not for voice-hearers and self-enlightened ones. For the Buddhas, such dispositions have been eliminated forever (fascicle 363, *Great Prajna Paramita Sutra*).

even-headed individuals in reincarnation: Those whose vexations are not removed until the end of reincarnation; because of the lack of good causes and conditions, they are unable to terminate vexations early.

external giving: To give one's property or other belongings to others.

five aggregates: The five categories cover both physical and mental aspects of all sentient beings: matter (form), feeling (reception, sensation), thinking, action (motivation or volition of action and action itself), and consciousness.

five contemplations:

1. Contemplation of impurity
2. Contemplation of loving-kindness and compassion
3. Contemplation of dependent origination
4. Contemplation of the emptiness of the eighteen realms
5. Contemplation of counting breathing

five covers: The five mental and moral hindrances that will hinder wisdom and bring about vexations. They are desire, hatred and anger, dullness and drowsiness, restless mind and repentance, and doubt.

five desires: Desires arise from the perceived objects of the five senses, including sight, sound, smell, taste, and physical touch; or the desires for wealth, sex, food and drink, reputation, and sleep.

five eyes:

1. Physical eye, possessed by human beings.
2. Heavenly eye, possessed by heavenly beings, caused by meditations. With heavenly eye, the heavenly beings can see very far and clearly better than human eyes do; they can see things in the past also.
3. Wisdom eye, the insightful eye possessed by both great- and small-vehicle practitioners, who can see the emptiness of all dharmas.
4. Dharma eye, possessed by the bodhisattvas, who can see all dharma gates clearly with this eye.
5. Buddha eye, possessed only by the Buddhas, who can see insightfully the reality of all dharmas and illumine all sentient beings with great loving-kindness and compassion. As the physical, heavenly, and wisdom eyes merge into the Buddha eye, the Buddha can see, hear, and know everything.

five grave sins: The five grave sins: killing mother, killing father, killing arhat, breaking harmony of the sangha community, and shedding a Buddha's blood. They also indicate the place of such punishment, the avici hell, the last of the eight hot hells in which the time of punishment, pain, form of physical body, birth, and death continue without intermission. Please see Willaim Edward Soothill and Lewis Hodos compiled, *A Dictionary of Chinese Buddhist Terms*, London and New York: Routledge (2006, [1937]), p. 383.

five lower bonds: When fulfilling the third stage of voice-hearer cultivation, one is not destined to be reborn in this world, so one is named attaining the nonreturn effect. At this stage, the five lower bonds in the realm of desire, including greedy craving, hatred and anger, upside-down thinking that the self is permanent and real, misbelieving invalid and unreasonable "precepts" will lead to liberation and enlightenment, and skepticism about the truth are completely terminated forever (fascicle 36, *Great Prajna Paramita Sutra*).

five powers: The power caused by faith, the power caused by diligence, the power caused by correct mindfulness, the power caused by concentration, and the power caused by wisdom are the five powers for the great bodhisattvas. The five powers are listed in the thirty-seven aids to enlightenment (fascicles 380 and 531, *Great Prajna Paramita Sutra*).

five precepts for lay believers: No killing, no stealing, no adultery, no lying, and no alcoholic intoxication.

five roots: The bases for developing one's abilities in the pursuit of great bodhi. They are the roots of faith, diligence, correct mindfulness, concentration, and wisdom. The five roots are listed in the thirty-seven aids to enlightenment (fascicle 53 and 531, *Great Prajna Paramita Sutra*).

five signs of decay: When the heavenly beings appear with the five signs of decay, they are frightened because they will pass away from the heaven soon and will be reborn in inferior destinies. The five signs of decay are: Their dresses become dirty and are no more neat, clean, and magnificent; the flower wreaths on their heads begin to wither; their bodies have bad odors; their armpits are sweating; and they feel anxious and cannot stay in calmness when sitting or meditating.

five uninterrupted karmas: The negative karmas resulting from five unforgivable sins, including killing one's mother, killing one's father, killing an arhat, causing disharmony or disunity of the sangha (Buddhist order), and injuring Buddha's body with bleeding. These karmas will bring about a fivefold uninterrupted suffering in the Fivefold Uninterrupted Hell in which the duration of suffering is ceaseless, the space of suffering is limitless, the torturing implements are countless, the degree of suffering is the same for all wherever they are from, and the painfulness is endless.

five upper bonds: They are the craving for the form, craving for formlessness, ignorance, arrogance, and wandering and restless mind. One will achieve the stage of arhat, the highest stage of voice-hearer, after removing these five upper bonds forever.

following the craving for the dharmas: When cultivating prajna paramita, the great bodhisattvas are attached to the thinking that they should or should not do this or that; that such dharma should or should not dwell in emptiness, formlessness, and so forth; that this is contamination or purification; that this should be kept in close contact or not; that this should be done or should not be done; that this is the path or not the path; and that this should be learned or should not be learned (fascicle 36, *Great Prajna Paramita Sutra*).

forbearance of nonarising: The insightful realization that in the final analysis, all beings are selfless and tranquil, and nothing really has arising and extinction.

form: This term typically refers to the visible or perceptible phenomena of existent beings. In Buddhist texts, it denotes the manifested phenomena of various dharmas.

four approaches of absorption: The four approaches that bodhisattvas use expediently and efficiently to get along with people and guide them toward the Buddha path: unconditioned giving, speaking good and kind words, acting in a way that is beneficial for others, and getting along with others in harmony and empathy.

four bases of mindfulness: Being mindful at all times of the four basic contemplations: the body is impure, the feeling is painful, the mind is impermanent, and all dharmas are without selfness (fascicle 380, *Great Prajna Paramita Sutra*).

four bases of power: The four factors that cause supernatural powers to activate, nurture, and fulfill perfect concentration are:

1. Powerful motivation and determination to achieve a perfect concentration; the practice of aspiration samadhi.
2. Concentration to rest a wandering mind; the practice of mind samadhi.
3. Tireless effort to persevere in concentration practice; the practice of effort samadhi.
4. Contemplation; the practice of contemplation samadhi.

(Fascicles 380 and 531, *Great Prajna Paramita Sutra*.)

four bondages: The bondages of desire, anger, believing in invalid disciplines and precepts, and being attached to the existence of all dharmas (beings).

four continents: According to Buddhist cosmology in ancient India, there are four continents in this world:

1. Continent of Aparagodaniya, located in the west of Mount Sumeru and surrounded by seven golden mountains and Mahacakra, the great circular iron enclosure, is a land with many cows, sheep, jade, and pearls. The inhabitants there trade these products for living.
2. Continent of Purvavideha, located in the east of Mount Sumeru and standing in the salty ocean between the seven golden mountains and Mahacakra, the great circular iron enclosure, is a vast and beautiful land.
3. Continent of Jambudvipa, located in the south of Mount Sumeru, is a land with many jambu trees and jambu gold where human beings live. The human beings are smart and with good memory; work hard and learn fast; and are privileged to hear, learn, and practice Buddha dharma because the Buddha is present there.

4. Continent of Uttarakuru, located in the north of Mount Sumeru and surrounded by seven golden mountains and the great circular iron enclosure is a bright, peaceful, and tranquil land in which the sentient beings enjoy a happy life without bondage. Because the Buddha does not appear in that land, the sentient beings are not privileged to learn the Buddhist dharma. Their lifespan is one thousand years. There are no fights, vicious conduct, or theft in that land; it is a place where hell does not exist either. The sentient beings in that land will be reborn in the Heaven of Thirty-Three Smaller Heavens or the Heaven of Enjoying Other-Made Changes.

four correct endeavors: The four correct endeavors are listed in the thirty-seven aids to enlightenment. They are working diligently and correctly to: (1) discontinue evil things, (2) prevent new evil things from occurring, (3) bring virtuous things into existence, and (4) develop and proliferate existing virtuous things (fascicle 380 and 531, *Great Prajna Paramita Sutra*).

four dwellings in the Heaven of Brahma: To dwell in the mind of immeasurable loving-kindness, the mind of immeasurable compassion, the mind of immeasurable joy, and the mind of immeasurable equanimity.

four formless concentrations: The four concentrations in the realm of formlessness are the concentration of boundless emptiness, concentration of boundless consciousness, concentration of nothingness, and concentration of nonthinking and not nonthinking.

four fundamental components: The four basic elements forming the world and all existent beings in the world are the earth, water, fire, and wind. Very often *empty space* and *consciousness* are added to make the six fundamental components of the world and all dharmas in it.

four groups of Buddhist disciples: The monks (bhiksus), nuns (bhiksunis), layman believers (upasakas), and laywoman believers (upasikas).

four immeasurable minds: Great loving-kindness, great compassion, great joy, and great equanimity are immeasurable because they are unconditioned giving without requesting anything in return. These are the minds that the great bodhisattvas should learn to embrace.

four inverted understandings of reality: When reflecting on all dharmas, one incorrectly thinks that they are permanent instead of impermanent, pleasant instead of painful, with selfness instead of selfless, and pure instead of impure.

four kinds of enlightenment: Four steps in the development of enlightenment are:

1. The original intrinsic pure mind that needs to be activated from its long-term contaminated reincarnation.
2. The initial awakening obtained through the cultivation of the ten dwellings, ten actions, and ten transferences.
3. The progressive awakening that occurs in the first stage of bodhisattva and above and will correctly lead one to final enlightenment.
4. The ultimate awakening, the stage of the Thus-Come.

four kinds of fearlessness: The fearlessness possessed by the Buddhas only—not shared by voice-hearers, self-enlightened ones, bodhisattvas, and other sentient beings:

1. As the Buddha declares that he is the fully enlightened one, some sramanas (monks of various religions), Brahmans, heavenly demon kings, or other ordinary sentient beings will stand up to challenge and argue against him, saying that his attainment of perfect enlightenment is not true. But the Buddha will not be scared because he can see clearly

that their arguments are wrong. Instead, he will stay calm and in comfort and declare again that he is already a great immortal being of the highest position.

2. As the Buddha declares that his flaws and afflictions have been fully eliminated, some sramanas, Brahmans, and so forth will stand up to challenge and argue against him, saying that his flaws and afflictions are not completely removed. But the Buddha will not be scared at all because he can see clearly that their arguments are wrong. Instead, he will stay calm and in comfort and declare again that he is already a great immortal being of the highest position.
3. As the Buddha teaches the methods for removing obstacles in pursuing the truth, some sramanas, Brahmans, and so forth will stand up to challenge and argue against him, saying that his methods do not work for removing obstacles to the pursuit of the truth. But the Buddha will not be scared at all because he can see clearly that their arguments are wrong. Instead, he will stay calm and in comfort and declare again that he is already a great immortal being of the highest position.
4. As the Buddha teaches the methods for ceasing suffering, some sramanas, Brahmans, and so forth will stand up to challenge and argue against him, saying that his methods do not work for ceasing suffering. But the Buddha will not be scared at all because he can see clearly that their arguments are wrong. Instead, he will stay calm and in comfort and declare again that he is already a great immortal being of the highest position (fascicles 53, 381, 415, 451, and 469 of *Great Prajna Paramita Sutra*).

four kinds of food: The food for physical body; the food for sensation; the food for thinking; and the food for consciousness (fascicles 36 and 408, *Great Prajna Paramita Sutra*).

four meditations: The four stages of meditations (dhyana) in the realm of form are:

1. In the first stage of meditation, there are no more perceptions of smell or taste, while the perceptive activities of the eye, ear, body, and the conscious remain active. The joy and delight derived from the four perceptions dominate in this stage, and the cognition of

insightful investigation is active too. This is the stage in which joy and delight arise because of getting far away from defilements.

2. In the second stage of meditation, all cognitive activities cease; joy and delight are caused by concentration, in which tranquility dominates, and cognition is now at rest.
3. In the third stage of meditation, both joy and delight are at rest, and the mind abides in correct mindfulness, serenity, and detachment, which is called a stage of wonderful happiness without joy and delight.
4. In the fourth stage of meditation, both suffering and happiness are terminated, purity and equanimity dominate, while inhalation and exhalation cease.

four noble truths: The truths that the Buddha teaches to guide sentient beings to reflect on human suffering, realize the causes of suffering, become confident that the suffering can be and should be relieved, and further follow the correct path to cultivate and become liberated from suffering.

four raging currents: The four things that will disturb one's feelings and emotions and make them as violent as raging currents of desire, existence, ignorance, and false views.

four statements: The Buddha taught great bodhisattvas to stay away from the nonsensical arguments, including the four statements: the affirmative, the negative, the affirmative and the negative, and the negative and the not negative statements. For instance, the argument that "all dharmas are with nature; all dharmas are without nature; all dharmas are with and without nature; and all dharmas are without and not without nature (fascicles 367 and 369 of *Great Prajna Paramita Sutra*).

four superior dwellings: They are the heavenly beings dwelling in giving, precept, and virtuous mind; the Brahma dwelling in the four immeasurable minds; the holy ones dwelling in the

samadhi of emptiness, samadhi of formlessness, and samadhi of nonaction; and the Buddha dwelling in immeasurable samadhi.

four types of birth: Sentient beings are born from an egg, a womb, moisture, or transformation.

four unhindered understandings: The unhindered ability to investigate the meanings, understand the dharma, use various languages, and lecture and debate fluently without obstacles (fascicle 381 of *Great Prajna Paramita Sutra*).

four upside-down views: The four incorrect views are mistaking impermanence for permanence, suffering for happiness, selflessness for selfness, and impurity for purity.

four yokes (four fetters): The fetters that impede virtuous nature are desire, attachment to existence, incorrect views, and ignorance.

good destinies of rebirth: Two realms into which one is reborn resulting from positive karma are the human realm and the heavenly realm.

Great Prajna Paramita Sutra: The Buddha taught this sutra in sixteen assemblies over twenty-two years in four locations: Mount Vulture Peak near Rajagrha (or Rajagriha), Anathapindika Jet Grove in Shravasti, the palace of the Heaven of Enjoying Other-Made Changes (Paranirmitavasavartin), and Bamboo Garden near Rajagrha. The Buddha's teachings of prajna paramita were recorded posthumously by his disciples in six hundred fascicles of approximately five million words and are regarded as the largest Buddhist canon ever published. This sutra depicts, manifests, and provides guidance on how one should learn to become a bodhisattva—and eventually a Buddha—transcending self-interest to reach a state of emptiness, selflessness,

and nonattainment. The Chinese version was rendered from Sanskrit about 1,360 years ago (from 660 through 663 CE) by Xuanzang (Hsüantsang, c. 602–664 CE), from which the present English translation is made.

The texts from Fascicles 1 through 400, known as *Larger Prajna*, are divided into 79 chapters and include the teachings given by the Buddha during the first assembly.

Fascicles 401 to 487, called *Medium Prajna*, contain Buddha's teachings from the second assembly. In Xuanzang's rendition, dialogues from this assembly are found in 85 chapters across 78 fascicles (401 to 478) out of 600, equating to 25,000 Sanskrit verses. An earlier Chinese translation by Kumarajiva (344-413 CE), made between 660 and 663 CE, includes these teachings in 90 chapters across 27 fascicles titled *Mahaprajna Paramita Sutra*.

Fascicles 488 through 537, also named *Medium Prajna*, contain the Buddha's teachings during the third assembly, equivalent to 18,000 Sanskrit version.

Fascicles 538-565, named *Small Prajna*, cover the Buddha's teachings from the fourth and fifth assemblies.

Fascicles 566 through 573, named *Heavenly Kings Prajna*, cover the Buddha's teachings from the sixth assembly.

Fascicles 574 through 575, named *Manjusri (Manjusri Bodhisattva) Prajna*, cover the Buddha's teachings from the seventh assembly.

Fascicle 576, named *Nagasri Prajna*, covers the Buddha's teachings from the eighth assembly.

Fascicle 577, named *Diamond Prajna*, regarded as the prototype of the well-known *Diamond Sutra*, covers the Buddha's teachings in the ninth assembly.

Fascicle 578, named *The Essential Meanings of Prajna*, covers the Buddha's teachings from the tenth assembly.

Fascicles 579 through 600, named *The Six Divisions of Prajna*, cover the Buddha's teachings from the eleventh to sixteenth assemblies.

Great Circular Iron Enclosure: Mount Sumeru is surrounded by eight circles of mountains and oceans, among which the eighth circle of mountains is named cakravada-parvata, circular iron enclosure, or great circular iron enclosure.

Heaven, cloudless: One of the nine heavens in the fourth meditation in the realm of form, in which the sentient beings have no feeling of pain, pleasure, worry, or joy; they live in serenity and equanimity.

heavens in the realm of desire: The realm of desire is one of the three realms in heaven; the other two are the realm of form and the realm of formlessness. Six heavens are comprised in this realm: the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Wonderful Times (the Heaven of Yama), Heaven of Joyful Satisfaction (the Heaven of Tusita), Heaven of Enjoying Self-Made Changes, and Heaven of Enjoying Other-Made Changes.

heavens in the realm of form: In comparison with the realm of desire, the desires of the sentient beings in the realm of form are slight, and the forms of the existent beings in this realm are very thin. In this realm, four stages of meditations are included. The heavens in the first meditation are the Heaven of Brahma Followers, Heaven of Brahma Associates, and Heaven of Great Brahma. The heavens in the second meditation are the Heaven of Lesser Light, Heaven of Infinite Light, and Heaven of Extremely Great Brightness and Purity. The heavens in the third meditation are the Heaven of Lesser Purity, Heaven of Infinite Purity, and Heaven of Universal Purity (Heaven of Purity is the general name for these three heavens). In the fourth meditation, there are the Heaven of Merits, Heaven of Lesser Expansion, Heaven of Expansion, Heaven of Extensive Rewards, Heaven of No Affliction, Heaven of No Aspiration, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form.

heavens in the realm of formlessness: This is one of the three realms. Sentient beings in this realm experience neither physical existence nor space directions. There are four formless concentrations in this realm:

1. The concentration of boundless emptiness, a meditation without physical form and limited space in which the ideas of forms are terminated.

2. The concentration of boundless consciousness in which the ideas of limitless space cease.
3. The concentration of nothingness in which the ideas of limitless consciousness cease, and all beings are viewed as empty.
4. The concentration of nonthinking and not nonthinking, the highest stage of meditation of this realm in which all kinds of thinking and perception stop.

Heaven of Brahma Associates: One of the heavens in the first meditation in the realm of form, where the inhabitants serve as the assistants to the Great Brahma, the lord of the first meditation heaven.

Heaven of Brahma Family: The general name for all heavens in the Brahma family.

Heaven of Brahma Followers: One of the heavens in the first meditation heaven in the realm of form, where the followers of the Brahma live.

Heaven of Enjoying Other-Made Changes: One of the heavens in the realm of desire, in which all sentient beings enjoy pleasant changes created by others. The lord of this heaven, a demonic king, also reigns over the dark side of the realm and does many things to disturb and hinder the spreading of the Buddha's teachings.

Heaven of Enjoying Self-Made Changes: One of the heavens in the realm of desire in which sentient beings enjoy self-created pleasant things. They have sexual contacts through staring at another's eyes and smiling.

Heaven of Expansion: The general name for the Heaven of Lesser Expansion, Heaven of Infinite Expansion, and the Heaven of Extensive Rewards.

Heaven of Extensive Rewards: One of the heavens in the fourth meditation in the realm of form. When the wind-disaster at the end of this kalpa happens, the earth will be destroyed, but humans who have achieved the fourth level of meditation will be reborn to this heaven and escape the disaster.

Heaven of Extremely Great Brightness and Purity: One of the heavens in the second meditation in the realm of form. Sentient beings in this heaven do not speak; they communicate through emitting light. They enjoy “eating” meditative tranquility as their “food.” They live in peace and brightness, possess supernatural powers, and can fly. It is said that the beings in this heaven once came down to the earth a long time ago, and as they started to eat the food grown in the ground, they gained weight and gradually lost all supernatural powers and became the human beings.

Heaven of Four Great Kings: As the first level in the realm of desire, there are four kings in this heaven. One day and one night in this heaven equal fifty years in earthly time. The average lifespan of sentient beings in this heaven is five hundred years.

Heaven of Good Appearance: One of the heavens in the fourth meditation in the realm of form. The heavenly beings in this heaven have developed good virtues and behavior because of practicing high-level meditation.

Heaven of Good Sight: One of the heavens in the fourth meditation in the realm of form. The sentient beings in this heaven have attained good sight from practicing concentration.

Heaven of Great Brahma: One of the heavens in the first meditation in the realm of form. Great Brahma, in Hinduism, is regarded as the lord who created the world. In Buddhism, he is a god with mighty supernatural power who protects and supports Buddha dharma.

Heaven of Infinite Light: One of the three heavens in the second meditation in the realm of form. The light in this heaven is very bright. The heavenly beings of this heaven speak with their mouths emitting lights.

Heaven of Infinite Purity: One of the three heavens in the third meditation in the realm of form in which the heavenly beings enjoy a greater tranquility and purer delight than those in the Heaven of Lesser Purity.

Heaven of Lesser Expansion: Also named the Heaven of Nonthinking, one of the heavens in the fourth meditation in the realm of form. Sentient beings are born into this heaven owing to a perfect practice of nonthinking meditation. This level is regarded by Brahman practitioners as the highest stage of nirvana, where they live in a form without desires and thinking, while some elements, neither mental nor material, remain active. These elements are acquisition and achievement, the root of life, the common characteristics of sentient beings, the nature of ordinary sentient beings, the concentration of nonthinking, the concentration of extinction, rebirth in the heaven of nonthinking as a consequence of practicing concentration of nonthinking, names, sentences, words, birth, old age, duration, impermanence, transmigration or drifting, the definitive differences caused by different causes and conditions, correspondence and association, quick action or change, sequence, direction in space, time, number, nature of combination, and the nature of noncombination.

Heaven of Lesser Light: One of the three heavens in the second meditation in the realm of form, the one with least light in this meditation heaven.

Heaven of Lesser Purity: One of the three heavens in the third meditation in the realm of form in which the heavenly beings are proud of the purity of their minds, although not as pure as other heavens in the third meditation heaven.

Heaven of Light: The general name for the Heaven of Lesser Light, the Heaven of Infinite Light, and the Heaven of Extremely Great Brightness and Purity.

Heaven of Longevity: The heavens in the realm of form and the realm of formlessness where the lifespan of heavenly beings is very long.

Heaven of Merits: One of the heavens in the fourth meditation in the realm of form. Sentient beings are born into this heaven because they have amassed a large amount of merit owing to their cultivation of wisdom, mindfulness, equanimity, and serenity.

Heaven of No Affliction: One of the heavens in the fourth meditation in the realm of form. Sentient beings in this heaven have become pliable from meditation practice, and their worries and afflictions are also removed.

Heaven of No Aspiration: One of the heavens in the fourth meditation in the realm of form. Sentient beings in this heaven do not aspire to be reborn into the realm of formlessness.

Heaven of Pure Residence: There are nine heavens in the fourth meditation in the realm of form; among them, five heavens are regarded as the pure residence for the holy ones. The Heaven of Pure Residence is a general name for these five heavens: The Heaven of No

Aspiration, Heaven of No Affliction, Heaven of Good Sight, Heaven of Good Appearance, and the Heaven of Ultimate Form.

Heaven of Purity: A general name for all the Heavens of Lesser Purity, Unlimited Purity, and Universal purity, where the voice-hearers and the self-enlightened ones who have attained carefree easiness and removed all defilements live.

Heaven of Thirty-Three Smaller Heavens: As the second level of the realm of desire, this heaven is located at the summit of Mount Sumeru. In its central palace, the lord of the heaven, Heavenly Emperor Indra, one of the major protectors of Buddha dharma, lives. There are four quarters in this heaven; each quarter has eight gods, so there are thirty-two gods in the four quarters and Heavenly Emperor Indra in the central heaven who is sovereign over thirty-three smaller heavens. The average lifespan in this heaven is one thousand years, and one day of this heaven is equivalent to a hundred years on earth.

Heaven of Tusita or the Heaven of Joyful Satisfaction: This is the fourth-level heaven in the realm of desire. The lord of this heaven is named Sajatūsita-devarāja. One day and night in this heaven is equivalent to five hundred years on earth, and the lifespan of the sentient beings of this heaven is four thousand years. There are two areas in this heaven. One is exterior area in which ordinary heavenly beings live and enjoy a life of desire. The other is interior area in which Bodhisattva Maitreya is lecturing on Buddha dharma; this area thus is named Maitreya Pure Land.

Heaven of Ultimate Form: The highest-stage heaven in the fourth meditation in the realm of form. Those who have achieved the highest stage of practice in the fourth meditation heaven are reborn to this heaven.

Heaven of Universal Purity: The highest stage of heaven in the third meditation in the realm of form in which the heavenly beings enjoy overwhelming tranquility and pure delight of concentration.

Heaven of Yama or the Heaven of Wonderful Times: This is the third-stage heaven in the realm of desire. The Sanskrit word *Yama* means “wonderful times.” Sentient beings are reborn to this heaven when observing precepts of no killing, no stealing, and no adultery. There is only daytime in this heaven; nighttime never appears. The living environment is so beautiful and comfortable that the heavenly beings always experience incredible pleasure. Unlike the Heaven of Thirty-Three Smaller Heavens, the heavenly beings in this heaven are peace-lovers, so they do not battle with asuras. They have sexual contacts by hugging or touching each other. Whenever they wish to have a child, they just imagine it, and then a three- or four-year-old child will appear on their laps. This heaven was later referred to as the place where King Yama (Yama-raja) is judging all the deaths.

Heavenly Emperor Indra: Originally a god in ancient Hinduism who was regarded in Buddhism as the heavenly emperor, the lord of the Heaven of Thirty-Three Smaller Heavens in the realm of desire, an enthusiastic protector of Buddha dharma. One of his names, “Kausika,” appears very often in *Great Prajna Paramita Sutra*; he usually asks questions to elicit Buddha’s teachings in his dialogues with the Buddha and Buddha’s disciples.

Heavenly Emperor Indra’s Net of Gems: A simile depicting the infinite arising and extinction of dharms as a net of interconnected gems.

heavenly sons: In ancient China, emperors asserted that they were the sons of heaven, the so-called heavenly sons. In Buddhist sutras, heavenly sons indicate heavenly beings in general.

heavy bondages: There are three kinds of heavy bondages. Killing, stealing, and adultery are the heavy bondages of the body; lying, divisive words, rude and vicious words, and filthy words are the heavy bondages of speech; while greed, anger, and incorrect views are the heavy bondages of the mind.

hidden roots of vexations: The subtle and hidden roots of vexations continuously affect one's thinking and behavior in a way difficult to be aware of. These roots amass in one's long-term life history, resulting from mutual permeation between one's consciousness and the phenomenal world, and contribute to forging one's disposition and personality.

indestructible form: The stage of cultivation in which bodhisattvas are able to see the emptiness of all dharmas without destroying their existential forms.

individual existents in reincarnation: The terms often used in Buddhist texts to describe the forms of individual existence: I, the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson (*purusa*), the individual in reincarnation (*pudgala*), the mentally born one (*mano-maya-kaya*), the learned child (*manava*); the maker; the one who makes others make, the elicitor (the one who creates rewards or punishments), the one who makes others elicit (the one who makes others create rewards and punishments), the receiver (the one who receives rewards or punishments), the one who makes others receive (rewards or punishments), the knower, and the viewer.

inferior destinies of rebirth: These are hells, the realm of animals, and the realm of hungry ghosts. They are also called *the three bad destinies*.

inferior one: One who is able or intends to liberate only himself or herself.

internal giving: To give one's life, body, or organs to others.

illusory world: The dreams, echoes, images, shadows, images of water under sunlight, flowers in the sky, illusions, mirages, and transformed things are the terms often used in Buddhist texts to describe the illusory and changing world and the beings in it. They imply that both the nature and the forms of beings are empty.

jambu gold: The gold extracted from the river passing through jambu forest in the continent of Jambudvīpa.

jivaj-jivaka: A bird of two heads; a sweet songster singing with wonderful and auspicious voice.

kalavinka: A bird found in the valleys of the Himalayas. It has the most exquisite and pleasing voice, superior to other species of birds. They also are the birds in the Buddha's pure lands; they "sing" the truth of the dharma beautifully and wonderfully.

Kalpa: Kalpa is a cycle of the world recurrent through a sequence of arising, duration, decay, and extinction. The present eon is named the Kalpa of the Sages when many buddhas and bodhisattvas appear. The past eon is the Kalpa of Dignity. The future one is the Kalpa of Constellation.

karma: One's actions and their effects. There are positive (virtuous) karmas, negative (not virtuous) karmas, and neutral (morally unrelated) karmas; they will bring happy effects, unhappy effects, and neither happy nor unhappy effects respectively.

Kausika: Lord of the Heaven of Thirty-Three Smaller Heavens; the name of Heavenly Emperor Indra.

King Dhrta-rāstra: One of the four heavenly kings in the Heaven of Four Great Kings; he oversees the eastern region and rules over the gandharvas and piśācas.

King Prasenajit: Living in Sravasti of Kosala, he was born in the same year as Sakyamuni Buddha. He, his wife, and his son (Prince Jeta) were key members of the early Buddhist community. His name means Triumphant Army.

King Vaiśravaṇa: One of the four heavenly kings in the Heaven of Four Great Kings, he guards the northern region and rules over yakas and raksas.

konghou: An ancient Chinese plucked stringed musical instrument.

koti: Ten million, one million, or one hundred thousand, in Sanskrit.

koti nayuta : A quantity too large to be calculated or imagined. On the other hand, an extremely small quantity is expressed in Buddhist texts like this: *less than one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand kotith; too little to be counted, reckoned, measured, and demonstrated; as little as one upanisadam-api.*

krosa: An ancient Indian scale equaling the distance the sounds of a cow or drum can be heard. But it differs depending on the height of the lands and the loudness of the sounds.

kulajkula: The voice-hearer vehicle practitioners who will be reborn from one family to another and finally enter nirvana; they are the once-returners, twice-returners, or thrice-returners.

kumuda: The red lotus.

large threefold thousand-world: One large threefold thousand-world comprises one thousand medium thousand-worlds; one medium thousand-world (medium chilocosm) comprises one thousand small thousand-worlds while one small thousand-world (small chilocosm) comprises one thousand smaller worlds, in which mountains, heavens, oceans, and continents are found. A large threefold thousand-world therefore consists of one billion smaller worlds. This is a way to express what a huge universe it is. These terms originated in ancient India and have been adopted by Buddhist texts.

length of two arms at full stretch: A measurement used in ancient India.

liberation gates, three: The liberation gates of emptiness, formlessness, and nonaspiration. As the great bodhisattvas cultivate prajna paramita, they adopt nonattainment as expediency to contemplate the particular characteristics of all dharmas and get to know that they are empty, so they will dwell in emptiness firmly and peacefully. This is the liberation gate of emptiness, which is also named samadhi of emptiness. Because the characteristics of all dharmas are empty, they are formless; the great bodhisattvas thus will dwell in formlessness firmly and peacefully. This is the liberation gate of formlessness, which is also named samadhi of formlessness. As all dharmas are empty, the great bodhisattvas will have no aspiration, so they will dwell in nonaspiration firmly and peacefully. This is the liberation gate of nonaspiration, which is also named samadhi of nonaspiration (fascicle 380, *Great Prajna Paramita Sutra*).

living forbearance: As one looks at the world and human life with compassion and empathic understanding, it will be easier for them to accept the existing human or personal conditions. This is a good starting point to improve the situation.

long-lived sage: A complimentary title the Buddha gave to his highly enlightened senior disciples, meaning that they had long life both in physical body and dharma wisdom.

lotus position of sitting: A typical posture of sitting in meditation achieved by placing the right foot on the left thigh and the left foot on the right thigh; this position has been practiced by Buddhists since ancient India.

Mahakasyapa: One of Sakyamuni Buddha's ten principal disciples, considered the best one in ascetic cultivation. He organized and convened the first council for compiling Buddhist texts immediately after Buddha's passing away. He also has been regarded as the first patriarch in the lineage of Chan practice. It is said that he has not entered into nirvana because he is waiting at Cock's Foot Mountain, following Sakyamuni Buddha's direction, for the arrival of the future Buddha Maitreya to pass the Sakyamuni Buddha's cassock and alms bowl to him.

Mahamaudgalyayana: One of the Sakyamuni Buddha's ten principal disciples, regarded as the best one in mastering supernatural power. A very good friend of Sariputra's; both became the followers of Sakyamuni Buddha along with their groups of 250 persons each. In order to rescue his mother from the realm of hungry ghosts, he started to make offerings to all sanghas in the ten directions on the fifteenth day of the seventh lunar month each year, which was the origin of the Ullambana service held to relieve all souls in suffering.

mahapadma: The great yellow lotus, a symbol of purity and fragrance or the great red lotus, after which the eighth cold hell is named.

Makapajapadai: Madame Maya's younger sister, aunt of Gautama (Sakyamuni Buddha's name). Seven days after Gautama's birth, his mother, Madame Maya died. Her sister, Makapajapadai, took the responsibility of raising Gautama until he grew up. Decades later she became the first nun (bhiksuni) in the history of Buddhist order.

Manjusuri: The prince of Buddha dharma. The name literally means "wonderful virtues" or "wonderful auspice." He is one of the four most popular great bodhisattvas in China, a symbol of wisdom in Buddhism. The lion he is riding is a symbol of bravery and power.

Mara: The lord of Heaven of Enjoying Other-Made Changes in the realm of desire.

Mount Sumeru: According to Buddhist cosmology, in the center of each small world there is one Mount Sumeru. So, in one small thousand-world, which consists of one thousand small worlds, there are one thousand mountains. The Heaven of Four Great Kings and the Heaven of Thirty-Three Smaller Heavens are located at the peak of this mountain, while the Heaven of Yama and others are floating in the upper regions of the air.

namo: A Sanskrit word meaning taking refuge, showing respect and paying homage.

natural enlightenment: self-enlightenment resulting from intuitive reflection and self-conversation in meditation.

nature of noncombination: One of the twenty-four elements not concomitant with the mind in Yogacara theory; contrasted to combination, it is a provisionally established element referring to

the capability of all dharmas for separation, opposition, and interference by hindering the combination of causes and conditions and thus hindering the arising of the dharmas.

nayuta or niyuta: A very large quantity in ancient Indian numerical system, but its reckonings vary in different texts; usually it is a bigger number than *koti*.

nine concentrations in sequence: These concentrations consist of four levels of concentration in the realm of form, four levels of concentration in the realm of formlessness, and the concentration of extinction, the highest of all concentrations.

In the first stage of concentration, one stays away from desire, evil, and the not virtuous dharmas while the conscious functions, such as general contemplation and specific investigation, remain active. When one stays away from defilements, joy and pleasure arise.

In the second stage, tranquility without general contemplation and specific investigation dominates, the pure mind of equality permeates, and joy and pleasure are active.

In the third stage, one stays away from joy and dwells in equanimity and correct views while physical pleasures remain. This is a state of mind staying in equanimity with exquisite happiness.

In the fourth stage, the feelings of pleasure or pain cease, and joy and worry disappear. Practitioners discard mindfulness and stay in pure equanimity without pain and pleasure.

In the fifth stage of concentration, one enters and stays in boundless emptiness, and all kinds of thinking disappear.

In the sixth stage, one enters and stays in boundless consciousness and transcends boundless emptiness.

In the seventh stage, one enters and stays in nothingness and transcends boundless consciousness.

In the eighth stage, one enters and stays in nonthinking and not nonthinking and transcends nothingness.

In the ninth stage, one enters and stays in the extinction of mental activities and transcends the state of nonthinking and not nonthinking (fascicles 46, 48, and 380 of *Great Prajna Paramita Sutra*).

nine ways of thinking about human body:

1. Thinking that the body is swelling
2. Thinking about the pus and festering wounds
3. Thinking that skin and flesh are eaten and peeled off
4. Thinking that the appearance turns blue because of bruises
5. Thinking that the body is eaten by pecking
6. Thinking that the body is separated and scattered
7. Thinking that only bones and skeletons remain
8. Thinking that the body is burned
9. Thinking that nothing in the world can endure forever.

nirvana: A state of tranquility free from vexations and bondages. Two kinds of

nirvana often mentioned in Buddhist texts are the nirvana with remainder and the nirvana without remainder. The nirvana with remainder indicates the tranquil and liberated state of mind when physical body is still existent, which keeps bringing about physical problems but does not produce vexations. The nirvana without remainder is so called as there is no more physical body.

noble eightfold path: The noble eightfold path consists of right view, right thinking, right speech, right action, right livelihood, right diligence, right mindfulness, and right concentration. The great bodhisattvas cultivate this path by adopting nonattainment as expediency, focusing on getting far away, noncontamination, extinction, and transference toward equanimity when practicing and learning prajna paramita.

noble family of Brahman: Brahman, the most powerful caste in ancient India, consists of priests and is responsible for religious rituals and Hindu scripture interpretation.

noble family of elders: The elders in ancient India were recognized and respected by other people and the community because of their virtues, reputation, and devotion to the protection of the Buddhist order.

noble family of Ksatriya: The second powerful of the four castes in ancient India (but ranked the first in Buddhist texts), consisting of kings and warriors. Sakyamuni Buddha, whose father was a king, was born into this caste.

noble family of laypersons or the noble Vaisya family: The noble family of lay believers. The Vaisya is the third of the four castes in ancient India and consists of merchants, farmers, engineers, and lay religious believers.

nonreturn aspiration and effect: As aspiring to the third stage of voice-hearer cultivation, one will focus on complete removal of greed and anger. The effect of fulfilling such aspiration will terminate permanently the five lower bonds in the realm of desire, including greed, anger, mistaking the self for real, attachment to unreasonable and invalid precepts, and skepticism about the truth and will have no more rebirth in the realm of desire.

obstacles, two: The first obstacle is produced by incorrect thinking that the “I” and sentient beings are real. Such an obstacle will hinder one from removing vexations and attaining nirvana. The other obstacle is produced by the incorrect view that all dharmas are real. Such an obstacle will hinder one from attaining the perfect knowledge of all perfect knowledge.

once-return aspiration and effect: The voice-hearer practitioner aspires to the second stage, the stage of once-returner, to improve disposition by mitigating the vexations caused by greed, anger, and ignorance and will be reborn for only one more time as their greed, anger, and ignorance become very slight.

One Perfect in Wisdom and Actions: One of the ten names of the Buddha; it means that the Buddha’s wisdom, abilities, virtues, and merits are all complete and perfect.

One Who Knows the World: One of the ten names of the Buddha; it means that the Buddha knows everything in all worlds, in general and in particular: the natural world, the human world, the world of the sentient beings, and the world of insentient beings.

One Who Needs More Learning: Ones who need more cultivation and learning to attain complete liberation from bondages of vexations and suffering.

One Who Needs No More Learning: Those who have successfully removed all vexations and attained perfect freedom need no more learning and cultivation. They are the arhats, the self-enlightened ones, and the Buddhas.

One With One More Rebirth before Nirvana: The holy ones who need one more rebirth to totally get rid of all vexations; a nonreturn practitioner.

One Worthy of Offerings: This is one of the ten names of the Buddha. When having reached a very high level of cultivation, such as the stage of arhat, one becomes worthy of respect and offerings made by other sentient beings. The Buddha has attained the highest level of achievement and is worthy of offerings made by all heavenly and human beings.

other nature: The nature formed or created through environmental influences; it is not the original nature.

padma: The yellow lotus.

paramita: In Sanskrit, this literally means the process of ferrying over from the suffering and afflictions of this shore to the other shore with ultimate freedom, tranquility, and happiness of nirvana. Paramita also refers to the perfection and flawlessness that one may achieve in cultivation.

For the cultivation of the bodhisattva way, the six paramitas are particularly stressed:

1. Giving paramita: The cultivation of giving to perfection with no attachment to the giver, the receiver, or the things given.
2. Pure-precept paramita: The cultivation of observing pure precept to its perfection with no attachment to the violation or nonviolation of the precept, the ones who observe the precept, and the precept itself.
3. Forbearance paramita: The cultivation of forbearance to its perfection with no attachment to the one who practices forbearance, the things one refrains from doing, and forbearance itself.
4. Diligence paramita: The cultivation of diligence to its perfection with no attachment to the one who practices diligence, the purpose of diligence, and diligence itself.
5. Meditation paramita: The cultivation of meditation to its perfection with no attachment to the one who practices meditations, samadhi, and samapatti and the levels that practitioners have achieved.

6. Prajna paramita: The five paramitas above are based on prajna paramita. Prajna paramita is immaterial, invisible, and unsubstantial; it has only one form--namely, formlessness. Because of prajna paramita, all voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers can reach the other shore. It can give birth to all superior virtuous dharmas, elicit and activate wisdom and the talent of debate, and bring about all pleasures in and beyond the world. The fathomless prajna paramita can give birth to all Buddha dharmas and manifest the real phenomena of all dharmas in the world. All other paramitas arise because of prajna paramita. All stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, and Buddhas appear because of the fathomless prajna paramita. It is because of the fathomless prajna paramita that all Thus-Comers in the past, future, and present attain the unsurpassed, perfect, and universal bodhi.

paulkasa: One of the low castes in ancient India who did the works such as carrying corpses or collecting night soil.

people in borderland: Lower-class people who live far away from cities and know nothing of the Buddha dharma. This also indicates people who live in the edge of the pure land but are skeptical about the Buddha dharma.

perfect knowledge of all perfect knowledge: This perfect knowledge comprises the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena but transcends all of them. The perfect knowledge possessed only by the Buddhas, surpassing the perfect knowledge possessed by the voice-hearers, self-enlightened ones, and bodhisattvas.

perfect knowledge of all phenomena: Knowing that all dharmas have only one form: the form of tranquil extinction. As the dharmas are manifested by actions, characteristics, and phenomena, the Thus-Comers know all these phenomena universally and comprehensively. This knowledge

is possessed by the Thus-Comers but not by the voice-hearers, self-enlightened ones, and great bodhisattvas (fascicle 363 of *Great Prajna Paramita Sutra*).

perfect knowledge of everything: This includes the perfect knowledge of the five aggregates, twelve spheres, eighteen realms, and so forth, in the past, future, and present. The voice-hearers and self-enlightened ones also can realize the perfect knowledge of everything, but they cannot realize the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena (fascicle 363 of *Great Prajna Paramita Sutra*).

perfect knowledge of the forms of the paths: The great bodhisattvas should learn the forms of all paths, namely the forms of the voice-hearer path, self-enlightenment path, bodhisattva path, and Thus-Comer path. The great bodhisattvas should cultivate and learn all these paths to fulfill them; they should do what should be done without seeking to dwell in the reality. This perfect knowledge is not shared by the voice-hearers and the self-enlightened ones (fascicle 363 of *Great Prajna Paramita Sutra*).

perfect knowledge of various subtle phenomena: The perfect knowledge of the phenomena, specifically on their subtle sameness, differences, relationship, and the context of various phenomena.

pudgala: Individuals who are still subject to the cycle of reincarnation.

Pulkasa: Originally a Sanskrit term, it refers to a social class born of mixed castes. They were despised and did the works of collecting droppings and carrying dead bodies. It also refers to those who are attached to incorrect views and do not believe in the law of cause and effect.

pundarika: The snow-white lotus.

Purna: One of the Sakyamuni Buddha's ten principal disciples; he is well known for having great talent of teaching Buddha dharma. Purna also appears in *Great Prajna Paramita Sutra* with the name of Fully Loving-Kind One.

Rajagrha (Rajagriha): Rajagrha was the capital of a large and powerful country, Magadha, in Sakyamuni Buddha's age. Located in central India, it was ruled by the well-known king, Bimbisara, and his son Ajatasatru, whose names appear frequently in Buddhist texts. This was one of the cities where the Buddha visited and stayed frequently; the renowned Vulture Mountain, where the Buddha gave teachings, was nearby. The first council of Buddhist sutras was convened here.

realness: Realness is the essence of all existent beings, the fundamental absorption of all humans, physical things, and spiritual beings, and a paradigm of patterns and the rule of all operations of the world. It is therefore named reality. It spreads over all realms and spheres evenly, so it is named dharma realm, dharma nature, or the nature of equality. It comprises and transcends the beings in space and time. It changes and arises, but in the final analysis it does not change or arise at all; it is therefore named the nature of changelessness or the nature of nonarising. It is as vast as boundless space and spreads and fills all of it, so it is named the realm of empty space. It is the basis of peace and tranquility upon which all beings rely and all sentient beings rest; it is therefore named dharma concentration or dharma dwelling. It is beyond human logical understanding and imagination, so it is also named the realm of the inconceivable. It is without difference, arising, and extinction; it is changeless; it is the reality of the self-nature; and it does not invite controversial arguments.

regression from the top stage of bodhisattva: If the great bodhisattvas practice prajna paramita and dwell in the three liberation gates without expedient skillfulness, they will fall back to the stage of voice-hearer or the stage of self-enlightenment bodhi; they will not be able to enter the correct bodhisattva path of nonarising. This is named regressing from the top stage of bodhisattva; it also is named “arising” because it is a craving for the dharmas, and those who follow this craving will be named in arising.

safranin: A plant used as an essence of red dye.

Sakyamuni Buddha, Sakyamuni Thus-Comer: The founder of Buddhism and the Buddhist Order, born as a son to the king of Kapilavastu in north India, now named Tilaurakot, a part of Nepal, east of the river Rapti. The years of his life vary among historians. According to modern Buddhist scholar Venerable Yin Shun in Taiwan, the Buddha was born between 464 and 467 BCE and died between 387 and 384 BCE. Sakyamuni literally means “the sage of the Sakya clan,” a wise and compassionate person who assists others to become wise and compassionate too. His family name was Gautama, and his given name was Siddhartha, which means to live an auspicious future. His lifetime can be divided into three phases. In the first phase from birth until nineteen years of age, he received the best nurturing and carefully designed education in the palace. His education was comprehensive in content, with an attempt to make him a mature and qualified worldly king. The second phase started with his discovering the truth about the outside world, which was so different from his life. By renouncing all he had as a wealthy prince and the promising career of a king, he left home and wandered around for quite a while to look for the path to relieving suffering of and bringing peace and joy to all sentient beings. After a long, frustrating, and diligent ascetic practice, he drew himself back to observe the middle path of cultivation, and at the age of twenty-nine, he finally attained the unsurpassed, universal, and perfect bodhi and became a Buddha. In the third phase of his life, from this time until he passed into nirvana at age of eighty, he taught Buddha dharma to his disciples and laypersons.

samadhi: A calm, stable, and concentrative state of mind; a state of equanimity and correct mindfulness caused by the practice of samatha and vipasyana. Among the numberless kinds of samadhi, there are the samadhi with both general examination and in-depth investigation, the samadhi with in-depth investigation only, and the samadhi without both general examination and in-depth investigation. Samadhi with general examination and specific in-depth investigation means getting rid of the not virtuous dharmas, such as greedy desire and hatred, to stay in joy and pleasure caused by nonarising and to enter the first meditation and fully dwell in it. Samadhi with in-depth investigation only is the concentration that occurs between the first and second meditations. Samadhi without general examination and in-depth investigation includes the concentrations from the second meditation up to the stage of nonthinking and not nonthinking. There are countless kinds of samadhi, and they are included in all samadhi gates.

samadhi gates, all: Among numberless samadhi gates, 157 samadhi gates are listed and explicated in fascicle 52 of *Great Prajna Paramita Sutra*. Some of them are the Samadhi of Steady Walk, Samadhi of Treasured Seal, Samadhi of Lion's Play, Samadhi of Wonderful Moon, Samadhi of the Flow of All Dharmas, Diamond-like Samadhi, Samadhi of Emitting Light, Samadhi without Forgetting, Samadhi of Mindfulness through Emitting Light, Samadhi of Diligence Power, Samadhi of Glorious Power, Samadhi of Evenly Flowing, Samadhi of Definitively Understanding All Languages, Samadhi of Definitively Understanding All Names, Samadhi of Taking Care of All Directions, Samadhi of Covering Empty Space, Samadhi of Diamond Wheel, Samadhi without Attachment and Obstacles, and so forth. Also refer to fascicle 36 of *Great Prajna Paramita Sutra* in which several samadhi gates also are mentioned.

samahita: Physical and mental peace and equanimity brought about by superior concentration.

samapatti: One's mind in balance and tranquility, a state regarded as higher than samadhi. According to *Abhidharma Mahavibhanga Sastra*, samapatti includes eight levels of concentration. While samadhi aims at one object, samapatti aims at the five aggregates; samadhi lasts for a brief

instant, and samapatti lasts for a much longer time; some kinds of samadhi are included in samapatti, some kinds of samapatti are also included in samadhi. However, samapatti is not equivalent to samadhi.

samatha: A state of mind in which reflection and restlessness cease and stability, concentration, calmness, easiness, and equilibrium dominate, the basis for vipasyana, an in-depth investigation and thorough contemplation.

sands of the Ganges River, as many as the: Very often used in the Buddhist texts to indicate a very large number of something, even beyond what one may measure and imagine. The Ganges River in India has been long relied upon by inhabitants for multiple purposes, including agriculture, transportation, drinking, bathing, and religious rituals.

sangha: A general name for Buddhist monks, nuns, and male and female novices; the monastic community. It literally means to live and work together in harmony, observe precepts in agreement, and share the same beliefs, correct views, and understanding of the truth.

sapphire: A large blue gemstone.

Sariputra: One of Sakyamuni Buddha's ten principal disciples, recognized as the one with the highest wisdom. He sometimes gave teachings in Buddha's absence. He often appears in prajna texts to have conversations with the Buddha.

sarvajna: The perfect knowledge of dharma nature; the unhindered awakening that surpasses all attachments.

self-enlightened one (pratyekabuddha): One learns to become awakened and attain the bodhi by himself alone when the Buddha's teachings are not available. This also means one who has attained insightful understanding of dependent origination without aspiring to assist sentient beings as the bodhisattvas do. The term *pratyekabuddha* is rendered in Chinese as “being enlightened by realizing insightfully the law of dependent origination,” meaning that one has become enlightened by realizing the twelve chains of arising based on the law of dependent origination. Both the voice-hearers (sravakas) and self-enlightened ones (pratyekabuddhas) are considered the holy ones in the two small vehicles; they pursue self-liberation while they are not sufficiently motivated to relieve the suffering of all sentient beings.

self-enlightenment bodhi: The wisdom of enlightenment that self-enlightened ones attain based on the understanding of dependent origination, mainly the twelve chains of cause and condition origination.

seven factors for enlightenment: The universal enlightenment of mindfulness, the universal enlightenment of intelligent choice, the universal enlightenment of diligence, the universal enlightenment of joy, the universal enlightenment of easiness and peace, the universal enlightenment of concentration, and the universal enlightenment of equanimity are the seven factors for enlightenment for the great bodhisattvas (fascicle 53 of *Great Prajna Paramita Sutra*).

seven sacred treasures: The practice of seven virtues: faith, precept, shame, repentance, hearing, giving, and wisdom.

shallow-minded people: Those who have only superficial understanding of Buddhist teachings.

sitting on the seat of wonderful bodhi: Metaphorically indicating the one who has attained the unsurpassed, perfect, and universal wisdom of enlightenment.

six changes: These changes or movements of the earth, the auspicious signs, appear right before the Buddha gives lectures on the great vehicle sutras. The six ways of change are move, powerful move, most powerful move; rise, powerful rise, most powerful rise; shake, powerful shake, most powerful shake; beat, powerful beat, most powerful beat; roar, powerful roar, most powerful roar; and explosion, powerful explosion, most powerful explosion. The change rises in the east and sinks in the west; rises in the west and sinks in the east; rises in the south and sinks in the north; rises in the north and sinks in the south; rises in the middle and sinks in the border and rises in the border and sinks in the middle.

six contacts: Eye contact, ear contact, nose contact, tongue contact, body contact, and conscious contact.

six fundamental factors or elements: The six basic elements or the six realms that make the existent beings of the world; namely, the earth realm, water realm, fire realm, wind realm, space realm, and consciousness realm.

six inner spheres or six sense spheres: The eye, ear, nose, tongue, body, and conscious spheres. The six perceiving organs.

six outer spheres: The sight, sound, smell, taste, touch, and mental-image spheres. The six perceived objects.

six realms of perceiving process or six consciousness realms:

1. Eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact.
2. Ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact.
3. Nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact.
4. Tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact.
5. Body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact.
6. Conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact.

six supernatural powers: The supernatural powers of transformation, heavenly ear, knowing others' minds, knowing previous lives, heavenly eye, and flawlessness for the great bodhisattvas.

sramana: A Sanskrit word that means the one who has renounced the family and other worldly connections, vowing to pursue wholeheartedly the truth of the world and the path leading to liberation and enlightenment.

stage of cultivation: In the second and third stages of voice-hearer cultivation, one's defiled desire, anger, hatred, ignorance, and so forth, are cut off.

stage of perfection: The stage of arhat; the highest stage of voice-hearer cultivation when the practitioner's thinking and emotions are purified, delusion and afflictions are eliminated, and no more learning is needed.

stage of seeing the truth: The first stage of voice-hearer cultivation when the practitioners are regarded as having seen the truth and their incorrect views are eliminated; the stage of stream-entry. See *stream-entry aspiration and effect*.

stream-entry aspiration and effect: The first stage of voice-hearer cultivation is stream-entry. One who aspires to the pursuit of stream-entry has stream-entry aspiration. One who has completed stream-entry cultivation and attained the stage of stream-entry will gain the stream-entry effect. In this stage, problems resulting from incorrect views are terminated forever. It is said that there are eighty-eight kinds of problems, but they can be summed up in three incorrect views: mistaking the self for permanent and real existence, mistaking erroneous precepts for pure precepts, and being skeptical about the truth. The effect of stream-entry is a complete elimination of these three bonds. Once the three bonds are eliminated, the seizure of birth and death will loosen and finally will be untied.

Sudra: The lowest caste of the four-caste system in ancient India; the caste of slaves.

Superior One: One who always is pleased to assist others as a bodhisattva does.

Taming and Guiding One: One of the ten names of the Buddha. The Buddha is expedient and skillful in counseling, guiding, and helping sentient beings. What the Buddha does is always based on great loving-kindness, compassion, equanimity, and great wisdom.

Taotie: This refers to a gluttonous monster in Chinese mythology.

Teacher of Heavenly and Human Beings: One of the ten names of the Buddha, meaning he is a great teacher of human beings and heavenly beings.

ten actions: The ten stages of cultivation, from the twenty-first through the thirtieth among the fifty-two stages of the bodhisattva path, in which the actions beneficial to others are particularly emphasized:

1. Selfless giving with joy
2. Observing pure precepts to benefit others
3. Practicing tolerance and forbearance
4. Practicing courageous diligence
5. Staying away from restless and incorrect mindfulness
6. Manifestation of formlessness, selflessness, and nonarising of all dharmas through expedient skillfulness based on the purity of body, speech, and conscious karmas
7. Practicing all kinds of positive actions without attachment
8. Practicing various difficult but beneficial things for the sake of sentient beings
9. Dwelling in and disseminating the wonderful dharma
10. Assisting all sentient beings to attain the ultimate truth

ten contemplations: The contemplations of impermanence, suffering, selflessness, impurity, death, the undesirability of all worldly beings, the disgust of food, the extinction of negative disposition and actions, the freedom from desire, and the freedom from arising.

ten dharma realms: The worlds of the Buddhas, bodhisattvas, self-enlightened ones, voice-hearers, heavenly beings, human beings, asuras, animals, hungry ghosts, and the denizens of the hells.

ten directions: The four cardinal points (east, west, south, and north), four intermediary points (northeast, southeast, southwest, and northwest), the zenith, and the nadir.

ten dwellings: The stages from the eleventh through the twentieth of the fifty-two stages of bodhisattva-path cultivation:

1. The great bodhisattvas will dwell in an aspiration to bodhisattva enlightenment. Through listening to Buddha's teachings, seeing the Buddha's thirty-two perfect marks and eighty distinguishing features, watching the transformations made by supernatural powers, experiencing the suffering of sentient beings, and so forth, the bodhisattvas will aspire to the bodhi to assist all sentient beings so that the sentient beings will learn the Buddha dharma and practice the Buddha's teachings.
2. The great bodhisattvas will dwell in an earnest motivation for learning. They will develop the mind of great loving-kindness, great compassion, and great joy; stay in the mindfulness of the Buddha; learn as much correct dharma as possible; and stay in close contact with virtuous teachers and friends. This is a period for doing good preparation to become a well-developed bodhisattva as they are nurtured by dharma cultivation.
3. The great bodhisattvas will dwell in diligent cultivation without hindrance. In this stage they will learn to contemplate all dharmas as transient, empty, and selfless. They will also learn various realms of the sentient beings, the world, the dharma realm, the fundamental components, and the three realms to enrich their knowledge and deepen their thinking.
4. The great bodhisattvas will dwell in the family of the Buddha. During this stage they will contemplate the Buddhas, the worlds, karmas, causes and effects, birth and death, and nirvana. They will continue to learn the Buddha dharma in the past, future, and the present.
5. The great bodhisattvas will dwell in expedient cultivation. During this stage they will realize the purpose of practicing virtuous roots is to protect, benefit, soothe, relieve, comfort, and assist the sentient beings to let them grow and mature and finally enter

nirvana. Therefore, the bodhisattvas should know sentient beings well and know how to guide them expediently and skillfully.

6. The great bodhisattvas will dwell in correct mindfulness of prajna paramita. In the cultivation of concentration, they will learn to remain unmoved by admiration or slander. They will also learn that all beings are empty, formless, unreal, selfless, illusory, and unattainable.
7. The great bodhisattvas will dwell in the three liberation gates without regression. During this stage they will not regress in their pursuit of the Buddha dharma no matter how the circumstances change. They should further learn that one is many, and many is one; to be existent is to be nonexistent, and to be nonexistent is to be existent; formlessness is form, and form is formlessness, and so forth.
8. The great bodhisattvas will dwell in purity as a child of the Buddha. During this stage they will learn to purify their actions of body, speech, and mind. They will learn various characteristics of sentient beings, their strengths, weaknesses, and all their karmas. They will further learn about the Buddhas, the Buddha lands, the wonderful dharma, and the supernatural powers of the Buddhas.
9. The great bodhisattvas will dwell in the dharma in accordance with the Buddha's teachings as a dharma prince. After diligently learning and cultivating the Buddha dharma, they will know well the destinations, vexations, and the dispositions of the sentient beings; they know how to use expedient skills to assist them and relieve their suffering. They further learn to know well the Dharma King and all his subtle methods so they will be ready to become the successors to the Dharma King.
10. The great bodhisattvas will dwell in dharma water and be ready to do as the bodhisattva should do. During this stage they will learn the abilities to move, illuminate, influence, travel around, and glorify and dignify numberless worlds. They learn about the sentient beings and how to expediently and skillfully tame and guide them. They should also learn the perfect knowledge in the three phases of time of the Buddha dharma, the dharma realms, the sentient beings, and the worlds.

ten forbearances:

1. Listening to Buddha's teachings with joy and understanding.
2. Contemplating all dharmas as they really are with equanimity and pure mind.
3. Knowing that all dharmas are without arising and extinction.
4. Knowing that all dharmas are like illusions.
5. Knowing that all dharmas are like the illusory images of water under sunlight.
6. Knowing that all dharmas are like dreams.
7. Knowing that all dharmas are like echoes.
8. Knowing that all dharmas are like shadows.
9. Knowing that all dharmas are like transformed things.
10. Knowing that all dharmas are like empty space.

ten kinds of mindfulness: The mindfulness in compliance with the Buddha, dharma, sangha, precept, equanimity, heaven, tranquility and getting away, inhalation and exhalation, the body, and the death. These ten kinds of mindfulness based on nonattainment as expediency are included in the phenomena of the great vehicle for the great bodhisattvas.

ten not virtuous karmas: The actions contrary to the ten virtuous karmas; they are the causes of rebirth in negative destinies: killing, stealing, adultery, lying, divisive speech, harsh speech and slander, nonsensical speech, greed, anger, and ignorance.

ten paramitas: The ten paramitas are the six paramitas (giving, pure precept, forbearance, diligence, meditation, and prajna paramitas) and the following four paramitas: expedient skillfulness paramita, wonderful aspiration paramita, power paramita, and knowledge paramita.

ten principal disciples of Sakyamuni Buddha: Ananda, Aniruddha, Mahakasyapa, Mahakatyayana, Mahamaudgalyayana, Purna, Rahula, Sariputra, Subhuti, and Upali.

ten stages of bodhisattva: The great bodhisattvas will practice these stages, step by step, to become a Buddha:

1. The stage of ecstasy. After doing many virtuous actions, making offerings respectfully to the Buddhas, and vowing to aspire to the unsurpassed bodhi with an attempt to relieve all sentient beings from suffering, the great bodhisattvas enter and dwell in the stage of ecstasy. They are joyful and fearless when dwelling in this stage; their anger and hatred diminish too.
2. The stage of freedom from defilements. Because the bodhisattvas have developed straightforward, fair, soft, bearable, tamed, tranquil, pure, virtuous, uncontaminated, detached, broad, and great mind, they enter the stage of freedom from defilements. They stay far away from killing and anger; they treat all sentient beings equally and compassionately. They also teach others how to practice the ten virtuous actions and stay away from the not-virtuous ones.
3. The stage of emitting light. The bodhisattvas have developed the ten minds: pure mind, peacefully dwelling mind, mind of renunciation, mind of nongreed, mind of nonregression, stable mind, bright and powerful mind, brave mind, broad mind, and great mind, and enter the stage of emitting light. Dwelling in this stage, the bodhisattvas can contemplate all conditioned phenomena as they really are and see clearly the conditions of human beings. They continue to work hard to benefit more sentient beings.
4. The stage of flaming wisdom. The bodhisattvas have contemplated various dharma realms and enter the fourth stage of flaming wisdom. These bodhisattvas have deep faith in the triple gem and know well the essence of human life and the universe. They can do

self-reflection very well. They cultivate the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path diligently with an attempt to attain the perfect knowledge of all perfect knowledge so that they can dignify and purify the Buddha lands for the sake of all sentient beings.

5. The stage of being extremely difficult to be surpassed. The bodhisattvas have well developed the pure equal minds of the Buddha dharma in the past, future, and the present; they have removed incorrect view, skepticism, and regrets; they have developed the perfect knowledge of the path and nonpath, the knowledge and the views of cultivation; they have contemplated all factors for enlightenment, and have taught the sentient beings before entering the fifth stage of being extremely difficult to be surpassed. They master the cultivation of the seven factors for enlightenment very well, and their minds are very pure in the pursuit of the unsurpassed truth. They are very compassionate to all sentient beings and know well the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.
6. The stage of the manifestation of pure realness. After contemplating the equality of all dharmas, the bodhisattvas enter the sixth stage of the manifestation of pure realness. They realize that all dharmas are equal because they are formless, without entity, without arising, without formation, originally pure, without nonsensical arguments, without grasping and renunciation, tranquil, illusionary, like dreams, like shadows, like echoes, like the moon in the water, like images in the mirror, like the illusory images of water under sunlight, and like transformed things. Because all dharmas are not dualistic, they are equal. They have contemplated and realized the twelve chains of causes and conditions in origination; they have attained the liberation samadhi of emptiness, formlessness, and nonaspiration and understood insightfully the prajna paramita well. They are always compassionate to all sentient beings, hoping that they will finally stay away from the two vehicles and be dedicated to the Buddha vehicle.
7. The stage of going far away. After cultivating various kinds of expedient wisdom, the bodhisattvas enter the seventh stage of going far away. Although having cultivated formlessness and emptiness, they are loving, kind, and compassionate and never allow themselves to turn away from the sentient beings. Although having attained the law of equality of the Buddhas, they love to make offerings respectfully to the Buddhas.

Although they contemplate and understand the wisdom of emptiness, they work diligently to accumulate merits and virtues. Although they are far away from the three realms, they work to dignify the three realms. Although they know that the vexations are tranquil in the final analysis, they still work hard to eliminate vexations for the sake of the sentient beings. Although they know all dharmas are illusory, they can recognize and tell the differences of existing phenomena accurately. Although they understand that all lands are like the illusions and are not real, they work hard to dignify the lands and purify human minds.

8. The stage of the unmovable. The bodhisattvas continue to practice the Buddha dharma and are awakened by the insight that everything is inherently without arising, formless, and equal. After getting away from differentiation and attachment, they enter the eighth stage of the unmovable. The distinctive features of this stage are that they can do all things effortlessly; they have no more attainment even in practicing all bodhisattva actions, let alone other worldly concerns.
9. The stage of expedient wisdom. In order to pursue the higher level of tranquility and liberation, the bodhisattvas continue to learn the wisdom of the Buddha and other hidden paths and enter the ninth stage of expedient wisdom. The bodhisattvas who dwell in this stage can know the dharmas virtuous and not virtuous, flawed and flawless, of and beyond the world, and the conditioned and the unconditioned; they also know the paths of voice-hearer, self-enlightened one, bodhisattva, and the Buddha as they really are. They know sentient beings very well and can use expedient skills to teach them and assist them. They are fluent in giving lectures and can debate without hindrance. They always stay in correct mindfulness.
10. The stage of dharma cloud. The bodhisattvas in this stage are ready to receive the position of Buddha. They have done many difficult things; they have accumulated many merits, virtues, and wisdom in countless kalpas; they have gained perfect knowledge and are able to know everything and every being in subtle detail; they know time and space and the mutual absorption between them; they have entered the Buddha's mind and know what the Buddha knows; and they can absorb numberless dharma of great wisdom and brightness. This stage is named dharma cloud.

ten stages of cultivation for the three vehicles:

1. The stage of pure contemplation: the stage when the bodhi pursuers practice the five contemplations: the contemplation of impurity, the contemplation of loving-kindness and compassion, the contemplation of the principle of causes and conditions, the contemplation of the Buddhas' names, and the contemplation of inhalation and exhalation. They will also practice the four bases of mindfulness. These practitioners have not seen the truth; they have not entered onto the holy path.
2. The stage of embryonic Buddha nature, in which the bodhi pursuers will practice the four virtuous roots, which are the foundations of the flawed wisdom. The four virtuous roots are (1) the virtuous root of warmup for forming the belief, which will result in contemplating the four noble truths; (2) the virtuous root of forming initial yet not fully developed belief of Buddha dharma, which will result in staying with virtuous intellectuals, hearing correct dharma, reflect positively, and act following the dharma; they still likely regress instead of advancing in the bodhi pursuit; (3) the virtuous root of forming forbearance to accept the four noble truths and will not regress; (4) the virtuous root of forming the pre-first worldly flawed dharma.
3. The stage of eight-forbearance: the stage of stream-entry aspiration. Also, the stage of nonarising forbearance for bodhisattvas. The bodhi pursuers will form the highest worldly dharma; this flawed dharma will pave the way for the flawless dharma.
4. The stage of insight: the stage of stream-enterer or the stage of seeing the truth; also, the stage of the bodhisattva without regression. All eighty-eight puzzles caused by incorrect views about the four noble truths are resolved in this stage, which will result in flawless wisdom.
5. The stage of slight vexation: the stage of once-returner; also, the stage of the bodhisattva when most of their vexations are terminated.
6. The stage of eliminating all desires: the stage of nonreturner; also, the stage when the bodhisattva practitioners have attained the five supernatural powers.
7. The stage of arhat.

8. The stage of self-enlightened one.
9. The stage of bodhisattva.
10. The stage of Thus-Come.

ten universal contemplations: In concentration, one contemplates these ten spheres: earth, water, fire, wind, green, yellow, red, white, emptiness, and consciousness.

ten virtuous karmas, the path of the: The path leading to good effects, including rebirth in good destinies:

1. No killing
2. No stealing
3. No adultery
4. No lying
5. No driving a wedge between people
6. No harsh speech or slander
7. No nonsensical speech
8. No greed
9. No hatred and anger
10. No erroneous views

thirty-seven aids to enlightenment: This comprises four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path.

thirty-two perfect major marks: According to fascicles 381 and 469 of *Great Prajna Paramita Sutra*, the Buddha possesses these extraordinary features of body and demeanor:

1. The Buddha's feet have flat and full soles, which are exquisite and are as firm and stable as the bottom of a solid makeup case; wherever he walks, his soles touch the ground evenly and completely.
2. There are perfect thousand-spoke wheel signs on his soles.
3. His hands and feet are flexible and soft.
4. His fingers and toes are webbed, resembling those of the wild goose king.
5. He has slender and round fingers and toes.
6. He has wide, long, and perfect heels, matching the insteps very well.
7. He has slender, high, and full insteps, matching the heels very well.
8. He has slender and round shins in good proportion, like that of the deer king.
9. His slender and long arms extend past the knees like the trunk of the elephant king.
10. His male sex organ is concealed, resembling that of a dragon, a horse, or the elephant king.
11. There is one hair in each of his pores.
12. All his hair stands straight up in a right-handed rotation.
13. His skin is delicate and moisturized.
14. All his skin is golden and is clean and bright.
15. His legs, palms, shoulders, and neck are delicate and full, and the muscles are soft.
16. He has perfect and wonderful shoulders and neck.
17. His shoulder blades and armpits are full and round.
18. His face and manner are perfect, proper, and upright.

19. The shape of his body is slender, wide, solemn, and upright.
20. The span of his arms equals the height of his body; the profile of his body is as perfect as a nyagrodha tree.
21. His upper body, chin, and chest are big and wide, resembling that of the lion king.
22. Bright light always radiates from his face.
23. He has forty neat and white teeth.
24. He has four white canine teeth.
25. He has flavored saliva, swallows smoothly, and always has the most delicious taste when eating.
26. His tongue is long, slender, pure, and broad and can reach the edge of his hair.
27. His voice is as loud and powerful as the heavenly drum. When he recites, his voice is so graceful and far-reaching that all listeners can hear him clearly and evenly. When he speaks, his voice vibrates with resonance.
28. His eyelashes are deep blue and neat, like that of a bull king.
29. His eyes are deep blue and bright.
30. His face is like a full moon, and his eyebrows are like the bows used by the heavenly gods.
31. There are white hairs between his eyebrows.
32. He has a bump on the top of the head.

thousand-world: refer to *large threefold thousand-world*.

three bonds: The three knots of mind caused by the wrong views are mistaking self as permanent and real, mistaking invalid and erroneous “precepts” as useful for liberation and

enlightenment, and skepticism about the truth. Greedy craving and hatred with anger are added to make the five bonds.

three different destinies decided by cultivation:

1. The holy ones who definitely will attain the unsurpassed, perfect, and universal enlightenment because of the correct cultivation.
2. The evil ones who definitely will fall in the inferior destinies.
3. Those who are not certain whether they will stay on the correct path of cultivation or not; they have uncertain destinations.

three flaws: The flaws caused by desires, incorrect view of existence, and ignorance.

three kinds of flawless roots:

1. All the roots of belief, diligence, mindfulness, concentration, and wisdom for the ones who need more learning. Although they have seen the path, they have not yet attained the knowledge of the noble truths that one should know.
2. All the roots of belief, diligence, mindfulness, concentration, and wisdom for the ones who need more learning. Although they have cultivated the path and attained the knowledge of the four noble truths, they have not removed all vexations.
3. All the roots of belief, diligence, mindfulness, concentration, and wisdom possessed by the ones who need no more learning, such as the arhats, the self-enlightened ones, the great bodhisattvas who have achieved the tenth stage, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. They have insightfully understood the noble truths and removed all vexations.

These three kinds of flawless roots will free one from defilements and vexations through the cultivation of the roots of faith, diligence, mindfulness, concentration, and wisdom as well as the roots of mind, joy, delight, and equanimity.

three negative roots: The roots of greed, anger, and ignorance.

three paths of bodhi: Three approaches for cultivating the wisdom of enlightenment, including the voice-hearer path, self-enlightened one path, and the bodhisattva path.

three supernatural powers: Three kinds of insightful awareness:

1. Knowing the previous lives and their traits of all sentient beings
2. Knowing where each of the sentient being come from and where and how each of them will go after death
3. The wisdom of getting rid of all vexations

(Fascicles 3 and 402, *Great Prajna Paramita Sutra*.)

three vehicles: They are the voice-hearer vehicle, self-enlightened one vehicle, and the bodhisattva vehicle. The first two vehicles are the small ones, while the bodhisattva vehicle is the great one. Among them, the great or the large vehicle is capable of ferrying as large a number of sentient beings as possible across the river of birth and death to the other shore of nirvana. The first two vehicles focus on self-liberation, while the large one aims at liberating all sentient beings, and that is the path of bodhisattva.

three wheels, the purity of: The almsgiving practitioners who realize the emptiness of all dharmas and become detached from the three wheels: the giver, the receiver, and the things given.

Thus-Comer (Tathagata): The fully developed one, the perfect one, who comes in such a natural and spontaneous way and who neither comes nor doesn't come. The Thus-Comer knows the phenomena of all dharmas as they really show without misunderstanding, and speaks of the phenomena of all dharmas as they really appear without distortion or deception. The Thus-Comer comes through a stable, peaceful, and real path. He has become a Buddha because of insightfully understanding realness. He comes by riding "as it is" as a vehicle. He realizes the truth as it is. He accomplishes ultimate nirvana based on the unsurpassed, perfect, and universal bodhi as it is. He has perfectly fulfilled all virtuous karmas and fully and permanently eliminated all negative karmas. He has lectured on the fundamental path of liberation and led sentient beings to stay away from negative paths and stay on the correct path. He comes from the realness of self-nature and is named Thus-Comer.

transference of merits and virtues: One of the bodhisattva actions is to transfer one's merits and virtues earned by the cultivation of virtuous conduct to others or to a noble, holy objective, such as the attainment of the unsurpassed, perfect, and universal bodhi, so that both the one who transfers and the recipient will greatly benefit in the pursuit of ultimate wisdom and enlightenment.

triple gem: The Buddha, the dharma, and the sangha (fascicle 394 of *Great Prajna Paramita Sutra*).

turn dharma wheel in threefold step (three steps of demonstration): The threefold step the Buddha used to interpret the four noble truths of suffering, first by showing the problem that the practitioner should know; second by giving practitioners good suggestions so that they can hold correct views and take appropriate actions; and finally, the third step, verifying the truth by giving his own example. While there are three steps for each noble truth, four noble truths will have twelve forms.

turning the dharma wheel: A symbolic term indicating that the Buddha and the highly developed great bodhisattvas propagate the dharma tirelessly, expediently, and skillfully to relieve sentient beings from suffering.

twelve chains (links) of dependent arising: The Buddha became awakened to the truth of the twelve chains of dependent arising the moment of attaining the unsurpassed, perfect, and universal bodhi. For ordinary sentient beings, the chains make a cycle of reincarnations based on karmas, while the enlightened holy ones will trace the cycle back to the causes of all suffering and untie the chains of life. For the former ones, the flow of the three modes of time is shown as a successive cause-and-effect connection. The core of this life drifting is consciousness, the alaya, which is viewed as the storage of one's karmas.

1. Ignorance: Because of ignorance, the ordinary sentient beings do not know the cause and effect of the dharmas, the triple gem, the four noble truths, the principle of dependent origination, the virtuous and the not virtuous dharmas, the pure and the contaminated dharmas, and so forth.
2. Action: Because of ignorance, one's actions will be flawed and imperfect and will give rise to all kinds of suffering.
3. Consciousness: Actions come from consciousness, while the karmas of one's actions affect consciousness and will be stored in it; they integrate with previously existing seeds as causes for further actions.
4. Name and form (mind and body): Human beings and other things come into existence because of the combination of mental factors and physical factors, based on one's consciousness and the related disposition and ideas.
5. Six sense spheres: Namely eye, ear, nose, tongue, body, and conscious spheres.
6. Contact.
7. Feeling or reception.
8. Craving.
9. Grasping.
10. Existence, becoming existent.

11. Birth, arising.
12. Old age, death, worry, sorrow, misery, anxiety, and upset.

twelve divisions of Buddha's teachings: Buddha's teachings were given in different styles and were later recorded and compiled under twelve canonical divisions: the texts (sutra), short verses (geya), prophecy (vyakarana), long verses (gatha), self-statement (udana), origins (nidana), anecdotes (itivrttaka), past lives (jataka), broad teaching (vaipulya), unusual ways (abdhuta-dharma), similes (avadana), and discourses (upadesa).

1. Sutra: The general name for the recorded texts of the teachings given by the Buddha.
2. Geya: A partial repeat of sutra in verse style.
3. Vyakarana: The stories that record the Buddha's prophecies about his disciples or followers who will become a Buddha in the future, including when, where, and with what names.
4. Gatha: The Buddha's teachings, given in verse style.
5. Udana: Lectures initiated by the Buddha himself, not upon his disciples' request.
6. Nidana: The origin and background of how and why the Buddha's teachings are given.
7. Itivrttaka: What the Buddha and his disciples did in their past lives, but no exact times and places of the events were indicated.
8. Jataka: The stories of the Buddha's compassionate deeds in previous lives when he was still a bodhisattva.
9. Vaipulya: The teachings of the ultimate truth with elaborated interpretation and in-depth analysis.
10. Abdhuta-dharma: The record of the Buddha and his disciples' mystic and unusual conducts.
11. Avadana: The similes and the celebrated stories of ancient sages given in Buddha's teachings.

12. Upadesa: The Buddha's teachings given in discursive way.

twelve forms in three steps for turning the dharma wheel: The Buddha teaches the four noble truths each in three steps:

1. Demonstrating what the four noble truths are
2. Teaching what suffering should be aware of and that the cause of suffering should be terminated, the cessation of suffering should be realized, and the path for the cessation of suffering should be cultivated
3. Showing how suffering can be aware of, the cause of suffering can be terminated, the cessation of suffering can be realized, and the path for the cessation of suffering can be cultivated.

twelve ways of ascetic practice: The twelve ways are:

1. Living alone in a quiet place far away from people.
2. Begging for food.
3. Always begging in order; do not skip anyone to receive or not receive alms from someone else.
4. One meal a day.
5. Do not eat much.
6. Do not drink juice, juicy food, or dense soup after noon.
7. Wearing ragged clothes.
8. Owning only three pieces of clothing.
9. Living in graveyards.
10. Living under the trees.
11. Sleeping in the open.
12. Sleeping when sitting instead of lying down.

Unsurpassed Great Person: This is one of the ten names of the Buddha. The great bodhisattvas should surpass the fifty-first stage of equal awakening and achieve the last stage of bodhisattva cultivation, the fifty-second stage of exquisite awakening, to become a Buddha. Therefore, the Buddha is a great person unequaled and unsurpassed in knowledge, wisdom, abilities, and virtues.

unsurpassed, perfect, and universal bodhi:

The perfect and universal wisdom for enlightenment, unsurpassed and incomparable, attained by the Buddhas only, not by voice-hearers, self-enlightened ones, bodhisattvas, or ordinary sentient beings. This is the aim all Buddhist practitioners aspire to achieve.

Unsurpassed, Perfectly and Universally Enlightened One: One of the ten names of the Buddha, indicating one who has attained the unsurpassed, perfect, and universal bodhi; one who has been fully enlightened; one who has fully realized the perfect and universal bodhi.

upanisadam-api: Upanisadam, a Sanskrit term from ancient India, indicates an extremely large quantity. On the contrary, upanisadam-api is an extremely small quantity; it means the smallest unit of matter into which anything can be divided.

uposatha: The Buddha taught his lay believers to stay, temporarily, in monastery to live as a monastic does. They are taught to shut the negative doors of body, speech, and mind karmas, observe eight precepts, and practice fasting to cleanse their physical, and particularly the spiritual defilements of the world, and enjoy a pure and calm life of liberation beyond the world.

upasaka: A Buddhist layman.

upasika: A Buddhist laywoman.

utpala: The blue lotus; one kind of water lily.

Vajrayaksa: The heavenly gods who hold vajra, a diamond tool or weapon, and serve as guards of Buddhas and bodhisattvas.

Vaisravana: One of the four heavenly kings in charge of the northern continent; a Buddha dharma protector who knows Buddha dharma well.

view of discontinuation: One of two extreme points of view apart from the middle path. Some believe that the cause-and-effect connection is invalid and unreal, and that one's life ends at death and no future rebirth is possible. This is in contrast with another extreme point of view that believes that the self and the existent beings of the world are permanent.

view of permanence: One extreme point of view deviating from the middle path; those who hold this point of view believe that the self and all existent beings of the world are permanent. Please see *view of discontinuation*.

vinaya: Behavioral rules for the monastics that were established by the Buddha.

vipasyana: Originally a Sanskrit term meaning one's inner investigation, observation, analysis, and contemplation that aims at one or several objects in samatha to see things as they really are.

voice-hearer (sravaka): Literally referring to Buddha’s disciples who directly heard teachings from the Buddha, the Sanskrit word *sravaka* indicates one who pursues self-liberation through arhat effect instead of the bodhisattva path. The voice-hearers and the self-enlightened ones (pratyekabuddha) belong to the “small vehicles” while the bodhisattvas belong to the “large or great vehicle” and are dedicated to assisting other sentient beings to alleviate their suffering. The stages of voice-hearer cultivation are stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, and arhat aspiration and effect.

Vulture Peak Mountain: The mountain located near Rajagriha in ancient India. It was well known because the Buddha gave many teachings there, including *The Lotus Sutra*, *The Great Prajna Paramita Sutra*, and others.

Well-Appearing One (Subhuti): One of Sakyamuni Buddha’s ten most distinguished disciples, Subhuti was recognized by Buddha as the best in understanding the truth of emptiness; he frequently appears in prajna sutras to have conversations with the Buddha.

Well-Gone One: One of the ten names of the Buddha, meaning that the Buddha teaches the truth in a perfect and wonderful way; the Buddha progresses very well in the process of becoming a Buddha; the Buddha comes to this world and ferries across the river of vexations to the other shore of liberation in a wonderful way; and the Buddha comes and goes in complete freedom.

wheel-turning king: The most blessed kings who usually appear in an age when the human lifespan is longer than eighty-four thousand years and the world is in peace, prosperity, and happiness. The wheel-turning kings have tremendous wealth and the thirty-two perfect major marks. Because they have cultivated and accumulated many merits and virtues, they become the wealthiest, healthiest, and happiest kings of the world.

They are always followed and surrounded by seven gems, the big family, and the big crowd of associates. The wheel-turning kings are always ready to give food, drinks, clothes, vehicles, spreading fragrances, incense powders, burning incenses, wreaths, houses, beddings, lamps, candles, medicines, gold, silvers, pearls, corals, jades, and all other necessities for living to those in need. Then they will teach them the dharma correspondent with the six paramitas.

World-Honored One (Bhagavat): *Bhagavat* is one of the ten names of the Buddha, meaning one honored and respected by all in the world because of his nobility, wisdom, and virtues.

Xuanzang (Hsüan-tsang): Xuanzang (ca. 602–664 CE), one of the most influential translators of Buddhist texts. He rendered seventy-five volumes (1,335 fascicles) of Sanskrit Buddhist scriptures into Chinese during a period of nineteen years, and *The Great Prajna Paramita Sutra* in six hundred fascicles was one of them. He is also one of the most outstanding logicians, epistemologists, and psychologists in Buddhist history, both in India and China.

Xuanzang's family name was Chen. Under his elder brother's guidance and encouragement, he began to learn Buddhist, Confucian, and Taoist classics when he was a child. In 622 CE, Xuanzang followed his brother to become a fully ordained monk and then wholeheartedly devoted himself to learning and cultivating Buddhist sutras, precepts, and treatises and became a learned and renowned young monastic. He strongly felt that the existing Chinese texts could not solve his puzzles about Buddhist theories, so he decided that he should go to India, where Buddhism originated, to learn the Sanskrit Buddhist classics. Regardless of the order banning travel to India issued by the government, he left China for India in 628.

After struggling against cruel weather, perilous roads, and loneliness for years, he finally arrived in India. He went to study at Nalanda, the most famous and the oldest university in India and fortunately encountered Master Silabhadra, who was over one hundred years old at that time. As the greatest Buddhist logician in that age, Silabhadra still worked hard to serve as the president and the prime mentor of the university. Xuanzang learned yogacara and Buddhist epistemology from him. The master adored Xuanzang very much and was happy to become his

advisor. Xuanzang was eager to learn from whatever disciplines he could and studied extensively the theories of all denominations of Buddhism. He also traveled around India to visit with scholars and sought and acquired as many Sanskrit texts as possible. When he finished all studies, his knowledge, insightful wisdom, and personality had fully developed and been esteemed by the monastics, lay believers, scholars, and kings in India. He was invited by his master to teach Consciousness-Only theory at Nalanda.

After staying abroad for seventeen years, he decided that it was time to bring the Sanskrit Buddhist scriptures home and began the next phase of his career: translating these scriptures into Chinese to fulfill his original aspiration to benefit Chinese Buddhist believers by giving them faithful and readable translated texts. He was forty-one years old then. Being aware of his decision, the king of Harsha Empire invited eighteen other kings in the five states of India, seven thousand Buddhist monks from great and small vehicles, and Brahmins to attend a conference in which Xuanzang was the keynote speaker. His paper was posted on the main gate of the meeting venue for eighteen days, and no one was able to challenge him.

Xuanzang returned to China (the Tang dynasty) in 645. He brought 657 volumes of Sanskrit Buddhist texts, Buddha's portraits and statues, and 150 pieces of Buddha's relics back to China. He then started the important work of translating Sanskrit texts into Chinese until entering nirvana in 664.

yojana: The distance an ox carrying a yoke walks for a day. According to Xuanzang's *Journey to the West Frontiers in the Great Tang Dynasty*, a yojana indicates the distance a king's army walks in a day.