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**HANDBOOK OF  
CHINESE BUDDHISM**

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**BEING**

**A SANSKRIT-  
CHINESE  
DICTIONARY**

With Vocabularies of Buddhist  
Terms in

PALI, SINGHALESE, SIAMESE,  
BURMESE, CHINESE, TIBETAN,  
MONGOLIAN AND JAPANESE

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**ERNEST J EITEL**

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CHINESE  
DICTIONARY**

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## PREFACE TO THE SECOND EDITION.

After an interval of more than fifteen years, the publishers called for a new edition to satisfy a small continuous demand.

The whole of the 1547 articles contained in the first edition have accordingly been re-written with a view to condense as well as to correct the subject matter of the book, in order to admit of an addition of 577 new articles without materially increasing the bulk of the volume or omitting any point of interest. The literature, the biography, and the philosophy of Chinese and Tibetan Buddhism have been specially laid under contribution to extend the usefulness of this Handbook, whilst the substitution of a Japanese Vocabulary in place of the former Chinese Index now makes the book a guide to the understanding of Japanese as well as Chinese Buddhism.

The author has freely used whatever recent works of reference were at his command, but he desires specially to acknowledge the help derived from Bunyiu Nanjio's Catalogue of the Buddhist Tripitaka (Oxford, 1883) and the courteous assistance of the Rev. J. L. Gordon, M.D. who furnished the materials of the above mentioned Japanese Vocabulary.

Hongkong, March, 1888.

E. J. E.

## PREFACE TO THE FIRST EDITION.

No apology is needed for the appearance of this little book, though it is the first attempt of its kind. The student of Chinese religious literature finds himself at almost every step hampered by the continual recurrence of Sanskrit and other foreign terms embedded in the text, generally without a word of explanation. These form a series of vexatious riddles for a clue to which one has to go beyond the range of a Chinese library. This is especially the case with Buddhist works, many of which are simply translations from Sanskrit or Pāli or Tibetan originals. Hence arises the need of a Dictionary like the present which aims at smoothing the pathway to an understanding of Buddhism and of native religions influenced by it. That this is a real want is proved by the cordial response with which the announcement of this publication has been received.

No doubt the present volume has many defects and omissions, but the author feels confident that it will enable any one who has acquired an ordinary acquaintance with the Chinese language, to read and understand all the popular Buddhist classics, from the study of which Missionaries and others have been deterred by the inability of Chinese Pundits to give any assistance in that direction.

The author has not confined himself to the results of his own investigations, but has freely drawn upon all books within his reach from which information upon these topics could be gleaned. It is consequently his pleasant duty to acknowledge the help thus derived. He begs, in the first instance, to give the most cordial thanks to the venerable Nestor of

Chinese Sanskrit studies, STANISLAS JULIEN, whose most valuable works have been—with the exception of Chinese texts—the principal source of reference and freely resorted to on all occasions. The author is similarly indebted to the works of the lamented E. BURNOUF, whose premature death has been a great loss to the students of Buddhism. To these names he must add that of C. F. KOEPPEN, whose masterly exposition of the whole system of Buddhism has greatly assisted the present writer to understand many intricate details of its Chinese development.

The running title “Sanskrit Chinese Dictionary” is to be understood *cum grano salis*. A comparatively small number of other terms—chiefly referring to topographical subjects—have been inserted in the same list, because they occur in Chinese texts mixed up with Sanskrit terms, but are not sufficiently numerous to justify a separate alphabetical list.

As regards the Sanskrit and Pāli terms given in the book, the author has in almost every instance the excellent authority of Julien and Burnouf to fall back upon. The orthography employed in the transliteration of Sanskrit and Pāli is not that generally adopted by English scholars, but the French orthography of Julien and Burnouf is retained, because it is to the works of these two Savants that every student of Chinese Buddhism will constantly refer. Theirs are works which cannot be dispensed with and will not easily be superseded. On the other hand, he has not slavishly followed their spelling, but has substituted s' for the peculiarly French ç and likewise u for ou. No pronunciation is given for the Chinese renderings of Indian terms, as any such attempt, besides unduly swelling the bulk of the book, would have been comparatively useless; for the modern systems of pronunciation—dialectically different in the different parts of China—deviate considerably from the mode of pronunciation which was in vogue when the respective Chinese equivalents for Sanskrit and Pāli terms were invented. To the language then spoken in China no modern Chinese dialect comes nearer in sound than the very Sanskrit or Pāli forms themselves.

In translating the Chinese explanations of Sanskrit phrases, the author has aimed at verbal exactitude. Where the Chinese explanation is ambiguous, he did not substitute a clearer form of expression, considering it important to preserve the exact manner in which Chinese Buddhists, more than a thousand years before European Scholars had discovered Sanskrit, understood and explained Sanskrit phraseology.

When speaking of the founder of Buddhism, the term S'ākyamuni has been employed in accordance with Chinese usage, which prefers this



title to that of Gautama. As the famous Chinese travellers Fah-hien and Hiuen-tsang had to be referred to very frequently, the Chinese symbols 法顯 and 玄奘 (see Mahâyâna dêva and Mokchadêva) for their names have been omitted for the sake of brevity.

With regard to the frequently recurring measures of distance, it ought to be understood that the value of a Chinese *li* has been differently computed in different periods of time, but it will be safe to count one Chinese *li* as equal to 329 French metres or about one-sixth of an English mile.

Hongkong, February 1st, 1870

E. J. EITEL.

## A SANSKRIT-CHINESE DICTIONARY.

## A

ABABA or HAHAVA 阿波波

The fourth of the eight cold hells peculiar to Northern Buddhism. The beings imprisoned there cannot produce any articulate sound but this one, Ababa, their tongues being frozen.

ABHÂSVARA (Pâli. Abhassara)

lit. all brightness (â-bhâsvara)

阿婆嚩羅 explained by

光音 lit. light and sound (â-

hâ-svara) or by 極光淨 lit.

extreme light and purity. The sixth of the eighteen celestial worlds called Brahmâlôkas.

ABHÂSVARAS (Pâli. Abhassaras.

Tib. Od-gsal) lit. those whose nature is brightness, â-bhâsvaras,

阿婆嚩羅庶 or 阿會

亘修天 or 阿陂亘羞

天 explained by 光音天

lit. dévas of light and sound (â-

hâ-svara). The inhabitants of the third of the three celestial regions which form the second Dhyâna.

ABHAYA 無畏 lit. fearless, an

epithet given to every Buddha.

ABHAYAGIRI 無畏山 lit.

mount Fearless. A mountain on Ceylon with an ancient monastery in which Fa-hien (A. D. 400) found 5,000 priests.

ABHAYAGIRI VÂSINAH 阿跋

邪祇釐住部 explained by

無畏山住部 lit. school of

dwellers on mount Fearless, or by

苾山部 lit. school of the

wooded mount, or by 蜜林部

lit. school of the secret forest, A

schismatic philosophical School,

a branch of the Sthâvirâh School.

The adherents of this School

called themselves disciples of

Katyâyana and studied the doctrines

of both the small and great conveyance (v. Triyâna).

ABHAYÂMDADA 施無畏者

lit. he who procures removal of

of fear. A standing epithet of

Kwan-yin (v. Avalokitês'vara.)

ABHIDHARMA (Pâli. Abhidhana.

Singh. Abhidhamma. Tib Tchos

non pa) 阿毗達磨 or

阿鼻達磨 or 阿毗曇

- explained by **傳** lit. tradition, or by **勝法** lit. overcoming the law or conquering law, or by **無比法** lit. peerless law. Buddhaghôsa defines Abhidharma as that law (dharma) which goes beyond (abhi) the law, i.e. by-law.
- ABHIDHARMA PIṬAKA 論藏**  
lit. the collection of discourses. One of the three divisions of the Buddhist canon (v. Tripiṭaka) comprehending all philosophical works. Its first compilation is ascribed to Mahâkas'yapa, but it does not as a whole belong to the primitive period of Buddhism. This section of the Chinese canon is subdivided into 1. **大乘論** or the Abhibharma of the Mahâyana School, 2. **小乘論** or the Abhidharma of the Hinâyana School, and 3. **宋元續入藏諸論** or the discourses included in the canon during the Sung and Yuen dynasties (A.D. 960—1368).
- ABHIDHARMA DHARMA SKANDHA PĀDA S'ĀSTRA 阿毗達磨法蘊足論** A philosophical work by Maudgalyâyana.
- ABHIDHARMA DJÑĀNA PRAS-THĀNA S'ĀSTRA 阿毗達磨法智論** or **阿毗曇八韋度論** A philosophical work ascribed to Kâtâyâna.
- ABHIDHARMA HRĪDAYA S'ĀSTRA 阿毗曇磨心論**  
A philosophical work by Upadjiṭa.
- ABHIDHARMA KÔCHA KARAKĀ S'ĀSTRA 阿毗達磨俱舍論** or **俱舍電論**  
A work by Saṃghabhadra.
- ABHIDHARMA KÔCHA S'ĀSTRA 阿毗達磨俱舍論**  
A tract by Vasubandhu refuting the doctrines of the Vibhâchâ School.
- ABHIDHARMĀMRITA S'ĀSTRA 阿毗達磨甘露味論**  
A philosophical work by Ghosha.
- ABHIDHARMA PRAKARAṆA PĀDA S'ĀSTRA 衆事分阿毗達磨論** A philosophical treatise by Vasumitra.
- ABHIDHARMA PRAKARAṆA S'ĀSANA S'ĀSTRA 顯宗論**  
A philosophical treatise by Sanghabhadra.
- ABHIDHARMA PRAKĀS'A SĀDHANA S'ĀSTRA 阿毗達磨明證論** A philosophical work, attributed to Is'vara.
- ABHIDHARMA S'ĀSTRA 對法論** A philosophical work by Vasubandhu.
- ABHIDHARMĀVĀTARA S'ĀSTRA 入阿毗達磨論**  
A philosophical work by Ārya

Skandharatna.

ABHIDHARMA MAHĀVIBHĀC-  
HĀ S'ĀSTRA 阿毗達磨  
毗婆沙論<sup>A</sup> work consisting  
of 100,000 stanzas, the compila-  
tion of which is ascribed to the  
five hundred Arhats supposed to  
have formed the synod convoked  
by king Kanichka.

ABHIDHARMA VIDJÑĀNA KĀ-  
YA PĀDA S'ĀSTRA 阿毗  
達磨識身足論<sup>A</sup> dialecti-  
cal treatise; denying the exis-  
tence of both *ego* and *non-ego*, by  
Dévas'arma.

ABHIDJÑĀ or CHAḌABHIDJÑ-  
AS (Pāli. Abhinna. Singh. Abhig-  
nyāwa) 六通 or 六神通  
Six supernatural talents, which  
S'ākyamuni acquired in the night  
before he became Buddha, and  
which every Arhat<sup>o</sup> takes posses-  
sion of by means of the fourth  
degree of Dhyāna. Most Chinese  
texts reckon six such talents,  
while the Singhalese know only  
five. Sometimes however only  
five are mentioned. Particulars see  
under Divyatchakchus, Divyas'rō-  
tra, Riddhisākhātkriyā, Purvāni-  
vasānumriti dñāna, Paratchitta-  
dñāna and As'ravakchaya.

ABHIRATI 歡喜國 lit. king-  
dom of joy. A fabulous realm  
situated East of our universe, the  
sphere of two Buddhas, Akchōb-  
hya and Mērukūta.

ABHISHEKAIR 啞撒釋該而  
An exclamation ('consecrate me  
by sprinkling') addressed in pra-  
yers to Tathāgatas.

ABHYUTGATA RĀDJA 大高王  
lit. the great august monarch.  
Name of the Kalpa in the course  
of which Subha vyūha is to be re-  
born as a Buddha.

ABĪDA v. AMITĀBHA.

ABRAHMA TCHARIYĀ VERA-  
MANĪ 不婬慾 lit. no debau-  
chery. The third of the ten rules  
for novices (v. S'ikhāpada), en-  
joining abstinence from violation  
of the vow of chastity with the  
following clause, 'lay-men ought  
to abstain at least from fornica-  
tion, ecclesiastics from all sexual  
intercourse.'

ACHṬĀU VIMŌKCHAS. See un-  
der Vimōkcha.

ĀCHĀḌHA 頽沙茶 The first  
month of summer, corresponding  
to the time from the 16th day of  
the 4th Chinese moon to the 15th  
day of the 5th moon.

ACHṬA BUDDHAKA NĀMA MA-  
HĀYĀNA SŪTRA 佛說八部  
名經 Title of a book.

ACHṬA DAS'Ā KĀS'A S'ĀSTRA  
十八空論 Title of a book  
by Nāgārdjana, introduced in  
China by Paramārtha, A. D. 557-  
689.

ACHTA DAS'A NIKĀYA S'ĀS-  
TRA 十八陪論 Title of  
a book.

ACHTA DAS'A NĀRAKA SŪTRA  
佛說十八泥犁經  
Title of a book.

ACHTA MAṆḌALAKA SŪTRA  
大乘八大曼拏羅經  
Title of a book.

ACHTA SĀHASRIKĀ PRADJÑĀ  
PARAMITĀ SŪTRA 聖八千  
頌般若波羅蜜多一  
百八名真實 Title of a  
book.

ADBHUTA DHARMA 阿浮達  
摩 explained by 未曾有 lit.  
what never took place before, i.e.  
marvels. A section of Buddhist  
literature comprising books on  
miraculous events.

ADHIMĀTRA KĀRUṆIKA 大悲  
lit. great mercy. One of the Ma-  
hābrahmānas who appeared from  
the South East to worship Ma-  
hābhidjña djñāna bhībhā.

ADHIMUKTĪ (Pāli. Adhimutti.  
Tib. Mos-pa) lit. attention, 阿  
提目多 or 阿地目帝  
or 阿提目多伽 explained  
by 善思惟 lit. pious thought-  
fulness; as an example of which  
is mentioned the lighting of a  
lamp fed with the oil of three  
flowers (Sandal, Sōma and Teh-

ampaka) and the placing this lamp  
before the images of the Triratna.  
According to Singhalese and Ti-  
betan sources, the meaning of ad-  
himukti is inclination of the will.  
In the Lalitavistara (q. v.) its  
meaning seems to be 'intel-  
ligence.' Burnouf translates it  
sometimes by 'confidence.'

ADHYĀTMA VIDYĀ 內明 lit.  
the esoteric luminary. One of  
the 五明 Pantcha Vidya S'ās-  
tras (q. v.).

ADINNĀDĀNĀ VĒRAMANĪ 不  
偷盜 lit. abstinence from theft  
and robbery. See Sikhāpada.

ADJĀTAS'ATRU (Pāli. Adjātasat-  
tu. Singh. Aja'sat. Tib. MassKjess  
dGra) or Kchemadars'in 阿闍  
多設咄路 or 阿闍世王  
explained by 未生怨 lit. an  
enemy before he was born, or no  
enmity in the heart, or (as the  
Tibetans explain it) 'not creating  
himself any enemies.' A king  
of Magadha, son of king Bimbi-  
sāra, originally one of S'ākya-  
muni's most formidable oppon-  
ents. Converted to Buddhism,  
he became famous for his libera-  
lity in almsgiving. He died 24  
years after S'ākya-muni (about  
519 B. Ch.). His son and suc-  
cessor was Udāyi. There is a  
daughter of Adjātas'atru men-  
tioned under the name 阿術  
達 Asuddharda. According to a

Tibetan legend, an infant son of Adjâtas'atru was kidnapped, exposed at the roadside and finally made king of Tibet under the name Njakritsanpo (研乞嚩贊普). The Mongols call the latter Sseger Ssandalitu or Küsühu schiretu.

ADJÂTAS'ATRU KAUKṚITTYA  
VINODANA MAHÂYÂNA SÛ-  
TRA 佛說阿闍世王經  
Title of a book.

ADJITA (Pāli. Adjita. Singh. Ajita)  
阿逸多 or 阿耨多  
or 阿底多 or 阿制多  
explained by 無能勝 lit. in-  
vincible. A title which S'ākya-  
muni gave to Mâitrêya, and which  
is now the standing epithet of the  
latter.

ADJITA KÊS'A KÂMBALA (Pa-  
li. Adjita Kesa Kambali. Singh.  
Ajitâ Kâsa Kambala) lit. the  
invincible one, who wears his  
hair for a covering 阿耨多  
舍欽婆羅 One of the six  
Tirthyas, the head of a brah-  
minical ascetic sect, whose favou-  
rite dogma was the impermanen-  
cy, the continuous self-destruc-  
tion and consequent unreality of  
all things.

ÂDJÑÂTA KÂUṆḌINYA or ÂD-  
JÑÂNA KÂUṆḌINYA (Tib.  
Koun ches Kâuṇḍinya) 阿若

橋陳如 explained as an au-  
tomat (阿若 Adjñâna) of the  
Kâuṇḍinya (橋陳如) fa-  
mily. A famous disciple of S'āk-  
yamuni, more commonly quoted  
as Kâuṇḍinya (q. v.).

ADJITAVATÎ v. HIRANYAVATI.  
ADYÂCHAYA SANTCHODA SÛ-  
TRA 發覺淨心經  
Title of a book.

ÂGAMA 阿伽摩 or 阿笈摩  
explained by 無比法 lit. peer-  
less law, or by 教法 lit. system  
of teaching. A section of Budd-  
hist literature unknown to Nep-  
aulese Buddhism. Like the Sing-  
halese, the Chinese Buddhists  
divide the Sûtras of the small  
conveyance-school (v. Hinayâna)  
into the following four classes  
(四舍). (1.) Dirghâgamas  
(Singh. digha nikayo or dik  
sangi) 長阿舍 long âgamas;  
compilations treating on cosmo-  
gony. (2.) Madhyamâgamas  
(Singh. majjhima nikayo or me-  
dun sangi) 中阿舍 lit. mid-  
dling âgamas; works on meta-  
physics. (3.) Samyuktâgamas  
(Singh. sanyutta nikayo or sanyut  
sangi) 雜阿舍 lit. mixed  
âgamas; treatises on ecstatic con-  
templation. (4.) Ekôttarâgamas  
(Singh. anguttara nikayo or an-  
gotra sangi) 增一阿舍

- lit. numerical âgamas; general compilations, the subject matter being arranged numerically.
- AGNI or AKNI 阿耆尼  
Name of a kingdom in Central Asia, situated to the North of lake Lop.
- AGNI DHÂTU SAMÂDHI 火界定 the contemplation of the world on fire, a degree of ecstatic contemplation (v. Samâdhi.)
- AGNIVÂS'ÂYANA (Pâli. Aggives-sâyana) v. DÎRGHANAKHA.
- AGRA PRADÎPA DHÂRAÑÎ 東方最勝燈王神咒經  
Title of a book.
- AGURU (Beng. Agur. Arab. Ayalugi. Pers. Ayalur chee or Oud Hindee. Tib. Akaru) literally not heavy 惡揭嚙 explained by 沉水香 lit. perfume immersed in water. Agallochum or lignum Aloes, the decayed root of the Aquilaria agallocha. The Ahalim or Ahaloth of the Hebrews.
- AGURU SÛTRA 阿鳩留經  
Title of a book.
- AHAHA or HAHAVA 囉喏喏  
The fifth of the eight cold hells (unknown to Southern Buddhism), so called because the cold is there so intense that the damned spirits cannot stir nor speak, whilst the cold air, passing through their throats, produces a sound like Ahaha.
- ÂHARA ÂHARA MAMÂYUḤ  
SANTÂRAṆI 啞曷囉啞曷囉馬麻藹由而傘塔囉尼 An exclamation ('give me, give me, old age, oh protector') addressed in prayers to Tathâgatas.
- AHIKCHÊTRA or AHIKHATRÂ  
阿醯掣恒羅 An ancient city and kingdom in Central India, on the northern bank of the Kâlinadi, north of Pañchâla (the present Duab).
- AHÔRÂTRA 一日一夜  
lit. one day and one night. A division of time.
- AIS'VARIKAS 阿說羅部  
A theistic School of Nepaul, which set up Adi Buddha as a supreme divinity. It never found any followers in China.
- AKANICHṬHA (Pâli. Akanistaka. Tib. Og min) 阿迦尼瑟吒 or 阿迦尼吒 explained by 究色竟 lit. the final limits of the world of desire. The last of the eighteen Brahmâlôkas, called Akanis'ta i. e. the highest. Originally only sixteen Brahmâlôkas were known. Northern Buddhism added two, which are called 福生 happy birth and 福愛 happy love. Singhalese Buddhists count only sixteen.

## AKANICHTHAS 色究竟天

The dévas inhabiting the final limits of the world of desire. The inhabitants of the ninth and last region of the fourth Dhyána, appropriately called 'the highest ones.'

ÂKÂS'AGARBHA SÛTRA 虛空孕菩薩經 Title of a book, translated by Djñânagupta, A. D. 587.

ÂKÂS'AGARBHA BODHISATVA DHÂRÂNI SÛTRA 虛空藏菩薩神咒經 Title of a book, translated by Dharmamitra, A. D. 420—479.

ÂKÂS'A PRATICHTHITA 虛空住 lit. dwelling in empty space. A fabulous Buddha living somewhere to the South of our universe. He was at a former time the fifth son of Mahâbhîdja dñânâ bhîbhû.

AKCHARAMATI NIRDÊS'A NÂMA MAHÂYANA SÛTRA 阿差末菩薩經 Title of a book.

AKCHAYAMATI 無盡意菩薩 lit. the Bodhisattva of exhaustless meaning. A fictitious being to whom S'âkyamuni addressed a series of remarks about Avalokîtês'vara.

AKCHAYAMATI PARIPRITCHTCH'Â 無盡慧菩薩會 Title of a book, translated by Bodhirutchi, A. D. 618—907.

AKCHÔBHYA (Tib. Hkhrougs pa)

阿芻鞞耶 or 阿閼婆 or 阿閼 explained by 無動

lit. motionless. 1. A numeral term equal to 1 followed by 17 ciphers. 2. A fabulous Buddha mentioned as a contemporary of S'âkyamuni and said to reside in a realm called Abhirati. See also under Ijñânâkara.

AKCHÔBHYSYA TATHÂGATASYA MAHÂYÂNA SÛTRA 阿閼佛國經 Title of a book.

AKINTCHAVYÂYATANA 無所有處定 lit. contemplation of a state of having absolutely nothing. A degree of ecstatic meditation (定). See Samâdhi.

AKLÊS'A (Tib. Non mongs med) 無濁 lit. without corruption. A cognomen of Asita.

ALNI or ARNI 阿利尼 Name of a kingdom, which formed part of ancient Tokharâ, situated near to the sources of the Oxus, to the North of Munkan.

ÂMALAKA or ÂMALAKARKA 阿摩落果 or 阿摩落伽果 explained by 寶瓶 lit. precious vase. The fruit of the Phyllanthus emblica or the Mirobolana emblica, used as a medicine.

AMITÂBHA (variations of the same



name are Amita, Abida, Amitāya, Amitāyus, Amitarus'i. Tib. Od dPag med or Hopamé) 阿彌陀婆耶 or 阿彌陀 or 彌陀 or 大彌陀 explained by 無量壽 lit. boundless age. This explanation rests on a misconception of the original meaning of Amitābha *i.e.* boundless light, but the latter idea is preserved in one of the many titles of this fabulous Buddha 無量光明 lit. boundless light. Other titles are 放大光明 lit. diffusing great light, 西天教主 lit. sovereign teacher of the Western Heaven, 西方接引 lit. guide to the West, 大慈大悲 lit. great mercy and sympathy, 本師和尚 lit. original teacher Upādhyāya, 法界藏身 lit. embodiment of the sphere of the law. As the derivation of the term itself suggests, Amita was originally conceived of as impersonal, as the ideal of boundless light. Considering also the mention made of his name in a list of one thousand fictitious Buddhas which reminds one of the thousand Zarathustras of the Persians, and which was propagated by the Mahāyāna-school (about 300 A.D.), it is but natural, in the absence of authentic infor-

mation as to the origin of this dogma, to suppose that it may have been originated by Persian or Manichæan ideas influencing the Buddhism of Cashmere and Nepal. For it must have been from one of these countries that the dogma of Amita reached China, when a priest from Tokhara brought (147 A. D.) the first Amitābha Sūtra to China. It is remarkable that the Chinese travellers Fa-hien and Hiu-en-tsang omit all mention of it. Southern Buddhism knows no Amita, neither are there any traces of a Brahminical or Vēdic origin of this doctrine. The most ancient Sūtras brought to China make no mention of it, and the first that alludes to Amita, the Amitāyus Sūtra, translated A. D. 148—170, was, like others of the same class, already lost when the well-known catalogue K'ai-yuenlu was compiled, A.D. 730. When the so-called Lotus-school or Pure-land-school 蓮花宗 or 淨土宗 began to flourish, and the peculiarly poetic tenets of this school, referring to a paradise in the West, began to influence the common people, Amita became the favourite of Chinese Buddhists. He is now by far the most popular Buddha in China. There are some confused traditions as regards the antecedents