

ON THE NAMES OF BHIKṢUS AND BODHISATTVAS IN THE LOTUS SŪTRA

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On translating from Sanskrit into Spanish the *Saddharmaṣuṅḍarīka*, we were struck by the names of the Bodhisattvas as mentioned in the initial description of the Great Assembly in Gṛdhrakūṭa, specially when we compared them with the names of the Bhikṣus also mentioned there.

I. THE BHIKṢUS

The description begins enumerating the Bhikṣus, Great Disciples (*mahāśrāvaka*), that attended the Assembly.

Inclusion of the names of the monks in the onomastic Indian tradition

The names of the Bhikṣus have, outside the *Lotus Sūtra* and before and after it, a constant presence in the onomastic Indian tradition and are applied to a great diversity of persons, as it will be seen by the observations that accompany the names of each Bhikṣu in the *Appendix* at the end of this article. We think it is necessary to remark that very probably the names of the Bhikṣus that designated *gotras* (as for instance Kauṇḍinya, Kāśyapa, Maudgalyāyana) were used, before the advent of Buddhism, only by the members of those *gotras*; but afterwards also by persons who did not belong to those *gotras* but who assumed them in honour of some ancient Bhikṣu who had that name as his own one.

Historical biographies of the Bhikṣus

The monks that bear these names have all of them rich biographies, plenty of events. It could also be said that the biographies of these Bhikṣus are *historical* biographies, narrating concrete, real events, connected with *real* persons and the actual social historical reality of India. All these biographies, although they present common elements, are different one from the other, making it clear that they belong to diverse individuals. They show the diverse circumstances of the life of each monk: place of birth, town, village, etc. where he lived, family name, name of the father, mother, brothers, sisters, cousins, etc., family relations, relationship with Śākyamuni, *gotra*, epithets, occupation before becoming a Buddhist monk, the locality where he was ordained, personal character, moral qualities and physical aspect, etc. For the biographies of these monks see Mochizuki, *Bukkyō Dai Jiten*, Malalasekera, *Dictionary of Pāli Proper Names*, and *Encyclopaedia of*

Buddhism, under each name.

Realistic and individualistic iconography of the Bhikṣus

There are iconographic representations of the first disciples, Bhikṣus and Arhants, of Śākyamuni since very early in the history of Buddhism, in all the Buddhist countries. Some of these representations are of the Bhikṣus mentioned in the First Chapter of the *Lotus Sūtra*. In general, all these artistic images have some predominant characteristics: realism, individualism, austerity and simplicity. They are portrait-like representations of individual personages, modelled with surprising truth and naturalness. The personages are represented with very human faces, attitudes and postures; they have quite different facial expressions; they offer a variety of psychological types. They have in common an almost absolute absence of extraordinary, supernatural, superhuman elements: they are human beings, monks.

Examples of iconography of the Bhikṣus

Let us mention as examples of this iconography:

—Buddha preaching to the Congregation, in Ajanta, Cave XVII (wall-painting) (*The Way of the Buddha*, p.98);

—the Mahāparinirvāṇa, from Gāndhāra in Victoria and Albert Museum (London) (Hallade, p.134);

—Ānanda attending Buddha's Parinirvāṇa, in Gal Vihāra, Ceylon (*The Way of the Buddha*, p.112);

—Bhikṣu, in Ajanta Cave VI (wall-painting) (*The Way of the Buddha*, Chapter IV, colour plate III);

—Votive stele representing, among others, Ānanda and Kāśyapa, from China, Northern Qi or Sui dynasty, in Victoria and Albert Museum (*Buddhism*, p.200);

—Lohan (Arhant), from China, found at Yixian, Hebei province, Liao dynasty, British Museum (*Buddhism*, p.205);

—Buddha preaching, from China, Dunhuang, Gansu province, Tang dynasty (*Buddhism*, p.214);

—Lohan, from China, in University Museum, Philadelphia (de Silva-Vigier, illustration No.135);

—Head of a Lohan, from China, Ethnographic Museum, Leiden, Holland (de Silva-Vigier, illustration No.136);

—Lohan, from China, by the painter Chang Shēng-wēn, in Chinese National Palace Museum, Taichung, Taiwan (scroll) (Seckel, p.249);

—Monk from Japan, Köln, Museum of Far-east Art (de Silva-Vigier, illustration No.138);

—Five hundred Rakan (Arhant) from Japan, probably Mampukuji Temple, Uji near Kyoto, in British Museum (drawing) (*Buddhism*, illustration No.407, p.283);

—the Arhants depicted in paintings and sculptures included in *The Sacred Art of Tibet*, pp.102–119;

— Statues of Śāriputra, Kātyāyana, Maudgalyāyana, Rāhula, Pūrṇa, Subhuti in Kōfuku-ji at Noborioji, Nara, Japan.

It is a pleasure to finish this enumeration with the wonderful “Five hundred” Rakan in the Gohyakurakanji Temple in Tokyo.

Let us refer to a personal remark which confirms the above mentioned characteristics of the Bhikṣus as represented in Rakanji Temple. When we were in Japan (1989), we met Venerable Senchu Murano, Chief Priest of the Myochoji Temple in Kamakura. When we told him about the strong impression the Rakanji Temple produced in us, he was very much pleased to explain to us that people used to go to that Temple to recognize in one or another of the faces of the Rakans there the faces of their beloved dead family members — to such an extent the faces of these Arhants are distinct, different and, in their realism, representative of the diverse human types of Japan.

On proper names

Most frequently it is impossible to translate proper names, because in general they have not meaning at all. Very probably they have had at some moment a meaning, but with the course of time they have lost it. Even when the proper name has a clear (etymological) meaning, there is a resistance to translate it. The translation of proper names can give rise to funny or odd effects or to misrepresentations. It would be absurd to translate the Spanish proper names Dañino, Espantoso, Guerrero, Villa (family names), or the beautiful woman’s name Dolores (personal name), whose literal meaning are respectively: “noxious”, “horrid”, “warrior”, “town with peculiar privileges”, and “pains”!

The proper name has a meaning which is not its literal or etymological meaning. It designates a certain person (or object) with his or her complex personality, with his or her peculiar attributes, with his or her untransferable individuality. When the proper name can be translated and is translated, it loses its significative force and ceases to signify that determinate person and comes to signify anything else that may or may not have a relation to that person. It happens with the proper names what happens with the names of the *yogarūḍha* category in the Indian theory of meaning, as for instance *paṅkaja* whose etymological (*yaugika*) meaning is “what grows in the mud” and whose conventional (*rūḍha*) meaning is “lotus”. Of these two meanings it is the conventional one that occurs to the mind in first place and imposes itself on it. Cf. Kunjunni Raja, pp.61–62.

All this can be exemplified with the proper names of the *Mahābhārata*. Many of its heroes have transparent names, i.e. with a clear meaning, for instance Yuddhiṣṭhira (“firm in battle”), Duryodhana (“difficult to be conquered”), Dhṛtarāṣṭra (“whose empire is firm”) etc.; nevertheless the use is to understand them in their *rūḍha* meaning, and consequently not to translate them, but to maintain them untranslated. When one translates these names, they do not fulfil any more their function. They are no more expressive and individualizing marks. “Yudhiṣṭhira” designates in a concrete, specific way, a certain individual with a past, a present, a future, with numerous personal attributes; “firm in battle” designates only one attribute, in an abstract general way, and can be applied, as an epithet, to anybody possessing that attribute.

Phonetical transliteration by Kumārajīva of the names of the Bhikṣus

Let us see how Kumārajīva and the other translators have dealt with the names of the Bhikṣus. Kumārajīva has not translated the Sanskrit names of the Bhikṣus into Chinese, he has limited himself to *transliterate* them (i.e. to give by means of Chinese ideograms the approximate phonetic value of the syllables that compose the Sanskrit name), even when there was the possibility of a more or less correct translation. In other words, even in these cases Kumārajīva has preferred the conventional (*rūḍha*) meaning to the etymological (*yaugika*) meaning. He has left aside this last meaning.

The Japanese tradition, following Kumārajīva, adopted the same procedure as he did. Cf. the translations of the *Lotus Sūtra* either from Sanskrit or from Chinese into Japanese in the *Daijō Butten* and in *Iwanami* series and into English by S. Murano and by Bunnō Katō. The Western translators as Burnouf and Kern, who translate from Sanskrit, and Hurvitz, who translates from Chinese, do in the same way. In other words, they all have adopted the “conventional meaning” of the names of the Bhikṣus.

Tibetan translation of the names of the Bhikṣus

The Tibetan translator has followed an ambiguous method: (a) sometimes he transliterates: Kauṇḍinya (1, in the list included in the *Appendix* at the end of this article), Śari (10), Maudgalyāyana (11), Katyāyana (12), Kapphina (15), Pilinda (17), Bakkula (18), Bharadvāja (20) (8 names in total); (b) he translates the epithets that accompany the names, which he transliterates: *ājñata* in (1), *putra* in (10), *mahā* in (11) and (12), *vatsa* in (17); (c) in all the other cases less one (18 names in total) he translates the name and the epithet when this one exists: Aśvajit (2), Bāṣpa (3), Mahānāmam (4), Bhadrīka (5), Mahākāśyapa (6), Uruvilvakāśyapa (7), Nadīkāśyapa (8), Aniruddha (13), Revatī (14), Gavāṃpati (16), Mahākauṣṭhila (19), (Mahā)nanda (20), Upananda (22), Sundarananda (23), Pūrṇa Maitrāyanīputra (24), Subhūti (25), Rāhula (26), Ānanda (27); and (d) in one case, Gayākāśyapa (18), he translates the name but transliterates the epithet (Gayā). In his effort to translate anything that can be translated, the Tibetan translator assigns to some Bhikṣus very odd names: Horse tamer (2), Vapour or Steam (3), the name of a constellation: Revatī (14), Great-stomach (19), Near-pleasure (22), Full (24), Great-Wealth (25), Eclipse of moon (26).

Why Kumārajīva keeps untranslated the names of the Bhikṣus (rūḍha meaning) ?

In first place it cannot be said that Kumārajīva did not translate the names of the Bhikṣus, because it was impossible to translate them, as it generally happens with proper names, since among the names of the Bhikṣus there are several that could be easily translated, as for instance: Aniruddha (13), Gavāṃpati (16), Nanda or Mahānanda (21), Upananda (22), Sundarananda (23), Subhūti (25), Ānanda (27), and nevertheless he has not translated them. In fact, Kumārajīva adopts in face of the names of the Bhikṣus the same attitude that in modern times anybody instinctively and unconsciously adopts in face of proper names in any language: not to translate them, not to understand them in their etymological meaning, to take them in their conventional sense. And it was the same attitude adopted in Ancient India in face of the *yogarūḍha* words: the preference was given to

the conventional meaning.

Kumārajīva did not translate the names of the Bhikṣus, because the only function of these names was to point out concrete individuals and nothing else. And this function could not be fulfilled if the names were distorted on being translated.

II. THE BODHISATTVAS

With the names of the Bodhisattvas that attended the Great Assembly the atmosphere has completely changed.

Scanty relation of the names of the Bodhisattvas with the Indian onomastic tradition

The first observation in regard to the names of the Bodhisattvas is that they do not really belong to the onomastic Indian tradition, since only few of them (which we mention in the following paragraphs) are applied to other persons in very few cases, and that occurs generally only several centuries after the constitution of Mahāyāna Buddhism and the development of the cult of the Bodhisattvas.

Mañjuśrī (1, in the list included in the *Appendix* at the end of this article), for instance, was the name of the paṇḍit who collaborated in the translation of the *Tārastotra* and the *Karmasaṃkṣepa* and of one of the translators of the *Āryavajracchedikāprajñāpāramitāṭīkā* of Kamalaśīla (Naudou, pp.66 and 89). The name Mañjuśrī is also used in compounds to form proper names, as Mañjuśrīvarman, translator of Śūra's *Jātakamālā*; Mañjuśrī-sattva, translator who collaborated with Marpa (Naudou, pp.194 and 174); Mañjuśrī-kīrti, author of the commentary *Kīrtimālā* on the *Samādhirājasūtra* (cf. Cüppers, p.110).

As for Avalokiteśvara (2), it is the name of a Buddhist writer to whom are attributed two works: *Kālacakratantrahṛdayavṛtti-Vimalaprabhānāma* and *Tārāpārājikā* (*New Catalogus Catalogorum* I, p.424). The first part of the name Avalokiteśvara also appears in the name Avalokita-vrata, the author of a very extensive and detailed *ṭīkā* on Bhāvaviveka's *Prajñāpradīpa* (Ruegg, p.67) and in the name of a poet mentioned in the *Subhāṣitāvali* of Vallabhadeva (1088): Bhaṭṭāvalokita. Avalokita alone was the name of the guru of Vāgbhaṭa, author of the medical treatise *Aṣṭāṅgahṛdayasaṃhitā* (Vogel, p.7).

Maitreya (24) has some connexion with the onomastic tradition of India. It is the name of a brahmanical *gotra* (Macdonell-Keith II, p.180). It appears several times alone or in compound names, as for instance: Maitreya, the founder of the Yogācāra school; Paṇḍit Maitreya-nātha, the author of a *ṭīkā* on the *Bhavasāṅkrānti* (Sastri ed., pp.31-42), attributed to Nāgārjuna; Maitreya (rakṣita), who composed a commentary on the *Dhātupāṭha*, called *Dhātupradīpa* (Vogel, p.101, note 63).

Siṃha (25) is frequently used as a proper name in Hindu tradition as well as in Buddhist tradition. Let us mention some of the persons that bore that name: an astronomer (Aufrecht I, p.716 b); a relative of Pṛthvīhara, a feudal land-holder of Kashmir (*Rājatarāṅgiṇī* VIII, 957 and 1006); a brother of Simba, who was commander-in-chief of Sussala, a king of Kashmir (*Rājatarāṅgiṇī* VIII,

1045); a king of the Gohila dynasty of Mewar (*The History and Culture of the Indian People, The Age of Imperial Kanauj*, p.108); a paṇḍit from Kashmir mentioned in *Annals of Ladakh* (Naudou, p.45); a general (*senapati*) in Vaiśālī (*Mahāvastu* I, 288); a merchant (*Divyāvadāna*, p.523, line 22) etc. Siṃha appears as a member of compound proper names: Siṃhagupta, father of Vāgbhaṭa (Vogel, p.7); Siṃhatilaka Sūri, a Jaina; Siṃhadatta, a poet (Aufrecht I, p.716 b); Amarasīṃha, the author of the *Amarakośa*; Siṃharāja, Siṃharatha, Vijayasīṃha, Tilakasīṃha, Udayasīṃha, Thakkanasīṃha etc., who are historical personages (politicians, warriors, kings etc.) mentioned in *Rājatarāṅgiṇī* (VI, 176; VII, 82; VIII, 184; VIII, 184, 430, 573, 592, 632, 713; VII, 581, 1054, 1299; VIII, 1045); Jayasīṃha, king of Kashmir of the second Lohara dynasty (1128 - circa 1154); the kings Pañcamasīṃha, Siṃhacandra, Siṃhadeva (Naudou, pp. 58, 202, cf. Tāranātha in Schiefner's translation, p.158); Jñānasīṃha, another name of Nāropā; Vidyākaraśīṃha or Vidyāsīṃha, translator of the *Jātakamālā*; Devasīṃha, who together with Vidyākaraśīṃha introduced Dharmakīrti's logic in Kashmir; Devavitsīṃha, master of ḥThon-mi Saṃbhoṭa, the famous envoy of the Tibetan king Sroñ-bcan-sgam-po who went to India to learn the Indian alphabet in order to adapt it to Tibetan language (Naudou, pp. 147, 194, 43, 45, 61) etc. It is noteworthy to observe that in *Saddharmapuṇḍarikasūtra* I, verse 93, and in *Rājatarāṅgiṇī* I, 172, Buddha is called Śākyasīṃha.

It is necessary to remark in relation to the name Siṃha (the more often used among the names of the Bodhisattvas) that, more than a proper name, it seems to be an honorific appellative as *śrī*, *svāmin*, *ācārya*, *paṇḍita* etc. added to the real proper name, in order to extoll the excellence of the owner of the name. It is specially applied to rulers and warriors, whose valour, courage, prowess it intends to point out. The examples of the use of the name Siṃha belong in general to a later period, as it also happens with Mañjuśrī, Avalokita-īśvara and Maitreya.

Names of the Bodhisattvas as epithet-like names

The names of the Bodhisattvas bring to our mind the epithets of several heroes (the so called *epitheta ornantia*) of the Homeric poems, the epithets of the *Mahābhārata*, and the (epithet-like) names of the personages (belonging to the Judeo-Christian tradition) that appear in Milton's *Paradise Lost*. In Homer we find epithets, which (almost) exclusively accompany the name of some particular hero, as *πόδας ὠκίς*: "of swift feet" (for Achilles), *κλυτότοξος*: "of illustrious bow" (for Apollo), *πολύτλας*: "who endures much" (for Ulysses). In the *Mahābhārata* we have similar epithets (with a difference consisting in it that these epithets are not proper to one hero; they can be applied to several), as *narapuṅgava* ("a bull among men"), *samitiñjaya* ("victorious in battle"), *Kapīdhvaja* ("whose ensign is the monkey") etc. In Milton's *Paradise Lost* are found names as: Ariel: "Lion of God"; Arioch: "Fierce Lion"; Gabriel: "Man of God"; Lucifer: "Light-bringer"; Michael: "Who is like God?"; Ramiel: "Exaltation of God"; Satan: "The Enemy".

Contrarily to what happens with the proper names, these epithets are usually translated; they indicate some characteristic — but only one — of the personality of the heroes, which they enrich.

From the formal point of view the names in the English poem and the names of the Bodhisattvas can be considered as epithets, they are epithet-like names. Notwithstanding, some of these

epithet-like names, as Mañjuśrī (1), Maitreya (24), may have a tendency to become proper names, possessing the characteristics indicated in the section of this article concerning the Bhikṣus. This tendency manifests itself in the fact that both names are not translated by Kumārajīva.

Supernatural biographies of the Bodhisattvas

It cannot be said that the Bodhisattvas have *historical* biographies as the Bhikṣus. Around several of them has been created a very rich supernatural, extraordinary, legendary, mythological biography, full of events that transcend all human dimension. These special characteristics also appear in full light when the texts tell us about the functions, transformations, names, attributes, worship, vehicles, dwelling-places (*buddhakṣetra*) etc. of these Bodhisattvas.

Let us mention, as examples, the case of Avalokiteśvara (cf. *Lotus Sūtra* XXIV; Mochizuki I, pp.800–807, Haussig (ed.), pp.322–326 with bibliography; de la Vallée Poussin, in *ERE*, 2, pp. 256–261), *Encyclopaedia of Buddhism* II, 3, pp.497–415; the case of Mañjuśrī (cf. Mochizuki V, pp.4875–4878, Lamotte, “Mañjuśrī”; de la Vallée Poussin, in *ERE*, 8, pp.405–406; Haussig (ed.), pp.421–424); the case of Maitreya (cf. Mochizuki V, pp.4815–4819, Lamotte, *Histoire*, pp.775–788; Haussig (ed.), pp.414–418); and the case of Bhaiṣajyarājan (cf. *Lotus Sūtra* XXII; Mochizuki V, pp.4885–4886, Haussig (ed.), pp.328–329). While the Bhikṣus are immersed in the real life, the Bodhisattvas belong to a spiritual reality.

Relation of the Bodhisattvas and of their names with Buddhist virtues

It could be said that the Bodhisattvas are the personification of some particular moral Buddhist virtue, such as wisdom, compassion etc. Each name transforms the Bodhisattva that bears it into an archetype. And consequently anything that has not directly to do with that particular virtue passes into a secondary plane — or completely disappears.

We have thus that Mañjuśrī (1) is the personification of knowledge and wisdom; Avalokiteśvara (2), of compassion; Mahāsthāmaprapta (3), of *sthāma* (endurance, power, strength), a quality of which the Bodhisattva should be endowed (Tucci, p.491); Sarvārthanāman (4), (perhaps) of the will of being helpful, of rendering service to others, of benefiting everybody (cf. Edgerton, p.66, under the words *arthakriyā*, *arthacaryā*, *arthacara*; and *Bodhisattvabhūmi*, Wogihara ed., p.4, lines 2–6, where it is stated that a mark that distinguishes the Bodhisattva from *Śrāvakas* and *Pratyekabuddhas* is that he cares for the welfare, well-being and benefit [*artha*] of all beings); this quality is, of course, tightly related with compassion; Nityodyukta (5), of a constant *udyoga*, concept related to *vīrya*, one of the Perfections. (Cf. *Dhammasaṅgaṇi*, p.64, PTS edition, where a definition of *vīrya* is given by means of several synonyms); Anikṣiptadhura (6), of the virtue of “not laying down the burden”, i.e. of perseverance in the fulfilment of religious and ethical duties (cf. *Dhammasaṅgaṇi*, p.64, PTS edition, where *anikkhittadhuratā* is reckoned among the synonyms of *vīrya*, Pāli *virīya*); Ratnapāṇi (7), (perhaps) of generosity, since the Chinese interprets this name as meaning: “The hand that gives alms and precious things” (Soothill, p.477 a); Pradānaśūra (11), of generosity; Mahāpratibhāna (18), of eloquence, readiness in speech, brilliance especially as manifested in speech, by which a Bodhisattva brings creatures to religious maturity; *pratibhāna* is one

of the *vaśitā* (power) and of the *pratisamvid* (special knowledge) (Edgerton, p.366 sub *pratibhāna*; MacQueen, p.310; Gonda, *The Vision of the Vedic Poets*, p.318); Satatāsamitābhīyukta (19), of constant application to, of continuous zeal for the Buddhist Teaching and Discipline; Akṣayamati (21), of undecaying intelligence, which allows him to grasp, to preserve, to understand the Teaching; it is a mark of a Bodhisattva's gotra (*Bodhisattvabhūmi*, Wogihara ed., p.9: *medhāvī ca dharmāṇām grahaṇadhāraṇohanasamarthaḥ*); there are several Bodhisattvas which bear compound names with *matī*, cf. *Mahāvīryuṭṭhā*, 681, 682, 694, 695, 698, 706; Maitreya (24), of benevolence, love, kindness, friendliness (*maitrī*). Mahāvīkrāmin (15), Anantavīkrāmin (16), Trailokyavīkrāmin (17) and Siṃha (25) could also be reckoned in this category as personifications of the highest degree of the *vīrya-pāramitā*: heroism at the service of pursuance of the Bodhisattva's noble ideal.

Relation of the names of the Bodhisattvas with Buddha's attributes

Some of the names of the Bodhisattvas or at least part of these names from the earliest times have been used in reference to Buddha, as is the case with Mañjuśrī (1), Bhaiṣajyarāja (8), Bhaiṣajyasamudgata (9) and Siṃha (25).

Mañjuśrī (1) is designated also with other names: Mañjuḥoṣa, Mañjunātha, Mañjubhāṇin, Mañjurava, Mañjuvajra, Mañjuvara (?), Mañjuśiri, Mañjuśirī, Mañjusvara, Vāgīśvara, Vādirāj (Edgerton, p.414 b; Lamotte, "Mañjuśrī", p.1). Many of these names point to Mañjuśrī's "sweet" voice or eloquence. The term *mañju* in Pāli is an adjective with the meaning of "sweet, charming, pleasant, lovely"; it appears also in compounds as *mañjubhāṇin*, *mañjubhāṇaka*, *mañjubhāṇikā*, with similar significance: "sweet-voiced, speaking sweetly". *Mañju* is applied to the voice of Buddha, cf. *Majjhima-Nikāya* II, p.140, lines 5-8 (PTS); *Jātaka* I, p.95, two last lines – p.96, line 3 (PTS), and for *brahmassara* see *Dīgha-Nikāya* II, p.211, paragraph 19 = p.277, paragraph 18 (PTS).

Bhaiṣajyarāja (8) and Bhaiṣajyasamudgata (9): from early times, in many texts, Buddha is considered as the Great, Insuperable Physician (*mahāvaidya*, *mahābhiṣaṭka*, *anuttara bhisakka*) that knows how to "cure" the suffering of all beings. See for instance *Theragāthā* 722 (*sabbaññū sabbadassāvī ...*) and 1114 (*suyuttavādī dvīpadānam uttamo ...*) (Nālandā ed.); *Itivuttaka*, p.101, paragraph 100 (PTS); *Aṅguttara-Nikāya*, p.340 (PTS); *Saddharmapuṇḍarīka*, p.140, verse 60 and p.161, verse 8 (Kern-Nanjio ed.) etc.

Siṃha (25) is a term often used as an epithet of Buddha. Cf. *Itivuttaka*, p.123 (*sīho anuttaro*) (PTS); *Samyutta-Nikāya* I, p.28 (PTS); *Aṅguttara-Nikāya* II, p.24, and III, p.122 (PTS). Cf. also the name Śākyaśiṃha, already mentioned (in *Saddharmapuṇḍarīkasūtra* I, verse 93, and in *Rājatarāṅgī* I, 172). And the expression *sihanāda*, "a lion's roar", is applied to the Buddha's preaching as in *Samyutta-Nikāya* II, p.27 (PTS); *Dīghanikāya* I, p.175 (PTS).

Mahāvīkrāmin (15), Anantavīkrāmin (16) and Trailokyavīkrāmin (17) can also be considered as being related to Buddha, since *vīkrāma*: "heroism", from which *vīkrāmin* derives, could be taken as synonym of *vīriya*, *vīrya*: heroism, heroic energy; and Buddha is the Vīra, the Mahāvīra, the Viravīra: the Hero, the Great Hero, the Hero of Heroes *par excellence*. See for instance *Suttanipāta* 543 and 562 (PTS), *Mahāvastu* III, p.401 (Senart ed.).

It is possible to consider that these Bodhisattvas are only the result of the transformation of a quality, of an epithet, of a function of Buddha into an individual, a Bodhisattva.

A parallel situation is found in Roman Catholic Church. Virgin Mary, Christus' mother, is believed to have been immune from original sin from the very first instant of her conception. She had what is called an "Immaculate Conception", and this expression is engraved on images which in fact represent Virgin Mary, the "Mother of God", but which for many devotees represent a Divine Lady, whose name is "Immaculate Conception", and who *prima facie* is not connected with Virgin Mary. Here we have the transformation of a fact related to a religious or holy personage into a different independent individual.

Names of the Bodhisattvas with laudatory function

Some of the names of the Bodhisattvas seem to be laudatory names, to have as function merely to extoll and glorify the personality of the bearer of the name in a metaphorical way, and to be the product of the devotees' admiration and respect.

Among these names we have Vyūharājan (10): "King of magnificence, splendor or supernal manifestation", Ratnacandra (12): "Jeweled or precious moon", Ratnaprabha (13): "Jeweled or precious glow", Pūrṇacandra (14): "Full moon", Padmaśrī (22): "Glory of the lotus", Nakṣatrarājan (23): "King of constellations".

These names have no reference to any particular Buddhist virtue, attribute or quality; they point out the superior position, rank or status gained by the Bodhisattvas bearing them; moreover these names could be applied, as epithets, to any other Bodhisattva. It is to be noted that all these names are related to brightness, brilliancy, light, splendor, beauty, which contribute to the magnificence that permeates the Mahāyāna.

Marvelous iconography of the Bodhisattvas

The iconographic representation of the Bodhisattvas contains many marvelous elements; it stands in contrast to that of the Bhikṣus. In general, the Bodhisattvas are represented under several forms to each of which corresponds a diverse name, with bodies possessed of different colours, provided with more than one head or more than two eyes or two arms, characterized by peculiar symbols, as swords, lotus etc., adorned with jewels, necklaces, precious stones, crowns etc. There is a rich literature that specifies how each Bodhisattva (as well as other deities of the Buddhist pantheon) has to be represented by iconographic means, as the *Sādhnamālā* and other treatises mentioned by B. Bhattacharyya in his *Introduction of The Indian Buddhist Iconography*, pp.1-7.

Let us take as example Avalokiteśvara. He is depicted under at least 15 different forms (as Saḍakṣarī-Lokeśvara, Siṃhanāda-Lokeśvara etc.); the colour of his body can be white, red, blue, yellow etc.; he can have one, three, four, five, eleven heads or faces, and four, six, eight, twelve, eighteen, and even 1000 arms, and equal number of eyes; his symbols are rosary, lotus, sword, sword on lotus, *trīśūla* entwined by a snake, double lotus in all hands, bowl of jewels; he is richly and princely ornate. For detailed descriptions of Avalokiteśvara see B. Bhattacharyya, pp.124-144;

Kirfel, *Symbolik des Buddhismus*, pp.56–62; Haussig (ed.), p.325, with bibliography; Schumann, pp.121–133. As a magnificent example of the iconographic representation of the Bodhisattva Avalokiteśvara (Kannon) let us refer to the extraordinary temple popularly called Sanjūsangendo in Kyoto, with its sitting principal statue in the center of the hall and its 1000 standing statues on both sides of the central image, representing all of them the Bodhisattva of the Great Compassion.

Conceptual translation by Kumārajīva of the names of the Bodhisattvas

In a general way the names of the Bodhisattvas can be easily translated, because they have a clear etymological meaning. And in fact it is what Kumārajīva has done (see *Appendix* at the end of this article): while he *transliterates* all the Bhikṣus' names, giving their phonetical values, he translates into Chinese all the Bodhisattvas' names, giving their conceptual values, with the exception of Mañjuśrī and Maitreya. In other words, in relation to the majority of the names of the Bodhisattvas Kumārajīva has preferred the etymological (*yaugika*) meaning. And this is nothing that can be neglected. It reveals a different attitude of the great translator in face of the Bhikṣus and of the Bodhisattvas. The Japanese translators of the *Lotus Sūtra* (either from Sanskrit or from Kumārajīva's Chinese translation, either into Japanese or into English), and Hurvitz (who translates from Kumārajīva's version) follow Kumārajīva's procedure. Burnouf and Kern maintain the Sanskrit names, without translating them.

Why Kumārajīva gives a conceptual translation of the names of the Bodhisattvas (yaugika meaning) ?

Kumārajīva belonged to a Buddhist culture, he had been educated in Buddhist faith, he was immersed in the Buddhist religious atmosphere of the *Lotus Sūtra*. These Bodhisattvas represented for him the personification of the great Buddhist values, and what they personified was expressed by their names. As such these Bodhisattvas were the sacred object of devotion and worship in the Buddhist world. For instance, Avalokiteśvara (= Avalokitasvara as he understand this name) was for Kumārajīva the archetype of Great Compassion, the highest virtue of a Bodhisattva; and this attribute manifests itself in his name: "He who looks on (or regards) the sounds (the prayers) of the world". To give the conceptual translation (*yaugika* meaning) of the names of the Bodhisattvas was the only way to preserve all the treasures they possessed of religious significance, and it was also the only way to transmit to the Chinese readers this important contents of the names. Otherwise, if he had maintained the Sanskrit names of the Bodhisattvas in phonetical transliteration, the rich religious resonance of the names would have been lost; the names would have remained as mere collections of sounds without meaning.

The names of Mañjuśrī and Maitreya

The only Bodhisattvas' names that Kumārajīva does not translate are those of Mañjuśrī and Maitreya. He gives their phonetical transliteration as in the case of the proper names of the Bhikṣus: Wèn-shu-shih-li (in Japanese Monjushiri or Monshushiri) and Mi-lê (in Japanese Miroku). Kumārajīva behaves thus in face of these two Bodhisattvas in the same way as he behaves in face

of the Bhikṣus, whose realistic and historical characteristics we have already pointed out. Perhaps Kumārajīva was induced to treat the names of Mañjuśrī and Maitreya in the same way as he treats the names of the Bhikṣus, because in the biographies of these two Bodhisattvas, besides the supernatural elements, there are several elements that present them as real and historical personages.

For instance, in relation to Mañjuśrī: it was believed at least since the fourth century A.D. that he stayed in China in the mountain Wu-t'ai-shan (I-tsing, pp.136 and 169; Lamotte, "Mañjuśrī", p.54); in *Vimalakīrtinirdeśa*, Chapter 4, it is said that Mañjuśrī went to the town of Vaiśālī in order to visit Vimalakīrti who was lying ill in bed, and with the same Vimalakīrti he went to Āmrāpālīvana to pay homage to the Bhagavant; the *Gaṇḍavyūhasūtra*, Chapter 3, relates that Mañjuśrī left Śākyamuni and travelled south (*dakṣiṇāpatha*) to the town of Dhanyākara, where he preached the Dharma and was visited by Śāriputra; in the First Chapter of the *Lotus Sūtra*, Mañjuśrī (as well as Maitreya) is presented, and his behaviour is described, in terms that lack any supernatural, fantastic element: he is in Rājagṛha, in the Gṛdhra-kūṭa, attending the Great Assembly that surrounded Buddha Śākyamuni, he explains to Maitreya and the other followers of Buddha what is going to happen.

As for Maitreya, among the realistic and historical elements connected with him, we have, for instance, the following ones: Maitreya, as already pointed out, was the name of a *gotra*, i.e. an historical family line; the sources indicate the concrete geographical place where he was born (Vārāṇasī kingdom, in the Kapālī village, in South India, in the Mālaṭa country, in the Kūṭagrāmaka village); the names of his father, mother, wife, son, are mentioned; he was one of the disciples of the ascetic Bāvāri, who were converted by Buddha Śākyamuni (Lamotte, *Histoire*, pp.775–783; Haussig (ed.), pp.414–415).

Besides the above mentioned biographical facts that could induce to consider Maitreya as having an historical existence, there is another important circumstance: many Mahāyānist Sanskrit works (as *Yogācārabhūmi*, *Abhisamayālaṃkāra* etc.) were attributed (even before Kumārajīva's time) to Maitreya, the Bodhisattva. If this attribution was so strong as to lead H. Ui ("Maitreya as an historical personage") and his followers to think that the Bodhisattva Maitreya was an historical personage, it could also have induced Kumārajīva to give to Maitreya the same real status, and therefore to behave in face of his name (in his translation into Chinese) as he did.

Why Burnouf and Kern did not translate the Bodhisattvas' names ?

One may ask why Burnouf and Kern did not translate the names of the Bodhisattvas, while Kumārajīva and his followers did translate them. To answer this question we think it is necessary to have recourse to a cultural explanation. Contrarily to Kumārajīva, Burnouf and Kern, notwithstanding their profound and broad (academic) knowledge of Buddhism, did not participate of Buddhist Culture, education and belief; they were unable to grasp the religious resonance that the names of the Bodhisattvas carry with themselves; they did not feel the necessity to make evident the archetypal essence of the Bodhisattvas expressed by their names.

CONCLUSIONS

Bhikṣus and Bodhisattvas constitute two diverse worlds, each one with its own characteristic marks. The Bhikṣus belong to a common everyday, natural, concrete human reality; the Bodhisattvas belong to an extraordinary, supernatural, ideal, transcendent reality. For a historical scientific approach the Bhikṣus are the product of historical facts; the Bodhisattvas are the product of the devotees' religious imagination and aspirations. For Buddhist believers both, Bhikṣus and Bodhisattvas, are truly existent, although belonging each of them to two different levels of existence: the Bhikṣus, to human history, and the Bodhisattvas, to a spiritual realm, which is beyond that human history, although related in many aspects to it. We could say that the Bhikṣus are immersed in the empirical reality, while the Bodhisattvas dwell in a metempirical dimension.

These essential characteristic marks of Bhikṣus and Bodhisattvas are manifested in their biographies, in the iconography that represents them, and also in their names. And the attitude assumed by Kumārajīva in his translation into Chinese of the Sanskrit names of both, Bhikṣus and Bodhisattvas: i.e., the preference shown by him of the *rūḍha* meaning for the proper names of the Bhikṣus, and of the *yaugika* meaning for those of the Bodhisattvas, reveals on his part his vivid insight into the diversity of the two worlds, of Bhikṣus and Bodhisattvas, which is an aspect of the structural differences between the two great periods of Buddhism, Hīnayāna and Mahāyāna.

APPENDIX

The names of the Bhikṣus

In what follows we give the names of the Bhikṣus in Sanskrit (as they appear in the First Chapter of the *Lotus Sūtra*), Pāli (P), Chinese (Ch) (as they appear in Kumārajīva's translation of the *Lotus Sūtra*), Tibetan (T) (as they appear in the Tibetan translation of the *Lotus Sūtra*), and Japanese (J), with some remarks on their connexion with the Indian onomastic tradition.

1. Ājñātakauṇḍinya

P	Aññāta-Koṇḍañña	
Ch	阿若橋陳如	: A-jo-(to)-chiao-ch'ên-ju
T	Kun-śes-Kauṇḍinya	: "Omniscient-Kauṇḍinya"
J	Anyakyōjinnyo	

Kauṇḍinya was the family name. Ājñāta was an epithet added to the name. It means: "(The first) who knew or understood (the Dharma)".

Kauṇḍinya was the name of a *gotra* and it was common to *brāhmaṇas* and *kṣatriyas* (Malalasekera I, p.683), and as such was applied to all the members of this *gotra*. Ājñātakauṇḍinya himself belonged to the *brāhmaṇa* branch of this *gotra*. We know several individuals who owned this name: Kauṇḍinya is the name of a grammarian quoted in *Taittirīya-Prātiśākhya* V, 38, XVIII, 3, XIX, 2; of an author on *Dharmaśāstra* quoted in *Baudhāyanagṛhyasūtra* III, 9, 6 (Kane, Vol.I, Part

I, p.39); of two Hindu Kings (belonging to the brāhmaṇa caste) of Fou-nan (modern Cambodia) (Coedès, pp.41, 75, 102, and 110); of a teacher mentioned in the *Bṛhadāraṇyaka-uṇiṣad* II, 5, 20 and IV, 5, 26 (Mādhyam̐dina recension = II, 6, 1 and IV, 6, 1 Kāṇva recension); of the author of a commentary entitled *Pañcārthābhāṣya*, on the *Pāśupata-sūtra* (cf. Minoru Hara's review of the edition of this sūtra by Chakroborti). Let us indicate two other teachers belonging to the same brāhmaṇa *gotra*: Kauṇḍinyāyana (*Bṛhadāraṇyaka-uṇiṣad* II, 5, 20 and IV, 5, 26 Mādhyam̐dina recension) and Vidarbhī-Kauṇḍineya (*ibidem* II, 55, 22 and IV, 5, 28 M = II, 6, 3 and IV, 6, 3 K).

2. Aśvajit

P	Assaji
Ch	—
T	Rta-thul : "Horse-Tamer"
J	—

The name Aśvajit is used in the *Rig Veda* as an epithet of Indra (II, 21, 1) and of Soma (IX, 59, 1), and in the *Atharva Veda* (V, 3, 11) as an epithet of Indra.

Aśvajit (Assaji) was also the name of one of the leaders of the Assaji-Punabbasukā, a group of six Buddhist monks (*ṣaḍvārgika*, Pāli *chabbigga*) dedicated to evil doings (Malalasekera I, p.226 and 926).

3. Bāṣpa

P	Vappa
Ch	—
T	Rlaṅs pa : "Vapour"
J	—

He belonged to a brāhmaṇa family.

Bāṣpa was also the name of a Śākyan disciple of the Nirgrantha Jñātiputra (the founder of Jainism), and this Bāṣpa is said to have been Buddha's uncle and a Śākyan *rājā* (Malalasekera II, p.832).

4. Mahānāman

P	Mahānāma
Ch	—
T	Miñ-chen : "Great-Name"
J	—

Mahānāma(n) was born in a brāhmaṇa family.

Mahānāma(n) was also the name of several Buddhist monks; of a Śākyan *rājā*; of a Licchavī; of a king of Ceylon (409–431 A.D.) during whose reign Buddhaghosa arrived in Ceylon (Malalasekera II, pp.514–516); of the author of the commentary entitled *Saddhammapakāsinī* upon the canonical treatise *Paṭisambhidāmagga*, which would have been written at the request of an *upāsaka* also named Mahānāma(n), in the first half of the 6th century A.D.; of the author of the

Mahāvamsa (Norman, p.132 and pp.117–118).

5. Bhadrīka

P	Bhaddiya
Ch	—
T	Bzañ po : “Good”
J	—

He belonged to a family of the Śākya *rājas* of Kapilavastu.

Bhadrīka was also the name of an *anāgāmi* monk; of a *setṭhi*, father of a Buddhist monk; of a Buddhist monk who received the nickname of Lakuṇṭaka (the dwarf); of one of the four chief merchants of Ekarāja, king of Benares; and of a Licchavī, who visited Buddha at the Kūṭāgārasālā (Malalasekera II, pp.358, 359, 764–766).

6. Mahākāśyapa

P	Mahākassapa
Ch	摩訶迦葉 : Mo-ho-chia-yeh
T	Ḥod-sruñ-chen-po : “Great Light-Protector”
J	Makakashō

Mahākāśyapa belonged to the ancient well-known brāhmaṇa *gotra*, Kāśyapa by name.

This *gotra* drew its origin from the sage Kāśyapa, who is mentioned once in the *Rig Veda* (IX, 114, 2). The members of this *gotra* bore the name Kāśyapa. To this *gotra* belonged many persons, who are mentioned since the earliest periods of Indian history and/or legend, sages, priests, ascetics etc. We shall indicate some of them in the Brāhmaṇic tradition as well as in the Buddhist tradition.

Kāśyapa Naidhruvi is the name of a teacher who appears in the *Bṛhadāranyaka-uṇiṣad* VI, 4, 33 (Mādhyamīna recension = VI, 5, 3 Kāṇva recension). The *Vaṃśabrāhmaṇa* II, 22–27, mentions several ṛṣis who were called Kāśyapa, as Agnihū, Indrabhū, Mitrabhū, Vibhaṇḍaka, Ṛṣyaśṛṅga. Kāśyapī-bālākyā-māṭharī-putra appears in the list of teachers of *Bṛhadāranyaka-uṇiṣad* VI, 4, 31 (Mādhyamīna recension). The *Mahābhārata* refers to several sages of the Kāśyapa’s race (cf. Sörensen, p.368 and Mani, p.398). Kāśyapa was the name of an ancient authority on Dharma (cf. Kane, Vol.I, Part 1, pp.274–276); of an ancient authority on grammar (referred to by Pāṇini, in I, 2, 25 and VIII, 4, 67); of an ancient authority on prosody whose opinion on *raga* was cited and to whom a good number of verses that had been preserved are attributed (cf. Kane, *History on Sanskrit Poetics*, p.2); of one of the 18 sages who promulgated the *Jyotiḥśāstra* (cf. Pingree, pp.1, 72, 78) etc.

Passing to Buddhist tradition we have that Mahākāśyapa was also the name of an eminent monk of Ceylon during the reign of Parakkamabāhu I (Malalasekera II, p.483); of the author of the commentary entitled *Mohavicchedanī* and of the author of the *ṭīkā Vimativinodanī* (Norman, pp.147 and 172); of the author of the popular Pāli grammar *Bālāvabodhana* composed in 1200 A.D. (Scharfe, p.164, note 14); of one of the six Non-Buddhist Teachers Purāṇa Kāśyapa (in Pāli Purāṇa

Kassapa); of the monk surnamed Mātaṅga (Chia-she-mo-t'eng), who together with another monk (Dharmaratna) went to China to spread Buddhism at the invitation of Emperor Ming (reigned 58–76 A.D.) (Tsukamoto I, pp.41ff.; Bagchi I, pp.4–5). And of course Uruvilvākāśyapa, Nadikāśyapa and Gayākāśyapa belonged also to this same *gotra*. And in our time Bhikkhu J. Kashyap has been the General Editor of the Pāli Canon, edited in the Nālandā Devanāgarī-Pāli-Series, which renders so good services to Pāli research.

It is clear that the Tibetan translator has divided the Sanskrit word *Kāśyapa* into *kāśya* and *pa*, and derives *kāśya* from the root KĀŚ which means “to shine, to be brilliant”. From this root comes the word *Kāśī*: “shining, the sun” (Monier-Williams), “light, splendour” (Apte). The Tibetan word *ḥod* is used to translate the Sanskrit words *jyotis*, *ābhā*, *ābhāsa*, *tejas* which among their meanings have that of “light” (Lokesh Chandra). As for *pa*, it comes from the root PĀ and means “guarding, protecting, ruling”.

7. Uruvilvākāśyapa

P	Uruvela-Kassapa
Ch	優樓頻螺迦葉 : Yu-lou-p'in-lo-chia-yeh
T	Lteñ-(steñ)-rgyas-ḥod-sruñ : “Light-Protector
J	Urubinrakashō

8. Nadikāśyapa

P	Nadī-Kassapa
Ch	那堤迦葉 : Na-t'i-chia-yeh
T	Chu-kluñ-ḥod-sruñ : “Light-Protector from the River”
J	Nadaikashō

9. Gayākāśyapa

P	Gayā-Kassapa
Ch	伽耶迦葉 : Ga-yeh-chia-yeh
T	Gayā-ḥod-sruñ : “Light-Protector from Gayā”
J	Gayakashō

These names belong to three brothers of the Kāśyapa brāhmaṇa family. The first part of their names served to distinguish them from other members of the family. Uruvilvākāśyapa lived and was ordained at the locality of Uruvilvā on the banks of the Nairāñjarā river in the neighbourhood of the Bodhi tree at Buddhagayā. Nadikāśyapa is said to have received his name Nadī (river) from living on the bank of the Nairāñjarā. And Gayākāśyapa, from living at Gayāśiras, a hill near the town known as Gayā on the road between the Bodhi tree and Benares.

10. Śāriputra

P	Śāriputta
Ch	舍利弗 : Shê-li-fu

T	Śāriḥi-bu : “Son-of-Śāri”
J	Sharihotsu

His father and mother were of brāhmaṇa origin and the full name of his mother was Rūpaśārī. It was because of his mother’s name that he was called Śāriputra: “the son of Śāri”. In Sanskrit texts his name occurs as Sāriputra, Śāliputra, Śārisuta, Śāradvatīputra. He was originally named Upaṭiṣya (Pāli: Upatissa).

Śāriputra was also the name of one of the sons of a king Buddhadāsa; of several Buddhist monks: a monk of Ceylon, who lived in the reign of Parakkamabāhu I, a monk of Dala in Burma, who was the author of one of the earliest law codes of Burma, a Choliyan monk (Malalasekera II, pp.1108–1118); and of the author of a paraphrase of the *Abhidhammatthasaṅgaha* (Norman, p.151).

The name Śāriputra was created to designate a specific person: the “son of Śāri”, and thus it is natural that it did not exist before the birth of that person and that afterwards it was not appropriate for other persons. This explains its scanty use. This does not happen with the name Upaṭiṣya/Upatissa, the personal name of Śāriputra. Upaṭiṣya/Upatissa was the name of several persons as can be seen in Malalasekera I, pp.390–392: a *purohita* to Vijaya, king of Ceylon; two kings of Ceylon; a son of Silākāla, a member of the powerful Lambakaṇṇā *gotra* of Ceylon; and also of the author of *Vimuttimaggā* (cf. Norman, pp.113–114); of the author of *Mahābodhivaṃsa* (cf. Norman, pp.141, 162) etc.

11. Mahāmaudgalyāyana

P	Mahāmoggallāna
Ch	摩訶目犍連 : Moho-mu-chien-lien
T	Maud-gal-gyi-bu-chen-po : “Great Son-of-Maudgal”
J	Makamokkenren

He was born in Koliṭagāma near Rājagṛha and was called Kolita after his village. The name of her mother was Maudgalyāyanī, Pāli Moggallānī (Malalasekera II, pp.541–547). He belonged to the brahmanical *gotra* Maudgalya.

The Maudgalya *gotra* sprung from the ṛṣi Mudgala, who is mentioned in a hymn of the *Rig Veda* X, 102. From Mudgala derives the patronimic Maudgalya (which appears in *Śatapathabrāhmaṇa* XII, 5, 2, 1) and, at its turn, Maudgalyāyana derives from Maudgalya. This name was the name of many persons which belonged to that *gotra*.

In ancient literature several persons belonging to this *gotra* are named: Nāka Maudgalya (*Bṛhadāranyaka-uṇiṣad* VI, 4, 4; *Śatapatha-brāhmaṇa* XII, 5, 2, 1; *Taittirīya-uṇiṣad* I, 9, 1); Śatabalākṣa (*Nirukta* XI, 6); Lāṅgalāyana Brahman Maudgalya (*Aitareya-brāhmaṇa* V, 3); an authority on Dharma quoted in *Baudhāyanadharmasūtra* II, 2, 8.

Moggallāna (in Pāli, equivalent to Maudgalya in Sanskrit) was the name of a king of Ceylon, Moggallāna I, during whose reign Buddha’s Hair-relic was brought to that island; of another king of Ceylon, Moggallāna II, known also as Culla-Moggallāna, who was a poet and who dammed the Kadamba River and constructed three tanks; of a third king of Ceylon, Moggallāna III, who reigned from 511 to 517 and built up some *vihāras*; of an eminent *thera* who participated in the Council of

Pulatthipura which took place during the reign of king Parakkamabāhu in 1587; of a son of the Sinhalese princess Lokitā, who married Kāśyapa (Kassapa), who was later to become king Vikkamabāhu I (cf. for the preceding names Malalasekera II, pp.666–669); of a celebrated grammarian, who wrote a Pāli grammar entitled *Māgadha Saddalakkhaṇa* in the second half of the XVIIth century (Scharfe, pp.166, 195) etc.

12. Mahākātyāyana

- P Mahākaccāyana
 Ch 摩訶迦旃延: Mo-ho-chia-chan-yen
 T Kā-tyā-hi-bu-chen-po: “Great Son-of-Kātyā”
 J Makakasennen

His father belonged to the brahmanical *gotra* called Kātyāyana.

This *gotra* was issued from the ṛṣi Kati. As the name of any *gotra* it was applied to numerous persons. We have thus, in the Hindu tradition, that Kātyāyana was the name of the founder of a ritual school of the *White Yajurveda*, to which belong the *Kātyāyanaśrautasūtra* and the *Kātyāyagrhyasūtra*, better known under the name of *Pāraskaragrhyasūtra*; of the author of the celebrated *vārttikas* on Pāṇini’s grammatical *sūtras* and of the *Vājasaneyi Prātiśākhya* (Scharfe, pp.129 and 135–148); of the author of a *Dharmaśāstra*, verses of which have been preserved in quotations (Kane, Vol.I, Part 1, pp.496–507).

In the Buddhist tradition, Kātyāyana/Kaccāyana was the name of the author of the *Kaccāyanavyākaraṇa*, the oldest of the Pāli grammars we have (Scharfe, p.194); of the author of the *Peṭakopadesa*; of the author of the *Nettipakaraṇa*. (For the two last authors, see Norman, pp.108–110). Many other historical persons bore the name Kātyāyana, as for instance Kakuda Kātyāyana, in Pāli Pakudha Kaccāyana (one of the six famous heretical teachers of Śākyamuni’s days) and several monks mentioned by Malalasekera I, p.476.

13. Aniruddha

- P Aniruddha, Anuruddha
 Ch 阿寯樓駄: A-ni-lou t’o
 T Ma-ḥgags-pa: “Unobstructed”
 J Anuruda

Aniruddha (or Anuruddha) belonged to a Śākyan family. In Mahāyāna texts Anuruddha’s name appears as Aniruddha.

Aniruddha or Anuruddha was a common name. The *New Catalogus Catalogorum* I, pp.197–199, enumerates many authors who owned this name, among whom the principal are: an inscriptional poet under Dharmapālavarmadeva, a king of Assam; a writer on Dharma, who assisted Ballālasena, king of Bengal, in the compilation of his *Dānasāgara*; the author of the celebrated commentary on the *Sāṃkhyapravacana-sūtra* (cf. Garbe, p.74) etc.

Aniruddha was the name of the parricide king of Magadha who killed his father Udayabhaddaka; and of several monks (Malalasekera I, pp.85–91); of a great king of Burma also called

Anōratha, who reigned 1044–1077 and converted Burma to Theravāda Buddhism (Coedès, pp.273–278). The author of the celebrated *Abhidhammatthasaṅgaha*, a manual on *Abhidharma* and of the *Nāmarūpaṭṭhāna*, a poem containing 1845 verses dealing on abhidharmic subjects (Norman, pp.151–153) was called Anuruddha.

Aniruddha appears also in several compound names of authors with -Jhā, -Dviveda, -Paṇḍita, -Bhaṭṭa, -Bhaṭṭācārya, -Mīśra, -Sarasvatī, -Sūri (cf. *New Catalogus Catalogorum* I, pp.198–199).

14. Revata

P	Revata
CH	離婆多 : Li-p'o-to
T	Nam-gru : "The Revatī-Constellation"
J	Rihata

Revata was the youngest brother of Śāriputra.

Many persons bore the name Revata: Soreyya Revata, one of the Elders who had a prominent part in the Second Council (Bareau, pp.39–40); an Elder of Ceylon who was a Majjhimabhāṅga; and another Elder of Ceylon who met and advised the previous one (Malalasekera II, pp.751–755). Revata was, according to tradition, the name of the monk who met Buddhaghosa and converted him into Buddhism (Law, pp.2–9, including the text of Dhammakitti's account of Buddhaghosa's life, cf. Andersen, pp.113–114).

The Tibetan translator has interpreted Revata, *masculine noun* in Sanskrit, as Revatī, feminine noun. Revatī is the name of a constellation in Indian astrology, cf. Kirfel, *Die Kosmographie der Inder*, pp.138–139, 288–289. The Tibetan name of the Revatī constellation is Nam-gru.

15. Kapphina

P	(Mahā) Kappina
Ch	劫賓那 : Chieh-pin-na
T	Kab-pi-na
J	Kōhinna

He probably belonged to a kṣatriya family. This name is also written Kapphiṇa.

Kapphiṇa is also the name of the king, hero of the Kāvya *Kapphiṇābhyudaya* by Śivasvāmin, edited by Gauri Shankar in the University of the Panjab, 1937.

16. Gavāmpati

P	Gavampati
Ch	僑梵波提 : Ch'iao-fan-po-t'i
T	Ba-lan-bdag : "Lord-of-Cows"
J	Kyōbon-hadai

Gavāmpati was the son of a setṭhi of Benares.

Gavāmpati is one of the names of Śiva (*Mahābhārata* XIII, 17, 70, *Śivasahasranāma*, Poona ed.). Under its form Gopati, this name appears more frequently. It is a name of Viṣṇu

(*Viṣṇusahasranāma* 495 and 592); of a Gandharva; of a demon killed by Kṛṣṇa; of Sūrya; of Varuṇa; of a son of king Śibi (cf. Sörensen, p.312, Hopkins, pp.153, 217, Mani, p.295).

17. Pilindavatsa

P	Pilinda
Ch	畢陵伽婆蹉 : Pi-ling-ch'ie-p'o-ts'uo
T	Pi-lin-daḥi-bu : "Son-of-Pilinda"
J	Hitsuryōgabasha

He was a brāhmaṇa. Pilinda was his personal name, Vatsa his family name.

Vatsa is a name frequently found in the Hindu area. It is the name of a ṛṣi, son of Kaṇva mentioned in *Rig Veda* VIII, 8, 8, and of the poet author of the hymn X, 187 of the same *Veda*. *Manusmṛti* VIII, 116 (cf. Kullūka commentary) mentions this same ṛṣi Vatsa as submitting himself to the fire-ordeal in order to prove that he was, as he affirmed, of brahmanical origin (Macdonell and Keith II, p.238). Vatsa is the name of two characters in the *Kathāsaritsāgara*: a brāhmaṇa (I, 6, Story of Guṇāḍhya), and an ascetic (VI, 2, Story of Suṣeṇa and Sulocanā). It is also the name of a prince, the son of king Pratardana (*Mahābhārata* XII, 49, 71).

18. Bakkula

P	Bakkula, Bākula, Vakkhula
Ch	薄拘羅 : Po-chü-lo
T	Ba-kku-la, Bag-ku-la, Ba-ku-la, Bag-kul
J	Hakura

His name was interpreted as meaning "two-families", and derived from the fact that, according to a legend about him, he was held by two families.

Bakula (with one *k*) is the name of a tree; it is also one of the 1000 names of Śiva, *Mahābhārata* (Poona ed.) XIII, 17, 107 (*varia lectio*, in note).

19. Mahākauṣṭhila

P	Mahākoṭṭita
Ch	摩訶拘絺羅 : Mo-ho-chü-ch'ih-lo
T	Gsus-po-che : "Great Belly"
J	Makakuchira

Mahākauṣṭhila was born in a wealthy brāhmaṇa family of Śrāvastī. The name of his father was Āśvalāyana and he gained great proficiency in the *Vedas* (Malalasekera II, pp.485–487). Very probably Mahākauṣṭhila was a member of a branch of the well-known Āśvalāyana *gotra*.

Many persons belonged to this *gotra*. The most conspicuous member of this family was Āśvalāyana, the founder of a Vedic School, to which belonged two important Vedic texts: *Āśvalāyana-śrautasūtra* and *Āśvalāyana-gr̥hyasūtra* (Gonda, *The Ritual Sūtras, Index*).

The Tibetan translator has interpreted *kauṣṭhila* as deriving from *koṣṭha* "stomach, belly, abdomen", and consequently has translated Mahākauṣṭhila as Gsus-po-che: "Great-belly". Let us

remark that Tao-sheng in his commentary of the Sūtra indicates that the equivalent Chinese word for Mahākauṣṭhila is Ta-hsi: "Great Knee" (Young-ho Kim, p.165). Perhaps Mahākauṣṭhila was only a nick-name of this disciple of Buddha.

20. Bharadvāja

P	Bhāradvāja
Ch	—
T	Ba-ra-dhva-tsha
J	—

Bharadvāja was a brāhmaṇa of Rajāgrha, who belonged to the ancient and numerous Bharadvāja *gotra*.

The name Bharadvāja frequently occurs in Indian tradition. The Sixth Book of the *Rig Veda* was composed, according to tradition, by a ṛṣi named Bharadvāja. Bharadvāja was the name of the founder of a Vedic School to which were attached a *Śrautasūtra* and a *Grhyasūtra* (Gonda, *The Ritual Sūtras, Index*); of a foremost teacher of Political Science, quoted several times by Kauṭilya (Kangle III, p.46). Bharadvāja was also the family name of the great Nyāya master Uddyotakara (Matilal, p.85). Mention is made of a *Bhāradvājavṛtti*, an old commentary on the *Vaiśeṣikasūtra*, that has not come down to us, but is often mentioned by Śāṅkara Miśra in his *Upaskāra* (Faddegon, pp.34–40 and p.17); and also of a *Bhāradvājaśikṣā*, a work on Phonetics (Subhadra Jhā in Winternitz III, 2, p.465).

The Pāli Canon mentions several persons bearing the name of Bharadvāja, living in Rajāgrha, Veṇuvana, Śrāvastī, Kosala etc. Many of them joined the Buddhist Order as monks or as lay disciples (Malalasekera II, pp.372–374).

21. Mahānanda or Nanda

P	Nanda
Ch	難陀 : Nan-t'o
T	Dgaḥ-bo : "Enjoyment"
J	Nanda

Nanda was the half brother of Buddha Śākyamuni.

Nanda has been a common name in India. In the *Mahābhārata* Nanda was the name of a son of Dhṛtarāṣṭra; of a cowherd; of a serpent; of two warriors of Skanda (Sörensen, p.503). Viṣṇu was also called Nanda (*Viṣṇusahasranāma* 528). Nanda is the name of a dynasty that reigned in Northern India for about 30 years and was overthrown by Chandragupta Maurya in about 322 B. C. (*The History and Culture of the Indian People* II, pp.31–35).

Many persons in the Buddhist texts bear this name: the disciple of the brāhmaṇa ascetic Bāvārī; a cowherd of Kosambī; a herdman living in Śrāvastī; a slave; a brāhmaṇa living in Takṣaśilā learned in the *Vedas* etc. (Malalasekera II, pp.10–17). According to *Mahāvīyutpatti* 9471, a monk named Nanda was one of the *ṣaḍvārgika* (Pāli *chabbaggiya*) group of monks, but not so according to Pāli tradition. These monks in Pāli texts were given as examples of trespassing the

rules of *Vinaya* (Malalasekera I, p.926). It does not seem that this *ṣaḍvārgika* Nanda was the same as Mahānanda or Nanda, the half-brother of Buddha.

In compounds with other words, Nanda occurs in many names of persons, as for instance: Nanda Vatsa was an Ājīvika leader predecessor of Maskarin Gośāla (Makkhali Gosāla) (Basham, pp.27–29); Nandagopa was the name of Kṛṣṇa's foster-father, and Nandabhadra, of a religious *vaiśya* (Mani, p.524); Nanda Paṇḍita in the XVIth century is a writer on Dharma (Kane, Vol. I, 2, section 110). Nanda Kumar was a Bengali brāhmaṇa who had political activity in India during the second half of the XVIIIth century (S. Bhattacharya, pp.633–634). Cf. *New Catalogus Catalogorum*, Vol. IX, pp.326–327, and Aufrecht, I, pp.275–276, for other compound names with Nanda.

22. Upananda

P	Upananda
Ch	—
T	Ñe-dgaḥ : “Near-Joy”
J	—

He was of the Śākya clan. He is mentioned several times in the *Vinaya* as a vicious monk, specially characterized by his greediness. According to *Mahāvīyūtpatti* 9472, Upananda was also one of the *ṣaḍvārgika* (Pāli: *chabbaggiya*) group of monks, but not so according to Pāli tradition (Malalasekera I, p.926).

In the *Mahābhārata* Upananda is the name of a son of Dhṛtarāṣṭra; of a serpent; and of a warrior of Skanda (Sørensen, p.692; Mani, p.808).

Upananda was also the name of a commander-in-chief of the Magadha kingdom, of a Nāga-king etc. (Malalasekera I, pp.393–396).

23. Sundarananda

P	Sundarananda, Nanda
Ch	孫陀羅難陀 : Sun-to-lo-nan-to
T	Mdzes-dgaḥ : “Handsome-Joy”
J	Sondarananda

Sundarananda seems to be another name for Nanda, who was celebrated for his beauty.

24. Pūrṇa Maitrāyanīputra

P	Puṇṇa-Mantānīputta
Ch	富樓那 : Fu-lou-na-ni-to-lo-ni-tzu
T	Byams-maḥi-bu-gan-po : “Full, Son-of-Maitrī”
J	Furuna

Pūrṇa Maitrāyanīputra belonged to a brāhmaṇa family of Donavastu near Kapilavastu. He received the name Maitrāyanīputra because of his mother. The *Mahāvastu* III, 380–382 (ed. Senart) contains twenty verses attributed to Pūrṇa Maitrāyanīputra.

In the *Mahābhārata* Pūrṇa occurs as the name of a serpent and of a gandharva (Sørensen,

p.567). It is also one of the thousand names of Viṣṇu (*Viṣṇusahasranāma* 685). Pūrṇaka was the name of the general of the Yakṣas army; of a minister of Vesamuṇu or Kubera, the god of riches and treasures; of the father of Dāḍimuṇḍa, a deity that accompanies Viṣṇu (Haussig [ed.], pp.631 and 572).

At Buddha's time the name Pūrṇa belonged to a person born in the family of a householder. Pūrṇa or Pūrṇaka was also the name of a *śreṣṭhin* of Rājagṛha; of a slave; of a naked ascetic; of several disciples of Buddha; of one of the sixteen disciples of the brāhmaṇa ascetic Bāvarī, etc. (Malalasekera II, pp.220–224).

Kumārajīva transliterates Pūrṇa and Maitrayanī and translates *putra* by its Chinese equivalent *tzu*. The Tibetan translator renders Pūrṇa by its Tibetan equivalent *gan-po*: “full”, and Maitrayanīputra also by its Tibetan equivalent word *Byams-ma*: “Maitrāyanī”, and *bu*: “son”. *Byams-pa* in Tibetan, like *maitrī* in Sanskrit, means “love”, “kindness”.

25. Subhūti

P	Subhūti
Ch	須菩提 : Sū-p'u-t'i
T	Rab-ḥbyor : “Welfare”
J	Shubodai

Subhūti was the younger brother of Anāthapiṇḍika, a banker of Śrāvastī, famous because of his generosity to the Buddha.

Subhūti was also the name of a character of *Kathā-sarit-sāgara* (a brahmāṇa bandit), XII, 6, p.186, Paṭṇā ed.).

Subhūti in composition with *candra* (Subhūticandra) was the name of a lexicographer (Vogel, p.314).

26. Rāhula

P	Rāhula
Ch	羅睺羅 : Lo-hou-lo
T	Sgra-gcan-dzin : “Eclipse-of-Moon”
J	Ragora

Rāhula was the only son of Buddha Śākyamuni.

Rāhula was also the name of one of the four monks who accompanied Saddharmajyotiṣpāla (generally known as Chapaṭa) on his return from Ceylon to Burma, where he founded the Sīhalasaṅgha (a sect) in Pagan in the twelfth century. Saddharmajyotiṣpāla was the author of several Buddhist works (Norman, pp.153, 164, 171, and Malalasekera II, pp.737–740 and 1016). The *Sīmāsankarachedanī*, a work about boundaries between Buddhist communities, is ascribed to an author named Śrī Rāhula, who wrote in the fifteenth century (Norman, p.172). Rāhula was also the name of a cakravartin king (*Mahāvīryūtpati* 3611). There was a Prakrit lexicographer called Rāhulaka (Vogel, p.344). In our own days Rāhula is a common Buddhist name, as for instance of the well-known author Walpola Rahula.

The Tibetan translator translated the name Rāhula of the son of Buddha by *Sgra-gcan-dzin*, which in this case must be taken as meaning “an eclipse of moon”, on account of the tradition that an eclipse of the moon took place at his birth.

27. Ānanda

P	Ānanda
Ch	阿難 : A-nan
T	Kun-dgaḥ bo : “Joy”
J	Anan

Ānanda was a first cousin of the Buddha and one of his most important disciples.

On the Hindu side many authors have had this name as it can be seen in Aufrecht's *Catalogus Catalogorum* and in the *New Catalogus Catalogorum sub Ānanda*, as for instance: the father of the Kashmir Śaiva Ācārya Somānanda; an ancestor of the Dharma author Gadādhara; a younger brother of Bilhaṇa, the author of the *Vikramāṅkadevacarita*; a great physician; a naiyayika; several *kavis*; the author of the treatise on Erotics, *Kokamañjarī*, etc.

In the Pāli texts the name Ānanda is also the name of a kṣatriya king of Haṃsavatī; of a banker of Śrāvastī; of a brāhmaṇa youth, a cousin of the *therī* Uppalavaṇṇā etc. (Malalasekera I, pp.249-272). Another of the four monks that accompanied Saddharmajyotiṣpāla (Chapaṭa) on his return from Ceylon to Burma was called Ānanda (see the preceding section on Rāhula). Ānanda was the name of the author of the *Mūlaṭīkā*, a commentary on the *Abhidhammapiṭaka* (Norman, p.148). This Ānanda probably was the teacher of Culla Dhammapāla, author of the *Saccasaṅkhepa* (Norman, p.152). Furthermore Ānanda was also the name of a teacher of Buddhappiya, author of several works (Norman, pp.159, 164, 173). According to its commentary entitled *Saddhammopāyanaviggaha*, the *Saddhammopāyana* has as its author a certain Abhayagiri Kavacakravartī Ānanda Mahāthera (Norman, pp.159–160). The author of the *Uṇṇasakajanālaṅkāra*, a systematic treatise on the conduct of a layman, is stated in its colophon to be Ānanda, a sihalācariya who lived in the XIIth century (Norman, p.170).

In compound with other words, the name Ānanda is frequently used, as for instance in Ānandagarbha, in Ānandavardhana, both Buddhist authors (Naudou, pp.124–125, 100 and 103) and in many others, as can be seen in Aufrecht I, pp.46–49, and *New Catalogus Catalogorum*, pp.97–119 (as for instance Ānandakanda, Ānandakavi, Ānandagajapati, Ānandagiri, Ānandacaitanya, Ānandatīrtha, etc.). Ānandaśrāvaka is the name of the eighth Jain Tirthaṅkara (Stevenson, p.276). Ānandapāla was a king of the Hindu Shahiya dynasty of Udbhandapur (Bhattacharya, pp.44–45).

The names of the Bodhisattvas

In what follows we give the names of the Bodhisattvas in Sanskrit (as they appear in the First Chapter of the *Lotus Sūtra*), in Chinese (Ch) (as they appear in Kumārajīva's translation of the *Lotus Sūtra*), in Tibetan (T) (as they appear in the Tibetan translation of the *Lotus Sūtra*), and in Japanese (J).

1. Mañjuśrī: “(Possessing) beautiful (sweet etc.) splendour (glory, auspiciousness etc.)”.

Ch 文殊師利 : Wên-shu-shih-li

T Hjam-dpal

J Monjushiri (or Monshushiri)

2. Avalokiteśvara: “Lord gazed upon (i.e. revered by others)”.

Ch 觀世音 : Kuan-shi-yin

T Spyañ-ras-gzigs-dbañ-phyug : “Lord seeing with penetrating vision”.

J Kanzeon

3. Mahāsthāmaprapta: “He who gained a great power”.

Ch 得大勢 : Tê-ta-shih

T Mthu-chen-thob

J Tokudaisei

4. Sarvārthanāman; “Whose name is ‘Benefit of all’ ” (?).

Ch —

T Don-thams-cad-ces-bya-ba

J —

5. Nityodyukta: “Always energetic”.

Ch 常精進 : Ch’ang-ching-chin

T Rtag-tu-brtson

J Jōshōjin

6. Anikṣiptadhura: “He who does not reject the burden”.

Ch 不休息 : Pu-hsiu-hsi

T Brtson-pa-mi-gtoñ-ba

J Fukusoku

7. Ratnapāṇi: “Jeweled (or precious) hand”.

Ch 寶掌 : Pao-chang

T Lag-na-rin-chen

J Hōshō

8. Bhaiṣajyarāja: “King of medicines”.

Ch 藥王 : Yo-wang

T Sman-gyi-rgyal-po

J Yakuō

9. Bhaiṣajyasamudgata: “Excellent in medicines”.

Ch	—
T	Sman-yañ-dag-ḥphags
J	—

10. Vyūharāja: “King of magnificence”.

Ch	—
T	Bkod-paḥi-rgyal-po
J	—

11. Pradānaśūra: “Hero in donations”.

Ch	勇施 : Yung-shih
T	Rab-tu-sbyin-dpaḥ
J	Yuze

12. Ratnacandra: “Jeweled (or precious) moon”.

Ch	寶月 : Pao-yüeh
T	Dpaḥ-rin-chen-zla-ba
J	Hōgachi

The Tibetan translator adds to this name and the next one the epithet *dpaḥ*: *śūra*, *vīra*, perhaps by influence of the preceding name.

13. Ratnaprabha: “Jeweled (or precious) glow”.

Ch	月光 : Yüeh-kuang
T	Dpaḥ-rin-chen-ḥod
J	Gakkō

Kumārajīva has translated *ratna* in this name by the Chinese sign *yüeh* (moon) instead of the sign *pao* (treasure, jewel), which he uses in the case of Ratnapāṇi (7) to translate the same word *ratna*.

14. Pūrṇacandra: “Full moon”.

Ch	滿月 : Man-yüeh
T	Dpaḥ-zla-gaṅ
J	Mangachi

15. Mahāvīkrāmin: “He of great heroism”.

Ch	大力 : Ta-pi
T	Gnon-pa-chen-po
J	Dairiki

16. Anantavikrāmin: "He of limitless heroism".

Ch 無量力 : Wu-liang-li
 T Mthaḥ-yas-gnon
 J Muryōriki

17. Trailokyavikrāmin: "He who transcends the Three Worlds".

Ch 越三界 : Yüeh-san-chiai
 T H̄jig-rten-gsum-gnon
 J Ossangai

18. Mahāpratibhāna: "He of great eloquence".

Ch ———
 T Spobs-pa-chen-po
 J ———

19. Satatasamitābhiyukta: "Always continually diligent".

Ch ———
 T Rtag-par-rgyun-tu-brtson
 J ———

20. Dharaṇīṃdhara: "Sustainer of the earth".

Ch ———
 T Sa-ḥdsin
 J ———

21. Akṣayamati: "He whose intelligence is not exhausted".

Ch ———
 T Blo-gros-mi-zad-pa
 J ———

22. Padmaśrī: "Lotus-glory".

Ch ———
 T Pad-maḥi-dpial
 J ———

23. Nakṣatrarāja: "Constellations king".

Ch ———
 T Skar-maḥi-rgyal-po
 J ———

24. Maitreya: "Benevolent".

Ch 彌勒: Mi-lé

T Byams-pa

J Miroku

25. Siṃha: "Lion".

Ch —

T Sems-dpaḥ

J —

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