

## Buddhist Terms in Chapter 18 of the Lotus Sutra

**Jambudvipa (閻浮提)** (P.264, L.4): It is the name of a great island to the south of Mt. Sumeru and is the world in which we are living according to the traditional cosmologic view.

**Six Regions (六趣)** (P.264, L.): The six worlds in which the souls of living beings transmigrate from one to another: hell, hungry spirits, animals, fighting spirits, men and heaven.

**Srota-apanna (須陀洹)** (P.264, L.25): People who have just joined the Buddhist Sangha

**Sakrdagamin (斯陀含)** (P.264, L.26): People who joined the Sangha but still have attachment to worldly matter and may return to be ordinary persons.

**Anagamin(阿那含)** (P.264, L.26): People who do not go back to their ordinary lives.

**Arhata (阿羅漢)** (P.264, L.26): People who quenched all worldly matters.

**King Sâkra (帝釈天)** (P.265, L.24): One of the two tutelary gods of Buddhism. He lives in the Palace of Correct View at the top of Mt. Sumeru in the Tusita Heaven. He hears about the moral condition of the people of the world, according to the report given by the Four-Quarter Kings and others, who inspect this world.

**Brahman Heavenly-King (梵天)** (P.265, L.25): The highest god according to some Hindus, the creator of the universe.

**The Six Supernatural Powers 六通** (P.267, L.7): Those mysterious powers of the Buddha and Arhats which can be gained by meditation and wisdom. They are ① the powers of free activity, ② eyes capable of seeing everything, ③ ears capable of hearing everything, ④ insight into others, ⑤ thinking, remembrance of the former state of existence, and ⑥ perfect freedom.

**The Three major supernatural powers or The Three Type of Knowledge 三明** (P.267, L.8): The wisdom to see the past, present, and future. They are ① remembrance of former births, ② insight into the future destiny of all beings, ③ recognition of the origin of misery and of the way to its removal.

**The Eight Emancipations 八解脱** (P.267, L.9): Eight kinds of meditation to free one from attachments. They are ① to see all things as impure and thereby reduce feeling of lust within oneself, ② to reduce attachment to external phenomena, ③ not to give rise to illusion even external phenomena may appear to be undefiled, ④ to contemplate boundless space transcending all form, ⑤ to contemplate boundless consciousness, ⑥ to contemplate non-substantiality, ⑦ to contemplate the state which is beyond thought, ⑧ to attain *metsujin-jo*, in which all mental activity ceases.