

(4) *Auto-Hypnosis*.—A method of exercises for the production in oneself of abnormal psychic conditions (ecstasy, etc.), has long been used by the Taoists, entitled *kung-fu*, 工夫 i.e., leisure.

AMIOT: *Mémoires sur les Chinois*; GILES: *Adversaria Sinica; Historic China and Other Sketches*; NEVIUS: *Demon Possession and Allied Themes*; DORÉ: *Researches into Chinese Superstitions*; CHATLEY: *Chinese Philosophy and Magic*; Journal Roy. Soc. Arts, 1911; *Magical Practice in China*, N.C.B.R.A.S. Journal, 1917. [H.C.]

PUFFINS. See *Tubinares*.

PU HSIEN, a Bodhisattva. See *Samantabhadra*.

PU K'UNG 不空, a Buddhist monk of Ceylon or N. India, whose name was ΑΜΟΝΑ, who came to China in 733 and was honoured by several successive emperors of the T'ang dynasty at Ch'ang-an. He is noted as the founder of the Festival of Departed Spirits, held on the 15th day of the 7th moon.

PUMELO. See *Pomelo*.

PUNISHMENTS. Those recognised by the *Chinese Penal Code* at the end of the Manchu dynasty were: 1. Flogging on the back of the thighs with a flat piece of bamboo. 2. Exposure in the cangue (q.v.). 3. Banishment to a given distance, permanently or for a given time. 4. Death by strangulation, beheading or the so called 'lingering death.' See *Law*.

PUNISHMENTS, BOARD OF, 刑部, was established at the capital (K'ai-feng fu) by T'AI TSU, first ruler of the Sung Dynasty. (960-976 A.D.). The power of life and death was thus taken away from the Provincial officials, who had often abused it. (See *Six Boards*).

PUNTI, 本地 *pén ti*; of the soil; native, as opposed to foreign; often used for *local*, especially of southern dialects, as Punt language, dictionary, etc.

PURĀNAS. A class of Brahmanic writings, containing ancient doctrines of philosophy, mythology and asceticism.

PURE LAND SCHOOL, 淨土宗 *ching t'u tsung*, an important School of Chinese Buddhism. It is also known as the Lotus School (*Lien tsung* 蓮宗) and as the Short Cut, (*hêng ch'ao* 橫超). JOHNSTON treats of it under the name Amidism.

The teaching of this school is that moral and mental effort may be replaced by simple faith in AMITABHA and constant invocation of his name (O-mi-to Fo). It is, as might be expected, a very popular School.

The 'Pure Land' is the Paradise of the West, where AMITABHA reigns and receives those who have called upon his name. But in calling it the Western Heaven all notions of geography should be forgotten; each of the BUDDHAS has his heaven in some region of the universe, but these regions are outside of space. The particular doctrine of the school is based on one of the vows made by AMITABHA: "When I become BUDDHA," said he, "let all living beings of the ten regions of the universe maintain a confident and joyful faith in me; let them concentrate their longings on a rebirth in my Paradise; and let them call upon my name, be it only ten times or less: then, provided they have not been guilty of the five heinous sins, and have not vilified the true religion, the desire of such beings to be born in my Paradise will surely be fulfilled. If this be not so, may I never receive the perfect enlightenment of Buddhahood."

The Sūtra in which these vows are recorded states that the man who with steadfast faith calls on the name of AMITABHA (O-mi-to Fo) for a week or even a day, may face death with calm confidence, because AMITABHA will assuredly appear to him and bear him away to a new birth in Paradise; and the commentators assert that on the other hand no amount of virtue unaccompanied by invocations of the name will suffice to secure an entrance into Paradise.

This contrasts strongly with the original teachings of Buddhism, but the short cut to bliss naturally became so popular that no School of Buddhism in China could afford to condemn it, and nearly all the monasteries to-day are tolerant of the Pure Land School teachings.

HUI YÜAN, who lived from 333 to 416, is generally regarded as the founder of the School, though the doctrine was found in China at a much earlier date. He founded a monastery in Hupei, and, because there was there a pond where white lotus grew, the brotherhood received the name of the White Lotus sect. This had to be discarded later as a name for the whole Society, since it became the name of a much dreaded secret political faction. See *Buddhist Schools*.

JOHNSTON: *Buddhist China*.

PURPLE MOUNTAIN (紫金山) *Tzū chin shan*, a long, low hill rising to about 1,200 feet, east of Nanking and close to the city. With modern arms it commands the city, and much fighting took place on it both in the Revolution of 1911 and in the uprising in 1913.

PUSA. The Sanskrit word *bodhisattva* (q.v.) is written in Chinese *p'u t'i sa t'o* and is nearly always abridged by Chinese writers into *p'u sa*,