

great-thousand system of worlds (*chiliocosm*), over which one Buddha exercises spiritual authority (*converts and controls*). In the middle of the great chiliocosm, illuminated by one sun and moon, are the four continents,<sup>20</sup> in which all the Buddhas, lords of the world,<sup>21</sup> appear by apparitional birth,<sup>22</sup> and here also die, for the purpose of guiding holy men and worldly men.

The mountain called Sumêru stands up in the midst of the great sea firmly fixed on a circle of gold, around which mountain the sun and moon revolve; this mountain is perfected by (*composed of*) four precious substances, and is the abode of the Dêvas.<sup>23</sup> Around this are seven mountain-ranges and seven seas; between each range a flowing sea of the eight peculiar qualities.<sup>24</sup> Outside the seven

(*t'u*) over which Buddha reigns is called Soh-ho-shi-kiai; the old *Sâtras* change it into Sha-po, *i. e.*, *sarva*. It is called in the *Sâtras* 'the patient land;' it is surrounded by an iron wall, within which are a thousand myriad worlds (*four empires*).<sup>25</sup> It seems from this that (*in later times at least*) the Soh-ho world is the same as the "great chiliocosm of worlds." The subject of the expansion of the Buddhist universe from one world (*four empires*) to an infinite number of worlds is fully treated by Jinch'au in the work above named and in the first part of my *Catena of Buddhist Scriptures*. There is an expression, "tolerant like the earth," in the *Dhammapada*, vii. 95; from this idea of "patience" attributed to the earth was probably first derived the idea of the "patient people or beings" inhabiting the earth; and hence the lord of the world is called Sahâmpati, referred first to Mahâbrahma, afterwards to Buddha. Childers says (*Pâli Dict.* sub voc.): "I have never met with Sahaloka or Sahalokadhātu in Pâli." Dr. Eitel in his *Handbook* translates a passage quoted as if the Saha world were the *capital* of the great chiliocosm (sub voc. *Saha*). I should take the passage to mean that the Saha world

is the *collection* of all the worlds of the great chiliocosm.

<sup>20</sup> The four continents or empires are the four divisions or quarters of the world.—*Catena of Buddhist Scriptures*, p. 35.

<sup>21</sup> Lords of the world, or honourable of the age, a title corresponding to *lōkanātha*, or (in Pâli) *lōkanātho*, "protector or saviour of the world."—Childers, *sub voc.*

<sup>22</sup> I cannot think Julien is right in translating this passage by "y répaudent l'influence de leurs vertus." The expression "*fa-in-sāng*" must refer to the apparitional mode of birth known as *anupapādaka*; and the body assumed by the Buddhas when thus born is called *Nirmāṇakāya*.

<sup>23</sup> The abode of the Dêvas, or rather, "where the Dêvas wander to and fro and live." The idea of Sumêru corresponds with Olympus. On the top of each is placed the "abodes of the gods." In the case of Sumêru, there are thirty-three gods or palaces. Buddhist books frequently explain this number *thirty-three* as referring to the year, the four seasons or quarters, and the twenty-eight days of the month.

<sup>24</sup> For the *eight* distinctive qualities, see *Catena*, p. 379.