

## Buddhist Terms in Chapter 3 of the Lotus Sutra

**Brahma 婆羅門 (Baramon)** (p.53): A priest in Brahmanism and Hinduism. He belongs to the highest Hindu caste.

**Yaksa 夜叉 (yasha)** (p.54): a devil. In Buddhism he is sometimes regarded as a protector of Buddhism.

**Dragon 龍 (ryu)** (p.54): A snake-shaped demigod who brings clouds and rain. A dragon-king who protects Buddhism.

**Papiyas 波旬 (hajun)** (p.54): A name of devil who hinders one's good conducts.

**Sramana 沙門 (shamon)** (p.55): A Buddhist monk who endeavors to practice virtue and to cease from evil. The Buddha is often spoken of and addressed by non-Buddhists as sramana. Nichiren Shonin also addressed him a Tendai Shamon, a disciple of T'ien-t'ai in one of his early writings.

**Kalpa 劫 (ko)** (p.56): A unit of time. The period required for a celestial woman to wear away a ten-mile-cubic stone if she touched it with her garments once every three years.

**Paramita 波羅蜜 (haramitsu)** (p.58): Crossing over from this shore of birth and death to the other shore of Nirvana.

**Five Aggregates 五衆 (goshu)** (p.59): The five divisions of the Buddha's disciples: 1. Buddhist monks, 2. Buddhist nuns, 3. Women who observe the six precepts, 4. Male Buddhist novices, 5. Female Buddhist novices.

**Triple World 三界 (sangai)** (p.63): The world of unenlightened men. It is divided into three:  
① The world of desire, whose inhabitants have appetite and sexual desire, ② The world of form, whose inhabitants have neither appetite nor sexual desire, like metal, rock, water, etc.  
③ The formless world, whose inhabitants have no physical forms like air or gas or spiritual beings.

**Three Evil Worlds 三惡道 (san akudō)** (P.64): They are hell, the world of hungry spirits, and the world of animal.

**The Four Noble Truth 四諦 (shitai)** (pp.78-79): A basic concept in Buddhism which explains the cause of suffering and the way of deliverance there from. This was one of the first doctrines taught by the Buddha after his enlightenment: ① All existence is suffering. ② The cause of suffering is illusion and desire. ③ Nirvana is the realm free from suffering. ④ The means for the attainment of nirvana is the practice of the Eightfold Noble Path. The four noble truths are particularly stressed in Hinayana, and the person who pursues these truths is called a *shravaka* or *shomon*.

**The Eight-fold Noble Paths 八正道 (hassho-do)** (p. 79): ① Correct View which refers to a correct understanding of the Four Noble Truths. ② Correct thinking which is the ability to reflect on the Four Noble Truths. ③ Correct speech which means speak no false statements. ④ Correct action. ⑤ Correct livelihood. ⑥ Correct endeavor. ⑦ Correct memory, memory of things beneficial to enlightenment. ⑧ Correct meditation.

**Avavartika 不退転 (futai-ten)** (p.80): Non-retrogression. In terms of Buddhist religious practice, this word means not to retrogress from the stage of attainment one has already reached.

**Avici Hell 阿鼻地獄 (abi-jigoku)** (P.81): The hell of incessant suffering, the worst hell. This area is too vast for anyone to escape from it. Those who are born in this hell are always crying out because of the heat of fire.