

Buddhist Terms in Chapter 12 of the Lotus Sutra

The Four Kinds of Devotees (四衆) (P.195): monks, nuns, laymen and laywomen

Bodhi (菩提) (P.195): Buddha Wisdom, way, and enlightenment are common translations

The Six Paramitas (六波羅蜜) (P.195): The six kinds of practice by which bodhisattvas are able to attain enlightenment, giving, keeping precepts, perseverance, assiduity, and meditation.

The Great Vehicle (大乘) (P.195): Mahayana teachings, one of the two most fundamental schools of Buddhism. It was probably founded in the first and second centuries with its liberal attitude in contrast to Hinayana teachings. The schools produced a great degree of philosophical speculations. Today the Buddhists in Nepal, Tibet, China, Mongolia, Vietnam, Korea, and Japan practice Mahayana teachings.

The Five Desires (五欲) (P.196): 1. The desires for property, sexual love, eating and drinking, fame, and sleep or 2. Five sense-objects, form, sound, smell, taste, and the tangible. These are so called because they make desires arise in humans.

The Ten Powers (十力) (P.197): Perfect comprehension in the ten fields of knowledge. The power of ① distinguishing right and wrong, ② knowing the relation of karma and its result, ③ comprehending various kinds of meditation, ④ judging the inferiority or superiority of the capacity of people, ⑤ seeing into what people understand, ⑥ knowing their lineage, ⑦ understanding the law of rebirth, ⑧ remembering the past, ⑨ knowing the birth and death of people throughout the three periods of time, and ⑩ rightly knowing how to extinguish every affliction in oneself, and others.

The Four Kinds of Fearlessness (四無所畏) (P.197): Four virtues that the Buddha is not afraid. They are ① a man of virtue, ② a man quenched of all desires, ③ a man who preaches causes of attachments and preaches the way to eliminate the attachments, and ④ a man who preaches Dharma that eliminates the sufferings.

The Four Ways to Attract Others (四攝法) (P.197): Bodhisattvas use four kinds of embrace in order to lead others to Buddha Dharma. They are ① giving Buddha's Teaching, ② speaking with familiar words, ③ showing beneficial behaviors towards them, and ④ acting with them.

The Eighteen Properties (十八不共) (P.197): Eighteen uncommon merits belonging only to the Buddha. They are ① Faultlessness in body: absence of afflictions in the Buddha because of his religious practice with precepts, meditations, wisdom, and compassion ② Faultlessness in speech: perfect power to make people attain enlightenment ③ Faultlessness in meditation: no attachment to anything because he is in profound meditation ④ No partiality: he leads people to perfection without any distinction ⑤ Meditation: the mind of a Buddha is always in profound meditation, even when he walks, stands, sits, or lies ⑥ Omniscience: he knows everything, not a thing can remain unknown to him. ⑦ Unyielding: a Buddha never grows tired of leading people ⑧ No cessation in helping people ⑨ No cessation in meditating on every law in the three periods of time ⑩ Unceasing maintenance of perfect wisdom ⑪ Being emancipated: the Buddha is always free from all attachments ⑫ Clear and free function of intelligence in emancipation ⑬ Excellent bodily function preceded by wisdom, in teaching and bringing people to perfection ⑭ Excellent oral function preceded by wisdom, in preaching to people with wonderful and pure speech ⑮ Excellent mental function preceded by wisdom, in preaching with stainless mind and cutting away the veils of affliction ⑯ Unrestricted function of mind in knowing the past ⑰ Unrestricted function of mind in knowing the future ⑱ Unrestricted function of mind in knowing the present

Arhatship (阿羅漢果) (P.198): Being one who is free from all craving and rebirth. He is a saint who attains the fourth and highest stage to be attained by Hinayana Buddhists. As a saint, he has already freed himself from all defilements, has obtained perfect knowledge, has learned all things so that there is nothing remaining to be learned, and has reached a stage where he is worthy of receiving respect and offerings. The Lotus Sutra is aimed at Arahats to practice the Way of Bodhisattva; that is to help others and not only for himself.

Sariras (舍利) (P.198): Relics, especially of the Buddha

Mt. Sacred Eagle (靈鷲山) (P.199): It is also Mt. Grdharkuta 耆闍崛山 (Gishakutsusen) The Vulture Peak is located east of the City of King-House or Rajagriha. The name was given to it because it resembled a vulture in appearance. It is said that the Buddha preached many sutras including the Lotus Sutra which he preached over the last eight years of his life.

Dharanis (陀羅尼) (P.200): The mystic syllables which keep up the religious life of a recitor. Very often *Dharanis* is regarded as the quintessence of a sutra, and is similar to amantra in Hinduism. A mystical power is supposed to be embodied in these syllables, which very often do not make any sense.

Ksana(刹那) (P.200): Instant, as a measure of time

Brahman-Heavenly-King (梵天王) (P.201): The highest god according to some Hindus, a god as the creator of the universe. In great epics, he was worshiped as one of the three greatest gods in India.

King Sakra (帝釈) (P.201): One of the two tutelary gods of Buddhism together with Brahman-Heavenly-King. Sakra lives in the Palace of Correct Views 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 of the Four-Quarter Kings, and others, who inspect the world on the eighth, fourteenth, and fifteenth days of each month. By transforming himself into a devil, he tested Sakyamuni several times.

King Mara (魔王) (P.201): The kind of devil who is the lord of the highest of the six heavens in the world of desire. Together with his followers, he hinders people from adhering to the Buddhism.

A Wheel-turning-holy-king (轉輪王) (P.201): A king. He is so called because he rules the world by rolling the wheel which he is given by heaven at his enthronement.