



*Standard Observances  
of the Soto Zen School*

*Volume 2: Introduction, Glossaries, and Index*

*T. Griffith Foulk*



The Administrative Headquarters of Soto Zen Buddhism  
(Sôtōshū Shūmuchō)

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Standard Observances of the Soto Zen School

Volume 2: Introduction, Glossaries, and Index

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## CONVENTIONS

1. This book employs two different systems of romanizing Japanese.

A. In most cases, the Hepburn system of romanization that is standard in modern scholarship is used. In that system, the five basic vowel sounds in Japanese are represented by the “a” (as in “watch”), “i” (as in “liter”), “u” (as in “mute”), “e” (as in “egg”), and “o” (as in “wrote”). Macrons over the “o” and “u” (e.g. *ō*, *kō*, *ū*, *kū*) indicate a lengthening of those vowel sounds, with no change of basic pronunciation. Consonants in romanized Japanese have basically the same pronunciations as in English.

B. The Hepburn system, however, is not well suited to the romanization of verses and dharanis that are written in classical Chinese (*kanbun* 漢文) and chanted aloud in the original Chinese word order using quasi-Chinese pronunciations (on *yomi* 音読み). For such texts, a modified version of the Hepburn system is employed herein: one that retains the same basic pronunciation of all vowels and consonants but uses a different means of indicating long and short syllables. The following four rules apply: (1) syllables in one-syllable words are to be regarded as “long” and chanted using one full beat; (2) syllables in multi-syllable words, unless otherwise marked, are to be regarded as “short” and chanted using half-beats (thus, for example, the words “shi” and “shiki” take exactly the same amount of time to chant— one full beat); (3) syllables in hyphenated two-syllable words (e.g. *sep-po*, *bus-shi*) are both “long,” but the consonant sounds that end the first syllable and begin the second are run together; (4) in multi-syllable words, syllables marked by a macron over the vowel are “long.” Some examples follow:

*bu* (long = 1 beat)

*shi* (long = 1 beat)

*bus-shi* (long long = 2 beats)

*bushi* (short short = 1 beat)

*gyataya* (short short short = 1.5 beats)

*tōri* (long short = 1.5 beats)

*mujōi* (short long short = 2 beats)

2. All proper names of human and supernatural beings (monks, arhats, buddhas, bodhisattvas, devas, etc.) are transliterated herein using the Hepburn system of romanization, following the Japanese pronunciations (*on yomi* 音読み) of the Chinese characters that are stipulated or assumed in the original Japanese text of *Sôtôshû gyôji kihan*.

3. All place names are given herein in their “original” languages, in romanized Sanskrit for Indian place names, romanized (Pinyin) Chinese for Chinese place names, and romanized (Hepburn) Japanese for Japanese place names. Place names that serve as the proper names of Chinese Zen masters, however, are given in Japanese pronunciation.

4. No attempt is made herein to translate dharanis (spells) into English. Because dharanis have no meaning in the classical Chinese in which they are written, any such attempt must begin by reconstructing a text in the original Indic language (usually presumed to be Sanskrit) and then proceed to translate that reconstructed text into English. It is true that certain combinations of Chinese characters in dharanis, even when chanted by Japanese today, are recognizable as Sanskrit words such as “tathagata” or “bodhisattva.” From the standpoint of critical scholarship, however, the reconstruction of a complete, ostensibly original text is a highly dubious process, for there is no way of knowing for sure what Indic or Central Asian language served as the starting point for any given Chinese transliteration, and there is no reason to assume that even the original Indic version had a clear enough syntax or meaning to support translation. That, and the fact that Buddhists in East Asia have never attempted to translate dharanis, has persuaded the board of editors of the Soto Zen Text Project to stick with the tradition of transliterating them. All dharanis found in the original Japanese text of *Sôtôshû gyôji kihan* are transliterated herein using the modified Hepburn system of romanization explained in section 1.B. above.

ABBREVIATIONS

S. = Sanskrit

P. = Pali

C. = Chinese

T = Takakusu Junjirō and Watanabe Kaigyoku, eds., *Taishō shinshū daizōkyō*. 85 vols. Tokyo: Taishō Issaikyō Kankōkai, 1924-1932.

ZGDJ = Zengaku Daijiten Hensansho, ed., *Zengaku daijiten*. 3 vols. Tokyo: Taishūkan Shoten, 1978.

ZZ = Maeda Eun, ed., *Dainippon zokuzōkyō*. 750 vols. (double leaves) in 150 cases. Kyoto: Zōkyō Shoin, 1905-12.







# INTRODUCTION



# INTRODUCTION

by T. Griffith Foulk

## *The Aims of These Volumes*

Volume One of this work contains the first complete English translation of *Standard Observances of the Soto Zen School* (*Sōtōshū Gyōji kihan* 曹洞宗行持軌範),<sup>1</sup> a manual compiled and published by the Administrative Headquarters of Soto Zen Buddhism (*Sōtōshū Shūmuchiō* 曹洞宗宗務庁) in Tokyo, Japan. The *Gyōji kihan*, as that manual is commonly called in Japanese, serves two main functions in contemporary Soto Zen. First, by providing a neutral, agreed upon “model,” “norm,” or “standard” (*kihan* 軌範) for Soto Zen practice, it allows monks affiliated with different branches of the Soto tradition to participate jointly in various ceremonial and ritual “observances” (*gyōji* 行持) without confusion or dispute over procedural details. The two head temples of the Soto School (*Sōtōshū* 曹洞宗), Eiheiji and Sōjiji, preserve what is fundamentally the same set of daily, monthly, annual, and occasional observances originally inherited from the Buddhist monastic institutions of Song (960-1279) and Yuan (1280-1368) dynasty China. However, they each have their own proprietary bylaws and liturgical manuals—one for each major monastic office (*ryō* 寮)—that have been handed down over the centuries and have evolved separately, with the result that those texts now contain numerous minor variations. In fact, every Zen training

<sup>1</sup> Sōtōshū Shūmuchiō Kyōgakubu 曹洞宗宗務庁教学部, ed., *Shōwa shūtei, Sōtōshū Gyōji kihan* 昭和修訂、曹洞宗行持軌範. Tokyo: Sōtōshū Shūmuchiō, 1988.

monastery in Japan has its own traditional schedule of activities and procedural handbooks (often in manuscript form) for carrying them out, so even monks who belong to the same major branch of the Soto tradition (Eiheiji or Sōjiji) have not necessarily learned to perform a given rite in precisely the same way.

The second main function served by *Gyōji kihan* is that it provides a basic reference work that the resident priests (*jūshoku* 住職) of ordinary Soto temples can turn to when they need to perform ceremonies that are not part of their ordinary routines, and that they may not remember well from their youthful days in a training monastery. Because the final authority on how any ritual is to be performed rests with the abbot of the monastery (or resident priest of the temple) where it takes place, the procedures outlined in *Gyōji kihan* are regarded more as helpful suggestions than as absolutely binding rules. Individual abbots in Japan can and do make selective use of the manual, omitting or modifying procedures to meet their particular circumstances and needs.

The translation of *Gyōji kihan* provided in these pages, of course, will not serve exactly the same functions outside of Japan as it does within that country, but it may be used in similar ways. In the Americas, Soto Zen missions—originally aimed at serving communities of Japanese immigrants and their *nisei* and *sansei* descendants—have been active for more than a century. In general, those missions have sought to replicate the roles that ordinary temples (*ippan jiin* 一般寺院) in Japan play in meeting the needs of their parishioners (*danka* 檀家). In more recent decades, a number of Soto monks have worked in the West to establish Zen practice centers that are modeled after the special training monasteries (*senmon sōdō* 専門僧堂) of Japan. Their native born disciples and dharma heirs in the second and third generations have built on those pioneering efforts and further developed the institutional presence of the Soto School in the West. The piecemeal nature of all of these endeavors and the inevitable vagaries of cross-cultural transmission, however, have resulted in a degree of improvisation and variation in Soto Zen practice in the West that far exceeds the minor differences found in Japan. It would be unrealistic, and indeed counterproductive, to

imagine that any initiative sponsored by the Administrative Headquarters of Soto Zen Buddhism in Japan could or should bring complete uniformity to the very lively and diverse modes of participation in the Soto tradition that are now flourishing in the West. Nevertheless, the present publication of *Standard Observances of the Soto Zen School* is intended to make it easier for followers of Soto Zen from all over the world to participate jointly in ceremonial and ritual observances, whenever and wherever they have occasion to get together.

Moreover, like the Japanese original, *Standard Observances* provides a basic reference work that the abbots of monasteries and the leaders of less formally constituted practice centers and groups in the West may consult when called upon to organize and perform various observances. Again, the procedures outlined are presented as helpful guidelines, not as rules that must be followed under any circumstances. For all of its meticulous attention to formal detail, *Gyōji kihan* embodies the spirit of the Mahayana bodhisattva path, which stresses compassion (*jibi* 慈悲, S. *maitrī*) and skillful means (*hōben* 方便, S. *upāya*). Compassion entails, among other things, tolerance and compromise. Skillful means require not only expertise, but flexibility and adaptability as well. The observances treated in *Gyōji kihan*, to be sure, have been handed down within the East Asian Buddhist tradition as practices that are not only beneficial and effective, but also sacred, time-honored, and not to be changed lightly. Nevertheless, the text of *Gyōji kihan* makes it clear in many specific instances, and as a general principle, that rites may be abbreviated and adapted to fit particular circumstances.

Change and adaptation will take place in any event, whether or not it is intended and well considered. This book aims to help Zen teachers and practitioners in the West better understand and appreciate not only the “how” but the “why” of Buddhist observances, so that they may make informed decisions with regard to potential modifications and may avoid the alienating sense of merely going through the motions of ritual procedures that have been recently introduced from Japan.

For all who cannot read *Gyōji kihan* in the original, *Standard Observances of the Soto Zen School* provides direct access to that text in a precise, word for word, philologically grounded English translation. All of the procedural instructions given in *Gyōji kihan* are presented in modern Japanese. In many cases, original classical Chinese (*kanbun* 漢文) versions of those instructions are still known to us today, but the English translations given here are based on the Japanese text of *Gyōji kihan* as it now stands. *Gyōji kihan* also includes many verses (*ge* 偈, S. *gāthā*), statements of purpose (*sho* 疏), and texts for dedicating merit (*ekōmon* 回向文) that it presents in both the original Chinese and in Japanese transcription.<sup>2</sup> In those cases, the English translations given in *Standard Observances* are based directly on the Chinese originals.

Readers familiar with *Soto School Scriptures for Daily Services and Practice*, published in 2001 by the Administrative Headquarters of Soto Zen Buddhism, will note that the translations of verses found in that handbook differ somewhat from the ones given in the present work. The translations found in *Soto School Scriptures for Daily Services* were prepared by a team of scholars and Zen teachers in North America that took into account not only the meaning of the original Chinese verses, but also how they would sound when chanted in English, and the appeal that they would have to a Western audience.<sup>3</sup> The translations given here in *Standard Observances of the Soto Zen School* have been prepared with only purpose: to render the denotations and connotations of the original verses in as precise and accurate a manner as possible, in accordance with current norms of “objective” scholarship. Readers who prefer to chant the verses as given in *Soto School Scriptures for Daily Services* because they find those translations more pleasing in form and content are encouraged to do so. Those who wish to deepen their

<sup>2</sup> Transcription (*yomikudashi* 読み下し) is a mechanical mode of translation in which every single character (*kanji* 漢字) and compound (*jukugo* 熟語) found in the classical Chinese original is rendered into Japanese by adding postpositional particles (*joshi* 助詞), inflecting the verbs, and rearranging the syntax.

<sup>3</sup> For example, words with powerful Christian associations, such as “sin” and “doctrine,” were excluded on the grounds that they might be distasteful to practitioners of Zen in the West.



understanding of the Zen Buddhist tradition by taking a more scholarly approach in their studies may rely on the translations given here.

*Gyōji kihan*, in keeping with its intended function as a reference work for Soto Zen monks actually engaged in Buddhist rituals, contains almost no explanation of the historical background or religious significance of the observances it treats and no commentary on the meaning of the various liturgical texts it includes. Those who use the text in Japan today are mostly members of the clergy who have grown up in Soto temples as sons of resident priests, attended Soto universities where they majored in Zen Buddhist studies, and spent at least a year or two in special training monasteries where the emphasis was on learning proper comportment (*igi* 威儀) and ritual procedures (*sahō* 作法) through direct participation. Most readers of *Standard Observances of the Soto Zen School* in the West, however, will not have been raised and educated in a Buddhist culture. Even those with years of experience in Zen monastic training may not have acquired a background knowledge of Buddhist doctrine and Zen lore sufficient to fully understand the liturgical texts handed down in the Soto tradition. Therefore, as a complement to the translation of *Standard Observances*, the present volume contains a Glossary in which many of the basic Buddhist concepts and technical terms found therein are put into historical context and explained, and obscure metaphors and allusions are elucidated.

A further aim of this translation and the accompanying annotation is to advance the academic study of the Zen and broader East Asian Buddhist tradition in the West. Research scholars working with primary language texts will find herein a useful introduction to and set of proposed translations for the technical vocabulary of Sino-Japanese Buddhist ritual, an arcane field that few in the West have chosen to specialize in. Professors who teach East Asian Buddhism at the undergraduate level may also find in the present volumes ample reason to question and revise the standard, received academic view of Zen as an antinomian, iconoclastic movement that rejects (in principle, at least) conventional Buddhist doctrine and ritual and stresses mainly the practice of meditation and the contemplation of koans. The *Standard Observances of the Soto Zen School* stands as clear and richly

detailed proof that the Zen tradition in Japan represents the mainstream of East Asian Buddhist monasticism, which in China was ecumenical in its embrace of a wide variety of Buddhist teachings and practices.

### *The Origins of Gyōji kihan*

The Japanese edition of *Standard Observances of the Soto Zen School* (*Sōtōshū gyōji kihan* 曹洞宗行持軌範) that is in use today was originally published in 1889 with the title *Standard Observances of the Soto Tradition* (*Tōjō gyōji kihan* 洞上行持軌範). It was first published with its present title in 1918, and subsequently underwent minor revisions in 1950 and 1966. The most recent edition, upon which the translation presented in this book is based, dates from 1988.

The Meiji era compilers of the first edition of *Gyōji kihan* based that work directly on three existing sets of Zen monastic rules that were in widespread use at the time: (1) the *Guidelines for Shōju Grove* (*Shōjurin shinanki* 栴樹林指南紀),<sup>4</sup> compiled in 1674 by Gesshū Sōko 月舟宗胡 (1618-1696) and his disciple Manzan Dōhaku 卍山道白 (1636-1715); (2) the *Rules of Purity for Sangha Halls* (*Sōdō shingi* 僧堂清規) by Menzan Zuihō 面山瑞方 (1683-1769),<sup>5</sup> published in 1753; and (3) the *Small Eihei Rules of Purity* (*Eihei shō*

<sup>4</sup> Sōtōshū Zensho Kankōkai, ed., *Sōtōshū zensho: Shingi* (Tokyo: Sōtōshū Shūmuchō, 1973), 439-548. The full title of the text is: *Rules of Purity Handbook for Shōju Grove Daijō Nation-Protecting Zen Monastery* (*Shōjurin daijō gokoku zenji shingi shinanbo* 栴樹林大乘護國禪寺清規指南簿); also known as *Shōju Grove Rules of Purity* (*Shōjurin shingi* 栴樹林清規). Gesshū's disciple, Manzan Dōhaku 卍山道白 assisted to such a degree in the compilation that he should be considered a co-author.

<sup>5</sup> *Sōtōshū zensho: Shingi*, 29-207. The original full title of the text is *Summary of Procedures in Rules of Purity for Sōtō Sangha Halls* (*Tōjō sōdō shingi gyōhōshō* 洞上僧堂清規行法鈔). The colophon has the date 1741, so the text may have been completed then, but Menzan's preface to its publication is dated 1753.

*shingi* 永平小清規),<sup>6</sup> written by Gentō Sokuchū 玄透即中 (1729-1807) and published in 1805. Before discussing those three works, let us take stock of a number of earlier “rules of purity” (*shingi* 清規) that they in turn were based on, and that the compilers of *Gyōji kihan* also consulted.

The most important of those earlier rules is the so-called *Eihei Rules of Purity* (*Eihei shingi* 永平清規), a text attributed to Dōgen 道元 (1200-1253), first ancestor of the Soto lineage in Japan and founder of its head monastery Eihei-ji. The text has a complicated history. The first version of it was entitled *Rules of Purity by Zen Master Dōgen, First Ancestor of Soto in Japan* (*Nichūki sōtō shōso dōgen zenji shingi* 日域曹洞初祖道元禪師清規). That text was published in 1667 by Kōshō Chidō 光紹智堂 (d. 1670), the thirtieth abbot of Eihei-ji, who compiled it by piecing together six separate works pertaining to monastic practice that had originally been written by Dōgen. It was subsequently reedited and published by Gentō Sokuchū in 1794, a year before he became the fiftieth abbot of Eihei-ji. The title he gave the work was *Revised and Captioned Eihei Rules of Purity* (*Kōtei kanchū eihei shingi* 校訂冠註永平清規).<sup>7</sup> That text was widely distributed and eventually became known simply as the *Eihei Rules of Purity* (*Eihei shingi* 永平清規). It is sometimes called the *Large Eihei Rules of Purity* (*Eihei dai shingi* 永平大清規), to distinguish it from the handbook entitled *Small Eihei Rules of Purity* that was written by Gentō in 1805. The Meiji compilers of *Gyōji kihan* referred to it simply as the *Large Rules of Purity* (*Dai shingi* 大清規).

The six works by Dōgen that were brought together to form *Eihei Rules of Purity* are: (1) *Admonitions for the Chef* (*Tenzo kyōkun* 典座教訓), dated 1237; (2) *Procedures for Relating to Monks Five Retreats Senior to Oneself* (*Tai taiko gogejari hō* 對大己五夏闍梨法), 1244; (3) *Procedures for Practicing the Way* (*Bendōhō* 辨道法), 1246; (4) *Procedures for Taking Meals* (*Fushukuhānpō* 赴粥飯法), 1245; (5) *Rules of Purity for Stewards* (*Chiji shingi* 知事清規), 1246;

<sup>6</sup> *Sōtōshū zensho: Shingi*, 331-416. The original full title is: *Small Rules of Purity for Kichijō Mountain Eihei Monastery* (*Kichijōzan eihei shōshingi* 吉祥山永平寺小清規).

<sup>7</sup> T 82.319a-342b.

and (6) *Admonitions for the Common Quarters* (*Shuryō shingi* 衆寮箴規), 1249. All six of these texts are commentaries that Dōgen wrote on Chinese Buddhist monastic rules. The second, *Procedures for Relating to Monks Five Retreats Senior to Oneself*, is based on the “Procedures for Relating to Teachers and Procedures for Entering the Assembly” (*shishi fa ruzhong fa* 事師法入衆法) section of the *Instructions on the Ritual Restraints to be Observed by New Monks in Training* (*Jiaojie xinxue biqiu xinghu lüyi* 教誡新學比丘行護律儀) by Daoxuan 道宣 (596-667).<sup>8</sup> The other five texts deal with various sections of an influential monastic code that Dōgen brought back with him from Song China and used to regulate the monasteries he founded in Japan: the *Rules of Purity for Chan Monasteries* (*Chanyuan qinggui* 禪苑清規),<sup>9</sup> compiled in 1103 by Changlu Zongze 長蘆宗頤 (d. 1107?). In those five texts, as well, Dōgen cites Vinaya texts such as the *Four Part Vinaya* (*Sifenlü* 四分律) and the *Sūtra on Three Thousand Points of Monkish Decorum* (*Sanqian weiyi jing* 三千威儀經).

Dōgen’s appeal to Vinaya texts as authoritative was a perfectly normal thing for him to do, for the *Rules of Purity for Chan Monasteries* that he relied on to establish Zen institutions in Japan was itself heavily based on Chinese translations of Indian Vinaya texts and the tradition of indigenous Vinaya commentary and adaptation that had evolved in China throughout the Sui (589-618) and Tang (618-906) dynasties. From the Song dynasty on in China, it is true, the Chan school promoted the story of the Tang patriarch Baizhang Huaihai 百丈懷海 (J. Hyakujō Ekai, 749-814), who was said to have founded the first independent Chan monastery and authored the first monastic rules that were not based on the Vinaya. That story helped

<sup>8</sup> T 45.869a-874a; see ZGDJ 2:805b, s.v. *taitaikohō*.

<sup>9</sup> ZZ 2–16–5; *Sōtōshū zensho*, *Shingi*, 867–934; *Kanazawa bunkoshi zensho*, *Zenseki hen*; for a critical edition and annotated Japanese translation, see Kagamishima Genryū, Satō Tetsugen and Kosaka Kiyū, eds. and trans., *Yakuchū Zennen shingi* (Tokyo: Sōtōshū Shūmichō, 1972). For an English translation see Yifa, *The Origins of Buddhist Monastic Codes in China: An Annotated Translation and Study of the Chanyuan Qinggui*, Kuroda Institute, *Classics in East Asian Buddhism* (Honolulu: University of Hawaii Press, 2002).

to explain and justify the preeminent position that abbots belonging to the Chan lineage had come to occupy within the Buddhist monastic institution in the Song. It also legitimized all the indigenous rules and procedures that had evolved over the centuries in China by attributing them to Baizhang, a native promulgator of monastic rules whose authority came to mirror that of Śākyamuni Buddha, the putative author of the Vinaya in India. The Baizhang story in its traditional form did not speak of any rejection of the Vinaya. It stated that prior to him all monks belonging to the Chan lineage, from Bodhidharma down to the sixth patriarch Huineng, had resided in monasteries regulated by the Vinaya. And it described Baizhang himself as drawing on Hīnayāna and Mahāyāna Vinaya rules when formulating his own rules for Chan monks.

Early modern scholars such as Ui Hakuju 宇井伯壽 (1882–1963) and Hu Shih 胡適 (1892–1962), however, took the notion that Baizhang had founded an independent system of Chan monastic training several steps further, arguing that from its very inception in China the Chan school was a sectarian movement that rejected mainstream “monastery Buddhism” (*garan bukkūō* 伽藍佛教) with its reliance on lay patronage, elaborate merit making rituals, and conventionalized lectures on the sūtras. In their view, Chan monks originally wandered about practicing austerities and meditation in the mountains and forests, then gradually settled into monastic communities where they grew their own food and supported themselves through communal labor (C. *puqing zuowu*, J. *fushin samu* 普請作務). This scenario, as explained in the following section, served the needs of modern apologists who wished to portray Zen as a mode of spirituality that, in its historical origins and timeless essence, was and is free from religious superstition and ritual. More recent scholarship, however, has shown beyond a doubt that the Chan school in China was a movement that arose and grew to power within the state-controlled Buddhist monastic order, not outside it. The only rejection of Buddhist ritual that followers of the school demonstrably engaged in was purely rhetorical. The practice of communal labor, moreover, was not unique to Chan monks and was never intended or used to free monastic communities from dependence on lay supporters.

The so-called transmission of Zen from China to Japan in the Kamakura period (1185-1333) is best understood as the replication on Japanese soil of the elite Buddhist monastic institution of Song and Yuan China. The Chan school was a dominant force within that institution, and the abbacies of many major public monasteries were reserved by the imperial court for monks who were dharma heirs in the Chan lineage. The monastic institution of the Song and Yuan, however, also contained many elements of generic and specialized Buddhist practice that, in China, were not identified as belonging to the Chan tradition. And, it incorporated many elements of Chinese culture that were not Buddhist in origin. Large monasteries, for example, imitated the architecture and ground plan of the imperial court; their internal bureaucratic structure was patterned after that of the state; and their social etiquette was basically that of the literati (scholar-bureaucrat) class, from which many leading prelates came. The philosophical, artistic, and literary dimensions of literati culture did admit to some Buddhist (and specifically Chan) influences, but on the whole they were more firmly embedded in the Confucian tradition. Nobody in Song or Yuan China, certainly, thought that the ubiquitous social ritual of drinking tea, the literati arts of calligraphy and ink painting, or the enjoyment of rock gardens (C. *shiting*, J. *sekitei* 石庭) had any essential connection with Buddhism or Chan. When it was replicated in Japan, however, the entire package of Buddhist monastic forms, Chan literature and ritual, and literati culture eventually came to be identified as “Zen.”

The monks who later became known as the founders of Zen in Japan, Dōgen in particular, were quite explicit in their declarations that what they sought to transmit from China was not merely the lineage of Bodhidharma, but true Buddhism in its entirety. That Buddhism can be summed up as comprising three fundamental modes of practice (C. *sanxue*, J. *sangaku* 三學): morality (C. *jie*, J. *kai* 戒), concentration (C. *ding*, J. *jō* 定), and wisdom (C. *hui*, J. *e* 慧). Morality in Song Buddhism meant adherence to the ten novice precepts (C. *shami shijie*, J. *shami jikkai* 沙彌十戒) and 250 precepts for bhikṣus (fully ordained monks) listed in the Pratimoksha (C. *Jieben*, J. *kaihōn* 戒本) of the Four Part Vinaya (C. *Sifenlü*, J. *Shibunritsu* 四分律).

Concentration comprised many techniques for focusing the mind, but for novice monks in basic training it took the form of communal seated meditation (C. *zuochan*, J. *zazen* 坐禪) on the long platforms in a sangha hall (C. *sengtang*, J. *sōdō* 僧堂). The cultivation of wisdom, at its most basic level, entailed the study of the Buddha's teachings as those were handed down in Mahāyāna sutras. The ability to read and recite sutras was a requirement for novice ordination. Sutra chanting (C. *fengjing*, J. *fugin* 諷經) was also the primary device for generating merit (C. *gongde*, J. *kudoku* 功德) for dedication (C. *huixiang*, J. *ekō* 回向) in conjunction with food offerings and prayers to buddhas, bodhisattvas, arhats, protecting deities, and ancestral spirits, which were the most common forms of ritual in Song Chinese Buddhism.

Once novice monks had gone through a period of basic training in the three modes of practice, they could begin to specialize. Some became experts in the Vinaya and the indigenous Chinese rules of purity that regulated monastic procedures and rituals. Those who wished to specialize in meditation techniques gravitated to the Tiantai tradition, which preserved Zhiyi's 智顓 (538-597) compendia of methods for "calming and insight" (C. *zhiguan*, J. *shikan* 止觀) and maintained special facilities for the practice of various samadhis (C. *sanmei*, J. *zanmai* 三昧).<sup>10</sup> Becoming an heir in Bodhidharma's lineage of dharma transmission, which was the fast track to high monastic office within the Buddhist sangha, entailed training under a recognized Chan master, studying Chan genealogical collections (C. *chuandenglu*, J. *dentōroku* 傳燈錄) and discourse records (C. *yulu*, J. *goroku* 語錄), learning the distinctive mode of rhetoric that those texts modeled, and receiving formal dharma transmission from one's teacher. As Chan adherents saw it, of course, it meant realizing and utilizing the wisdom of the Buddha inherent within oneself, not as a sutra exegete, but as one in full possession of the very "mind of buddha" (C. *foxin*, J. *bushin* 佛心). But affiliation with the Chan school never entailed giving up any of the observances that occu-

<sup>10</sup> For details of these practices, see Daniel Stevenson, "The Four Kinds of Samādhi in Early T'ien-t'ai Buddhism," in Peter N. Gregory, ed., *Traditions of Meditation in Chinese Buddhism* (Honolulu: University of Hawaii Press, 1987), 45-97.

ped all Buddhist monks, many of which were mandatory in the major state-sanctioned public monasteries where Chan monks served as abbots.

When Dōgen returned to Japan after training in Song Chinese monasteries and inheriting the Chan dharma from his teacher Rujing 如淨 (1163-1228), he stressed adherence to the procedures found in the *Rules of Purity for Chan Monasteries* and to the precepts and etiquette deriving from the Vinaya. He did so because he regarded the practice of morality, which had been treated rather lackadaisically by the Japanese Tendai and Shingon schools in the latter part of the Heian period (794-1185), as fundamental to the Buddhist path. He also emphasized the practice of communal seated meditation (*zazen* 坐禪). Again, that was not because there was any exclusive association of seated meditation with the Chan lineage in China, but rather because *zazen* was deemed fundamental to the basic training of all Buddhist monks there, whereas it had been largely neglected by Japanese monks in the late Heian period. Dōgen actually criticized the use of the name “Chan/Zen lineage” (C. *chanzong*, J. *zenshū* 禪宗) as a synonym for the lineage of Bodhidharma, arguing that what Bodhidharma transmitted to China was the Buddha Way (C. *fodao*, J. *butsudō* 佛道) in its entirety, not only the practice of meditation (C. *xichan*, J. *shūzen* 習禪).<sup>11</sup>

In China, where all Buddhist monks practiced *zazen* as part of their basic training in a sangha hall, the Chan school was distinguished by its lineage myth (the claim to have inherited the Buddha Śākyamuni’s awakening or “buddha mind” in an unbroken sequence of master-to-disciple transmissions of the “mind dharma”) and by its unique forms of rhetoric and pedagogy (e.g. the use of koans). The name “Chan lineage” was synonymous with “Buddha mind lineage.” In that context, the word “Chan” did not mean “meditation” in the sense of making an effort to concentrate the mind; it indicated the true, higher “meditation” that (according to the *Platform Sutra*) is not a means to gain liberating wisdom (*prajñā*) but is indistinguishable from wisdom itself. In Japan, however, despite Dōgen’s admonition, the idea that

<sup>11</sup> *Butsudō*, in Ōkubo Dōshū, ed., *Dōgen zenji zenshū*, 2 vols., (Tokyo: Chikuma Shobō, 1969, 1970), 1:376-379.



the “Zen school” is the “meditation school” seemed fitting and took hold, for in contrast to other schools of Japanese Buddhism, the Zen school has in fact put more emphasis on the practice of zazen.

Another important set of monastic rules that figured both directly and indirectly in the Meiji era compilation of *Gyōji kihan* was *Keizan’s Rules of Purity* (*Keizan shingi* 瑩山清規). That work was composed in 1324 by Keizan Jōkin 瑩山紹瑾 (1268-1325), Dōgen’s dharma heir in the fourth generation and founder of the monastery Sōjiji, who in the Meiji era was placed alongside Dōgen as one of the “two ancestors” (*ryōso* 兩祖) of the Soto school. The original title was *Ritual Procedures for Tōkoku Mountain Yōkō Zen Monastery in Nō Province* (*Nōshū tōkokuzan yōkōzenji gyōji shidai* 能州洞谷山永光禪寺行事次第),<sup>12</sup> and it seems to have been written as a handbook of ritual events and liturgical texts for use in the single monastery named in its title, where Keizan was abbot. In 1678, Gesshū Sōko and his disciple Manzan Dōhaku edited the handbook and published it for the first time under the title *Reverend Keizan’s Rules of Purity* (*Keizan oshō shingi* 瑩山和尚清規). Thereafter, it became a standard reference work in Soto Zen monasteries.

*Keizan’s Rules of Purity* is the oldest Japanese Zen monastic code to be organized around a detailed calendar of daily, monthly, and annual observances. Indeed, that feature of the Meiji and later editions of *Gyōji kihan* can be traced directly back to *Keizan’s Rules*. In compiling his handbook for Yōkō Zen Monastery (*Yōkōzenji* 永光禪寺), however, it seems likely that Keizan consulted a Chinese work entitled *Rules of Purity for Huanzhu Hermitage* (*Huanzhu an qinggui* 幻住菴清規),<sup>13</sup> which had been written in 1317 by the eminent Chan master Zhongfen Mingben 中峰明本 (1263–1323). That text, too, was originally intended to regulate only one monastic community: the hermitage where Mingben resided in his later years. It includes guidelines for just a handful of key monastic offices—the hermitage chief (C. *anzhu*, J. *anju* 菴主) or abbot, head seat (C. *shouzuō*, J. *shuso* 首座), assistant abbot (C. *fuān*, J. *fukuan* 副菴), stores manager (C. *zhiku*, J. *chiko* 知

<sup>12</sup> T 82.423c-451c.

<sup>13</sup> ZZ 2–16–5.486–506.

庫), and head of meals (C. *fantou*, J. *hanju* 飯頭)—far fewer than was the norm at the great public monasteries of the day. It also establishes procedural guidelines for a just a few basic bureaucratic functions, such as taking up residence (C. *guada*, J. *kata* 掛搭) in the monastery, alms-gathering (C. *fenwei*, J. *bun'ei* 分衛), and “all invited” (C. *puqing*, J. *fushin* 普請), which is to say, “mandatory attendance” at communal labor, funerals, and other events. The bulk of the *Rules of Purity for Huanzhu Hermitage* is given over to an enumeration of daily, monthly, and annual observances and rites that the monks of the hermitage were to engage in, and the verses (mostly dedications of merit) that they were to chant on those various occasions. The text thus had the basic functions of a calendar and liturgical manual, as well as laying out a few rules and ritual procedures for monastic officers. Those are features shared by Keizan’s rules for Yōkō Zen Monastery, which he compiled some seven years later.

Keizan, presumably, would have known Dōgen’s writings on monastic discipline and the Chinese source that he relied on most heavily: *Rules of Purity for Chan Monasteries*. By Keizan’s day, however, the latter text had been superseded in China by two others: (1) *Essentials of the Revised Rules of Purity for Major Monasteries* (Conglin jiaoding qinggui zongyao 叢林校訂清規總要),<sup>14</sup> or *Revised Rules of Purity* (*Jiaoding qinggui* 校訂清規) for short, compiled in 1274 by Jinhua Weimian 金華惟勉; and (2) *Auxiliary Rules of Purity for Chan Monasteries* (*Chanlin beiyong qinggui* 禪林備用清規),<sup>15</sup> or *Auxiliary Rules of Purity* (*Beiyong qinggui* 備用清規) for short, which was completed in 1286 by an abbot named Zeshan Yixian 澤山式咸 and published in 1311. There is reason to believe that Keizan was familiar with both of these works, but in any case they both contain materials of a type that eventually made their way into the Meiji and later editions of *Gyōji kihan*.

The *Revised Rules of Purity*, for example, opens with a number of diagrams detailing the seating and standing positions that the officers and other participants were to take in incense offering rites and tea services held in vari-

<sup>14</sup> ZZ 2-1-1, 1a-28a.

<sup>15</sup> ZZ 2-17-1, 28-74.

ous monastery buildings. Those are followed in the first fascicle with samples of what to write on the formal invitations and signboards that were used to announce feasts, tea services, and the like. The text then gives detailed procedural guidelines for the invitation and installation of new abbots, the appointment and retirement of officers, and numerous tea services. While the first fascicle focuses on what may be termed social rituals and bureaucratic procedures, the second fascicle is given over to rites of a more religious, didactic, and mortuary nature, including sermons by the abbot, entering the abbot's room, sitting in meditation, recitation, funerals for abbots and other monks, and memorial services. All of these appear, in more or less the same form, in *Gyōji kihan*.

The *Auxiliary Rules of Purity* is a lengthy work that includes virtually all of the religious rites, bureaucratic procedures, and guidelines for monastic officers found previously in the *Rules of Purity for Chan Monasteries* and *Revised Rules of Purity*. In addition, the *Auxiliary Rules of Purity* establishes procedures for a number of rites that are not treated in any of the aforementioned “rules of purity,” such as: sutra chanting services (C. *fengjing*, J. *fugin* 諷經) and prayer services (C. *zhusheng*, J. *shukushin* 祝聖) for the emperor; celebrations of Buddha's birthday (C. *xiangdan*, J. *gōtan* 降誕), awakening (C. *chengdao*, J. *jōdō* 成道), and nirvana (C. *niepan*, J. *nehan* 涅槃); and memorial services (C. *ji*, J. *ki* 忌) for Bodhidharma, Baizhang, the founding abbot (C. *kaishan*, J. *kaisan* 開山), and various patriarchs (C. *zhuzu*, J. *shoso* 諸祖). The *Auxiliary Rules of Purity* is also noteworthy as the oldest of the extant “rules of purity” texts to include a schedule of events, albeit a sketchy one, under the heading of “monthly items” (C. *yuefen biaoti*, J. *getsubun hyōdai* 月分標題).<sup>16</sup> Despite the heading, this is basically an annual calendar of major rites and observances, listed by the month (and often the day) of their occurrence. Virtually all of the observances treated in the *Auxiliary Rules of Purity* are also found in *Gyōji kihan*.

<sup>16</sup> ZZ 2-17-1.71d-72b.

Two other Chinese monastic codes that the Meiji era compilers of the first edition of *Gyōji kiban* consulted are: (1) *Rules of Purity for Daily Life in the Assembly* (*Ruzhong riyong qinggui* 入衆日用清規),<sup>17</sup> written in 1209 by Wuliang Zongshou 無量宗壽; and (2) Imperial Edition of Baizhang's Rules of Purity (*Chixiu baizhang qinggui* 勅修百丈清規),<sup>18</sup> which was produced by decree of the Yuan emperor Shun and compiled by the monk Dongyang Dehui 東陽德輝 between the years 1335 and 1338. The former was written for novices who had just entered the “great assembly” (C. *dazhong*, J. *daishu* 大衆) of ordinary monks: those who had no administrative duties and thus were free to concentrate on a daily routine of meditation, study, and devotions. It is the oldest “rules of purity” to contain mealtime verses similar to those used in Soto Zen today, although those can be traced back to still more ancient roots and are in no way unique to the Chan/Zen tradition. The latter was a massive work that collated and incorporated all the various elements of previous “rules of purity,” including: precepts and general behavioral guidelines for individual monks; procedures for routine activities in the daily life of monks, such as meals, bathing, meditation, and worship; descriptions of the duties and ideal spiritual attitudes of officers in the monastic bureaucracy; daily, monthly, and annual schedules of rituals; and liturgical texts, mainly prayers and verses for the dedication of merit. In his preface the compiler Dehui states that he drew on the aforementioned *Rules of Purity for Chan Monasteries*, *Revised Rules of Purity*, and *Auxiliary Rules of Purity* for source materials, and that he had been commissioned by the emperor to compile a single, comprehensive, authoritative set of rules for the entire Buddhist sangha.

<sup>17</sup> ZZ 2-16-5. For an English translation and analysis, see T. Griffith Foulk, “Daily Life in the Assembly,” in Donald S. Lopez, Jr., ed., *Buddhism in Practice* (Princeton: Princeton University Press, 1995), 455–472. The text is also called *Chan Master Wuliang Shou's Small Rules of Purity for Daily Life* (*Wuliang shou chanshi riyong xiaoqinggui* 無量壽禪師日用小清規), the title as cited in the *Revised Rules of Purity*, or simply *Rules of Purity for Daily Life* (*Riyong qinggui* 日用清規).

<sup>18</sup> T 48.109c-160b.

The *Imperial Edition of Baizhang's Rules of Purity* was extremely influential within the so-called “five mountains” (*gozan* 五山) network of metropolitan Zen monasteries in the Muromachi period (1333-1573), which was dominated by various branches of the Rinzai lineage. The first Japanese printing of the text was the “five mountains edition” (*gozan ban* 五山版), issued in 1356. It was reprinted in 1458, and a Japanese language commentary on it entitled *Summary of Baizhang's Rules of Purity* (*Hyakujō shingi shō* 百丈清規抄) was produced, based on lectures on the text given by various abbots of major Zen monasteries in Kyoto between 1459 to 1462. Subsequent reprintings of the *Imperial Edition of Baizhang's Rules of Purity* took place during the Tokugawa (Edo) period (1603-1868), in 1629, 1661, 1720, and 1768.<sup>19</sup> Although modern scholars usually associate the text with Rinzai Zen, digital search of the Taishō edition—which only produces “hits” on phrases that are perfectly verbatim—reveals that much material now found in *Gyōji kihan* also appears in the *Imperial Edition of Baizhang's Rules of Purity*. It seems that the text has had a greater influence on Soto Zen than was previously imagined.

Another influence on modern Soto observances, although it goes unmentioned in any edition of *Gyōji kihan*, comes from the Ming dynasty (1368-1644) Chinese style of monastic practice that found its way to Japan in the Tokugawa period. In the middle of the seventeenth century there was a new importation of Buddhism from the continent that began within the Chinese merchant community in Nagasaki and gained a following among the Japanese as so-called Ōbaku Zen 黄檗禪. It received a huge boost when the eminent Chinese monk Yinyuan Longqi 隱元隆琦 (1592-1673) came to Japan and was helped by the Tokugawa shogunate to build a large Ming-style monastery named Manpukuji 萬福寺 in Uji, just south of Kyoto. In 1672, Yinyuan promulgated a set of ritual procedures for Manpukuji, entitled *Ōbaku Rules of Purity* (*Ōbaku shingi* 黄檗清規),<sup>20</sup> that was based on earlier Song and Yuan rules of purity. When the Japanese saw the style of commu-

<sup>19</sup> ZGDJ 1050b-c

<sup>20</sup> T 82.766a-785c.

nal monastic training that was established at Manpukuji and other monasteries of the Ōbaku school, they were much impressed. Many monks who were interested in rigorous Buddhist practice gravitated to those centers. Leaders of the Soto and Rinzai schools of Zen were stimulated to initiate reforms that resulted in the reinstatement of many of the forms of communal monastic training that had been lost in the intervening centuries.

Gesshū Sōko's *Guidelines for Shōju Grove* (written in 1674), the oldest of the three Tokugawa period works that the Meiji compilers of *Gyōji kihan* based their work on, was inspired in part by the *Ōbaku Rules of Purity*. Having studied with Yinyuan at Manpukuji, Gesshū wanted to produce a counterpart to the Ōbaku rules that could be used to facilitate communal training and hold formal retreats (*kessei* 結制) at the Soto monastery Daijōji 大乘寺 (a.k.a. Shōju Grove), where he was abbot. In addition to the Ōbaku rules, he drew on the *Rules of Purity by Zen Master Dōgen* that Kōshō Chidō had compiled in 1667, Dōgen's writings on monastic procedure and ritual found in his *Treasury of the Eye of the True Dharma* (*Shōbōgenzō* 正法眼藏), and Keizan's *Ritual Procedures for Tōkoku Mountain Yōkō Zen Monastery in Nō Province*, which he edited and published four years later as *Reverend Keizan's Rules of Purity*.

The second of the Tokugawa period works that the Meiji compilers of *Gyōji kihan* used was Menzan Zuihō's *Rules of Purity for Sangha Halls*, published in 1753. In preparing that work, Menzan studied and drew on Kōshō's *Rules of Purity by Zen Master Dōgen*, Gesshū's *Reverend Keizan's Rules of Purity*, Yinyuan's *Ōbaku Rules of Purity*, and all the Song and Yuan Chinese rules of purity that are discussed above. Menzan presented his research findings in a companion volume entitled *Separate Volume of Notes on the Soto Rules of Purity for Sangha Halls* (*Tōjō sōdō shingi kōtei betsureku* 洞上僧堂清規考訂別錄),<sup>21</sup> published in 1755. He also researched the arrangement of Zen monastery buildings and sacred images used in Dōgen's and Keizan's day, publishing his findings in 1759 in the *Record of Images Placed*

<sup>21</sup> *Sōtōshū zensho: Shingi*, 209-330.

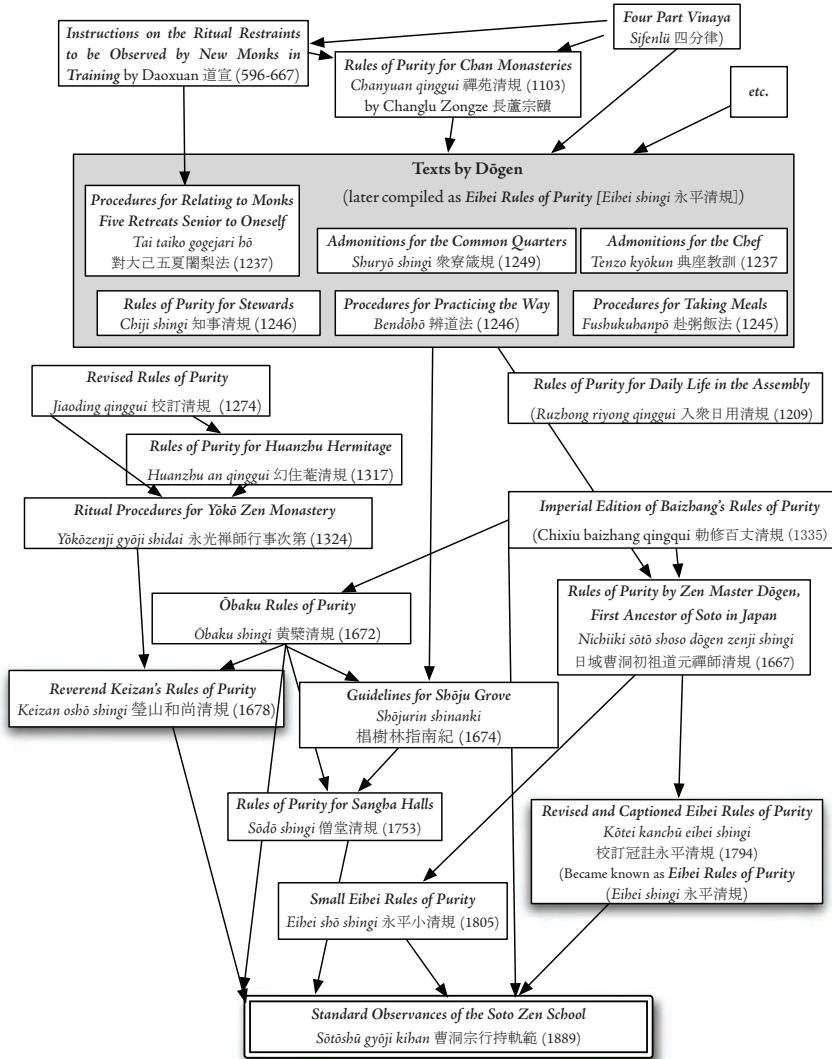
*in the Various Halls of Soto Monasteries (Tōjō garan shodō anzōki 洞上伽藍諸堂安像記).*<sup>22</sup>

The last of the three Tokugawa period works that the Meiji compilers of *Gyōji kihan* based their work on was Gentō Sokuchū's *Small Eihei Rules of Purity*, published in 1805. Gentō was the fiftieth abbot of Eihei and, as noted above, the editor of *Revised and Captioned Eihei Rules of Purity*, better known as *Large Eihei Rules of Purity* or simply *Eihei Rules of Purity*, a collection of six works by Dōgen. Gento wrote his *Small Eihei Rules of Purity* to regulate training at Eiheiji. He, too, consulted all the Song and Yuan Chinese rules of purity mentioned above, but he favored the *Rules of Purity for Chan Monasteries* on the grounds that it was the text relied on by Dōgen.

As the preceding account of the origins of *Gyōji kihan* makes clear, the text is heir to a long and varied tradition of adapting and augmenting rules and procedures for Buddhist monastic practice that can be traced all the way back to the earliest Chinese attempts to interpret and implement the Vinaya transmitted from India. Following its initial compilation in 1889, *Gyōji kihan* continued to undergo minor changes with each subsequent edition. After the second world war, for example, most prayers for the emperor (the texts of which had actually come directly from Song and Yuan Chinese rules of purity) were replaced with wording that called for peace among nations instead. As noted in the previous section, the observances detailed in *Gyōji kihan* will no doubt continue to undergo modifications as Zen practice spreads in the West. Nevertheless, in surveying the long history of Buddhist monastic practice in East Asia, the continuities with the past that one finds in *Gyōji kihan* far outweigh the innovations.

<sup>22</sup> *Sōtōshū zensho: Shingi*, 815-836.

### Diagram of Textual History



Note: Only some of the major lines of influence in the genesis of the Standard Observances of the Soto Zen School are shown.



### *The Question of Ritual in the Zen Tradition*

*Standard Observances of the Soto Zen School* may be described as a liturgical handbook or ritual manual. Because there is a widespread misconception in the West that ritual is something extraneous, incidental, or even antithetical to Zen in its pure or original form, the question of the role of ritual in the history of Zen needs to be addressed.

To begin with, it is important to understand that in the vocabulary of the Zen tradition itself, there is no term or concept that corresponds very well to the meaning of “ritual” as that word has evolved from the Latin *ritus*. There is a tendency in European languages to apply the label “ritual” to behaviors that appear more formal or schematic than is necessary to achieve some particular end, or stylized behaviors that display no evident connection between means and ends. We are inclined to withhold the designation “ritual” from behaviors (even highly repetitive ones such as work on an assembly line) that have an obviously pragmatic function, and to think of ritual as activity that either (1) has a symbolic or religious meaning to those who engage in it, (2) is motivated by a quasi-scientific but false understanding of the way things really work, or (3) is a manifestation of some obsessive-compulsive neurosis. The distinction between “practical” and “ritual” behavior is deeply embedded in European languages, but it is alien to the East Asian Buddhist tradition of which Zen is a part.

The Sino-Japanese Buddhist term that comes closest in semantic range to the English “ritual” is *gyōji* (行持 or 行事), translated herein as “observances.” As is clear from the contents of the *Standard Observances* (*Gyōji kihan* 行持軌範), however, that term encompasses a very broad range of activities that Zen clergy engage in. Many observances, such as offerings of food and drink made before icons enshrined on an altar, might be labeled as “rituals” by Western standards, but many others are more likely to be called “practices” (e.g. undertaking moral vows, sitting in meditation), “work” (e.g. serving food, cleaning), “study” (e.g. attending a class on a Zen text), or simply “everyday activities” (e.g. eating, sleeping, and bathing) that are regulated by a particular set of procedures and manners. It is fallacious to imagine that

anyone who represented the Zen tradition in the past, before it came into contact with Western culture, could have selectively rejected Buddhist observances that modern Europeans and Americans regard as “ritual” while embracing those that we deem “practice.”

The idea that Chan (Zen) masters in the Tang dynasty (618-906) were iconoclasts who literally rejected the conventional modes of merit-making, worship, morality, sutra study, and meditation that characterized the Buddhism of their day is a modern conceit, apologetic in nature, and grounded in a dubious reading of the historical evidence. The traditional biographies and records of Tang masters that come down to us from the Song (960-1279) and Yuan (1280-1368) dynasties (there are very few that actually date from the Tang) do contain many dialogues, couched in a colloquial style of Chinese, in which they employ apparently iconoclastic, antinomian, or sacrilegious sayings and gestures to instruct their disciples. At the time when this style of literature first appeared, however, the Chan monks who propagated it resided in mainstream Buddhist monasteries where they participated in the full range of daily, monthly, annual, and occasional observances of the sort still found in *Gyōji kihan*.

It is clear, therefore, that the rejection of conventional Buddhist practices attributed to the Tang masters was a rhetorical device that was never meant to be taken literally. It was, rather, an innovative way of teaching the Mahāyāna doctrine of emptiness (*kū* 空, S. *śūnyatā*), which holds that all appellations and conceptual constructs (including the names and theoretical underpinnings of all Buddhist practices) are ultimately devoid of any correspondence with really existing things, although on the plane of linguistic convention they may still be more or less valid and useful. The point of the rhetorical rejection of particular practices is not that monks should literally cease engaging in them, but rather that they should cease clinging to the imaginary categories and fond hopes that are conventionally used to motivate practitioners.

Let us consider, for example, a famous anecdote that appears in the traditional (Song period) biography of Chan master Nanyue Huairang 南嶽懷讓 (677-744):

During the Kaiyuan era [713-742] there was a monk named Daoyi (that is, the great teacher Mazu) who resided at the Chuanfa Cloister and spent every day sitting in *dhyāna* (C. *zuochan*, J. *zazen* 坐禪). The master [Huairang] knew that he was a vessel of the dharma, so he went to him and asked, “What do you intend to accomplish by sitting in *dhyāna*?” Daoyi replied, “I intend to make myself into a buddha.” The master picked up a tile and rubbed it on a stone in front of the hermitage. Daoyi inquired, “Master, what are you doing?” The master said, “I am polishing it to make a mirror.” Daoyi said, “How could you ever get a mirror by polishing a tile?” [The master said], “How could sitting in *dhyāna* ever result in becoming a buddha?” Daoyi asked, “How is it done, then?” The master said, “It is like a man driving a cart that does not move: should he strike the cart to get it to go, or should he strike the ox?” Daoyi had no response.<sup>23</sup>

Here we see a Chan master instructing his disciple, who was later to become the famous patriarch Mazu Daoyi 馬祖道一 (709-788), by pretending to engage in an obviously impossible task: polishing a tile to make a mirror. One might read this, as a number of modern scholars have, as a literal rejection of the traditional Buddhist practice of seated meditation. Another way of interpreting it, however, is that Huairang did not criticize Mazu’s practice so much as his deluded attachment to the idea of buddhahood as something—an experience or state of being—that one might hope to attain through practice. To sit in meditation for the purpose of gaining awakening, he implies, is like “striking the cart.” To sit with the understanding that ultimately there is no such thing as awakening, that it is just a conventional designation, is to “strike the ox.” Most of the iconoclastic rhetoric for which Zen is famous amounts to the same thing: a warning not to cling to any concepts, even Buddhist ones, as ultimate truths. Huairang’s dialogue

<sup>23</sup> T 51.240c19-24.

with Mazu can also be interpreted as an expression of the doctrine of innate buddha nature (C. *foxing*, J. *bussbō* 佛性), which is not something that can be produced or gained through practice. To reify that concept and conclude that since one is already a buddha one should give up practice, however, is also to “strike the cart.”

Throughout the history of the Chan school in China, from its emergence as the dominant trend within the Buddhist sangha in the Song down to the present, few within that school have ever interpreted the iconoclastic rhetoric attributed to the patriarchs as a call to literal inaction with regard to conventional Buddhist observances. There may have been a few scattered movements in Tang China, such as the Baotang school, that took the axiom of innate buddha-nature and the corollary of non-cultivation literally as guides to cultivation and thus abandoned Buddhist practices, but there is little hard evidence to prove that.<sup>24</sup> The Zen school in Japan, certainly, has never included many real (as opposed to merely rhetorical) iconoclasts. As explained above, the transmission of Zen to Japan in the Kamakura period was actually a replication in that country of the most conservative, state-sanctioned monastic institutions of Song, Yuan, and Ming dynasty China. The Japanese Zen school is thus heir to a wide range of observances, most of which are generically Buddhist, not uniquely “Zen,” although they have often been regarded as such in Japan. More than any other branch of modern Japanese Buddhism, it preserves monastic procedures and rituals that can be traced all the way back to medieval Chinese adaptations of Vinaya materials that were originally translated from Indic languages.

It was only in the late nineteenth and early twentieth centuries that scholars associated with the Zen denominations in Japan began to advocate a literal reading of the iconoclastic rhetoric of the Chan masters of the Tang. They did so because they wished to defend Zen against the charge, leveled against Japanese Buddhism as a whole, that it was a backward and super-

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<sup>24</sup> Most of what we know about the Baotang school derives from the writings of an opponent and critic, the scholar monk Guifeng Zongmi 圭峰宗密 (780-841), who may have deliberately depicted them as reckless and antinomian.

stitious religion, antithetical to the scientific and cultural progress that the newly empowered Meiji oligarchs envisioned as they pushed the country to modernize and industrialize. Apologists such as D.T. Suzuki (Suzuki Daisetsu 鈴木大拙, 1870–1966) and Nukariya Kaiten 忽滑谷快天 (1867–1934) were eager to cast Zen as an East Asian and particularly Japanese form of philosophy, psychology, aesthetics, or direct mystical experience—anything but a religion encumbered by unscientific beliefs and nonsensical rituals. It was difficult for them to deny that the Zen monasteries and temples of their day engaged in observances such as the feeding of hungry ghosts, offerings to ancestral spirits, and the generation of merit through sutra chanting, but they tried to portray those rituals as “excrescences” that had nothing to do with Zen in its pure form and as concessions made to lay patrons. They bolstered that case by arguing that in the “golden age” of the Tang masters such as Huairang and Mazu, Zen had originally been free from all the superstition and ritual that later, from the Song on, began to bog it down. Such arguments not only played well among elites in early twentieth-century Japan, they struck a sympathetic chord among a number of intellectuals in the West and even a few in China, each of whom had their own culturally and historically specific reasons to find it attractive. They are not consistent with the historical record, however, and are obviously at odds with the actual circumstances of the Zen schools in contemporary Japan. It is largely in the West that the false image of a Zen tradition inimical to Buddhist ritual has persisted down to the present day.

### *The Zen Institution in Contemporary Japan*

At present, there are twenty-two comprehensive religious corporations (*hōkatsu shūkyō hōjin* 包括宗教法人) registered with the Japanese government that are recognized as belonging to the Zen tradition (*Zenkei* 禪系).<sup>25</sup> Those include: the Soto school (*Sōtōshū* 曹洞宗); fifteen separate corporations that identify themselves as branches (*ha* 派) of the Rinzai school (*Rinzaishū* 臨濟宗); the Ōbaku school (*Ōbakushū* 黄檗宗); and five small

<sup>25</sup> Bunkachō 文化庁, ed., *Shūkyō nenkan*, 2003 Edition, 68.

corporations that have splintered off from the Soto and Rinzai organizations. Each of the twenty-two Zen denominations has a number of temples affiliated with it, ranging from 14,664 in the Soto school to 3,389 in the Myōshinji branch of the Rinzai school (*Rinzaishū Myōshinjiha* 臨濟宗妙心寺派), 455 in the Ōbaku school, a few hundred in the smaller Rinzai denominations, and just a handful in the smallest of the corporations.

The individual temples (*jiin* 寺院) that make up the Zen comprehensive religious corporations can be divided into four different types: head temples (*honzan* 本山), mortuary sub-temples (*tatchū* 塔頭), training monasteries (*sōdō* 僧堂), and ordinary temples (*ippan jiin* 一般寺院). These distinctions are not made in the statistics published by the Japanese government, but the nomenclature has long been in use within the Zen tradition.

All but the very smallest of the Zen corporations has a head temple (*honzan* 本山) which serves as its administrative center and typically gives the corporation its name. Historically, the most famous of the Rinzai head temples are Kenninji 建仁寺, Tōfukiji 東福寺, Nanzenji 南禪寺, Tenryūji 天龍寺, Shōkokuji 相國寺, Daitokuji 大徳寺, and Myōshinji 妙心寺 in Kyoto, and Kenchōji 建長寺 and Engakuji 圓覚寺 in Kamakura. The Soto school, for historical reasons that are peculiar to it, has two head temples (*ryōdaihonzan* 兩大本山), Eiheiji 永平寺 in Fukui and Sōjiji 總持寺 in Yokohama, and a separate Administrative Headquarters (*shūmūchō* 宗務庁) located in a Tokyo high-rise. The Ōbaku school's head temple is Manpukuji 萬福寺, situated in the town of Uji, just south of Kyoto.

The Soto Zen school's two head temples, Eiheiji (founded by Dōgen) and Sōjiji (founded by Keizan), have both been recently reconstructed to conform closely to the layouts of the great public monasteries that Dōgen encountered in Song China and strived to replicate in Japan.<sup>26</sup> Sōjiji, after

<sup>26</sup> For a description of the layout of those monasteries and the practical and ritual function of their various buildings, see T. Griffith Foulk, "Myth, Ritual, and Monastic Practice in Sung Ch'an Buddhism," in Patricia Buckley Ebrey and Peter N. Gregory, eds., *Religion and Society in T'ang and Sung China* (Honolulu: University of Hawaii Press, 1993), 167-197.

burning down at its original location on the Noto Peninsula in 1898, was rebuilt along the lines of a Song monastery in Yokohama in 1907. Eiheiji remains at the site of its original construction in Echizen (modern Fukui Prefecture). The oldest building at Eiheiji, however, is the mountain gate (*sanmon* 山門), which was built in 1749 in the Ming Chinese style, with images of the four deva kings (*shitennō* 四天王) enshrined at ground level (two on each side of the central portal) and an arhats hall (*rakandō* 羅漢堂) on the second floor. The gate has not been replaced with a “proper” Song-style building, but the Ming-style meditation hall (*zendō* 禪堂) and refectory (*saidō* 齋堂) that Eiheiji had in the mid-eighteenth century were later replaced by a Song style sangha hall (*sōdō* 僧堂), where monks in training eat, sleep, meditate, and perform religious services, and a Song inspired kitchen and administration building (*kuin* 庫院).

The oldest extant ground plan of Eiheiji, dated 1802, shows a sangha hall with attached common quarters (*shu ryō* 衆寮), and a large kitchen-residence (*dai kuri* 大庫裏) opposite it where the administration hall now stands. Gentō, the fiftieth abbot who edited and reprinted the *Large Eihei Rules of Purity* and compiled the *Small Eihei Rules of Purity*, wrote a short text in 1796 commemorating the rebuilding of the sangha hall and setting down rules for its use. Entitled *Admonition on the Rebuilding of the Sangha Hall at Eiheiji* (*Eiheiji saiken sōdō kokuyubun* 永平寺再建僧堂告諭文), the text begins by praising Dōgen for building the first sangha hall in Japan, then explains:

The monastic practices (*sōrin gyōhō* 叢林行法) associated with [the sangha hall] are many. It is there that bowls are spread out (*tenpatsu* 展鉢) for the two daily meals—the morning gruel (*shuku* 粥) and midday repast (*sai* 齋); it is there that the four periods of sitting meditation (*shiji zazen* 四時坐禪) are energetically practiced; it is there that [monks] sleep (*tamin* 打眠) in the middle of the night; it is there that [sutra] reading (*kankin* 看經) is held when required (*rinji* 臨時); it is there that recitations of prayers (*nenju* 念誦) are performed on the “three” and “eight” days of the month [3rd, 8th, 13th, 18th, 23rd, 28th]; and it is there that tea is served (*senten* 煎點) upon the

binding and release of retreats (*ge no kekkai* 夏之結解). It is the place where the majority of monks in the assembly are to reside.<sup>27</sup>

The construction of the sangha hall at Eiheiiji was emblematic of the movement to break away from the Ōbaku school model and “restore the old rules of the patriarchs” (*soki fukko* 祖規復古), but it is clear from this document that the so-called “old” ways of Song-style practice were actually new to the monks of Eiheiiji in 1796. All of the sangha hall observances listed by Gentō, however, have been practiced routinely at Eiheiiji and Sōjiji from at least the Meiji era down to the present and are explained in detail in the current *Standard Observances of the Soto Zen School*.

Mortuary sub-temples (*tatchū* 塔頭) are found mainly within the precincts of Rinzai head temples, especially in Kyoto. Occupying their own small, walled compounds, they originated in the medieval period as shrines dedicated to maintaining a stupa (*tō* 塔) and performing memorial services for a particular Zen master who was one in the series of former abbots (*zenjū* 前住) of the central monastery. They were paid for by wealthy lay patrons, who enshrined their own ancestral spirits there, as well, and had the small contingent of resident monks perform routine merit-dedicating services for them. The two main buildings of mortuary sub-temples, the abbot’s quarters (*hōjō* 方丈) and kitchen (*kuri* 庫裡), often featured the finest in Japanese-style architecture and were lavishly appointed with beautiful works of art and surrounded by tranquil gardens. A great many sub-temples were destroyed early in the Meiji period. Those that survive at Rinzai head temples in Kyoto have largely lost the single-family patronage they once had. Many have taken on additional households as parishioners. Some have opened their gates to tourism as a source of income. In the process, their fine old buildings, works of art, and gardens have become emblematic around the world not only of Zen, but of traditional Japanese culture. Visitors, es-

<sup>27</sup> From *Miscellaneous Writings of Zen Master Eihei Gentō on Restoring the Old Patriarchal Rules* (*Eihei gentō zenji soki fukko zakkō* 永平玄透禪師祖規復古雜稿) in *Zoku Sōtōshū Zensho Kankōkai*, ed., *Zoku sōtōshū zensho: Shingi* (Tokyo: Sōtōshū Shūmūchō, 1974-1977), 338b.



pecially those that receive pamphlets in English, are typically fed some Suzuki-esque propaganda about how the Song literati paintings embody Zen spirituality and how the gardens are used for meditation or “represent” meditative states; they are never told that what they are seeing is actually the private mortuary chapel of some wealthy clan of the feudal past.

Training monasteries (*sōdō* 僧堂) are places where groups of trainee monks (*unsui* 雲水), ranging in number from a dozen to more than a hundred, engage in communal monastic discipline under the guidance of one or more senior teachers. The primary function of these institutions is to expose young monks to traditional forms of Zen Buddhist practice, including zazen, koan introspection, and doctrinal study, and to prepare them as ritual specialists for the careers they will have as ordinary temple priests. The training monasteries that exist today perpetuate an Edo period revival, albeit on a more modest scale, of forms of communal monastic practice that had originally been introduced to Japan from China in the Kamakura period but had died out in the interim. At present, there are thirty-eight Rinzai training monasteries in operation. All but one of the fifteen Rinzai head temples has training monastery located on its grounds in a mortuary sub-temple converted to that purpose. The remaining twenty-four Rinzai training monasteries, eighteen of which belong to the Myōshinji branch, are scattered around the country. The two flagship institutions of the Soto school are the head temple training monasteries (*honzan sōdō* 本山僧堂) of Eiheiji and Sōjiji, which have gone to great lengths over the past century to replicate the large-scale Song-style institutions that the patriarchs Dōgen and Keizan originally established in the Kamakura period. In addition, the Soto school has twenty-three training monasteries and three nuns training monasteries (*nisōdō* 尼僧堂). The head temple of the Ōbaku school, Manpukuji, is a training monastery in its own right.

Some popular literature written in English as well as Japanese gives the impression that the Rinzai and Soto approaches to Zen practice are very different. Rinzai Zen, for example, is said to employ koans (*kōan* 公案) as devices to spur practitioners on to awakening (*satori* 悟り), while Soto Zen is said to favor the practice of “just sitting” (*shikantaza* 只管打坐) in med-

itation with no thought of gaining awakening. The Rinzai approach, accordingly, is described as “samurai Zen,” suggesting a bold attack on awakening that puts one’s very life on the line, while the Soto approach is called “farmer Zen,” implying a slow but steady cultivation of virtue and realization with the serene faith that one is already possessed of the buddha-nature. Based on distinctions such as these, one might be led to believe that there are great variations in practice between the Soto and Rinzai schools. In actuality, the training monasteries and ordinary temples of both schools feature a nearly identical lineup of daily, monthly, annual, and occasional observances, which reflects their common roots in the monastic tradition of Song and Yuan China. The differences in monastery organization and practice that can be found today are chiefly the result of the reform movements of the Edo period, in which the Rinzai response to Ōbaku Zen took a somewhat different course than the Soto response described above. The two main branches of the Zen tradition also reacted differently to regulations imposed on them by the Meiji government, resulting in the different institutional structures that they exhibit today.

The expression “Rinzai warrior (*bushi* 武士), Soto farmer (*hyakushō* 百姓)” has a grain of historical truth, for leading samurai in the Kamakura period and the lords (*daimyō* 大名) of feudal domains (*han* 藩) in the Tokugawa period did tend to select prominent Rinzai monks as the founding abbots of the mortuary temples (*bodaiji* 菩提寺) they built to honor their own clans, whereas fewer Soto monks garnered support from the highest levels of the social hierarchy in the geographical centers of political power. In the Tokugawa period, the major Rinzai monasteries of Kyoto and Kamakura—e.g. Kenninji 建仁寺, Tōfukuji 東福寺, Nanzenji 南禪寺, Tenryūji 天龍寺, Shōkokuji 相國寺, Daitokuji 大徳寺, Myōshinji 妙心寺, Engakuji 圓覺寺, and Kenchōji 建長寺—were all head monasteries (*honzan* 本山) that had sizable networks of branch temples (*matsuji* 末寺) scattered around the country, as did major Soto monasteries such as Sōjiji, Eihei-ji, and Daijōji. In both the Rinzai and the Soto networks, the vast majority of branch temples were mortuary temples (*bodaiji* 菩提寺) that each had numerous patron households (*danka* 檀家) affiliated with them, as mandated by the Toku-

gawa regime. The large, historically powerful Rinzai monasteries of Kyoto, however, also had scores of mortuary sub-temples or “stupa sites” (*tatchū* 塔頭) on their grounds, each of which was patronized by a single well-to-do family, mostly nouveau riches merchants or members of the old nobility. The monks who inhabited those big urban Rinzai monasteries, moreover, were all scattered among the sub-temples. The sangha halls (*sōdō* 僧堂) and kitchen-cum-administration buildings (*kuin* 庫院) that had once supported a large assembly of monks in Song-style communal training had all disappeared.<sup>28</sup> The only observances that brought all the monks together in the central buddha halls (*butsuden* 佛殿) and dharma halls (*battō* 法堂) of a main monastery (*hon garan* 本伽藍) were major ceremonies such as the annual New Year’s assembly (*shushō-e* 修正會) or Buddha’s birthday assembly (*buttan-e* 佛誕會), and occasional rites such as the installation of an abbot (*shinsan-shiki* 晉山式).

Head monasteries, memorial sub-temples, and training monasteries get virtually all of the attention in popular and scholarly literature dealing with the Zen establishment in Japan, but in actuality they are merely the tip of an institutional iceberg that is comprised largely of ordinary temples (*ippan jūin* 一般寺院). The vast majority of Zen clergy reside in ordinary temples, where they hold the traditional title of abbot (*jūshoku* 住職) but are in fact married men who raise families and have no young monks (*kozō* 小僧) serving under them save their own sons. Ordinary temples generally have a number of lay households associated with them as parishioners (*danka* 檀家); the numbers range from two or three dozen households in small towns and rural areas to three or four hundred in cities. The primary function of an ordinary Zen priest is the daily nourishment of the many spirits (ranging from buddhas, patriarchs, and devas to former abbots and the ancestors of patrons) that are enshrined in his temple, and the performance of funerals (*sōgi* 喪儀), annual memorial services (*nenki* 年忌), and prayer services (*kitō* 祈禱) for his parishioners. Ordinary temples are supported largely by dona-

<sup>28</sup> The only sangha hall that remained standing from the medieval period was the one that still exists at Tōfukuji in Kyoto. Built in 1347, by the Edo period it had fallen into disuse and been converted into a warehouse.

tions (actually fees for priestly services) from parishioners. A percentage of their income is passed on to their respective head organizations as dues for membership in the comprehensive corporation. A relatively small number of ordinary Zen temples (about 600) have meditation groups (*zazenkai* 坐禪會) that meet on a biweekly or monthly basis and give lay people a chance to get a taste of a monastic-style Zen practice.

In addition to the four types of temples discussed above, there are a number of educational institutions (*kyōiku kikan* 教育機関) that are run by religious corporations belonging to the Zen tradition. The Soto school has by far the most, with five universities, three research centers, two junior colleges, seven high schools, and three middle schools. The Myōshinji branch of the Rinzai school operates one university, two research centers, one junior college, and one high school. Many of the faculty members and researchers at the Zen universities are themselves ordained members of the Zen clergy. The universities are coeducational and open to students from all backgrounds, and their curricula are fairly diverse and secular, but they do put an emphasis on sectarian studies (*shūgaku* 宗學) and the education of the sons of Zen priests who will eventually succeed their fathers as the abbots of ordinary temples. Zen universities came into existence during the Meiji period and, like all other religious and state-run institutions of higher learning in modern Japan, were founded on a Western model. Since that time, they have been centers of the modern academic study of the “history of the Zen lineage” (*zenshūshi* 禪宗史)—a field that has done a wonderful job of providing all sorts of research tools and has produced a large amount of fine critical scholarship, but that has also been responsible for inventing and promoting the apologetic and misleading ideal of an iconoclastic “pure” Zen that, in its essence, has nothing to do with ritual.

The Administrative Headquarters of Soto Zen Buddhism (*Sōtōshū shūmuchiō* 曹洞宗宗務庁) also organizes and supports such groups as a National Soto School Youth Association (*Zenkoku Sōtōshū Seinenkai* 全国曹洞宗青年會) and Soto School Women’s Association (*Sōtōshū Fujinkai* 曹洞宗婦人會). It includes within its offices a Publications Division (*shuppanbu* 出版部) and Education Division (*kyōgakubu* 教學部) that reach out in vari-

ous ways to lay followers in Japan and abroad. The Myōshinji branch of the Rinzai school mounts similar efforts, although on a lesser scale.

### *The Routine in Training Monasteries*

The sixty or so Zen training monasteries operating in Japan today preserve many of the traditional forms of Buddhist monastic ritual that were originally imported from Song and Yuan China in the Kamakura period, and reimported from Ming China in the Edo period. Daily observances at those monasteries include: (1) three periods of sitting meditation—dawn zazen (*kyōten zazen* 曉天坐禪), mid-morning zazen (*sōshin zazen* 早晨坐禪), and evening zazen (*kōkon zazen* 黃昏坐禪); (2) various sutra-chanting services (*fugin* 諷經)—the morning service (*chōka fugin* 朝課諷經), midday service (*nitchū fugin* 日中諷經), kitchen service (*sōkō fugin* 竈公諷經), meditation hall service (*dōnai fugin* 堂內諷經), and evening service (*banka fugin* 晚課諷經); (3) three meals—morning gruel (*shuku* 粥), midday main meal (*sai* 齋), and evening “medicine” (*yakuseki* 藥石); (4) early morning cleaning (*sōji* 掃除); and (5) depending on the day, either collective labor (*fushin samu* 普請作務) such as gardening, weeding, and cutting wood, or lectures on Zen texts (*hōyaku* 法益 or *teishō* 提唱).

The practice of zazen in training monasteries is a highly formal, ritualized affair. Individual places on the meditation platforms (*tan* 單) in a Soto sangha hall (*sōdō* 僧堂) or Rinzai meditation hall (*zendō* 禪堂) are arranged by seniority, and there is a set procedure for filing in and out as a group, positioning one’s hands, turning one’s body, bowing to neighboring and opposite places, taking one’s seat, donning one’s formal monks robe (*kesa* 袈裟), and so forth. Enshrined in the center of every sangha hall and meditation hall is an image of Monju Bosatsu (the bodhisattva Mañjuśrī) dressed as a monk, sitting in meditation on an altar. Known as the “sacred monk” (*shōsō* 聖僧), he is regarded as the most senior member of the assembly (followed by the abbot) and as the protecting deity of the hall. He has his own attendant (*jisha* 侍者) who offers tea and incense to him daily. The monks bow

to him whenever they enter or leave, and engage in daily services in which they make prostrations and chant dharanis to produce merit (*kudoku* 功德) for dedication (*ekō* 回向) to him. However dismissive D.T. Suzuki may have been about “all those images of various Buddhas and Bodhisattvas and Devas and other beings that one comes across in Zen temples,” even he could not claim that Monju Bosatsu found his way into the training monasteries as an “excrescence added from the outside” or as any kind of concession to “popular” religiosity. The sacred monk was a standard feature of the communal meditation facilities found in all Chinese Buddhist monasteries from the Song through the Ming, facilities that were generally off-limits to anyone but properly ordained monks.

Westerners tend to think of meditation as a self-absorbed, psychologically oriented exercise, but as it is practiced in Japanese Zen monasteries it is the social ritual par excellence, epitomizing the regimentation, extreme concern for etiquette (*igi* 威儀), and sacrifice of individuality that is characteristic of the monastic regime in general. In zazen, maintaining the correct posture, regardless of pain or drowsiness, is stressed above all else. No matter what inner turmoil one feels, one must remain without moving in the cross-legged, eyes-lowered posture of a sitting buddha, looking alert, calm, and collected. Hall monitors patrol with sticks (*kyōsaku* or *keisaku* 警策), correcting the postures of sitters and hitting their shoulders in a ritualized manner (punctuated by bows before and after) to wake them up and stimulate their efforts.

At Rinzai monasteries, where the monks in training (*unsui* 雲水) engage in the contemplation of koans (*kanna* 看話) under the guidance of the Zen master (*rōshi* 老師), the periods of zazen are the times when (as signalled by a bell) they may go to the master’s quarters (*inryō* 隱寮) for the highly formalized rite of individual consultation (*dokusan* 獨參). The rite of “entering the room” (*nisshitsu* 入室) is also preserved in Soto monasteries, where it takes place at the discretion of the abbot, not during periods of zazen. Based on the Ōbaku model, it is a semi-public ceremony in which the monks take turns approaching the abbot’s seat and engaging in a “question and answer”

(*mondō* 問答) exchange; they may, but do not have to, “raise” (*nentei* 拈提) a *kōan* as a topic of discussion.

Sutra chanting services (*fugin* 諷經) take up more of the time of monks in Zen monasteries than any other kind of observance. They are regarded as a vital part of the daily (as well as monthly) routine, for it is through them that all the spirits enshrined on altars in various monastery buildings are nourished and propitiated. The spirits so feted typically include: the Buddha Śākyamuni; his disciples, the arhats; the successive generations of patriarchs in the Zen lineage; the founding and former abbots of each particular monastery; various devas and spirits identified as protectors of the Buddha-dharma and the monastery; the founding patron of the monastery; and the ancestors of current lay patrons. The basic ritual procedure in a sutra-chanting service is to generate merit (*kudoku* 功德) by chanting sutras or dharanis, and then to offer it to a spirit or spirits by means of a formal verse for the dedication of merit (*ekōmon* 回向文). Merit (S. *punya*), as interpreted in the East Asian Buddhist tradition, is literally the “virtue” or “power” (C. *de*, J. *toku* 德) that results from good “works” or “deeds” (C. *gong*, J. *ku* 功). It is the fruit of good karma (actions), conceived as a kind of spiritual energy that can be saved, invested, spent, or given away like cash. In the East Asian context, the Buddhist transfer (C. *huixiang*, J. *ekō* 回向) of merit is also understood as an “offering of nourishment” (C. *gongyang*, J. *kuyō* 供養) to spirits, one that is akin to generic (not uniquely Buddhist) offerings of food and drink on an altar where the mortuary tablets of ancestral spirits are enshrined. In Zen monasteries and temples, the recipients of merit in sutra chanting services are generally represented on an altar with some kind of icon—a sculpture, painting, or tablet—and the dedication of merit is generally coupled with offerings of incense and (in more elaborate rites) food and drink.

The morning sutra chanting (*chōka fugin* 朝課諷經) is the most important daily observance in a training monastery, as indicated by the fact that it is the only one that every single member of the community must attend. In Soto monasteries, the morning service consists of five separate rites: (1) buddha hall sutra chanting (*butsuden fugin* 佛殿諷經), (2) sutra chanting for

arhats (*ōgu fugin* 應供諷經), (3) ancestral teachers hall sutra chanting (*sodō fugin* 祖堂諷經), (4) sutra chanting for founding and former abbots (*kaisan rekijū fugin* 開山歷住諷經), and (5) ancestors hall sutra chanting (*shidō fugin* 祠堂諷經). All five are actually performed in one place, the main hall (*hondō* 本堂), but the abbot approaches the altar and burns incense five times while the assembly of monks chant sutras, and there are five different dedications of merit that are recited by the rector (*ino* 維那). The basic elements found in most verses for dedicating merit are: (1) an invocation; (2) a statement of how the merit was generated; (3) a declaration of who is to receive the merit; and (4) an indication of the purpose of the dedication, and/or a formal prayer in which some specific benefit is requested in return.

Western practitioners of Zen sometimes understand the chanting of sutras and dharanis itself to be the main ritual performance, and the verse for the dedication of merit as some sort of closing gesture or coda. That view allows those who are uncomfortable with “ritual” (but happy to “practice”) to rationalize that the purpose of the chanting is to learn or spread Buddhist doctrines, or (in the case of nonsensical dharanis) that it is a device for focusing the mind in meditative concentration. The underlying assumption is that “merit” is a magical, superstitious, or at best symbolical kind of thing that no rational, scientifically minded person could take seriously as actually existing. In the East Asian Buddhist tradition of which Japanese Zen is a part, however, people do believe in merit. It is as real to them as, say, money—that other symbolical, magical thing that has no substantial existence but nevertheless serves to organize human societies and get things done. There is no doubt that the main purpose of sutra-chanting services in Zen is the production of merit, and that the formal dedication of that merit is the performative heart and defining moment of the ritual.

Scholars of religion, art historians, and anyone else who wonders what “all those images” are doing in Zen monasteries can do no better than actually read the verses for the dedication of merit that are used when making offerings to the beings enshrined. The verses shed light on the status of those beings in the Buddhist spiritual hierarchy and the human relationship to them, for merit is either given “up” as an offering to buddhas and



patriarchs, “across” as support for fellow monks who have died, or “down” as salvation for poor unfortunates such as hungry ghosts and disconnected spirits who have no living relatives. The verses also reveal what the monastic community hopes to gain by enshrining and nourishing each spirit. The arhats, for example, are enjoined to “please use your three awarenesses and six supernatural powers to turn the age of the end of the dharma (*mappō* 末法) into the age of the true dharma (*shōbō* 正法); use your five powers and eight liberations to lead living beings to the unborn; continuously turn the two wheels (*nirin* 二輪) of the monastery; and forever prevent the three disasters from afflicting the land.” The “two wheels” referred to here are the wheel of food (*jikirin* 食輪) and wheel of dharma (*hōrin* 法輪), so we may infer that one function of the arhats is to help keep the monastery kitchen well supplied.

Meals in Zen training monasteries, known generically as “handling bowls” (*gyōhatsu* 行鉢) are highly ritualized affairs. That is especially true of meals served on the platforms in a sangha hall (or meditation hall) in the manner prescribed in Song and Yuan rules of purity, but even the “simplified meals” (*ryaku handai* 略飯台) that are served at long low tables in a kitchen (*kuri* 庫裡) have quite an involved etiquette. The monks must set out their bowls, receive the food, make a small offering of rice to hungry ghosts, eat, and finally clean and put away their bowls, all in a minutely prescribed manner, either in unison or (in the case of the actual serving of food) in order of seniority. The meal is punctuated by the group chanting of a number of verses that serve to sanctify it, but otherwise is taken in complete silence.

Not only meals, but various other activities in the daily life of Zen monks in training are regulated and sanctified by a prescribed etiquette (*igi* 威儀), special procedures (*sabō* 作法), and the chanting of verses, such as the Verse for Donning Kesa (*Takkesa ge* 搭袈裟偈), Verse for Face Washing (*Senmen no ge* 洗面之偈), Verse for Entering the Bath (*Nyūyoku no ge* 入浴之偈), and Verse of Purification (*Senjō no ge* 洗淨の偈). The mealtime ritual, verses, and other procedures for the ritualization of otherwise ordinary daily activities do not have their origins in any uniquely “Zen” application of the practice of mindfulness to everyday life, as modern scholars sometimes argue. All of

those procedures can be traced back to mainstream, generic Buddhist monastic practices in Song and Yuan China.

Monthly observances at Zen training monasteries are mostly sutra chanting and offering services for spirits who already receive dedications of merit on a daily basis, monthly memorial services (*gakki* 月忌) for important patriarchs in the Zen lineage, and certain other rites pertaining directly to the monastic vocation. In Soto monasteries, on the 1st and 15th days of every month there are: a prayers sutra chanting (*shukutō fugin* 祝禱諷經), which originally entailed (and still does entail in Rinzai monasteries) dedications of merit to the emperor; a special sutra chanting for tutelary deities (*chinju fugin* 鎮守諷經); a small convocation (*shōsan* 小參) for instruction in the abbot's quarters; special offerings to the arhats (*rakan kuyō* 羅漢供養) and the main object of veneration (*honzon jōgu* 本尊上供), usually Śākyamuni; a touring of the sangha hall by the abbot and a tea service there (*jundō gyōcha* 巡堂行茶); and an abbreviated *poṣadha* (*ryaku fusatsu* 略布薩), a traditional Buddhist monastic rite of confession and purification. On days of the month ending in "1" (the 1st, 11th, and 21st) there is a formal reading of common quarters rules (*sendoku shingi* 宣誦箴規). On days ending in "3" and "8" (the 3rd, 8th, 13th, 18th, 23rd, and 28th), there are sangha hall recitations (*sōdō nenju* 僧堂念誦), in which the *Ten Buddha Names* are chanted (a form of *nenbutsu* practice) and a recitation text (*nenjumon* 念誦文) is intoned.

On days ending in "4" and "9" the monks shave their heads (*jōhatsu* 淨髮), take baths (*kaiyoku* 開浴), do their own laundry and mending, and other individual chores. On the 5th day of every month there is a special sutra chanting for *Idaten* (*Idaten fugin* 韋駄天諷經), the tutelary deity of the kitchen, and a monthly memorial service (*gakki* 月忌) for Bodhidharma, first patriarch of the Zen lineage in China. On the 29th of every month there is a monthly memorial service for the Two Ancestors of the Soto lineage in Japan, Dōgen and Keizan. The monthly memorials involve special offerings of "decoction, sweets, and tea (*tōkasa* 湯菓茶) and rare delicacies (*chinshū* 珍饈)" in addition to the merit produced by sutra chanting.

The most important annual observances at all Zen monasteries and temples are: (1) the New Year's assembly (*shushō e* 修正會) held on the first three days of January; (2) the Bon festival assembly (*urabon e* 盂蘭盆會), which was traditionally centered on the 15th day of the 7th month of the lunar calendar, but has been celebrated at somewhat different times (e.g. July 15th or August 15th), depending on local custom, since the adoption of the Gregorian calendar in the Meiji era; (3) the Other Shore (i.e. nirvana) assemblies (*higan e* 彼岸會) held on the vernal and autumnal equinoxes; (4) the so-called "three Buddha assemblies" (*san butsu e* 三佛會): the Buddha's birthday assembly (*buttan e* 佛誕會) on April 8, awakening assembly (*jōdō e* 成道會) on December 8, and nirvana assembly (*nehan e* 涅槃會) on February 15; and (5) annual memorial services (*nenki* 年忌) for the founding abbot (*kaisan* 開山) and important patriarchs such as Bodhidharma, Huike, Linji, Dōgen and Keizan.

At training monasteries, the New Year's assembly is occasion for the revolving reading of the *Great Perfection of Wisdom Sutra* (*tendoku daihannya* 轉讀大般若), a colorful rite that involves riffing through all six hundred fascicles of the text while reciting dharanis. Revolving reading is understood as an efficient way of generating a great deal of merit, for the entire *Great Perfection of Wisdom Sutra* "counts" as having been read, but the monks do not have to actually chant it. Even people who wish to deny the centrality of merit production and dedication in Zen practice would have a hard time rationalizing this rite, for it cannot be explained away as an educational or meditative exercise. It is, however, quite theatrical.

The New Year's assembly in training monasteries is also a time for formal salutations (*ninji gyōrei* 人事行禮), in which the abbot, monastic officers, and ordinary monks in training visit each others' quarters and exchange formal congratulations and thanks. Lay patrons are greeted (*gakyaku settai* 賀客接待), and there is a special tea service in the sangha hall (*sōdō dokui cha* 僧堂特爲茶), following the procedures first introduced to Japan by the Song and Yuan rules of purity.

In training monasteries and ordinary Zen temples alike, the Bon festival and Other Shore assemblies are occasions for holding major public “feedings of the hungry ghosts” (*segaki e* 施餓鬼會), also called “food-offering assemblies” (*sejiki e* 施食會). Because those are primarily aimed at the laity, they are explained in the following section.

The three Buddha assemblies are major events in the ritual calendars of head temples and training monasteries. All three are marked by the same elaborate offerings of food and drink on special altars that are set up in front of images of the Buddha Śākyamuni, coupled with special sutra-chanting services for the generation and dedication of additional merit. For the nirvana assembly (*nehan e* 涅槃會) on the 15th day of the 2nd month, the traditional East Asian date for the Buddha’s death, a nirvana image (*nehanzō* 涅槃像) is hung that shows him prone and surrounded by grieving arhats, bodhisattvas, devas, and animals. For the Buddha’s birthday, traditionally celebrated on the 8th day of the 4th month, an image of the newborn Buddha is set in a bowl under a flower trellis and bathed with sweet tea by senior monastic officers who first leave their ranks and burn incense (*shuppan shōkō* 出班燒香). The Buddha’s attainment of awakening (*jōdō* 成道), said to have taken place on the 8th day of 12th month (*rōhatsu* 臘八), is preceded by a week-long intensive training period (*sesshin* 禪心) in which the hours spent in zazen are increased dramatically, many usually schedule daily activities are suspended (but not the daily sutra-chanting services), and (at some Rinzai monasteries) the monks are not allowed to lie down to sleep for the entire time.

Other annual observances that are unique to training monasteries are the opening (*kessei* 結制) and closing (*kaisei* 解制) of the two annual ninety-day retreats (*ango* 安居), the registration (*kata* 掛搭) and send-off (*sōan* 送行) of monks in training, various rites that involve the appointment and retirement of officers in the monastic bureaucracy, and a number of special tea services. All of those rites perpetuate the modes of Chinese Buddhist monastic practice that were originally introduced to Japan by monks such as Eisai, Enni, Dōgen, and Lanqi.

### *The Routine at Ordinary Temples*

The resident priests (abbots) of ordinary Zen temples are mainly concerned with performing services for their lay parishioners (*danka* 檀家), but the one daily rite that they feel most constrained to carry out if at all possible is the morning service (*chōka fugin* 朝課諷經), in which all the spirits enshrined on the premises are propitiated with offerings of merit. In most cases, it is the abbot alone who wakes up early (at 5:00 or 6:00 AM) to take care of that sacred duty. In Soto school temples, the solitary abbot will burn some incense before the altar and perform an abbreviated morning service (*ryaku chōka fugin* 略朝課諷經). Some ordinary temple priests also make an effort to do a little zazen each morning, or to incorporate some of the meal-time verses in their family's daily routine, but they are in the minority.

Funerals and memorial services are the mainstay of the Zen tradition in Japan and its most important contribution to Japanese Buddhism at large. Let us examine in detail, then, the procedure for the funeral of a lay follower (*danshinto sōgi hō* 檀信徒喪儀法) as it has been handed down in the Soto Zen tradition (the Rinzai lay funeral scarcely differs). What is most striking about the procedure is that it is based entirely on the funeral of a Buddhist monk, as that was practiced in Song and Yuan China.

As soon as a Zen priest hears that one of his parishioners (*danka* 檀家) has died he goes to the home of the deceased and performs a sutra chanting at the time of death (*rinjū fugin* 臨終諷經), commonly known as “pillow sutras” (*makuragyō* 枕經). He chants the *Last Teaching Sutra* (*Yuikyōgyō* 遺教經) and *Verse of Homage to Buddha's Relics* (*Shariraimon* 舍利禮文), both of which are closely associated with the death (nirvana) of Śākyamuni Buddha. On the night before the funeral (*sōgi* 喪儀), there is an all-night vigil (*tsuya* 通夜) at which relatives and friends console each other and reminisce about the deceased. The priest performs an all-night vigil sutra chanting (*tsuya fugin* 通夜諷經).

The recitation before the coffin is followed by a recitation upon lifting the coffin (*kokan nenju* 舉棺念誦), a “guiding dharma phrase” (*indō hōgo* 引

導法語), and a recitation at the funeral site (*santō nenju* 山頭念誦). All of the recitations (*nenju* 念誦) involve chanting the *Ten Buddha Names* and a dedication of merit. The funeral reaches a climax with what are called the three buddha rites (*san butsuji* 三佛事): an elaborately orchestrated offering of decoction (*tentō* 奠湯) to the deceased, an equally involved offering of tea (*tencha* 奠茶), and the wielding of the torch (*hinko* 秉炬) used to ritually start the cremation. A separate monk officiant is required to take the lead in each of those rites. When all of the preceding ceremonies are finished, at the end there is a sutra chanting for placing the tablet (*an'i fugin* 安位諷經) of the deceased in the temple's ancestors hall (*shidō* 祠堂).

Funerals in the Japanese Zen tradition are the most involved, dramatic, and expensive of rites involving the dead, but they are certainly not the last. The typical parishioner household associated with an ordinary Zen temple has a buddha altar (*butsudan* 佛壇) in the home. The altar contains an image of a buddha, most often Śākyamuni, flanked by spirit tablets (*ihai* 位牌) bearing the names of deceased family members. The altar is decorated with candles and flowers, has a stand or shelf for offerings, and a censer for burning incense. Family members (usually the woman of the house) may make offerings of food and drink to the spirits on a daily basis, on the monthly return of their death days (*maitzuki no meinichi* 毎月の命日), or less often. On the anniversaries of their death days (*shōtsuki meinichi* 祥月命日), during the week of the mid-summer Bon festival (*o-bon* お盆), and in conjunction with the Other Shore (*o-higan* お彼岸) memorial rites that are held on the spring and fall equinoxes, it is customary to invite the temple priest to the home to perform sutra-chanting services (*fugin* 諷經) before the altar. At such time, the entire family is ordinarily present for the service. The priest makes offerings to the Buddha, chants scriptures to produce merit (*kudoku* 功德), and dedicates (*ekō* 回向) the merit to the deceased. Usually household provides the priest with refreshments or a meal. There is always a monetary donation in return for the services rendered.

Many parishioner households also maintain their own graves (*haka* 墓) in the cemetery (*bochi* 墓地) of the Zen temple they are affiliated with, as well as spirit tablets (*ihai* 位牌) bearing the names of deceased family members in

an ancestors hall within the temple itself. Actually, the English words “cemetery” and “grave” are poor translations of *bochi* and *haka*, because nobody is buried in a *bochi* (virtually all Buddhist funerals in Japan today involve cremation), and the “gravestones” do not mark the resting place of individuals: they are stone stupas dedicated (in a prominent inscription on the front) to “all the ancestors” (*senzo daidai* 先祖代々) of a particular family, with the names and death dates of individual family members inscribed in smaller letters on the sides and back of the one monument. Ashes of the deceased may be placed in a cavity under or within the stupa, which consists of several moveable stones resting one upon the other, or may be enshrined in a small box in the ancestors hall, near the tablets.

When parishioners visit their family graves and ancestors hall tablets on the anniversaries of death days, they often request that the temple priest perform a sutra chanting service. In the verse for the dedication of merit, as is common in many Mahāyāna liturgies, the specific wishes of the sponsor of the rite (in this case, the well-being of one family’s ancestors) are coupled with universal prayers for the salvation of all living beings. That expression of generosity, paradoxically, does not dilute or reduce the offering of merit to specifically named recipients, but rather intensifies it, for giving itself is deemed a highly meritorious act.

The most popular times to visit family graves at a temple are during the Bon and Other Shore festivals. On those occasions, parishioners find themselves in the company of many other families come for the same purpose. Many Zen temples hold a feeding of the hungry ghosts (*segaki e* 施餓鬼會) at this time. A special altar for making offerings to “all the spirits of the three realms” (*sangai banrei* 三界萬靈) is set up at the rear of the main hall (*bondō* 本堂), opposite the central Sumeru altar (*shumidan* 須弥壇) on which Śākyamuni Buddha is permanently enshrined, and an esoteric rite known as the opening the ambrosia gate (*kai kanromon* 開甘露門) is performed. This requires the participation at least six or eight priests, so each abbot calls on his usual cohort of cooperating colleagues; their ranks may also be augmented by a few monks in training on leave from their monasteries.

The entire feeding of the hungry ghosts, for all of its expression of universal compassion for disconnected spirits (*muen botoke* 無縁佛) who have no living descendants to nourish and care for them, is conceived as a powerful device for generating merit that is then dedicated to the ancestors of the lay parishioners whose donations sponsor the rite (and, as is the norm noted above, to all sentient beings).

Modern scholars such as D.T. Suzuki have described the feeding of hungry ghosts as a “Shingon element” that does not really belong in Zen, and as an “excrescence added from the outside” in response to popular demand, but neither of those judgements stand up to historical criticism. The ambrosia gate rite as it is practiced in Zen temples today comes directly from Yuan and Ming dynasty China, where it was part and parcel of the mainstream monastic Buddhism that was dubbed “Zen” after its importation into Japan. Moreover, it is clear that most lay people have only a very vague notion of what is going on in the rite. As far as they are concerned, their own departed loved ones are the focus of the proceedings. At the conclusion of the ambrosia gate service they line up and burn incense one by one at the altar to “all the spirits of the three realms,” but each has their own family members in mind. Next to that altar there is a large stack of freshly inscribed “stupas” (*sotoba* 卒塔婆)—long wooden plaques, each of which is dedicated to “all the generations of ancestors” of one of the families in attendance. After burning incense, each family carries their wooden stupa to the cemetery and sets it up next to the family grave. The ambrosia gate, in short, is not a concession to the laity; it is an esoteric rite that is maintained by the Zen clergy for its own purposes and marketed to the laity as a particularly potent form of ancestor worship. That model, of course, can be traced all the way back to medieval China.<sup>29</sup>

The focus on the clan (or household) in the operation of ancestral mortuary temples (*dannadera* 檀那寺 or *bodaiji* 菩提寺) as they developed in Zen and spread throughout Japanese Buddhism has not been very conducive to

<sup>29</sup> See Stephen F. Teiser, *The Ghost Festival in Medieval China* (Princeton: Princeton University Press, 1988).



any kind of congregational spirit. As we saw in the case of the feeding of the hungry ghosts, although a large number of parishioners may gather at an ordinary temple for a public rite, they do not necessarily feel any sense of common purpose or group identity. It is true that in some rural areas, the local temple (Zen or otherwise) sometimes plays the role of a community center: a place where various farmers' groups, women's and youth clubs, and hobby (e.g. tea ceremony, painting, calligraphy, singing) groups can meet. For the most part, however, people approach Buddhist temples for their own reasons and at times of their own choosing, either as individuals or with family members. Lay people are free to enter the main halls (*hondō* 本堂) of Zen temples and to pray before any of the sacred images enshrined there. Such activities do not require the presence of the priest or the making of a donation, although a box for coin offerings is available.

On New Year's eve, it is customary for the parishioners of ordinary Buddhist temples, Zen included, to visit their local temple at midnight for the ringing of the large outdoor bell (*joya no kane* 除夜の鐘). The bell is rung 108 times, symbolizing purification of the 108 afflictions (*bonnō* 煩惱) that are the cause of all suffering.<sup>30</sup> The Japanese, in general, associate both Buddhist and Shintō New Year's observations with a purification of the misdeeds and pollutions of the previous year.

The Buddha's birthday celebration, also known as the "assembly for bathing the buddha" (*kanbutsu e* 灌佛會), is the most popular of the three Buddha assemblies. Commonly called the flower festival (*hana matsuri* 花祭), it entails setting up an image of the baby Buddha in a bowl underneath a trellis covered with flowers, representing the Lumbini grove in which Śākyamuni was said to have been born. Lay participants, including many children, pour sweetened tea over the image, thereby reenacting the legendary bathing of the newborn Buddha by the devas.

Occasional (special) rituals that many parishioners attend include the ceremony of installing a new abbot (*shinsanshiki* 晋山式), the dedication of

<sup>30</sup> A more concise list of afflictions (S. *kleśa*, J. *bonnō* 煩惱) names just three: greed, anger, and delusion.

new sacred images or stupas (*zōtō kaigen* 像塔開眼), and assemblies for giving precepts (*jukai e* 授戒會). The last, which is often a week-long event at Soto temples, was originally modeled after the Ming-style precept ceremonies of the Ōbaku school. What it involves today, basically, is administering the bodhisattva precepts to lay followers.

In times of personal crisis, parishioners may ask ordinary Zen temple priests to perform special prayer services (*kitō e* 祈禱會) for them, in exchange for donations. Prayer services involve the production of merit by chanting sutras and dharanis, and a subsequent dedication of merit to various deities, coupled with prayers (*kitō* 祈禱). They are different from sutra chanting services, however, in that they are not construed as acts of veneration or devotion, but are explicitly motivated by the desire to bring about specific boons for designated recipients. The offerings involved tend to be reduced in significance to a kind of mechanical procedure meant to ensure the efficacy of the prayers. The desired ends are sought through the direct manipulation of spiritual forces, rather than by supplicating deities believed to have the power to help. As noted above, some modern scholars explain the presence of prayer services in Japanese Zen as a kind of “syncretism” or borrowing of elements from the Shingon tradition, and thus as something not proper to “pure” Zen. Such prayers, however, just like the recitation of buddha names (*nembutsu* 念佛) and the feeding of hungry ghosts, are as integral a part of the Zen tradition as taking precepts, sitting in meditation, and chanting sutras. That is to say, they are all elements of the mainstream Chinese Buddhist monasticism that became known as “Zen” in Japan.

Having outlined in broad fashion the religious practices engaged in by parishioners of Zen temples, it may be noted in closing that there is little in all of this to distinguish them from the parishioners of other schools of traditional Japanese Buddhism. The domestic buddha altars (*butsudan* 佛壇) set up by lay followers of other schools have different main objects of veneration (*honzon* 本尊) and admit to minor variations in arrangement, but the fundamental practice of enshrining spirit tablets for deceased family members is exactly the same. Likewise, the sutras and dharanis chanted by the priests of other schools vary somewhat from those used in Zen, but the ba-

sic idea of generating merit and dedicating it to ancestral spirits is identical. Architecturally, most ordinary Buddhist temples in Japan have similar layouts of buildings and grounds, which derive from the mortuary sub-temples of the Zen tradition. The annual rituals that attract the greatest participation from parishioners in all schools of Buddhism—the Bon, Other Shore, and flower festival assemblies—are also the same. In each school, to be sure, there are a relatively small number of lay followers who get involved in specialized practices that are unique to the particular tradition in question. In the case of Zen, those are the practicing laymen (*koji* 居士) and practicing laywomen (*daishi* 大姉) who belong to zazen groups (*zazenkai* 坐禪會) at ordinary temples or train together with monks at a monastery. The basic rituals that most parishioners are exposed to, however, vary little from one ordinary Buddhist temple to another, regardless of denominational affiliation.



**EXPLANATORY GLOSSARY**

**OF TERMS AND PHRASES**



## —NUMBERS—

“2” and “7” days (*ni, shichi nichi* 二・七日). The 2nd, 7th, 12th, 17th, 22nd, and 27th days of every month.

“3” days (*san nichi* 三日). The 3rd, 13th, and 23rd days of every month. In training monasteries, these are days for cleaning and recitation of buddha names.

“3” and “8” days (*sanpachi* 三八). The 3rd, 8th, 13th, 18th, 23rd, and 28th days of every month.

“4” and “9” days (*shi, ku nichi* 四・九日). The 4th, 9th, 14th, 19th, 24th, and 29th days of every month. In training monasteries, these are days for bathing, tonsure, mending clothes, and moxa.

“8” days (*hachi nichi* 八日). The 8th, 18th, and 28th days of every month. In training monasteries, these are days for cleaning and recitation of buddha names.

## —ALPHABET—

**abbot** (*jūjishoku* 住持職, *jūji* 住持, *jūshoku* 住職). Literally, “responsible for” (*shoku* 職) “sustaining” (*jūji* 住持). Also called “head of the establishment” (*dōchō* 堂頭). The most senior officer in a monastery bureaucracy, the abbot is considered the spiritual leader of all the monks in residence and chief representative of the community to the outside world. At Soto Zen monasteries and temples, the abbot must be a dharma heir in the Soto lineage. Traditionally, the abbot’s main duties are: (1) providing group and individual instruction, as in major convocations (*jōdō* 上堂), small convocations (*shōsan* 小參), and when disciples “enter the [abbot’s] room” (*nisshitsu* 入室); (2) acting as officiant (*dōshi* 導師) for daily, monthly, and annual services in which offerings are made to beings enshrined on altars; (3) serving as liaison to other monasteries, the denominational headquarters, and the broader Buddhist sangha; and (4) dealing with the laity, including parishioners and donors who support the monastery and the civil authorities who have legal jurisdiction over it. In the past, the abbots of major Zen monasteries in Japan often served for a fixed period of time, such as three years. At present, however, the abbots of most ordinary temples and many training monasteries hold their positions for life. At ordinary Zen temples, the abbot is often the only ordained member of the Buddhist sangha in residence and thus is often called a “resident priest” in English translations of *jūshoku*. Most resident

priests marry and raise a family, ordain their sons when the latter reach adolescence, and are eventually succeeded by one of them.

**abbot's private quarters** (*shindō* 寢堂). Literally “bed chamber” or “sleeping” (*shin* 寢) “hall” (*dō* 堂). A private facility for the personal use (dressing, sleep, study, relaxation, etc.) of the abbot. 𠄎 “abbot's quarters.”

**abbot's quarters** (*hōjō* 方丈).

① The term *hōjō*, literally “ten feet” (*jō* 丈) “square” (*hō* 方), comes from the *Vimalakīrti Sūtra* (*Yuima kyō* 維摩經), where it refers to the ten-foot-square room in which the layman Vimalakīrti was miraculously able to host a vast assembly of bodhisattvas for a debate on ultimate truth. By the tenth century in China, the term had come to signify the private quarters of the abbot in a Buddhist monastery.

② In medieval Japanese Zen monasteries that were built on the Song Chinese model, the abbot's quarters was a multi-building walled compound reserved for the use of the abbot and his invited guests. The compound was located to the north of the dharma hall and was usually connected to it by a covered corridor. Buildings within the compound included: (1) an inner abbot's quarters (*oku hōjō* 奥方丈 or *nai hōjō* 内方丈), also called the abbot's private quarters (*shindō* 寢堂), that served as a bedroom, dressing room, and study; (2) an outer abbot's quarters (*omote hōjō* 表方丈), where the abbot entertained lay patrons and government officials, consulted with monastic officers, held small convocations (*shōsan* 小參) for instructing disciples, and met individually with disciples who “entered the room” (*nisshitsu* 入室) for individual consultation (*dokusan* 獨參); and (3) a kitchen-residence (*kuri* 庫裡), used to prepare meals for the abbot and his guests and to house the abbot's staff of acolytes (*jisha* 侍者) and postulants (*anja* 行者). The entrance to the outer abbot's quarters was in a portico (*genkan* 玄関), the name of which literally means “gateway” (*kan* 關) to the “occult” or “profound” (*gen* 玄). Within the walls of the abbot's quarters compound, adjacent to the buildings and visible from inside them, were meticulously manicured landscape gardens, which often used rocks and gravel as well as trees, shrubs, and moss. The buildings themselves were decorated with fine art (paintings and calligraphy) and the best furnishings. The opulence and refined aesthetics of the abbot's quarters enhanced the prestige of the monastery and provided amenities that were appreciated by VIP patrons and officials when they came to visit the abbot.

③ During the Muromachi period (1333-1573), the abbot's quarters compounds of major Zen monasteries in Japan were replicated, albeit on a smaller scale, in hundreds of mortuary sub-temples or “stupa sites” (*tatchū* 塔頭) that were built to en-



shrine the stupas of former abbots and to serve as the ancestral mortuary temples (*bodaiji* 菩提寺) of wealthy lay families. The so-called abbot's quarters (*hōjō* 方丈) of the typical sub-temple housed the mortuary portrait (*shin* 眞, *chinzō* 頂相) of the founding abbot (a former abbot of the main monastery) and the spirit tablets (*ihai* 位牌) of patron's ancestors. Although named "abbot's quarters," the facility was used mainly for memorial services. The other building in a sub-temple compound was the kitchen-residence (*kuri* 庫裡), where the current abbot of the sub-temple and his staff of monks lived. Their duties were to attend the enshrined ancestral spirits and entertain lay patrons when they came to memorial services. Such sub-temple typically had fine works of art and gardens in and around their "abbot's quarters" building, similar to (but smaller than) those found in the abbot's quarters compound of the main monastery (*hon garan* 本伽藍). ☞ "mortuary sub-temple."

④ In the Edo period (1600-1868), the Tokugawa shogunate established the so-called parishioner system (*danka seido* 檀家制度), under which every household in Japan was required to affiliate with and support a Buddhist temple where its family funerals and ancestral rites were to be performed. A huge number of mortuary temples were built, most of them patterned after the sub-temple compounds found at large Zen monasteries. As a result, virtually every Buddhist temple in Japan (including ordinary temples belonging to the Soto school) came to have an "abbot's quarters" that is basically a mortuary hall, and a kitchen-residence where the abbot (and, in modern times, his family) actually lives. At present, such "abbot's quarters" are commonly referred to as main halls (*hondō* 本堂). Because ordinary temples do not have separate buddha halls or dharma halls, all the observances that are supposed (according to *Standard Observances of the Soto Zen School*) to take place in those facilities are actually held in the main hall, i.e. the "abbot's quarters."

⑤ *Standard Observances of the Soto Zen School* uses "abbot's quarters" (*hōjō* 方丈) to refer to whatever building(s) or set of rooms are set aside for use by the abbot of a monastery, including a semi-private place for entertaining visitors and meeting with disciples, and a private area that usually includes a bedroom, study, bath, and toilet. The two head temples, Eiheiji and Sōjiji, are the only Soto monasteries that still have an abbot's quarters compound of the sort that existed in medieval Japanese Zen.

**abbot's quarters assistant** (*hōjō anja* 方丈行者; *hōan* 方行 for short). A junior monk charged with performing incidental tasks in the abbot's quarters (*hōjō* 方丈) of a monastery and assisting the abbot in certain rituals that are performed elsewhere. ☞ "abbot's quarters," "assistant."

**ablution** (*kan'yoku* 灌浴). To “pour water” (*kan* 灌) over and “bathe” (*yoku* 浴) an image of Buddha (or any other sacred being), as an act of worship. 𑖀 “bathe.”

**absentee ordination** (*daikai* 代戒). In the precepts-giving assembly (*jukai e* 授戒會), precepts may be administered to people who are not actually present. A “stand-in” (*dai* 代) receives the “precepts” (*kai* 戒) in place of the ordinand who is absent, acting as his/her proxy (*dainin* 代人).

**abundance of successors in the monastery** (*mon'yō hankō* 門葉繁興). Literally, the “leaves” (*yō* 葉) of the “gate” (*mon* 門) “proliferate and flourish” (*hankō* 繁興). The expression is confusing because it mixes botanical and architectural metaphors. “Leaves” are successors to the abbacy and their followers in each generation, which proliferate like branches and leaves on a tree. The “gate” is the monastery built by the founding abbot whose annual memorial is being celebrated.

**accumulation of merit** (*kudokuju* 功德聚). Merit that results from the collective good deeds of a group, especially the monastic sangha. 𑖀 “merit.”

**acolyte** (*jisha* 侍者). Literally “person” (*sha* 者) who “waits on” or “attends” (*ji* 侍). A servant or attendant to an abbot, former abbot, or other senior monk; often a younger monk who is a personal disciple.

In the Chinese monastic bureaucracies that provided the model for medieval Japanese Zen, the abbot had five acolytes (*go jisha* 五侍者): (1) an incense-burning acolyte (*shōkō jisha* 燒香侍者), also known as incense acolyte (*jikō* 侍香), who attended the abbot in all services that called for burning incense and making offerings of food and drink before images enshrined on altars; (2) a secretary acolyte (*shojō jisha* 書狀侍者), who kept records of the abbot’s sermons, took dictation, and assisted with official correspondence; (3) a guest-inviting acolyte (*shōkyaku jisha* 請客侍者), also known as guest acolyte (*jikyaku* 侍客), who greeted and waited on the abbot’s VIP visitors; (4) a robe-and-bowl acolyte (*ehatsu jisha* 衣鉢侍者), who served as the abbot’s valet; and (5) a refreshments acolyte (*tōyaku jisha* 湯藥侍者), who prepared meals, snacks, tea, and medicines for the abbot and his guests. To be selected as an acolyte was a boost to the career of a young monk because it meant that he had been singled out as having the potential to become a dharma heir and was being groomed for high monastic office. To be in close proximity to the abbot, even in a relatively menial position, was also regarded as an excellent opportunity for spiritual development. In Soto Zen monasteries today, the names and some of the duties of the five acolytes remain, but they are not necessarily fixed, full-time positions.

Not all acolytes wait on living people. In the sangha hall (*sōdō* 僧堂) (or meditation hall (*zendō* 禪堂) of Zen monasteries, there is a Sacred Monk's acolyte (*shōsō jisha* 聖僧侍者, abbreviated as *shōji* 聖侍 or *jishō* 侍聖) whose primary duty is to tend to the image of the Monju Bodhisattva enshrined there (Monju is known as the "Sacred Monk" because he is depicted in monk's robes), keeping the altar clean and properly decorated, providing offerings of food and drink, and burning incense as part of the daily routine of worship and prayers. There is also a portrait acolyte (*jishin jisha* 侍眞侍者, abbreviated as *jishin* 侍眞) whose job it is to arrange incense, flowers, lamps, and candles before the mortuary portraits (*shin* 眞) of Zen masters, especially the two ancestors (*ryōso* 兩祖), Dōgen and Keizan, and former abbots who are enshrined in the ancestral teacher's hall (*sodō* 祖堂), and to attend the spirit of the deceased in funerals, which is believed to be seated in the mortuary portrait.

A number of acolyte positions are also established for the ceremony of giving precepts (*jukai e* 授戒會), such as the precepts acolyte (*kai jisha* 戒侍者) and instructing master's acolyte (*kyō jisha* 教侍者).

**administration hall** (*kudō* 庫堂, *kusu* 庫司, *kuin* 庫院). Literally "granary," "storehouse," or "treasury" (*ku* 庫) "hall" (*dō* 堂), "office" (*su* 司), or "compound" (*in* 院). In Chinese Buddhist monasteries and the medieval Japanese Zen monasteries modeled after them, the administration hall was a large building that included the main kitchen facilities, stores of food and other supplies, and the offices of many monk administrators, including that of prior (*tsūsu* 都寺), comptroller (*kansu* 監寺), assistant comptroller (*fūsu* 副寺), head cook (*tenzo* 典座), and labor steward (*shissui* 直歲). The administration hall was located on the east side of the monastery, opposite the sangha hall (*sōdō* 僧堂), which stood on the west side. Those two buildings were the vital centers of the management wing and the practice wing of the monastery, respectively. In present day Japanese Zen, only the two Soto School head monasteries, Eiheiji and Sōjiji, have administration halls proper. All other monasteries and temples have a kitchen-residence (*kuri* 庫裡) instead, which evolved from the layout of the medieval abbot's quarters. ㊦ "kitchen-residence," "abbot's quarters."

**administration hall assistant** (*kudō anja* 庫堂行者; *kuan* 庫行 for short). A junior monk charged with menial work in the administration hall (especially the kitchen) of a monastery and with assisting senior monastic officers whose quarters are located there. ㊦ "administration hall," "assistant," "postulant."

**administrative wing** (*jōjū* 常住). ① The term *jōjū*, literally "always" (*jō* 常) "staying" (*jū* 住), refers to anything — buildings, furniture, icons, scriptures, ritual im-

plements, tools, etc. — that is the permanent property of a monastery and must not be removed by an abbot when he/she leaves office and moves to another monastery. ② Because management of such property was the concern of monastic officers known as administrators (*kusu* 庫司), the part of the monastery where they lived and worked—the administration hall (*kudō* 庫堂) or kitchen-residence (*kuri* 庫裡)—and the offices themselves became known collectively as the “permanent property” area or administrative wing. In Zen monasteries today, the practice wing of a monastery, as opposed to the administrative wing, is sometimes called “inside the hall” (*dōnai* 堂内); that is a reference to the sangha hall (*sōdō* 僧堂) or meditation hall (*zendō* 禪堂) where monks practice zazen and may also take meals and sleep.

**administrators** (*kusu* 庫司). Monastic officers charged with the management of supplies, finances, repairs, and meals, as opposed to those directly involved in leading religious services, teaching, and training monks. In medieval monasteries that had administration halls (*kudō* 庫堂, *kusu* 庫司), the administrators’ quarters (*kusuryō* 庫司寮) were in that building. At present, only the Soto School head monasteries Eiheiji and Sōjiji have administration halls, so the administrators’ quarters are usually located in a kitchen-residence (*kuri* 庫裡). ㊦ “administration hall.”

**administrators’ quarters** (*kusuryō* 庫司寮). ㊦ “administrators,” “administration hall,” “administrative wing.”

**admixture of “new tin”** (*shinshaku sōken* 新錫相兼). These words, chanted by the rector in connection with auctioning the property of a deceased monk, derive from Buddhist monastic rules of Song dynasty China. During the Song, the government introduced a new minting of copper coins that were debased with tin. The rules cited here enjoin monks bidding for items not to pay for them using the debased currency, i.e. not to cheat the monastery of the full purchase price agreed upon in auction.

**Admonitions for Common Quarters** (*Shu ryō shingi* 衆寮箴規). A text written by Dōgen in 1249 to regulate activities in the common quarters (*shu ryō* 衆寮). The work was subsequently included in the so-called *Eihei Rules of Purity* (*Eihei shingi* 永平清規), a collection of Dōgen’s writings on monastic discipline that was compiled and edited in the Edo period (1600-1868). ㊦ “common quarters.”

**Admonitions for Zazen** (*Zazen yōjinki* 坐禪用心記). A work by Keizan, based in part on Dōgen’s *Universally Recommended Instructions for Zazen* (*Fukan zazengi* 普

勸坐禪儀), which explains the aims and methods of zazen and things to be “mindful” (*yōjin* 用心) of when practicing it.

**affiliated temples** (*kumiji* 組寺). A group of temples belonging to the same branch of the Soto School and located near enough to one another for the abbots (*jūshoku* 住職) to assist one another in various observances where the laity gather and more than one priest officiant is needed. During the Bon festival (*urabon* 盂蘭盆) season, for example, a group of abbots will perform great food-offering assemblies (*dai seijiki e* 大施食會) in turn at all of their affiliated temples. This arrangement is necessary because, in contemporary Japanese Zen, most temples have only one or two priests in residence: the abbot and perhaps an assistant abbot (*fuku jūshoku* 副住職), who is usually the abbot’s son.

**age of the end of the dharma** (*masse* 末世, *mappō* 末法). Both Japanese terms given here stand for the “era” or “age” (*se* 世) of the “end” (*matsu* 末) of the “dharma” (*hō* 法). In the Mahayana Buddhism of East Asia there is a widespread belief in the gradual degeneration of the Buddha’s dharma (teachings), which is said to progress through three phases. The first one-thousand year (or, in a variant scheme, five-hundred year) period following the death of the Buddha is said to have been the “age of the true dharma” (*shōbo* 正法), during which time his followers were able to practice in accordance with his teachings and thereby attain awakening. The next one-thousand year period is called the age of the “semblance dharma” (*zōhō* 像法), in which practice of the dharma continues and things look good on the surface, but spiritual corruption has set in and true attainment no longer occurs. The third and final period, ten thousand years in duration, is styled the “age of the end of the dharma.” During this final age, which proponents of the theory in medieval China and Japan calculated was upon them, the teachings of Buddhism survive but the actual practice of the dharma has died out and nobody is able to attain awakening. Belief in the age of the end of the dharma was rampant in Kamakura period (1185-1333) Japan, when it helped to fuel the rise of Pure Land movements which claimed that trying to attain salvation through one’s “own efforts” (*jiriki* 自力) was hopeless in this degenerate age and that one should instead rely on the “other power” (*tariki* 他力) of the Buddha Amida. Dōgen and Keizan put no stock in theories that denied the value of traditional modes of Buddhist monastic practice, but neither did they entirely reject the notion of three stages in the evolution of the dharma. One eko text in which the “age of the end of the dharma” is mentioned suggests that, in the present degenerate age, it is Dōgen and Keizan whom ordinary beings (including their descendants in the Soto lineage) should rely on. Another eko text appeals to the arhats

to “turn the age of the end of the dharma (*mappō* 末法) into the age of the true dharma (*shōbō* 正法).”

**age of the true dharma** (*shōbō* 正法). A period of time following the death of Buddha when his followers, the arhats in particular, were able to successfully put his dharma (teachings) into practice and gain deliverance from suffering in the round of rebirth. ☞ “age of the end of the dharma.”

**aggregate of ignorance** (*mumyōju* 無明聚). The sum total of ignorance of the hungry ghosts, poetically contrasted with the “aggregate of merit” accumulated by the monastic sangha.

**aggregate of merit of the harmonious assembly of monks** (*wagō shusō kudokuju* 和合衆僧功德聚). Merit accumulated by the monastic sangha during a retreat, which can be tapped to save hungry ghosts, who are beyond the reach of help by any other means. ☞ “Bon festival,” “hungry ghost,” “Mokuren.”

**all buddhas of the three times** (*sanze shobutsu* 三世諸佛). All buddhas of the past, present, and future.

**all invited** (*fushin* 普請). ☞ “communal.”

**all invited to send off the deceased** (*fushin sōbō* 普請送亡). Mandatory attendance at a funeral for all members of a monastic community. ☞ “communal.”

**all living beings** (*issai shujō* 一切衆生, *shujō* 衆生, *issai gunrui* 一切群類, *issai gunjō* 一切群生). ☞ “living beings.”

**all living beings who come** (*shorai gunrui* 諸來群類). All beings, mainly hungry ghosts and other suffering spirits, who come to partake of a food-offering assembly.

**all patrons may live long and prosper** (*shodan fukuju* 諸檀福壽). Prayer made in conjunction with dedication of merit.

**all starving beings** (*kikinrui* 飢饉類). Hungry ghosts.

**all together** (*fudō* 普同, *ichidō* 一同). In any ritual setting, the instruction “all together” means that every person in attendance, regardless of status (e.g. monk or

lay) and whatever role they may play as actor or spectator, should simultaneously carry out the action indicated, e.g. bowing in *gassho*, making prostrations, chanting sutras, taking seats, retiring from hall, etc.

**alms bowl** (*uhatsu* 盂鉢). *U* 盂 means “bowl”; *hatsu* 鉢 is an abbreviation of *battara* 鉢多羅, a transliteration of S. *pātra*, also meaning “bowl.” The monk’s robe (*kesa* 袈裟, S. *kāṣāya*) and alms bowl have, since the rise of Buddhism in ancient India, been emblematic of membership in the *sangha* of monks and nuns. In lore concerning the early Zen lineage in China monastic robes and bowls are also said to have been given by masters to their disciples as public proof of dharma transmission. The “alms bowl received by Keizan in the fourth generation” is a figurative reference to Keizan’s inheritance of the dharma first transmitted to Japan by Dōgen.

**alms gathering** (*takuhatsu* 托鉢). Literally “holding up” or “requesting with” (*taku* 托) the “alms bowl” (*hatsu* 鉢). In the early stages of development of the Buddhist *sangha* in ancient India, wandering monks would obtain one meal a day (in the forenoon) by carrying their alms bowls past the homes of lay people and accepting whatever offerings of food were proffered. With the establishment of permanent monastic settlements, monasteries were allowed to accept food from lay patrons, store it, and provide regular communal meals for the monks in residence. In China and Japan, Buddhist monasteries received donations of arable land (worked by peasant farmers) and thus were sometimes able to produce their own food supplies or even put grains and oils on the market. Vegetable gardening by monks themselves in a practice known as communal labor (*fushin samu* 作務) was also a common feature of all Buddhist monasteries in medieval China, and that practice was continued in the Zen monasteries of Japan. Throughout all of these institutional developments, however, Buddhist monks never forgot the ancient practice of gathering alms food directly from lay people by approaching their dwellings holding an alms bowl.

In contemporary Japan, Zen monks engaged in alms gathering don the bamboo hat, white leggings, and straw sandals of a wandering monk (*angya sō* 行脚僧). They either carry a bowl or wear a bag around the neck that serves the same purpose, and the offerings they accept usually take the form of uncooked rice or cash. Monks engage in alms gathering either singly or in groups. They often form a line and walk through market places and residential neighborhoods, shouting “rain of dharma” (*hō u* 法雨) to announce their presence. When someone approaches with an offering they stop, receive it in the bowl or bag, then bow with *gassho* in thanks before resuming walking. In rural areas, alms gathering may involve a pre-arranged visit to local farmers at harvest time to receive their donations of rice, vegetables, or rad-

ishes for pickling. Alms-gathering is understood as a practice that has deep spiritual meaning, for it promotes humility and gratitude in monks and gives the laity an opportunity to make merit. The economic significance of alms-gathering is slight, however, so it is best understood as a ritual reenactment of the ancient Indian Buddhist practice.

**aloes wood incense** (*jinkō* 沈香). Literally “sunken [wood]” (*jin* 沈) “incense” (*kō* 香). A rare and expensive type of incense made from the fragrant heartwood of the aloes wood tree (a.k.a. lignaloe, agallochum, *Aquilaria agallocha*) or from resin obtained from that wood.

**altar** (*gan* 龕). The basic meaning of the word *gan* in the context of East Asian Buddhist is “stupa,” or more specifically, the space within a stupa where relics of the Buddha or an eminent monk are enshrined. By extension, *gan* came to refer to stupa-shaped coffins that are used in the funerals of monks and lay people, and to the stupa-shaped niches or alcoves that are used to enshrine a variety of Buddhist images (e.g. bodhisattvas, ancestral teachers, devas). Because those images are the foci of prayers and offerings, the alcoves (*gan* 龕) that house them may aptly be called “altars.” The Sacred Monk’s altar (*shōgan* 聖龕) found in the sangha halls (*sōdō* 僧堂) and meditation halls (*zendō* 禪堂) of Zen monasteries is usually a roofed alcove that is enclosed on three sides and has a stupa-shaped opening in front.

☞ “stupa”

**Ambrosia Gate** (*Kanromon* 甘露門). Literally, the “approach” or “method” (*mon* 門) of [giving] “sweet” (*kan* 甘) “aromatic beverage” (*ro* 露). A sequence of verses and dharanis used to ritually feed hungry ghosts (*segaki* 施餓鬼) and unconnected spirits (*muenboke* 無緣佛). Although this may be considered a Tantric rite that has its roots in the Shingon (C. *Zhenyan* 真言) tradition of Tang dynasty China, the text entitled *Ambrosia Gate* used in Japanese Zen today derives from Tendai (C. *Tiantai* 天台) ritual manuals that circulated widely in the Buddhist monasteries of Song dynasty China. The Sino-Japanese term *kanro* has often been mistranslated as “sweet dew.” *Ro* can mean “dew” in some contexts, but in this case it refers to an aromatic decoction distilled from flowers, fruit, or herbs. *Kanro* entered the Chinese Buddhist lexicon as a translation of the Sanskrit *amṛta* or “nectar of immortality,” understood in ancient India as the drink of the devas (gods). In Indian Buddhism, the dharma was likened to *amṛta* because it frees those who imbibe it from suffering in the round of rebirth. In China, hungry ghosts are called “burning mouths” because, it is believed, their bad karma causes whatever food comes their way to burst into flames before they can consume it. The ritual offering of ambrosia douses those flames and



enables them to receive the same “offerings of nourishment” (*kuyō* 供養) — food, drink, and merit — that are given to ancestral spirits who have descendants to care for them. 門 “gate,” “Bon festival,” “hungry ghosts,” “decoction.”

**Anan** 阿難. *S. Ānanda*. A disciple of Shakamuni, famous for recalling all of the Buddha’s discourses (sutras), beginning with the words, “Thus have I heard” (*nyoze gamon* 如是我聞). In the mythology of the Zen lineage, Anan is the second in the line of twenty-eight Indian ancestral teachers that begins with Kasho and ends with Bodaidaruma.

**ancestor** (*senzo* 先祖, *so* 祖). ① Biological forebears; deceased family members from whom one is descended (in East Asia, patrilineally). In Japanese Zen texts, *senzo* 先祖 always has this meaning, and generally refers to ancestors of lay parishioners of a temple. ② Spiritual forebears; ancestral teachers (*soshi* 祖師) in the Zen lineage, from whom living members of the lineage have inherited the dharma. In Japanese Zen texts, the character *so* 祖 when it stands alone usually has this meaning.

**Ancestor Daruma** (*Tasso* 達祖). Bodaidaruma, first ancestor (*shoso* 初祖) of the Zen lineage in China.

**ancestors hall** (*shidō* 祠堂). Literally, “hall” (*dō* 堂) for “sacrifice to ancestors” (*shi* 祠). Also called spirit tablet hall (*ibaidō* 位牌堂). The area of a monastery or temple where spirit tablets (*ibai* 位牌) for the ancestors of lay patrons are enshrined, and where memorial services for the spirits of those ancestors are performed. At Eihei-ji, Sōjiji, and other large Zen monasteries, the ancestors hall is a large building dedicated entirely to spirit tablets and the services that are associated with them. At ordinary temples, that “ancestors hall” is generally not a separate building, but rather an area of shelves filled with spirit tablets located on one side or to the rear of the Sumeru altar in the main hall (*hondō* 本堂).

**ancestors of old** (*nōso* 曩祖). Same as 門 “ancestral teacher.”

**ancestral portrait** (*soshin* 祖眞). The “likeness” or “portrait” (*shin* 眞) of an ancestral teacher (*soshi* 祖師, *so* 祖) in the Zen lineage. Such portraits are normally enshrined in an ancestral teachers hall, but they may be moved to other locations on the occasion of annual memorial services for the figures depicted, or to act as witnesses for the ceremony of taking precepts when going forth from household life. 門 “mortuary portrait.”

**ancestral records** (*soroku* 祖録). “Records” (*roku* 録) of the sayings and doings of any “ancestor” (*so* 祖) in the Zen lineage. These include (1) the collected biographies of Zen masters found in “records of the transmission of the flame” (*dentō roku* 傳燈錄), (2) the discourse records (*goroku* 語錄) of individual Zen masters, and (3) koan collections that draw their root cases (*honsoku* 本則) from the two aforementioned genres.

**ancestral teacher** (*soshi* 祖師, *so* 祖). A deceased member of the Zen lineage; usually one whose dharma descendants (heirs in subsequent generations) are still flourishing at present.

**ancestral teachers hall** (*sodō* 祖堂). A “hall” (*dō* 堂) where the spirit tablets and mortuary portraits (either painted or sculpted) of “ancestral teachers” (*soshi* 祖師, *so* 祖) in the Zen lineage are enshrined and given regular offerings of food, drink, and merit. In medieval Japanese Zen monasteries and the Song and Yuan dynasty Chinese Buddhist monasteries on which they were modeled, ancestral teachers halls were also known as portrait halls (*shindō* 眞堂). They housed mortuary portraits (*shin* 眞, *chinzō* 頂相) of ancestral teachers, including the first six ancestors of the Zen lineage in China and other figures honored as founders of major branches of the lineage, as well as the mortuary portraits of former abbots of each particular monastery. In Soto Zen today, the morning sutra chanting that is performed daily includes an “ancestral teachers hall sutra chanting” (*sodō fugin* 祖堂諷經) that is distinct from the “sutra chanting for founding and former abbots” (*kaisan rekijū fugin* 開山歷住諷經), but in most cases the spirit tablets and mortuary portraits of ancestral teachers and former abbots are enshrined in the same place. At ordinary temples, that “ancestral teachers hall” is generally not a separate building or hall proper, but rather an area of shelves filled with spirit tablets located on one side or to the rear of the Sumeru altar in the main hall (*hondō* 本堂). ☞ “mortuary portrait.”

**ancestral wind** (*sofū* 祖風). Literally the “wind” (*fū* 祖風) of the “ancestral teachers” (*soshi* 祖師, *so* 祖), but “wind” is used metaphorically here to refer to the particular “style” of teaching of the two ancestors (Dōgen and Keizan) as well as the “influence” and “popularity” of their teaching. ☞ “wind.”

**andae robe** (*andae* 安陀會). A *kesa*, also called a “five panel robe.” One of the three robes that Soto monks are supposed to receive upon ordination. The term *andae* originated as a Chinese transliteration of the Sanskrit *antarvāsa* or “under robe,” which was one of three types of robes used by Buddhist monks in India. The *antarvāsa* was worn for sleeping, going to the toilet, washing bowls, sweeping, and

other such chores. The East Asian *andaē* robe symbolically represents the Indian *antarvāsa* as one of the three robes prescribed for monks in Chinese translations of the Indian Vinaya, but it does not have the same shape or practical function as the original garment. When Zen monks in Japan today engage in cleaning and other manual labor, they wear work clothes (*samugi* 作務着), which consist of a happi coat and baggy trousers worn over a cotton kimono. ㊦ “five panel robe,” “three robes.”

**annual memorial** (*nenki* 年忌). Literally, “annual” (*nen* 年) “mourning” (*ki* 忌). The anniversary of the day of death of a parent or ancestor, upon which offerings to the ancestral spirit are made. Also called “main memorial” (*shōki* 正忌), to distinguish it from monthly memorials (*gakki* 月忌). ㊦ “memorial.”

**annual memorial stupa board** (*nenki tōba* 年忌塔婆). ㊦ “annual memorial,” “stupa board.”

**apparitional** (*genmō* 幻妄). Literally “magical” or “deceptive” (*gen* 幻) and “delusional” (*mō* 妄). When used adjectivally to modify “the legions of Mara,” this term can mean either that Mara conjured up the demon army that attacked the Buddha just before he attaining awakening, or that Mara and his legions are themselves a symbolic personification of the delusion that the Buddha was able to overcome. ㊦ “Mara.”

**apparitional transformation** (*genke* 幻化). According to the Consciousness Only (*Yuishiki* 唯識) school of Mahayana Buddhist philosophy, all that really exists is the undifferentiated storehouse consciousness (*shinshiki* 眞識, S. *ālaya-vijñāna*). The diverse phenomena of ordinary experience that manifest themselves through the six modes of consciousness (*rokushiki* 六識) — visual, auditory, olfactory, gustatory, physical (touch), and mental (ideas) — and are filtered through the lens of self-consciousness (*manashiki* 末那識, S. *mano-vijñāna*), are all just “apparitional transformations” of that one underlying mind-nature (*shinshō* 心性).

**appearance is ruined** (*kigyō* 毀形). Literally, to “spoil” or “ruin” (*ki* 毀) one’s “form” or “appearance” (*gyō* 形) by shaving the head. This expression occurs in the opening line of the *Verse of Disfigurement* (*Kigyōge* 毀形偈), chanted in connection with ordination as a monk.

**arhat** (*rakan* 羅漢, *ōgu* 應供). *Rakan* is an abbreviation of *arakan* 阿羅漢, which is the Japanese pronunciation of the Chinese transliteration of the Sanskrit *arhat* or

Pali *arahant*, meaning “worthy one.” *Ōgu*, literally “worthy” (ō 應) of “offerings” (*gu* 供), is the Sino-Japanese translation of *arhat*.

① “Worthy one” (*ōgu* 應供, S. *arhat*) is an epithet of Buddha Shakamuni.

② In the Abhidharma (commentarial and philosophical) literature that all Buddhists recognize as canonical, an arhat is defined technically as a fully ordained male who has successfully followed the Buddhist path to its conclusion, which is to say, a monk who will not be born again but is certain to enter nirvana when his current (final) rebirth comes to an end.

③ Any monk who is named in the sutras as an immediate disciple of Shakamuni Buddha. Mahayana sutra literature is famous for its disparagement of the arhats as disciples of the Buddha who are selfish because they strive for nirvana for themselves alone, whereas the noble bodhisattvas (the Mahayana ideal) vow to forswear nirvana and remain in the round of rebirth to alleviate the sufferings of all beings. Arhats are further depicted as ignorant of the emptiness (*kū* 空) of dharmas (*hō* 法), whereas bodhisattvas are said to be freed from suffering by their insight into emptiness even when their compassion takes them into the most painful realms of existence. In the Mahayana Buddhism of Song and Yuan dynasty China, nevertheless, the arhats were venerated as hermit sages who, in their eccentricities and supernatural powers, took on many of the qualities of Daoist immortals. The Zen school in medieval China was especially sympathetic to the arhats because it revered two of them, Makakasho and Anan, as the first and second ancestral teachers of the Zen lineage in India.

In any case, Chinese Buddhist modes of arhat depiction and worship have carried over into Japanese Zen, where they have survived from the Kamakura period (1185-1333) down to the present. Soto Zen monasteries and temples have a dedicated arhats hall, or at least an area near the central Sumeru altar, where images of the sixteen arhats (*jūroku rakan* 十六羅漢) are enshrined. The arhats are supplicated with regular offerings of food, drink, and merit. The morning sutra chanting performed every day includes a sutra chanting for arhats (*ōgu fugin* 應供諷經), in which they are asked to use their supernatural powers to liberate all living beings (i.e. to act as bodhisattvas); to support the monastic community both spiritually and materially (the latter by insuring a steady supply of food); and to prevent disasters. At Soto monasteries there is also a monthly offering to the arhats (*rakan kuyō* 羅漢供養) that is held in the arhats hall, and an elaborate arhats liturgy (*rakan kōshiki* 羅漢講式) that is held there semi-annually. ☞ “arhats hall.”

**arhats hall** (*rakandō* 羅漢堂). A “hall” (*dō* 堂) or area in a monastery or temple where images (sculptures or paintings) of “arhats” (*rakan* 羅漢) are enshrined. The arhats halls at large Zen monasteries often occupy the second floor of a mountain gate (*sanmon* 山門), where images of a standard set of sixteen arhats (*jūroku rakan* 十六羅漢) are enshrined, eight to a side, flanking a central image of Shakamuni Buddha. Such halls may also house a set of smaller images of the five hundred arhats (*gohyaku rakan* 五百羅漢). Ordinary temples belonging to the Soto School often have images of the sixteen arhats enshrined on either side of the Sumeru altar in the main hall (*hondō* 本堂). ㊦ “arhat,” “mountain gate.”

**arm-severing sesshin** (*danbi sesshin* 斷臂攝心). A sesshin held to commemorate the Second Ancestor in China (*Shintan niso* 震旦二祖), Great Master Eka (*Eka daishi* 慧可大師), who is said to have severed his own arm (*danpi* 斷臂) and offered it to Bodaidaruma to demonstrate the sincerity and intensity of his desire for the latter’s teachings. ㊦ “Eka,” “Bodaidaruma.”

**assistant** (*anja* 行者). Literally a “member” (*sha* 者) of the “[lower] ranks” (*an* 行). To be distinguished from *gyōja* 行者, a word written with the same two Chinese characters, which denotes a religious “ascetic” or “practitioner.” A number of minor positions in a monastery bureaucracy are designated as “assistants.” In medieval China and Japan, those positions were held by postulants (*anja* 行者), i.e. lay candidates for monastic ordination, but in present day Japanese Zen they are held by monks in training (*unsui* 雲水). ㊦ “postulant.”

**assistant comptroller** (*fūsu* 副寺). Short for *fūkansu* 副監寺, literally “assistant” (*fū* 副) to the “supervisor” (*kan* 監) of the “monastery” (*su* 寺). An officer in a monastic bureaucracy; one of the six stewards (*roku chiji* 六知事). In Song dynasty Chinese and medieval Japanese Zen monasteries, the assistant comptroller was the chief accountant, a bookkeeper who served under the comptroller (*kansu* 監寺) and kept track of expenses for food and other supplies and income from donations and estate lands. In contemporary Soto Zen, only training monasteries (Eiheiji and Sōjiji foremost among them) have a functioning office of assistant comptroller held by a senior monk who actually serves as accountant for the monastery. The position of assistant comptroller survives, for the most part, only as a honorific title and seating position in various ritual observances, which some elder monk holds for the duration of the ceremony. ㊦ “six stewards.”

**assistant instructor** (*jokeshi* 助化師). A knowledgeable monk who acts as advisor to a resident priest (abbot) for binding the rules and holding a retreat (*kessei angō* 結制安居), especially at an ordinary temple where retreats are rarely held.

**ate the meal with his entire body** (*tsūshin kippan* 通身喫飯). A poetic reference to the thoroughgoing manner in which Keizan inherited and appropriated the dharma that had been transmitted to Japan by Dōgen three generations of teachers earlier.

**attain buddhahood** (*jōbutsu* 成佛). To “bring about” or “become” (*jō* 成) a “buddha” (*butsu* 佛); to attain awakening. Synonymous with “attain the way” (*jōdō* 成道). ㊦ “awakening.”

**attain the way** (*jōdō* 成道). To “accomplish,” “complete,” or “attain” (*jō* 成) the “way” (*dō* 道) of the Buddha; to attain awakening. Synonymous with “attain buddhahood” (*jōbutsu* 成佛). ㊦ “awakening.”

**august attendance** (*kōgō* 光降). Polite way of referring to desired guests or audience in a formal invitation.

**awakened spirit** (*kakurei* 覺靈). The spirit of any deceased person, as addressed in a funeral service. It is clear from the dedications of merit to such spirits (*rei* 靈) that they are not considered “awakened” (*kaku* 覺) in the same way that a buddha is, for they are in need of assistance, and prayers for them ask that they may be re-born in the Pure Land. The *Dictionary of Zen Studies* (*Zengaku daijiten* 禪學大辭典) surmises that “awakened spirit” is an honorific title grounded in the doctrine that all living beings, regardless of how deluded they are, possess buddha nature (1:155b). That may be, but it is more likely that the expression “awakened spirit,” which is found in Chinese Buddhist funerary liturgies dating from the Song dynasty, originated simply as a polite way of referring to the deceased as “aware” or “intelligent” (*kaku* 覺).

**awakening** (*bodai* 菩提, *kaku* 覺, *satori* 悟り). S. *bodhi*. A state of mind that is fully and accurately aware, as when one is awake rather than asleep or dreaming. To have (or be in the state of) *bodhi* is to be a buddha, an “awakened one,” free from the delusion (*mayoi* 迷) that characterizes ordinary living beings.

**awakening day sesshin** (*rōbatsu sesshin* 臘八攝心). A sesshin that commemorates Shakamuni Buddha’s attainment of awakening, traditionally said in East Asia

to have occurred on the “eighth day” (*hatsu* 八) of the “last month” (*rō* 臘): the 12th month in the lunar calendar. In modern Japan, December 8 is set as the day for Buddha’s attainment assembly (*jōdō e* 成道會). The awakening day sesshin typically culminates on the dawn of that day, at the time when the Shakamuni is said to have seen the morning star and attained buddhahood. ☞ “sesshin.”

**Baddabara Bodhisattva** (*Baddabara Bosatsu* 跋陀婆羅菩薩). *S. Bhadrāpāla*. Also called Kengo Bodhisattva (*Kengo Daishi* 賢護大士). A bodhisattva monk who is said to have attained awakening upon entering water. His image is enshrined as the protector of the bathhouse (*yokushitsu* 浴室) in Zen monasteries. Baddabara appears in the *Great Buddha’s Ushnisha Ten Thousand Practices Heroic March Sutra* (*Dai butchō mangyō shuryōgon kyō* 大佛頂萬行首楞嚴經). The name Bhadrāpāla is also translated into Sino-Japanese as Resolute Defender (*Kengo* 堅護) and Good Defender (*Zenshu* 善守).

**bamboo staff** (*shippei* 竹篋). Literally, “bamboo” (*chiku*, *shitsu* 竹) “spatula” (*hei* 篋). A stick, between a 50 cm and 1 m in length, with a slight bow in it (the shape of a spatula), originally made by wrapping strands of bamboo around a core and covering them with lacquer. It seems likely from the size and weight of this implement that it originally functioned as a whip, for an animal or person struck with it would be startled or stung but never seriously injured. By the Song dynasty in China the bamboo staff had become a part of the formal regalia of a Buddhist abbot, who wielded it as a symbol of authority when taking the high seat in a dharma hall and instructing or engaging in debate with an assembly of monks and lay followers. Abbots belonging to the Zen lineage, as depicted in their biographies and discourse records, occasionally used their bamboo staffs to strike disciples. Such use of the bamboo staff was understood to be instructive, not punitive: to disabuse the recipient of their stubbornly held views or startle them into awakening. In present day Soto Zen, the bamboo staff is wielded by the head seat (*shuso* 首座) in the dharma combat ceremony (*hossen shiki* 法戰式), as a sign that he/she has assumed the position of authority in a debate that is usually held by the abbot.

**ban going on foot** (*kinsoku* 禁足). It was customary for wandering ascetics in ancient India to take shelter and cease wandering during the monsoon rainy season. The Buddha is said to have forbade his monk followers to travel on foot during the rains, lest they inadvertently step on and kill worms and insects. ☞ “retreat.”

**banners** (*bata* 幡). (1) For ceremony of installing an abbot (*shinsan shiki* 晉山式), four brocaded banners (*nishikibata shiryū* 錦幡四流), usually colored banners

(*irobata* 彩幡) made of green (*shō* 青), yellow (*ō* 黄), red (*shaku* 赤), white (*byaku* 白), and black (*koku* 黒) cloth. Each banner has one phrase of following verse written on it:

The Great Merit of All Buddha Tathagatas is  
 Unsurpassed Among All Things Auspicious.  
 All Buddhas All Come and Enter this Place,  
 So this Ground is Most Auspicious.

<i>shobutsu nyorai dai kudoku</i>	諸佛如來大功德
<i>sho kichijō chū saimujō</i>	諸吉祥中最無上
<i>shobutsu gurai nyū zesho</i>	諸佛俱來入是處
<i>zeco shichi sai kichijō</i>	是故此地最吉祥

(2) For food-offering assembly (*sejiki e* 施食會), (a) two large banners (*ōbata* 大幡), white. Each banner has one phrase of following dharani written on it:

<i>on mani baji rei un</i>	唵麼拏嚩日哩吽
<i>on mani darei un batta</i>	唵麼拏馱哩泮吒

(b) “five tathagatas” banners (*go'nyoraiyata* 五如來幡). Five colored banners (green (*shō* 青), yellow (*ō* 黄), red (*shaku* 赤), white (*byaku* 白), and black (*koku* 黒)), each with one of the following five lines written on it:

Homage to Tathagata Abundant Treasures	
Homage to Tathagata Exquisitely Hued Body	
Homage to Tathagata Ambrosia King	
Homage to Tathagata Extensive Body	
Homage to Tathagata Fearless	
<i>namu tahō nyorai</i>	南無多寶如來
<i>namu myōshikishin nyorai</i>	南無妙色身如來
<i>namu kanrō nyorai</i>	南無甘露王如來
<i>namu kōhakushin nyorai</i>	南無廣博身如來
<i>namu rifui nyorai</i>	南無離怖畏如來

(c) “four deva kings” banners (*shitenmōbata* 四天王幡). Four white banners (*shirobata shiryū* 白幡四流), each with one of following four lines written on it:

Deva King Nation Preserver, of the East  
 Deva King All Seeing, of the West  
 Deva King Prosperity, of the South  
 Deva King All Hearing, of the North



<i>tōhō jikoku tennō</i>	東方持國天王
<i>saihō kōmoku tennō</i>	西方廣目天王
<i>nanpō zōchō tennō</i>	南方增長天王
<i>hoppō tamon tennō</i>	北方多聞天王

(d) small banners (*kobata* 小幡). Twenty-five five-colored (*goshiki* 五色) banners, each with one line from the following verse written on it:

We in this Assembly  
 Aspire to Serve  
 A Single Vessel of Pure Food,  
 Giving it in the Ten Directions  
 Exhaustively Throughout Space,  
 Extending to All Dharma Realms  
 In Lands as Numerous as Specks of Dust,  
 Wherever there are Countries,  
 To All Hungry Ghosts,  
 And to All the Good and Evil Spirits,  
 Long Deceased and Far Away,  
 Who are Lords of Mountains, Rivers, and Soil  
 As well as the Vast Wilderness.  
 Inviting You to Come and Gather Here,  
 We now Take Pity  
 And Universally Give You Food.  
 We Pray that Each and Every One of You  
 May Receive this Food of Ours  
 And Offer it in Turn  
 Throughout the Entire Universe  
 To All Buddhas and Noble Ones  
 And to All Sentient Beings.  
 May You and All Sentient Beings  
 All be Fully Satiated  
 And be Quickly Enabled to Attain Buddhahood.

<i>ze sho shutō</i>	是諸衆等
<i>hosshin buji</i>	發心奉持
<i>ikki jōjiki</i>	一器淨食
<i>fuse jippō</i>	布施十方

<i>gūjin kokū</i>	窮盡虛空
<i>shūhen hokkai</i>	周遍法界
<i>mijin secchū</i>	微塵刹中
<i>shou kokudo</i>	所有國土
<i>issai gaki</i>	一切餓鬼
<i>sho kijin tō</i>	諸鬼神等
<i>senmō kuon</i>	先亡久遠
<i>sansenchishu</i>	山川地主
<i>naishi kōya</i>	乃至曠野
<i>shō raishū shi</i>	請來集此
<i>ga kon himin</i>	我今悲愍
<i>fuse nyo jiki</i>	普施汝食
<i>gan nyo kaku kaku</i>	願汝各各
<i>ju ga shijiki</i>	受我此食
<i>tenshō kuyō</i>	轉將供養
<i>jin kokūkai</i>	盡虛空界
<i>shobutsu gyūshō</i>	諸佛及聖
<i>issai ujō</i>	一切有情
<i>nyo yo ujō</i>	汝與有情
<i>fukai bōman</i>	普皆飽滿
<i>shittoku jōbutsu</i>	疾得成佛

(3) For funeral of a venerable monk (*sonshuku sōgi* 尊宿喪儀), (a) four colored banners (*irobata shiryū* 彩幡四流), each with one line from the following verse written on it:

The Tathagata Verified Nirvana	
Forever Cutting Off Birth and Death	
If Any Achieve Wholehearted Listening	
They will Forever Attain Supreme Ease	
<i>nyorai shō nehan</i>	如來證涅槃
<i>yōdan o shōji</i>	永斷於生死
<i>nyaku u shii shinchō</i>	若有至心聽
<i>jō toku mujō raku</i>	常得無上樂

(b) four white banners (*shirobata shiryū* 白幡四流), each with one line from the following verse written on it:

Supreme Great Nirvana  
Completely Bright Eternal Light of Quiescence

Ordinary Deluded People Call it Death

Non-Buddhists Grasp it as Extermination

*mujō dai nehan* 無上大涅槃

*enmyō jō jakushō* 圓明常寂照

*bonpu i shishi* 凡夫謂之死

*gedō shū i dan* 外道執爲斷

(c) additional four white banners (*shirobata shiryū* 白幡四流), each with one line from the following *Verse of Impermanence* (*Mujōge* 無常偈) written on it:

All Things are Impermanent:

This is the Law of Arising and Passing away.

When Arising and Passing Away are Extinguished,

Extinction is Ease.

*shogyō mujō* 諸行無常

*ze shōmetsu hō* 是生滅法

*shōmetsu metsu i* 生滅滅已

*jakumetsu i raku* 寂滅爲樂

(d) “buddha names” banners (*butsumyōban* 佛名幡). Ten red banners (*kōban* 紅幡), each with one of names of ten buddhas (*jūbutsu no myōgō* 十佛の名號) written on it:

Birushana Buddha, pure dharma body.

Rushana Buddha, complete enjoyment body.

Shakamuni Buddha, of trillions of transformation bodies.

Miroku Buddha, of future birth.

All buddhas of the ten directions and three times.

Monjushiri Bodhisattva, of great sagacity.

Fugen Bodhisattva, of the great vehicle.

Kanzeon Bodhisattva, of great compassion.

All honored bodhisattvas, those great beings.

Great perfection of wisdom.

*shin jin pashin birū sha no fu* 清淨法身毘盧舍那佛

*en mon hoshin rushā no fu* 圓滿報身盧遮那佛

*sen pai kashin shikyā muni fu* 千百億化身釋迦牟尼佛

*to rai asan mirū son bu* 當來下生彌勒尊佛

*ji ho san shi ishī shi fu* 十方三世一切諸佛

*dai shin bun jusu rui bu sa* 大聖文殊師利菩薩

<i>dai jin fuen bu sa</i>	大乘普賢菩薩
<i>daihi kan shiin bu sa</i>	大悲觀世音菩薩
<i>shi son bu sa mo ko sa</i>	諸尊菩薩摩訶薩
<i>mo ko ho ja ho ro mi</i>	摩訶般若波羅蜜

(4) For funeral of a deceased monk (*bōsō sōgi* 亡僧喪儀), (a) four white banners (*shirohata shiryū* 白幡四流), each with one line from the following Verse of Impermanence (*Mujōge* 無常偈) written on it:

All Things are Impermanent	
This is the Law of Arising and Passing Away	
When Arising and Passing Away are Extinguished	
Extinction is Ease	
<i>shogyō mujō</i>	諸行無常
<i>ze shōmetsu hō</i>	是生滅法
<i>shōmetsu metsu i</i>	生滅滅已
<i>jakumetsu i raku</i>	寂滅爲樂

(b) heavenly canopy (*tengai* 天蓋), four small white banners (*shō shirohata shiryū* 小白幡四流), each with one line from the following verse written on it:

All Existences Regarded as “Things”	
Are Like Apparitions in a Dream, Like Bubbling Froth	
Like the Morning Dew, or Flashes of Lightning	
Regarding Them, Construe Them in This Way	
<i>issai u i hō</i>	一切有爲法
<i>nyo mugen hōyō</i>	如夢幻泡影
<i>nyo ro yaku nyo den</i>	如露亦如電
<i>ō sa nyo ze kan</i>	應作如是觀

(c) coffin (*gan* 龕), four small white banners (*shō shirohata shiryū* 小白幡四流), each with one line from the following verse written on it:

From Delusion, Walled Cities of the Three Realms	
From Awakening, Empty Space in all Ten Directions	
From the Start, There is No East or West	
Where Could There Be North or South?	
<i>mei ko sangai jō</i>	迷故三界城
<i>go ko jippō kū</i>	悟故十方空
<i>honrai mu tōsai</i>	本來無東西
<i>ga sho u nanboku</i>	何處有南北

(d) six destinies (*rokudō* 六道), six banners, each with name of one of following six Jizō (*roku jizō* 六地藏) written on it:

- |   |          |
|---|----------|
| (1) Dharma Nature Earth-Store King Bodhisattva  |          |
| (2) Dharani Earth-Store King Bodhisattva        |          |
| (3) Treasure Mound Earth-Store King Bodhisattva |          |
| (4) Dharma Seal Earth-Store King Bodhisattva    |          |
| (5) Cockscomb Earth-Store King Bodhisattva      |          |
| (6) Earth-Holding Earth-Store King Bodhisattva  |          |
| (1) <i>hosshō jizō ō bosatsu</i>                | 法性地藏王菩薩  |
| (2) <i>darani jizō ō bosatsu</i>                | 陀羅尼地藏王菩薩 |
| (3) <i>hōryō jizō ō bosatsu</i>                 | 寶陵地藏王菩薩  |
| (4) <i>hōin jizō ō bosatsu</i>                  | 法印地藏王菩薩  |
| (5) <i>keito jizō ō bosatsu</i>                 | 鷄兜地藏王菩薩  |
| (6) <i>jiji jizō ō bosatsu</i>                  | 地持地藏王菩薩  |

**banners for funeral of a deceased monk** (*bōsō sōgibata* 亡僧喪儀幡).

☞ “banners.”

**banners for funeral of a venerable monk** (*sonshuku sōgibata* 尊宿喪儀幡).

☞ “banners.”

“**Banzei!**” (*banzei* 萬歲). Literally “ten thousand” (*ban* 萬) “years” (*sai* 歲), i.e. a very long time, or long life. Ordinarily pronounced “banzai.” Used as a cheer, such as “Long live ~!” or “Hurray.” Often means “Long life to the emperor!”

**bardo** (*chūin* 中陰). The state of existence between death and rebirth. Literally, that which is “in between” (*chū* 中) and “hidden” or “vague” (*in* 陰). In the Buddhist tradition there is a widespread belief that the deceased will be in the bardo state for a maximum of seven weeks, or forty-nine days in all. At the end of each week, if the spirit of the deceased has not entered a new womb, it “dies” again and starts the process of locating a womb over again.

**bardo stupa board** (*chūin tōba* 中陰塔婆). Stupa board produced for each week of the seven week period in which the spirit of the deceased is believed to be in bardo (the state of existence between death and rebirth), to help it negotiate those dangerous junctions and obtain for it the best possible rebirth. ☞ “bardo,” “stupa,” “stupa board.”

**bare pillar** (*rochū* 露柱). The dharma halls and buddha halls at many Zen monasteries in Japan are built using a traditional Chinese style of post-and-beam construction. The spaces (*ken* 間) between the posts — round wood pillars — that are on the perimeter of the building are filled by walls (with or without windows in them) or doors, but the round “pillars” (*chū* 柱) that stand in the interior of the building are “bare” (*ro* 露) in the sense that they are entirely exposed all the way around. The “bare pillars” referred to in *Standard Observances of the Soto Zen School* are the two interior pillars that stand in front of the Sumeru altar (*shumidan* 須彌壇) and offering table (*maejoku* 前卓) in a dharma hall, buddha hall, or main hall. The area behind those two pillars is called the inner sanctum (*naijin* 内陣).

**bare right shoulder** (*hendan uken* 偏袒右肩). In ancient India, Buddhist monks wore robes (*kesa* 袈裟, S. *kāśāya*) that were draped over the left shoulder, leaving the right shoulder bare. Such robes are still worn today by monks of the Theravāda school in the countries of Southeast Asia where the climate is warm. In the Buddhism of East Asian (China, Korea, and Japan) where the climate is colder, the *kesa* is draped over the left shoulder only but it is always worn over robes that cover both shoulders.

**basic etiquette** (*kihon sabō* 基本作法). Instructions for the various postures, procedures, and modes of dress (e.g. kneeling, bowing, making prostrations, burning incense, playing percussion instruments, chanting, donning *kesa*, etc.) that are the basic building blocks of Buddhist rituals.

**bath fire** (*sōka* 竈火). The glyph *sō* 竈 (also pronounced *kama* or *kamado*) usually refers to a wood-fired stove upon which a cooking pot or wok rests, exposed on the bottom to an open flame. There is also a type of wood-fired *kamado* bathtub called a “Goemon bath” (*goemonburo* 五右衛門風呂), which consists of a very large iron pot set in the floor of the bathhouse and exposed on the bottom to an open flame. The bath fire burns in a fireplace accessible from outside the building. The Goemon bath gets its name from Ishikawa Goemon, a semi-legendary thief who is said to have been put to death by boiling in Kyoto in 1594. A few Zen monasteries still have this type of bath, which has been largely replaced in contemporary Japan by more modern facilities. Monks in training sometimes gather and cut their own firewood during communal labor. They use trash and yard sweepings as kindling for the bath, a practice that teaches a lesson in frugality and respect for all things (by putting them to use instead of discarding them). 𠩺 “cooking stove.”

**bath prefect** (*chiyoku* 知浴). Literally “overseeing” (*chi* 知) the “bath” (*yoku* 浴). An officer in a monastic bureaucracy; one of the six prefects (*roku chōshu* 六頭首). In Song dynasty Chinese and medieval Japanese Zen monasteries, the position of bath prefect was subordinate to that of rector (*ino* 維那). The bathhouse (*yokushitsu* 浴室) was a large building with no plumbing and a complicated system of providing steam or hot water for bathing, so it required a full-time manager with a sizable staff of assistants (lay postulants) to operate. In contemporary Soto Zen, only training monasteries (Eiheiji and Sōjiji foremost among them) have a functioning office of bath prefect held by a monk who actually oversees the bathhouse. Modern plumbing and heating systems make the job far less demanding than it was in the past, although there are a few places where traditional wood-fired tubs are still used. The position of bath prefect survives, for the most part, only as a honorific title and seating position in various ritual observances, which some senior monk holds for the duration of the ceremony. ☞ “bath fire,” “six prefects.”

**bathe** (*kan'yoku* 灌浴, *sōyoku* 澡浴). ① To “pour water on” (*kan* 灌) and “bathe” (*yoku* 浴) refers to the ritual bathing of an image (statue) of some venerated figure, an act of worship that shows respect and makes merit. *Kan'yoku* is also translated as “ablution.” ② To “purify” (*sō* 澡) and “bathe” (*yoku* 浴) the “venerable corpse” (*songai* 尊骸) of the deceased as part of the funeral rites. ☞ “bathe Buddha,” “bathe Sacred Monk.”

**bathe Buddha** (*kanbutsu* 灌佛, *yokubutsu* 浴佛). The “pouring water on” (*kan* 灌) and “bathing” (*yoku* 浴) of “Buddha” (*butsu* 佛). This is most commonly performed in conjunction with Buddha’s birthday assembly (*buttan e* 佛誕會), popularly known as the “flower festival” (*hana matsuri* 花祭). An image of the newborn Buddha (*tanjō butsu* 誕生佛) is set in a bowl in a flower pavilion (*katei* 花亭, *hana midō* 花御堂) that represents the Lumbini grove where Shakamuni was born. Participants ladle sweet tea (*amacha* 甘茶) over the image. ☞ “bathe,” “Verse of Bathing Buddha.”

**bathe Sacred Monk** (*shōyoku* 聖浴). Whenever the great assembly of monks in a monastery take a bath, the Sacred Monk (*shōsō* 聖僧), as the highest ranking member of that assembly, bathes first. His image remains seated in the sangha hall, but he is formally invited to the bathhouse, then, in an act that combines visualization of his presence with an actual use of his wiping cloth (*jōkin* 淨巾) to sprinkle water, ritually bathed by the bath prefect (*chiyoku* 知浴) or (during a retreat) the head seat (*shuso* 首座). ☞ “Sacred Monk,” “bathe.”

**bay of cranes** (*kakuwan* 鶴灣). A reference to Sōji Monastery (Sōjiji 總持寺), one of two head temples of the Soto school, now located in Tsurumigaoka 鶴見が丘 (literally, “Crane viewing hill”) in Yokohama City near Tokyo Bay.

**being** (*satta* 薩麻). Sino-Japanese transliteration of the Sanskrit *sattva*, “a being.”

**bell** (*kane* 鐘). Buddhist temple bells in East Asia are cast bronze bowls, ranging in size from about 20 centimeters to as much as 2 meters in diameter, which are hung mouth down from some sort of frame, scaffolding, or bar. All bells are struck externally, the smaller ones with a wooden mallet, the larger ones with a wooden beam that is suspended on one side by ropes. In the daily life of a monastery various bells are used to signal the time and the start of particular activities. The reverberation of large temple bells, which can be heard at a great distance, are also understood (literally and metaphorically) as a means of spreading the dharma.

**bell tower** (*shōrō* 鐘樓). The word “tower” (*rō* 樓) originally meant a structure at least two stories high. In the Chinese Buddhist monasteries of the Song and Yuan dynasties, on which medieval Japanese Zen monasteries were modeled, there often was a tower that held a great bell (*daishō* 大鐘) on its second floor, which had a roof but no walls. A few such buildings can still be found at large Zen monasteries in Japan today, but most bell towers consist simply of a roofed scaffolding from which a large bell and external striking beam is suspended. The structure stands on a low stone pedestal, which the person ringing the bell steps up onto.

**benefit** (*ri* 利, *riyaku* 利益, *rijun* 利潤). ① “Benefit” *v.t.* (*riyaku* 利益, *rijun* 利潤): to help others, either materially or spiritually. The aspiration of a bodhisattva. ② “Benefit” *n.* (*ri* 利) is one of four virtues listed on the seniority chart (*enkyō* 圓鏡) and monastic seniority placard (*kairōhai* 戒臘牌).

**bestow prediction of a birth** (*ju isshō no ki* 授一生之記). In one standard Mahayana vision of the bodhisattva path, the “bestowal” (*ju* 授) of a “prediction” (*ki* 記) is an event that is supposed to happen when a fledgling bodhisattva gives rise to the thought of awakening, vows in the presence of a buddha to attain awakening for the sake of all living beings, and then receives that buddha’s prediction that he/she will attain buddhahood in some future life. In the context of Zen funeral rites, however, the “prediction” sought for the deceased is that he/she shall attain “a birth” (*isshō* 一生) in the pure land (*jōiki* 淨域), the paradise of Amida Buddha. This prayer is found in *Keizan’s Rules of Purity* (*Keizan shingi* 瑩山) and in the *Rules of Purity for*



*Zen Monasteries* (*Zen'en shingi* 禪苑清規), the Song Chinese text that Dōgen relied on when establishing ritual procedures for Eihei-ji.

**between retreats** (*geai* 解間). Literally the “period” (*ai* 間) of “loosened” (*ge* 解) rules. The interim periods, each three months long, that intersperse the summer and winter retreats. Traditionally, a time when Buddhist monks are free to wander, make pilgrimages to sacred sites, and travel to other monasteries where they wish to register for a retreat. ☞ “retreat.”

**beyond the clouds** (*untei* 雲程). A reference to the pure land of Amida Buddha.

**binding of retreat** (*ketsuge* 結夏). Literally “binding” (*ketsu* 結) the “summer” (*ge* 夏), an abbreviation of “summer retreat” (*ge ango* 夏安居). In Chinese Buddhism, all monastic retreats came to be called “summers,” regardless of the season they were held in. ☞ “retreat.”

**binding rules** (*kessei* 結制). ☞ “retreat.”

**binding rules and holding a retreat** (*kessei ango* 結制安居). ☞ “retreat.”

**birth and death** (*shōji* 生死). S. *saṃsāra*. ① The round (*rinne* 輪廻) of repeated deaths and births in different modes of sentient existence, conditioned by karma (actions and their results). ② A continuous process of change taking place every instant, that is, “momentary birth and death” (*setsuna shōji* 刹那生死), conditioned by karma. ③ The entire life-span of a sentient being, from birth until death (*ichigo shōji* 一期生死).

**Birushana** (*Birushana* 毘盧舍那). S. *Vairocana*, “shining one.” ☞ “Birushana Buddha.”

**Birushana Buddha** (*Birushana butsu* 毘盧舍那佛, 毘盧遮那佛). Abbreviated as *Rushana Buddha* (*Rushana butsu* 盧遮那佛). S. *Vairocana*, “shining one,” a name that originally meant the sun, to which the Buddha’s wisdom is compared. ① The central buddha of the *Flower Garland Sutra* (*Kegonkyō*, C. *Huayanjing* 華嚴經). ② In the Shingon (C. *Zhenyan* 真言) school of esoteric Buddhism, *Birushana* is the Tathagata *Dainichi* (*Dainichi nyorai* 大日如來), the “Great Sun” (*Dainichi* 大日) Buddha who is the universal ground of being. ③ In the Tendai (C. *Tiantai* 天台) school’s interpretation of the doctrine of the three bodies (*sanshin* 三身, S. *trikāya*) of Buddha, *Birushana* 毘盧遮那 is the dharma body (*hosshin* 法身, S. *dharmakāya*),

Rushana 盧舍那 is the response body (*ōshin* 應身, S. *sambhogakāya*), and Shakamuni is the transformation body (*keshin* 化身, S. *nirmāṇakāya*) of the Buddha. The verse of *Ten Buddha Names* (*Jūbutsumyō* 十佛名) used in Japanese Zen begins with those three names.

**black dragon's pearl** (*riju* 驪珠). In East Asian culture generally, a “pearl in the jaws of a dragon” is a metaphor for something extremely valuable but hard to get. A “black dragon” (*riryō* 驪龍), sporting antlers on its head, is the most awesome of dragon spirits (*ryūjin* 龍神). In the present context, the “black dragon” (*ri* 驪) represents the fearsome experience of birth and death (*shōji* 生死); the “pearl” (*ju* 珠) that it grasps in its jaws is the inherent buddha-nature (*bussō* 佛性), realization of which brings salvation.

**Blessed One** (*bagyabon* 婆伽梵, *bogabon* 薄伽梵). S. *bhagavat*. An epithet for the Buddha Shakamuni.

**Blessed One of Six Virtues** (*rokugi bagyabon* 六義薄伽梵). An epithet for the Buddha Shakamuni.

**blessings** (*on* 恩). Various translated as “kindness,” “mercy,” “charity,” “favor,” “grace,” and “benefit,” the word *on* 恩 denotes a beneficial act performed by someone who is above the recipient in a social or spiritual hierarchy, such as a parent, teacher, ruler, or deity. Two strong connotations of the word in East Asian culture are (1) that one should feel gratitude for the blessings bestowed, and (2) that one is morally obligated to “repay the blessings” (*hōon* 報恩) in some way, e.g. by living up to the expectations of parents and teachers, by caring for them in their old age, and by passing on what has learned from them to later generations so that their efforts in training one will continue to bear fruit in the future.

**boat of compassion** (*jikō* 慈航). A metaphorical allusion to the compassion (*ji* 慈) that might be supposed to be capable of rescuing hungry ghosts from the “ocean of suffering.”

**Bodaidaruma** 菩提達磨. S. *Bodhidharma*. According to traditional histories of the Zen lineage, Bodaidaruma was the 28th ancestral teacher (*soshi* 祖師) of the lineage in India and the first ancestor (*shoso* 初祖) of the lineage in China. He is said to have been the third son of a South Indian king who became a Buddhist monk, inherited the mind dharma (*shinbō* 心法) of Shakamuni that is the legacy of the Zen lineage, “come from the west” in the Putong era (520-527) of the Liang dynas-

ty, and finally transmitted the dharma to his disciple Eka (C. *Huike* 慧可), thereby establishing the Zen lineage in China. Although Bodaidaruma first appears in the *Additional Biographies of Eminent Monks* (*Zoku kōsō den* 續高僧傳) as a practitioner of dhyana who promoted the *Lanka Sutra* (*Ryōga kyō* 楞伽經), Zen histories later rejected that account and described his teaching method as a “transmission of [bud-dha-] mind by means of mind, without setting up scriptures” (*ishin denshin furyū monji* 以心傳心不立文字).

**bodhi** (*bodai* 菩提). S. *bodhi*. The awakening that makes one a buddha.

**bodhi tree** (*bodaiju* 菩提樹). ① Tree under which the Buddha gained awakening. ② The “tree of awakening,” used metaphorically: to “sit under the bodhi tree” means to become a buddha.

**bodhisattva** (*bosatsu* 菩薩). S. *bodhisattva*, literally “awakening” (*bodhi*) “being” (*sattva*). ① An epithet for the Buddha Shakamuni in his former lives, before becoming a buddha. ② Any sentient being on the path to buddhahood, which is described in Mahayana sutras as beginning with a vow to attain awakening for the sake of all living beings and not to pass into nirvana while any beings remain suffering in the round of birth and death. ③ Exalted beings who have advanced so far on the path to awakening as to be virtually equal to buddhas in their wisdom, compassion, and ability to help ordinary beings. High level bodhisattvas such as Kannon, Fugen, Miroku, and Jizō are worshipped and prayed to as savior deities.

**bodhisattva precepts** (*bosatsukai* 菩薩戒). Moral rules governing the individual behavior of followers of the bodhisattva path, including lay men and women as well as ordained monks and nuns. The ten cardinal bodhisattva precepts as given in the *Sutra of Brahma's Net* (*Bonmōkyō* 梵網經) (the text used in Soto Zen) are, in brief: (1) Not to kill, lead others to kill, assist in killing, praise killing, etc... (2) Not to steal, lead others to steal, assist in stealing... (3) Not to indulge in immoral sexuality, lead others to... (4) Not to speak falsely, lead others to... (5) Not to sell alcoholic drinks, lead others to... (6) Not to discuss the sins and transgressions of monastic or lay bodhisattvas, lead others to ... (7) Not to praise oneself or denigrate others, lead others to ... (8) Not to be avaricious, lead others to ... (9) Not to be angry, lead others to ..., and (10) Not to disparage the three treasures, lead others to....

In medieval China, several texts containing versions of bodhisattva precepts were translated into Chinese from Indian originals, such as the *Sutra of Stages of the Bodhisattva Path* (*Bosatsu jiji kyō* 菩薩地持經) and the *Sutra of the Bodhisattva's*

*Virtuous Precepts* (*Bosatsu zenkai kyō* 菩薩善戒經). Others circulated as translations of Indian originals, although they have been determined by modern scholarship to be apocryphal (i.e. of Chinese origin). The set of bodhisattva precepts that became standard in China was one contained in the apocryphal *Sutra of Brahma's Net*, comprising ten cardinal and forty-eight lesser precepts. The bodhisattva precepts have been interpreted as a kind of "Mahayana Vinaya" (*daijō ritsu* 大乘律), but they are not comparable in scope to the various *Vinaya-piṭakas* (*ritsuzō* 律藏) translated into Chinese. They do not, for example, cover the operations of monastic communities. The bodhisattva precepts seem to have originated as a Mahayana alternative, suitable for liturgical use in rites of confession (*fusatsu* 布薩, S. *poṣadhā*), to the *Prātimokṣa* texts (*kaihon* 戒本) associated with the various *Vinaya piṭakas* that were handed down in "Hinayana" schools.

In China, bodhisattva precepts came to be taken by lay people and monks alike as a means of affirming their acceptance of the ideals of Mahayana Buddhism and, in many cases, to establish a karmic connection with the particular teacher who administered the precepts to them. Bodhisattva precepts were never used to ordain people going forth from household life (*shukke* 出家) and entering the monastic order as monks and nuns. To do that required receiving the ten novice precepts (*shami jikkai* 沙彌十戒) on a government approved ordination platform (*kaidan* 戒壇), in accordance with the *Four Part Vinaya* (*Shibun ritsu* 四分律), a "Hinayana" text.

In Japan, however, the practice of ordaining monks using only bodhisattva precepts, also called Mahayana precepts (*daijō kai* 大乘戒), began in the Tendai school in the ninth century, shortly after the death of the school's founder Saichō (767-822). The current Soto School practice of ordaining monks and nuns with the ten major precepts of restraint (*jūjūkinkai* 十重禁戒) from the *Sutra of Brahma's Net* can be traced back to the Tendai school, in which Dōgen himself was ordained. The Rinzai schools of Zen in Japan today use the ten novice precepts, not the bodhisattva precepts, to ordain monks and nuns. The Soto School practice of administering bodhisattva precepts to lay followers in a ceremony of a precepts-giving assembly (*jukai e* 授戒會) does have a clear precedent in Chinese Buddhism, especially that of the Ming dynasty (1644-1912), which was transmitted to Japan as so-called Ōbaku Zen.

**body, speech, and mind** (*shinkui* 身口意). The three modes of karma (*sangō* 三業), i.e. the three ways in which humans can act: physically, verbally, and mentally.

**Bon festival** (*urabon* 盂蘭盆, *obon* 御盆, お盆). The "ghost festival." A set of Buddhist observances, practiced all over East Asia from the eighth century down to the

present, which is grounded in the ritual feeding of hungry ghosts and also involves caring for the spirits of ancestors and other deceased family members. These observances find some scriptural justification in the *Ullambana Sutra* (*Urabonkyō* 盂蘭盆經), an apocryphal text (i.e. one that claimed to be a translation of an Indian Buddhist sutra but was actually written in China) from which the name of the festival derives. In ordinary Japanese usage, *urabon* is shortened to *bon*, and the honorific prefix “o” (o 御, お) is added.

Although the *Ullambana Sutra* itself was probably written in China in the sixth century and helped the Buddhist sangha there establish itself as a participant in indigenous modes of ancestor worship, there was some Indian precedent for the idea of dedicating merit earned by supporting the sangha to help ancestral spirits. Scholars debate the etymology of the Buddhist Sanskrit term *ullambana*, but its derivation remains obscure. One theory is that it comes from the Sanskrit *avalambana*, meaning “hanging upside down,” a possible reference to the pitiful state of spirits who are “left hanging,” as it were, when they have no living descendants to make the usual ancestral offerings of food and drink to them. Another theory traces the etymology of *ullambana* to *uruban*, a Persian word for spirits of the dead. A folk etymology is that *ullambana* refers to “bowls” (*bon*, C. *pen* 盆) that are used in making offerings to spirits, but the Chinese character *pen* 盆 was probably used simply for its sound value in transliterating the third syllable of *ullambana*.

Anyhow, the *Ullambana Sutra* makes the case that the traditional Chinese mode of ancestor worship, which involves “giving nourishment” (*kuyō*, C. *gongyang* 供養) to the spirits by placing offerings of food and drink on an altar, may not succeed if the bad karma of the ancestors themselves has resulted in their rebirth as hungry ghosts. The sutra illustrates this point with the story of the monk Mokuren’s (C. *Mulian* 目連, S. *Maudgalyāyana*) mother, who having been reborn as a hungry ghost, is unable to consume the food offerings he gives her: whatever she lifts to her mouth to eat bursts into flames. To be truly filial, the sutra argues, one should first make donations to the sangha of monks and nuns, the most fertile field of merit, thereby tapping into a huge store of good karma that can be used to force the offerings through to the ancestors and help them into a more happy state of existence. As the Buddha Shakamuni tells Mokuren in the sutra:

On the fifteenth day of the seventh month, the day on which Buddhas rejoice, the day on which monks release themselves, they must all place food and drink of one of the hundred flavors inside the *yulan* bowl and donate it to monks of the ten directions who are releasing themselves. When the prayers are finished, one’s present parents will attain long life,

passing one hundred years without sickness and without any of the torments of suffering, while seven generations of ancestors will leave the sufferings of hungry ghost-hood, attaining rebirth among gods and humans and blessings without limit. (Translation by Stephen F. Teiser, *The Ghost Festival in Medieval Japan* [Princeton, N. J.: Princeton University Press, 1988], p. 53).

The *Ullambana Sutra* informed the practice of feeding hungry ghosts (*segaki* 施餓鬼), also known as “saving the burning mouths,” which grew tremendously popular from the eighth century on and enabled the Buddhist sangha to associate itself with traditional Chinese modes of ancestor worship. This helped deflect a major criticism of Buddhist monks in medieval China, which was that they were unfilial because, as celibates, they produced no descendants to care for their ancestors. Through the ghost festival, the sangha was also able to promote itself as a kind of public charity organization that could care for and placate disconnected, potentially dangerous spirits who had no family, thereby protecting the imperial state and the populace at large from their baneful influence. The feeding of hungry ghosts also expressed the Mahayana Buddhist ideal of universal compassion and sent the message that the “family” of the Buddha included all living beings.

The traditional date for the Bon festival is the 15th day of the 7th month by the Chinese lunar calendar, and *Standard Observances of the Soto Zen School* honors that tradition by giving July 15 as the date of the Bon festival great food-offering assembly (*urabon daisejiki e* 盂蘭盆大施食會). Because Japan adopted the Western (Gregorian) calendar in modern times, however, in many parts of the country Bon is celebrated during the week centered on August 15, which feels closer in season to 7/15 by the old lunar calendar. In popular Japanese belief, Bon is the time when ancestral spirits “return” to visit the world of the living and should be greeted with due respect. People clean the graves of family members at this time and make offerings of fruit, fresh flowers, and incense. They invite Buddhist priests to their homes to perform sutra chanting services in front of family buddha altars (*butsudan* 佛壇). Because the spirits need guidance through the dark, lanterns or candles are sometimes lit on graves. In some communities, candles are placed in paper boats and set adrift in rivers, and in the city of Kyoto a vast bonfire in the shape of the Chinese character “great” (*dai* 大) is lit on a mountainside. During the week of the Bon festival many Japanese Buddhist temples, including those affiliated with the Zen schools, hold assemblies for feeding hungry ghosts (*segaki* 施餓鬼) at which an altar for the “myriad spirits of the three realms” (*sangai banrei* 三界萬靈) is set up and the ritual cycle known as the *Ambrosia Gate* (*Kanromon* 甘露門) is performed by a group of monks.

The merit produced in that rite is dedicated to the spirits of deceased family members of the parishioners who attend. Each family is typically given a new stupa board (*tōba* 塔婆) to place next to the family gravestone. ㊦ “hungry ghost,” “Mokuren.”

**Bonten and Taishakuten** (*Bonshaku* 梵釋). Two powerful Hindu devas, Bonten (*Bonten* 梵天, S. *Brahma*) and Taishakuten (*Taishakuten* 帝釋天, S. *Indra*). ㊦ “Taishaku,” “twisting Taishaku’s nose.”

**bottomless bowl of meal offerings** (*mutei hatsu no saiku* 無底鉢之齋供). A constant supply of food for a monastery, provided by its lay supporters. This phrase appears in a prayer to the spirit of the founding abbot on the occasion of his annual memorial, asking him to help ensure that his monastery will continue to receive donations.

**bow in gassho** (*monjin* 問訊). To bend body (*kyokkyū* 曲躬) and lower head (*teizu* 低頭) with hands held in gassho (*gasshō* 合掌). To deeply bend body and lower head is called “deep bow in gassho” (*jin monjin* 深問訊); to do so slightly is called “abbreviated bow in gassho” (*ryaku monjin* 略問訊).

**bow with hands clasped** (*itsu* 揖). To bend body (*kyokkyū* 曲躬) and lower head (*teizu* 低頭) with folded hands (*shashu* 叉手). This a gesture of respect, used in greeting and bidding farewell to other people, that was often used in imperial China, especially between literati.

**“Bowling My Head With One Hundred Prostrations”** (*keishu hyappai* 稽首百拜). Used when signing letters to mean “Yours With the Utmost of Respect and Deference.”

**bowl** (*hattara* 鉢多羅, *hatsu*, *hachi* 鉢). A Sino-Japanese transliteration of the Sanskrit *pātra*, the bowl used by Buddhist monks and nuns in India to receive alms-food. *Pātra* was also translated into Chinese as “vessel of the appropriate amount” (*ōryōki*, C. *yingliangqi* 應量器). ㊦ “oryoki.”

**bowl-bell** (*keisu* 鑿子, *kei* 鑿). A type of bell, traditionally made of a thin sheet of copper beaten into the shape of a bowl, which rests mouth up on a cushion and is rung by striking the lip with a baton. The smallest bowl bell is the so-called hand-bell (*shukei* 手鑿, *inkin* 引鑿), which is affixed to the end of a wooden handle by a bolt that runs through the bottom of the bowl and the cushion; the bell is rung by holding the handle in one hand, grasping a thin bronze rod (attached to the handle

by a string) in the other hand, and striking the lip of the bowl. The small bowl-bell (*shōkei* 小鑿) is a medium-sized bowl, about 20 cm in diameter, that sits on a cushion and is rung with a wooden baton. Large bowl-bells (*daikei* 大鑿) range from 30 cm to more than 50 cm in diameter; they sit on a cushion and are rung with a wooden baton covered in leather. When any bowl-bell is rung, it reverberates for long time unless it is damped (*osaeru* 押さえる) by grabbing the lip with the hand or holding the baton against it. Another technique for sounding a bowl-bell is to damp it with one hand while striking it with the butt of the baton, held in the other hand. This is called “hitting damped bowl-bell with butt of baton” (*nakkei* 捺鑿).

**brazier** (*ro* 爐). A charcoal hibachi used for heat. Traditional Japanese architecture, still found in many Buddhist temples, does not provide any kind of central heating, despite the fact that much of Japan is subject to below-freezing temperatures in the winter.

**bright flame of a solitary lamp** (*kotō no myōka* 孤燈之明火). Using the flame of a single lamp to light one or more other lamps is a stock metaphor for the transmission of the dharma from master to disciple(s) in the Zen lineage. The “solitary lamp” in this phrase is Bodaidaruma, the first ancestor of the lineage in China, who “transmitted the flame” (*dentō* 傳燈) of awakening to the second ancestor Eka and several other disciples.

**brocaded banner** (*nishikibata* 錦幡). 𠄎 “banner.”

**buddha** (*butsu* 佛). S. *buddha*, literally “awakened.” ① When used as a proper noun, “Buddha” refers to the Buddha Shakamuni, founder of the Buddhist religion in the present world cycle; see “Shakamuni.” ② A being who has attained unsurpassed supreme and perfect awakening (*anokutara sanmyaku sanbodai* 阿耨多羅三藐三菩提). In the Mahayana Buddhist tradition, there are countless buddhas of the past, present, and future, each presiding over his own buddha land.

**buddha hall** (*butsuden* 佛殿). A building dedicated to the worship of a buddha. In the Zen tradition, the main object of veneration (*honzon* 本尊) in a buddha hall is usually Buddha Shakamuni, whose image is seated on a raised platform. Shakamuni is sometimes shown “holding up a flower” (*nenge* 拈華, 拈花); this is a depiction of the wordless sermon he is said to have delivered prior to transmitting the formless mind dharma to his disciple Makakasho, thereby founding the Zen lineage. The image of Shakamuni is sometimes flanked by images of Makakasho and Anan, two disciples of the Buddha revered as the first and second ancestors of the



lineage in India. Services in a buddha hall generally involve the chanting of sutras and dharanis to generate merit, which is then dedicated to the Buddha enshrined in support of various prayers. The offering of merit is accompanied with offerings of food, drink, and incense, which are arranged on a table in front of the altar. Services also involve prostrations and sometimes circumambulation, a procession of monks that does not actually go around the altar (as was originally the case) but forms a circle in front of it.

In medieval Japanese Zen monasteries built on the Song Chinese model, the buddha hall was a massive structure that stood on the central north-south axis of the campus, between the mountain gate (*sanmon* 山門) and the dharma hall (*hattō* 法堂). It was of post-and-beam construction with a gabled tile roof and stone floor, housing a large Sumeru altar (*shumidan* 須彌壇) with the buddha image on it, facing south. The arrangement mirrored that of the audience hall in the imperial court, where the emperor sat on a dais facing south, his courtiers lined up in rows on the east and west sides.

In Japanese Zen today, only a handful of Chinese-style buddha halls survive, mostly at a few Rinzai school head temples in Kyoto and Kamakura. The two Soto head temples, Eiheiji and Sōjiji, both have buddha halls, but most training monasteries (*sōdō* 僧堂) do not. No buddha halls exist at any of the more than 14,000 ordinary temples belonging to the Soto school. In most monasteries and temples, the traditional functions of a buddha hall, including the key one of enshrining the main object of veneration, have been taken over by a building known as the main hall (*hondō* 本堂). Although *Standard Observances of the Soto Zen School* refers to a buddha hall in various contexts, as for example the “buddha hall sutra chanting” (*butsuden fugin* 佛殿諷經), it is understood that in most cases the observances in question will take place in a main hall. ☞ “main hall.”

**Buddha Shakamuni** (*Shakamuni Butsu* 釋迦牟尼佛). S. *Śākyamuni buddha*. The buddha who founded the Buddhist religion in the present world cycle. ☞ “Shakamuni.”

**buddha-treasure** (*buppō* 佛寶). First of three treasures: buddha, dharma, and sangha.

**buddhas of the ten directions** (*jippō butsu* 十方佛). All buddhas everywhere.

**came from the west** (*seirai* 西來). An allusion to Bodaidaruma, first ancestor of the Zen lineage in China, who is said to have “come” (*rai* 來) to China from the

“west” (*sei* 西), i.e. India in order to transmit the formless buddha-mind (*busshin* 佛心). In all of East Asian Zen since the Song dynasty, a standard way of testing the understanding of a teacher or student was to ask the “meaning of the ancestor coming from the west.”

**canon** (*zōkyō* 藏經, *kyōzō* 經藏). In East Asia, most Buddhist canons or “complete collections of sacred scriptures” (*issaikyō* 一切經) are written in classical Chinese. They include not only the traditional “three collections” (*sanzō* 三藏, S. *tripitaka*) of translated Indian sutras (*kyō* 經), Vinaya (*ritsu* 律) texts, and Abhidharma commentaries (*ron* 論), but histories of the Buddhist sangha and collections of biographies and discourse records of eminent Chinese monks. In China, it was the prerogative of the imperial court to decide what texts would and would not be included in official printings of the Buddhist canon. One mark of the success of the Zen school in Song and Yuan dynasty China was the very large amount of its literature, mostly records of ancestral teachers (*soshi* 祖師) in the Zen lineage, that was incorporated into imperial editions of the canon. To publish an edition of the canon was a complex, time-consuming, and expensive project, for all the characters on every page of text had to first be carved (in reverse) on a block of wood for printing, and there were many thousands of pages. By the same token, to sponsor a printing of the canon was believed to produce a huge amount of merit.

**canon prefect** (*chizō* 知藏). Literally, “manager” (*chi* 知) of the “[sutra] repository” (*kyōzō* [經] 藏). An officer in a monastic bureaucracy; one of the six prefects (*roku chōshu* 六頭首). In Song dynasty Chinese and medieval Japanese Zen monasteries, the position of canon prefect—also called canon manager (*zōsu* 藏主)—was subordinate to that of rector (*ino* 維那). The canon prefect was both the head librarian and the officer who organized rituals that involved chanting sutras or “turning” the revolving canon (*rinzō* 輪藏) to generate merit in support of prayers. The quarters of the sutra prefect, which included a library, was located near the sangha hall (*sōdō* 僧堂). Next to it was a sutra reading hall (*kankindō* 看經堂), equipped with desks and windows to let in light, which was probably for the use of senior officers. Monks belonging to the sangha hall assembly could study scriptures in the common quarters (*shu ryō* 衆寮), which was equipped with shelves containing sutras and Zen records. Revolving canons were giant octagonal bookcases that could be rotated in place like a top, allowed for a “revolving reading” (*tendoku* 轉讀) of the entire Buddhist canon at one time, efficiently producing a great deal of merit for dedication in connection with various prayer and offering services, often commissioned by lay patrons. The canon prefect was in charge of the sutras and other books in all of those locations. In contemporary Soto Zen, only training monasteries (Eiheiji and Sōjiji fore-

most among them) have a functioning office of canon prefect held by a senior monk who actually serves as head librarian. The position of canon prefect survives, for the most part, only as a honorific title and seating position in various ritual observances, which some senior monk holds for the duration of the ceremony. 香 “six prefects.”

**causes and conditions** (*innen* 因縁). Originally a Chinese translation of Sanskrit *hetu-pratyaya*, meaning the “direct cause and enabling conditions” of the arising of dharmas. Later, a generic term for karmic conditioning and, in the Japanese popular imagination, the idea that certain events were “bound to happen” because they were the result of actions taken or relationships fostered in past lives.

**cense** (*kunjiru* 熏じる, *kō ni kunjiru* 香に熏じる). To ritually purify something by passing it through the smoke of burning incense. 香 “incense.”

**censer** (*kōro* 香爐). Literally, “incense” (*kō* 香) “burner” (*ro* 爐). A metal or ceramic pot, filled with ashes, in which sticks of burning incense are stood, or pinches of incense powder or crumbs may be dropped and burned. Incense burners vary in size from small ones only a few centimeters in diameters to huge ones set outdoors in front of temples, which may be one meter or more in diameter. Most censers, many with legs, are designed to sit on an incense stand, offering table, or altar. Larger ones have legs and stand on the floor or ground. There are also hand-held censers. 香 “incense.”

**censer fire** (*roka* 爐火). A small amount of powdered or crumbled incense lit in a censer, especially in preparation for a ceremony in which additional pinches of incense will be added by participants as offerings. 香 “censer.”

**censer lid** (*rogai* 爐蓋). Lid to a hand-held censer.

**chant sutras** (*jukyō* 誦經, *dokyō* 讀經). To read sutras aloud in a rhythmic manner, usually for the purpose of generating merit (*kudoku* 功德) that can be dedicated in support of specific prayers.

**cinnamon disk** (*keirin* 桂輪). The full moon, a symbol of perfect awakening.

**circulate around every corner of heaven** (*i'nyō tenpen* 圍遶天邊). A figure of speech used to emphasize the (metaphorical) all-pervasiveness of the smoke from an offering of incense. 香 “incense.”

**circumambulate** (*nyōgyō* 遶行, *gyōdō* 行道, *nyōsō* 遶市). From ancient times in India, to walk around a stupa or sacred image in a clockwise direction, keeping one's right hand (i.e. pure) side toward it, was way of showing respect and an act of worship. In the Buddhist tradition it is also understood as a way of generating merit. Some buddha halls in Tang dynasty China and Heian period Japan were designed in such a way as to allow an assembly of monks to circumambulate the central altar and all of the images enshrined on it. That practice was often combined with buddha-mindfulness (*nenbutsu* 念佛, S. *buddha-anusmṛti*) exercises or with the chanting of sutras or dharanis. From the Song dynasty on in China, and in medieval Japanese Zen, the main altars (Sumeru altars) were placed at the back (north side) of a buddha hall in the manner of an imperial throne, so circumambulation became a matter a walking in a circle, or in a serpentine pattern if there were a large number of participants, in front of the altar.

**clever fingers** (*myōshi* 妙指). A double entendre: (1) the “clever” (*myō* 妙) “fingers” (*shi* 指) that play a stringed instrument, and (2) the “wonderful” (*myō* 妙) “pointing” (*shi* 指) that is the teachings of the Buddha.

**cloistered retreat** (*kinsoku ango* 禁足安居). Literally “tranquil” (*an* 安) “shelter” (*go* 居) at times when monks are “forbidden” (*kin* 禁) to wander “on foot” (*soku* 足). Originally, in ancient India, that was during the season of the monsoon rains. A reason given for the ban on travel in that season was that it was difficult to avoid stepping on and killing living beings. The rainy season, of course, was not a pleasant or healthy time for anyone to walk, sit, or sleep outdoors. In East Asian Buddhism, where observance of both a rains retreat (summer retreat) and a snow retreat (winter retreat) is customary, the rule forbidding travel applies only to monks who are registered in a monastery for a retreat. It insures stability of personnel within the monastic bureaucracy for the duration of the retreat. ☸ “retreat.”

**cloud gong** (*unpan* 雲版). A cast iron “sounding board” or “gong” (*han* 版) hung near the kitchen in Zen monasteries; although it is basically flat, it has the stylized shape of a “cloud” (*un* 雲) as those are depicted in East Asian Buddhist paintings.

**cloud hall** (*undō* 雲堂). Another name for a sangha hall (*sōdō* 僧堂). The name “cloud” (*un* 雲) “hall” (*dō* 堂) is sometimes explained as an abbreviation of “clouds and water hall” (*unsui dō* 雲水堂), because in Japanese Zen young monks in communal training at a monastery are called *unsui* and the sangha hall is where they are quartered. However, at the time when Dōgen was in China, the designation *unsui* 雲水 referred to wandering monks, who were likened to “fleeting clouds and floating

water (*kōun ryūsui* 行雲流水) in their lack of any fixed abode. Those who had “hung up the staff” (*kata* 掛搭) of a wandering monk and taken up residence in a sangha hall were not called *unsui*, and the “clouds and water halls” (*unsui dō* 雲水堂) in Chinese monasteries were in fact temporary quarters for wandering monks who were not allowed into a sangha hall. The “cloud hall” seems to have gotten its name, rather, from the notion that the monks in a sangha hall are numerous and crowded together like so many clouds piled up in the sky.

**colored banners** (*irobata* 彩幡). 彩幡 “banners.”

**commentary** (*teishō* 提唱). A Zen master’s lecture on the meaning of a Buddhist text, especially a koan collection.

**common quarters** (*shu ryō* 衆寮). Monks who belong to the sangha hall assembly (*sōdōshu* 僧堂衆), a.k.a. great assembly (*daishu* 大衆), are also assigned seats in a facility known as the “quarters” (*ryō* 寮) for the “assembly” (*shu* 衆). That common quarters is the place where they are allowed to read and write, mend their robes, use moxa, drink tea informally, and engage in other activities that are not permitted in the more strictly regulated sangha hall. In Chinese Buddhist monasteries of the Song and Yuan dynasties and the Zen monasteries that were modeled after them in medieval Japan, the common quarters were located in close proximity to the sangha halls and were outfitted in much the same way, with a number of long low platforms arranged along the walls and in blocks in the middle of the room. As with the sangha halls, the common quarters had an altar for a “sacred monk” (*shōshō* 聖僧) located in the center, but the image enshrined was one of Kannon Bodhisattva rather than Monju Bodhisattva. The assignment of a place in the sangha hall to a new arrival was followed immediately by a similar assignment to a reading place (*kandoku i* 看讀位) in the common quarters, in accordance with ritual procedures that were no less formal and solemn. If the sangha hall had no boxes at the rear of the platforms, new arrivals were to store all of their gear at their places in the common hall, and even if boxes were available in the sangha hall, they were to keep their personal tea cups and reading materials in the common quarters. The common quarters differed from the sangha hall in that the platforms were outfitted with desks, the ceiling had illuminating windows (*meisō* 明窗) (skylights) to facilitate reading, and bookshelves containing sutra literature as well as Zen records were located between the platforms. In addition to serving as a study hall, the common quarters were equipped for serving tea. At least some of the tea services held there were highly ritualized affairs involving the monastic officers and the abbot as well as the monks of the great assembly. The location of a sewing room behind or sometimes in the common quarters

shows that the facility was also used by the monks of the great assembly for personal tasks such as mending robes. Behind or in the rear of the main quarters (*honryō* 本寮) were rooms for the head seat and manager of the common quarters, the two monastic officers in charge of the facility. In Japanese Zen today, only a handful of Soto monasteries (Eiheiji and Sōjiji first among them) are equipped with fully operational Song Chinese style sangha halls; those are the only places that still have Song style common quarters. ㊦ “sangha hall.”

**communal** (*fushin* 普請). Literally “all invited.” Mandatory attendance for all monks in a community, regardless of monastic office. Examples include communal cleaning (*fushin sōji* 普請掃除), communal labor (*fushin samu* 普請作務), and communal attendance at funerals (*fushin sōbō* 普請送亡). The *Rules of Purity for Zen Monasteries* (*Zen'en shingi* 禪苑清規), compiled in China in 1103, also prescribes mandatory attendance for the auctioning off of deceased monks' possessions, feasts sponsored by lay patrons, the appointment of new officers, and the greeting of important guests.

**communal labor** (*fushin samu* 普請作務). Literally, “all invited” (*fushin* 普請) to “labor” (*samu* 作務). Mandatory participation in occasional manual labor (such as cleaning and gathering firewood) for all monks in a community, regardless of monastic office. Communal labor was found in many medieval Chinese monasteries, not only those associated with the Zen school. Contrary to claims made by modern scholars, gardening and other work by monks was never done on a scale sufficient to render any Buddhist monasteries in China or Japan economically self-sufficient; all relied primarily on donations from lay supporters. All of the heavy labor done in and around medieval Zen monasteries in China and Japan, such as the construction of buildings and the farming of monastery lands, was performed by lay postulants and laborers, overseen by monk officers.

**Complete in Wisdom and Deeds** (*myōgyōsoku* 明行足). An epithet of Shaka-muni Buddha.

**comptroller** (*kansu* 監寺). Literally “supervisor” (*kan* 監) of the “monastery” (*su* 寺). An officer in a monastic bureaucracy; one of the six stewards (*roku chiji* 六知事). In Song dynasty Chinese and medieval Japanese Zen monasteries, the comptroller was in charge of finances, supplies of food and other necessities, and maintenance. He served under the prior (*tsūsu* 都寺) and oversaw the work of the assistant comptroller (*fūsu* 副寺), head cook (*tenzo* 典座), and labor steward (*shissui* 直歲). In contemporary Soto Zen, only training monasteries (Eiheiji and Sōjiji fore-

most among them) have a functioning office of comptroller held by a senior monk who actually oversees the operation of the monastery. The position of comptroller survives, for the most part, only as a honorific title and seating position in various ritual observances, which some elder monk holds for the duration of the ceremony. 六司 “six stewards.”

**confession** (*fusatsu* 布薩). A Sino-Japanese transliteration of Sanskrit *poṣadha*, the bimonthly gathering of the sangha to recite the Pratimoksha, a list of moral precepts undertaken by individual monks at the time of ordination, and solicit the public confession of any transgressions. In China, the Pratimoksha most often used was one associated with the *Four Part Vinaya* (*Shibun ritsu* 四分律); it contained 250 moral precepts for monks. Over time, however, there were efforts in China to replace the “Hinayana” Pratimoksha with a “Mahayana” version that could be used in rites of confession. That resulted in the development of the so-called bodhisattva precepts, which are the ones used for confession in contemporary Soto Zen. 六司 “Pratimoksha,” “bodhisattva precepts.”

**Congrong Hermitage Record** (*Shōyōroku* 從容錄). A koan collection, at the core of which are one hundred “verse comments on old cases” (*juko* 頌古) composed by Wanshi Shōkaku (C. Hongzhi Zhengjue 宏智正覺, 1091–1157), an eminent monk in the Soto 曹洞 lineage who was also known as Reverend Kaku of Tendō (Tendō Kaku Oshō, C. Tiantong Jue Heshang 天童覺和尚). The full title of the text is *Congrong Hermitage Record: Old Man Banshō’s Evaluations of Tendō Kaku’s Verse Comments on Old Cases* (*Banshō rōjin hyōshō tendō kaku juko shōyōroku* 萬松老人評唱天童覺和尚頌古從容錄). The *Congrong Hermitage Record* as we have it today took shape in 1223 at the hand of Zen master Banshō Gyōshū (C. Wansong Xingxiu 萬松行秀, 1166–1246), who was living in the Congrong Hermitage (*Shōyō an*, C. *Congrong an* 從容菴) at the Blessings Repaying Monastery (*Hōonji* 報恩寺) in Yanjing. To each root case (*honsoku* 本則) and attached verse comment (*song* 頌) found in the core text by Tendō Kaku, Banshō added (1) a prose “instruction to the assembly” (*shishu* 示衆) which precedes the citation of the case and serves as a sort of introductory remark; (2) a prose commentary on the case; and (3) a prose commentary on the verse. Moreover, Banshō added interlinear capping phrases to each case and verse.

**convert** (*ke* 化). A standard word in the Sino-Japanese Buddhist lexicon for the “transformative” (*ke* 化) effect that buddhas and bodhisattvas have when, through their expedient means (*hōben* 方便), they lead living beings to accept and practice Buddhist teachings.

**convocation** (*jōdō* 上堂). Literally, to “go up” (*jō* 上) to the “hall” (*dō* 堂). The reference here is to a dharma hall (*hattō* 法堂), where all the residents of a monastery (and outside visitors as well) gather to hear the abbot give a sermon or engage members of the assembly in debate (*mondō* 問答). It is not clear whether the verb “go up” refers to the entire assembly that enters a dharma hall, or just the abbot, who mounts a high seat (*kōza* 高座) on the Sumeru altar in a dharma hall for the occasion. In Chinese Buddhist monasteries of the Song dynasty and the medieval Japanese Zen monasteries that were modeled after them, convocations in a dharma hall were among the most solemn, formal observations held on a regular basis. The words of the abbot, who was understood to speak in the capacity of a flesh-and-blood buddha, were recorded for posterity. Abbots belonging to the Zen lineage were often asked to comment on “old cases” (*kosoku* 古則) (i.e. koans), or raised such cases themselves to test their followers in the audience. ㊦ “dharma hall.”

**cooking stove** (*kamado*, *kama*, *sō* 竈). A wood-fired stove upon which a cooking pot or wok rests, exposed on the bottom to an open flame. In Chinese Buddhist monasteries and the medieval Japanese Zen monasteries modeled after them, there was a kitchen in the administration hall (*kudō* 庫堂) that had banks of such stoves. As Zen monasteries evolved in Japan, however, the function of the administration hall was taken over by a smaller kitchen-residence (*kuri* 庫裡), which contained the cooking stoves. Old-fashioned cooking stoves can still be found in the kitchen-residences of some Zen monasteries. Most Zen temples today, however, have gas burners for cooking. ㊦ “bath fire.”

**crossing the Yangzi River on a single reed** (*han ichii yo chōkō* 一葦於長江). A famous, miraculous incident in the life of Bodaidaruma, who is said to have used a single reed as a boat to cross the Yangzi when he left the kingdom of Liang after meeting with Emperor Wu and travelled to Shaolin Monastery near Luoyang, the capital of the Northern Wei dynasty. The incident has frequently been the subject of ink paintings. It first appears in Chinese biographies of Bodaidaruma dating from the middle of the thirteenth century, after the earliest paintings.

**current of birth and death** (*shōjiryū* 生死流). S. *samsāra*. The round of rebirth, likened to a rushing torrent that sweeps beings away.



**Daigen Shuri Bodhisattva** (*Daigen Shuri Bosatsu* 大權修理菩薩). A monastery-protecting spirit (*gogaranjin* 護伽藍神) enshrined in the earth spirit's hall of virtually every Soto monastery and temple in Japan today. His full name is Jōhō Shichirō Daigen Shuri Bodhisattva (*Jōhō Shichirō Daigen Shuri Bosatsu* 招寶七郎大權修理菩薩). He was originally the earth spirit of King Ashoka Mountain (*Aikuōzan*, C. *Ayuwangshan* 阿育王山), a large monastery that Dōgen visited in China, and was adopted by Dōgen as a protector of Eiheiji. ☞ “earth spirit.”

**damp bowl-bell** (*kei wo osae* 鑿を押さえ). ☞ “bowl-bell.”

**damp hand-bell** (*ōkei* 押鑿, *shukei osae* 手鑿押さえ). ☞ “bowl-bell.”

**Daruma** 達磨. Abbreviation of ☞ Bodaidaruma.

**death** (*jijaku* 示寂, *senge* 遷化). Literally, to “manifest” (*ji* 示) “stillness” (*jaku* 寂), i.e. nirvana, or to “transform” (*senge* 遷化). Both expressions are euphemisms for death, which is given a positive spin by associating it with nirvana (escape from suffering in the round of rebirth, as attained by Buddha Shakamuni upon his death), or is treated as a mere change in status from the condition of living person to that of disembodied ancestral spirit.

**death and birth** (*shishō* 死生). Same as ☞ “birth and death.”

**debut** (*zuise* 瑞世). Literally, “investiture with a jade tablet” (*zui* 瑞) upon entering the “world” (*se* 世) as an imperial appointee. In Song China, the abbots of large public Buddhist monasteries were appointed by the imperial court, an event that was called their “debut.” A similar practice carried over into the Zen monasteries of medieval Japan. In present day Soto Zen, however, a monk or nun undergoes his/her debut by going to one of the two head temples (*dai honzan* 大本山), either Eiheiji or Sōjiji, to formally receive the qualifications to serve as the abbot (resident priest) of an ordinary temple. Because the rite entails briefly becoming the titular abbot of the head temple, it is popularly called the “one night abbacy” (*ichiya jūshoku* 一夜住職).

**debut and respectfully ascend to abbacy** (*zuise haitō* 瑞世拜登). The abbacy ascended to is that of a head temple, in name only, and only for one day. ☞ “debut.”

**decoction** (*tō* 湯). An infusion. A drink made by decocting (*senshu* 煎取) — literally, “obtaining by boiling” — fruits, seeds, herbs, or spices to extract the essence; usually considered medicinal or stimulating. Tea (*cha*, *sa* 茶) is a decoction, but one

so common that it is called by its own name. At Buddhist monasteries in East Asia, tea and other decoctions are served and consumed by the living on various social and ceremonial occasions. Examples include a rice decoction (*beitō* 米湯), plum decoction (*baitō* 梅湯), and sweet decoction (*mittō* 蜜湯) or sugar decoction (*satō tō* 砂糖湯). Tea and other decoctions are also used as offerings of nourishment (*kuyō* 供養) made to various deities and spirits, in cups placed before the altars that hold their icons. The term fragrant decoction (*kōtō* 香湯) refers both to drinks served in cups to the living and to spirits, and to liquid used to bathe images as an act of worship. According to *Keizan's Rules of Purity*, the fragrant decoction used to bathe an image of the newborn Buddha should be made by decocting five kinds of wood: peach, plum, pine, oak, and willow. In ordinary Japanese, the word *tō* 湯 often refers simply to hot water, such as that used for bathing or washing dishes, but boiled water can also be served as a “decoction.” The expression hot water (*ontō* 温湯) refers to the water used to clean bowls at the end of a meal in a monastery, but it can also be translated as “warm” (*on* 温) “decoction” (*tō* 湯).

**dedicate merit** (*ekō* 回向). S. *pariṇāmanā*. To transfer or give away merit (*kudoku* 功德), meaning the karmic fruits or beneficial results of one's own good deeds, to another person or being. In Mahayana texts, especially, one finds the idea that a bodhisattva should from the very start dedicate all the merit that results from his/her cultivation of morality, concentration, and wisdom to all living beings. A great many observances in East Asian Buddhism hinge on the ritual production and dedication of merit. Merit is earned or accumulated by chanting sutras and dharanis, mindfully reciting buddha names, circumambulating, making prostrations and offerings to buddhas enshrined on altars, and other good deeds that are either acts of worship of Buddha or acts that spread his teachings. Merit is then spent or given away by formally reciting a verse for the dedication of merit (*ekōmon* 回向文) which (1) states how the merit was generated, (2) names the recipient(s) of the merit, and (3) explains the hoped for outcome of the merit transference. In some cases, merit is dedicated to sacred beings such as buddhas and deities as a kind of offering similar to (and usually performed in conjunction with) offerings of food and drink to ancestral spirits. In those cases, the third part of the dedicatory verse is typically a prayer that asks the powerful recipient for some specific benefits in return. ☞ “merit.”

**deliver** (*do* 度). Literally, “carry across.” To save living beings by helping them across to the “other shore” of nirvana. *Do* 度 is also translated herein as “save.”

**deludedly conceived but really experienced** (*mōzō jitsuju* 妄想實受). That which one thinks is happening in a dream is a kind of delusion, but the phenomenon of dreaming itself is a real experience. Suffering may be grounded in false imagination, but it is experienced as suffering nonetheless.

**delusion** (*mayoi* 迷い). The state of ignorance, error, perplexity, bewilderment, and infatuation that characterizes ordinary living beings, as opposed to buddhas.

**delusion and awakening** (*meigo* 迷悟). Two opposite states: the former characteristic of ordinary living beings, the latter definitive of buddhahood. ☞ “awakening,” “delusion.”

**deva** (*ten* 天). S. *deva*. A god; a being who resides in “heaven” (*ten* 天). In Indian Buddhism, potentially hostile deities who later became identified as “Hindu” devas were dealt with by making them (in myth and ritual practices) into disciples and helpers of the Buddha and fierce protectors of the dharma. The Buddhism transmitted to China and the rest of East Asia thus contained within it the cult of numerous Indian devas.

**deva king** (*tennō* 天王). A king (*ō* 王) among devas (*ten* 天). A protector of Buddhist teachings, monasteries, and altars. ☞ “deva.”

**Deva King All Hearing** (*Tamon tennō* 多聞天王). S. *Vaiśravaṇa*. One of four deva kings; guardian of the north. *Tamon* means “hear” (*mon* 聞) “much” (*ta* 多).

**Deva King All Seeing** (*Kōmoku tennō* 廣目天王). S. *Virūpākṣa*. One of four deva kings; guardian of the west. *Kōmoku* means “see” (*moku* 目) “widely” (*kō* 廣).

**Deva King Nation Preserver** (*Jikoku tennō* 持國天王). S. *Dhṛtarāṣṭra*. One of four deva kings; guardian of the east. *Jikoku* means “upholding” or “preserving” (*ji* 持) the “country” or “nation” (*koku* 國).

**Deva King Prosperity** (*Zōchō tennō* 增長天王). S. *Virūdhaka*. One of four deva kings; guardian of the south. *Zōchō* means “increase” (*zō* 增) and “extend” (*chō* 長).

**dharani** (*darani* 陀羅尼, *shu* 呪, *shingon* 真言). S. *dhāraṇī*, literally, “that which supports.” A magical spell, chanted either to make something happen (e.g. open the throats of hungry ghosts to enable them to consume an offering of food) or to produce merit for dedication. Dharanis consist of strings of sounds that are deemed sa-

cred and powerful, although they often have little or no discernible semantic value. Proper pronunciation of the sounds is deemed necessary for them to be effective. The Chinese characters with which dharanis are written were all selected by the original translators of Indian Buddhist texts into classical Chinese for their phonetic values (not their meanings) as a device to transliterate (not translate) spells that were originally written and/or chanted in Indic languages. Japanese liturgical handbooks always include a pronunciation guide, written in the *kana* syllabary, that runs alongside the Chinese characters.

Attempts have been made in the past to translate dharanis into English. Because dharanis have no meaning in the classical Chinese in which they are written, however, any such attempt must begin by reconstructing a text in the original Indic language (usually presumed to be Sanskrit) and then proceed to translate that hypothetical text into English. It is true that certain combinations of Chinese characters in dharanis, even when chanted by Japanese today, are recognizable as Sanskrit words. From the standpoint of critical scholarship, however, the reconstruction of a complete, ostensibly original text is a highly dubious process, for there is no way of knowing for sure which Indic or Central Asian language served as the starting point for any given Chinese transliteration, and there is no reason to assume that even the original Indic version had a clear enough syntax or meaning to support translation. That, and the fact that Buddhists in East Asia have never attempted to translate dharanis, has persuaded the board of editors of the Soto Zen Text Project to stick with the tradition of transliterating them (i.e. representing the Japanese *kana* in Roman letters). Some Zen practitioners in the West believe that dharanis should at least be restored to their “original” Sanskrit pronunciations, but in most cases that is not a critically viable option.

**dharma** (*hō* 法). S. *dharma*. ① The teachings of Buddha (*buppō* 佛法, S. *buddhadharma*), which include moral precepts, instructions for meditation and other forms of self-cultivation, and doctrines that may be classified as metaphysics (ontology, epistemology, etc.) or psychology. In Western language scholarship, it is conventional to speak of “the dharma” (singular) or “the Dharma” (singular, capitalized) when this is the intended meaning of *hō*. ② A really existing thing. An entity that has “own-being” (*jittai* 實體, *jishō* 自性, S. *svabhāva*), i.e. one that exists independently and indivisibly (not as a conglomeration of parts) and has its “own mark” (*jitaisō* 自體相, *jisō* 自相, S. *svalakṣaṇa*) or identifying characteristic. According to early Buddhist doctrine, what we conventionally regard as the self (*jitai* 自體, S. *ātman*) is not a dharma because it can be analyzed into component elements. The elements that cannot be broken down any further are dharmas; they are all that re-

ally exists. Various lists of dharmas have been formulated in different branches of the Buddhist tradition. Three of the oldest and simplest lists of dharmas are the ones best known in East Asia: the five aggregates, twelve bases, and eighteen elements. In Mahayana texts such as the *Heart Sutra*, all dharmas are declared “empty” (*kū* 空). That is, the concept of a dharma or really existing thing, while admittedly useful and an unavoidable feature of all discourse, is declared in the final analysis to be a null set: nothing in the real world has the qualities of a dharma as defined in the earlier Buddhist tradition. ③ Objects of mind, i.e. thoughts or mental images; the last of the twelve bases. ④ The mind-dharma (*shinbō* 心法), or awakened buddha mind (*bussbin* 佛心), said to be handed down in the Zen lineage. This also originates with Buddha Shakamuni, but it is said to be formless and ineffable and to have been “transmitted separately apart from the teachings” (*kyōge betsudēn* 教外別傳); the “teachings” (*kyō* 教) referred to in this slogan are the dharma in the first sense given above. ⑤ Procedure; “how to do” anything.

**dharma age** (*hōrei* 法齡, *hōju* 法壽). The number of years (or annual retreats) that have passed since a person was first ordained as a Buddhist monk; the main way of calculating seniority within the monastic order. ㊦ “monastic seniority.”

**dharma assembly** (*hōe* 法會, *hōen* 法筵). A generic term for any Buddhist rite or ceremony that entails a gathering of monks and perhaps laity as well.

**dharma body** (*hosshin* 法身, S. *dharmakāya*). ① In early Indian Buddhism, the idea evolved that although the physical body of Shakamuni Buddha had disappeared upon his death and attainment of nirvana, the body of his teachings, i.e. his dharma body, remained in the world and was accessible through his sutras. ② In Mahayana texts such as the *Lotus Sutra*, the idea further developed that the Buddha had not really entered nirvana and passed beyond the reach of living beings, but rather that he had made a magical show of doing so as a teaching device. The physical body of the Buddha that appeared to undergo birth and death was thus called his “transformation body” (*keshin* 化身, S. *nirmāṇakāya*), and the true, ultimate body of Buddha — his eternal spiritual essence that is never born and never dies — was called the dharma body (*hosshin* 法身, S. *dharmakāya*). ③ Further theorizing posited “three bodies” (*sanshin* 三身, S. *trikāya*) of Buddha: (1) his formless, transcendent dharma body, (2) his human or transformation body, and (3) an “enjoyment body” or “response body” (*hōshin* 報身, *ōshin* 應身, S. *sambhogakāya*), that was superhuman (albeit anthropomorphic) in form and appeared to highly advanced bodhisattvas as a “reward” for their spiritual attainments.

**dharma combat** (*hossen* 法戰). ① A metaphor for the exchange of “questions and answers” (*mondō* 問答) between a Zen teacher and someone who tests or challenges his/her understanding of the dharma. ② A specific example of such an exchange, called the “head seat’s dharma combat ceremony” (*shuso hossen shiki* 首座法戰式), which occurs when the head seat takes the dharma seat (*shuso hōza* 首座法座), that is, temporarily assumes the role of abbot in engaging the assembly of monks in debate, which is usually focused on particular “old cases” (*kosoku* 古則) found in Zen koan collections.

**dharma descendant** (*hōson* 法孫). Literally “dharma” (*hō* 法) “grandchild” or “descendant” (*son* 孫). A dharma heir in a line of dharma transmission that goes back two or more generations.

**dharma drum** (*hokku* 法鼓). ① A large drum, traditionally found in a dharma hall (*hattō* 法堂) but in ordinary temples now kept in the main hall (*hondō* 本堂), that is beaten to announce the start of formal convocations (*jōdō* 上堂) in which the abbot preaches the dharma. Dharma drums can make three distinct sounds: a “thump” that results from striking the skin with a drumstick; a “crack” that results from striking the edge of the wooden body of the drum over which the skin is stretched; and a sustained “rattle” produced by running the drumstick over the protruding heads of the large metal pins that hold the skin to the body of the drum. ② Because a large drum makes an impressive sound that reaches distant ears, to “beat the dharma drum” is also a metaphor for preaching or otherwise spreading the dharma.

**dharma eye** (*hōgen* 法眼). An eye that can see the dharma; a metaphor for correct understanding or wisdom.

**dharma flag** (*hōdō* 法幢). Originally, a flag raised on a pole in front of a hall to indicate that a sermon is going to be preached. The expression “raising the dharma flag” is now used metaphorically to refer to assuming the abbacy of a monastery or temple.

**dharma flag master** (*hōdōshi* 法幢師). The priest (abbot) who presides over a retreat (*kessei angō* 結制安居). ☞ “dharma flag.”

**dharma gate** (*hōmon* 法門). An approach or “gate” (*mon* 門) to the dharma (*hō* 法): a particular mode of Buddhist study or practice. ☞ “gate.”

**dharma hall** (*hattō* 法堂). A building where the abbot of a monastery (or other senior officer temporarily assuming the place of abbot) takes a high seat (*kōza* 高座) to preach the dharma (*seppō* 說法) to an assembly of monks and lay followers, and may engage members of the assembly in debate (*mondō* 問答). Such gatherings in a dharma hall are referred to as “convocations” (*jōdō* 上堂).

In medieval Japanese Zen monasteries built on the Song Chinese model, the dharma hall was a massive structure that stood on the central north-south axis of the campus, to the north of the buddha hall (*butsuden* 佛殿) and the mountain gate (*sanmon* 山門). It was of post-and-beam construction with a gabled tile roof and stone floor, and it housed a large Sumeru altar (*shumidan* 須彌壇) that the abbot would mount for convocations. The architectural features and internal arrangements of dharma halls were identical to those of buddha halls, with the exception that the altar had no image on it. When the abbot took the high seat on the altar he sat facing south, in place of the buddha. The arrangement also mirrored that of the audience hall in the imperial court, where the emperor sat on a dais facing south, his courtiers lined up in rows on the east and west sides.

In Japanese Zen today, only a handful of Chinese-style dharma halls survive, mostly at a few Rinzai school head monasteries in Kyoto and Kamakura. The two Soto head monasteries, Eihei-ji and Sōjiji, both have buildings called dharma halls, but in their architecture and internal arrangement those facilities are actually just very large main halls (*hondō* 本堂). In fact, no Soto monasteries or temples today have traditional Chinese-style dharma halls with stone floors and altars devoid of images. They all have main halls, which combine the functions once held separately by buddha halls and dharma halls. Although *Standard Observances of the Soto Zen School* refers to a dharma hall in various contexts, it is understood that the observances in question will take place in a main hall. ㊦ “main hall,” “convocation.”

**dharma heir** (*hassu* 法嗣). A disciple who is the recipient of dharma transmission from a teacher in a particular dharma lineage.

**dharma implements** (*hōgu* 法具). The implements and accoutrements allowed a monk as personal possessions: bowl, razor, sitting cloth, incense box, etc.

**dharma inheritance** (*shihō* 嗣法). Literally, to “succeed to” or “inherit” (*shi* 嗣) the “dharma” (*hō* 法). The act of receiving dharma transmission from a teacher who is himself or herself heir to a particular dharma lineage.

**dharma instruction** (*hōyaku* 法益). A lecture on Buddhist sutras or the discourse records of Zen (*soroku* 祖録), thereby conferring the “benefits” (*yaku* 益) of the “dharma” (*hō* 法).

**Dharma King** (*hōō* 法王). An epithet for Buddha Shakamuni.

**dharma lamp** (*hōtō* 法燈). A metaphorical expression, which likens the dharma (*hō* 法) to the “flame of a lamp” (*tō* 燈) which can be passed to another lamp (i.e. from master to disciple) and thus be kept burning forever. In the Zen tradition, the transmission of the formless, ineffable buddha mind (*bushin* 佛心) down through the lineage of ancestral teachers (*soshi* 祖師) is referred to metaphorically as “transmission of the flame” (*dentō* 傳燈).

**dharma lineage** (*hōkei* 法系). ① An unbroken line of dharma transmission that is traced back through many generations of teachers and disciples. ② A list of names of the successive generations of teachers, culminating in one’s own teacher, through whom one has inherited the dharma. This list is recited during in-room sutra chanting.

**dharma milk** (*hō’nyū* 法乳). A metaphorical expression in which the Buddha’s giving of the dharma (his teachings) is compared in its unstinting kindness and spiritual nourishment to a mother breast-feeding her child.

**dharma name** (*hōgō* 法號, *hōmyō* 法名). Also called precept name (*kaimyō* 戒名). ① Buddhist name given a person upon their ordination as a monk, as decided by the teacher ordaining them. ② Buddhist name given a lay person upon receiving the bodhisattva precepts, or in the posthumous ordination as a monk that is part of a funeral service.

**dharma nature** (*hosshō* 法性). S. *dharmatā*, *dharmā-svabhāva*. ① The essential nature of a thing (dharma): that which makes it what it is. ② In Mahayana texts that deny the existence of any fixed essences or “own being” (*jishō* 自性, S. *svabhāva*), the demarcation and identification of all dharmas or “things” are merely conventional designations that do not correspond to any really existing entities. Therefore, the true “dharma nature” of all things is the emptiness (*kū* 空, S. *śūnyatā*) of dharma nature (*dharmatā*) as that is conventionally conceived. ③ A synonym for 法界 “dharma realm” (*hokkai* 法界). ④ A synonym for 法身 “dharma body” (*hosshin* 法身), “buddha nature” (*bushō* 佛性), and “buddha mind” (*bushin* 佛心), variously conceived as a formless essence of buddhahood that pervades the universe and can be tapped into



or “seen” by anyone who makes the effort, and a formless ground of being in which all particular existences are rooted. These last meanings are all influenced by the philosophy of “Consciousness Only” (*yuishiki* 唯識, *S. vijñapti-mātratā*).

**dharma of the ten directions** (*jippō hō* 十方法). Buddhist teachings, wherever they are expounded.

**dharma of wondrous existence** (*myōu hō* 妙有法). The “dharma” (*hō* 法) or teaching that existence (*u* 有) is “mysterious” or “wondrous” (*myō* 妙) because it is beyond the grasp of conceptual thought, which necessarily employs reifications that, while potentially useful, are ultimately false.

**dharma phrase** (*hōgo* 法語). A brief saying, usually in verse form, that is uttered by an abbot in the context of various ritual observances. The saying consists of “words” or “phrases” (*go* 語) that elucidates the dharma (*hō* 法) in some way.

**dharma realm** (*hokkai* 法界). Reality: things as they are in themselves, prior to the reifying and distorting effect of conceptual thought. Only a fully awakened buddha can “see” the dharma realm as it is; even the designations “reality” and “things as they are” are just conventional designations.

**dharma relative** (*hakken* 法眷, *hōrui* 法類). A person belonging to the same lineage (*shū* 宗) of ordination (*tokudo* 得度) or dharma transmission (*denbō* 傳法) as oneself.

**dharma seat** (*hōseki* 法席, *hōza* 法座). The seat from which an abbot preaches the dharma (*seppō* 說法), traditionally located on the Sumeru altar in a dharma hall (*hattō* 法堂).

**dharma talk** (*hōwa* 法話). An informal “talk” (*wa* 話) on the Buddhist teachings or “dharma” (*hō* 法).

**dharma transmission** (*denbō* 傳法). The act of designating a dharma heir, thereby “passing on” or “transmitting” (*den* 傳) the “dharma” (*hō* 法) that has previously been inherited from a teacher in a particular dharma lineage.

**dharma wheel** (*hōrin* 法輪). *S. dharmacakra*. A wheel with eight spokes, representing the eight-fold path, used in sculpture and painting to symbolize the teachings of Buddha Shakamuni. 卐 “turn the wheel of dharma.”

**dharmas** (*sho hō* 諸法). ㊦ “dharma” ㊦.

“**ding, crack, thump**” (*chin, kachi, don* チン・カチッ・ドン). A sequence of three blows struck first on hand-bell (*shukei* 手鑿, *inkin* 引鑿), then with large wooden clappers (*taku* 柝), and finally on drum (*ku* 鼓), represented onomatopoeically as “ding” (*chin* チン), “crack” (*kachi* カチッ), “thump” (*don* ドン).

“**ding, thump, clang**” (*chin, don, jaran* チン・ドン・チャラン). A sequence of three blows struck first on hand-bell (*shukei* 手鑿, *inkin* 引鑿), then on drum (*ku* 鼓), and finally with cymbals (*hatsu* 鈸), represented onomatopoeically as “ding” (*chin* チン), “thump” (*don* ドン), “clang” (*jaran* チャラン).

**Disaster Preventing Dharani** (*Shōsai shu* 消災呪). Abbreviated title of ㊦ *Marvelously Beneficial Disaster Preventing Dharani*.

**discussion** (*shōryō* 商量). To express one’s interpretation of the meaning of a koan.

**Dōgen** 道元. Dōgen Kigen 道元希玄 (1200-1253). Founder of the sole surviving branch of the Soto lineage in Japan; one of the “two ancestors” of the present Soto school. Dōgen was ordained as a Buddhist monk in the Tendai school on Mt. Hiei at age 13. Later he resided at Kenninji 建仁寺, one of the first Chinese style Zen monasteries to be opened in Japan. There he became a disciple of Myōzen 明全, a leading follower of Eisai 榮西 (1141-1215), the founding abbot who had spent many years training in Song dynasty China. In 1223, Dōgen accompanied Myōzen to China, where he visited and trained in several large public Buddhist monasteries that were dominated by followers of the Zen school. Before his return to Japan in 1227, Dōgen became a dharma heir of Nyojō 如淨, a monk in the Soto branch of the Zen lineage who was the abbot of a large public monastery on Tiantong Mountain (*Tendōzan*, C. *Tiantongshan* 天童山). Dōgen understood his mission as the transmission of true Buddhism from China to Japan, including (a) the forms of individual and institutional monastic practice then current in mainstream Chinese Buddhism, and (b) the historical lore and teaching methods of the Zen lineage, as contained and reflected in the traditional literature of the Song Zen school. After his return to Japan he built a Chinese style monastery named Kōshōji 興聖寺 in Uji, south of Kyoto, then moved to the province of Echizen (modern Fukui Prefecture) where he founded the Chinese style monastery that became known as Eihei-ji 永平寺. Dōgen named three main dharma heirs, the most important of whom (from the perspective of posterity) was Koun Ejō 孤雲懷奘 (1198-1280), the teach-

er of Tettsū Gikai 徹通義介 (1219-1309), who in turn transmitted Dōgen's dharma to Keizan Jōkin 瑩山紹瑾 (1268-1325). All members of the modern Soto clergy trace their lineages of dharma inheritance back to Dōgen. His major writings include: a diverse set of lectures given to disciples collected under the title *Treasury of the Eye of the True Dharma* (*Shōbōgenzō* 正法眼藏); the *Eihei Extensive Record*, a record of Dōgen's sayings and exchanges with disciples in a number of formal and semi-formal settings; six treatises on various aspects of monastic discipline collected and published in the Edo period (1600-1868) under the heading *Eihei Rules of Purity* (*Eihei shingi* 永平清規); and a short piece entitled *Universally Recommended Instructions for Zazen* (*Fukan zazengi* 普勸坐禪儀).

**dot and open eyes** (*tengen kaigen* 點眼開眼). ① To complete a painted image by dotting the pupils, an act conceived as bringing it to life by introducing the spirit of the sacred being (buddha, bodhisattva, deva, etc.) who it represents. ② By extension, the rite in which any new image (painting or sculpture) is enshrined for worship in a Buddhist monastery or temple.

**dot eyes** (*tengen* 點眼). ㊦ “dot and open eyes.”

**dragons and elephants** (*ryūzō* 龍象). Superior practitioners; monks accomplished both in formal learning and religious practice.

**Drinker of Light** (*onkō* 飲光). An epithet for Makakasho (S. *Mahākāśyapa*).

**drum** (*ku* 鼓). ㊦ “dharma drum.”

**during retreat** (*angochū* 安居中). Literally “in the midst of” (*chū* 中) “tranquil” (*an* 安) “shelter” (*go* 居). ㊦ “retreat.”

**early retreat** (*zen ango* 前安居). A monastic retreat (*ango* 安居) that begins at the “earliest” (*zen* 前) allowable time. In contemporary Soto Zen, the early summer retreat begins on April 15 and the early winter retreat begins on October 15. ㊦ “retreat.”

**earth spirit** (*dojijin* 土地神, *doji* 土地). All Zen monasteries and temples enshrine the image or spirit tablet of a “god” (*kami, shin, jin* 神) of the “earth” (*tochi, doji* 土地), meaning the ground on which the buildings stand, who is supplicated as a protector of the facility. This custom derives from medieval China, where every Buddhist monastery had its own earth spirit, conceived as a deity who held sway over the land

occupied by the monastery even before it was built. Since that deity was not originally a follower of Buddha, he needed to be propitiated and converted into a supporter of the dharma, to ensure that he would use his power to protect the monastery rather than destroy it. A similar dynamic had taken place in India, where the native devas had to be turned from potential enemies into protectors of the dharma. In Soto Zen today, the figure of Jōhō Shichirō Daigen Shuri Bodhisattva (*Jōhō Shichirō Daigen Shuri Bosatsu* 招寶七郎大權修理菩薩) is enshrined in the earth spirit hall of every monastery and temple as a monastery-protecting spirit (*gogaranjin* 護伽藍神). He was originally the earth spirit of King Ashoka Mountain (*Aikuōzan* 阿育王山), a large monastery that Dōgen visited in China. He was adopted by Dōgen as a protector of Eiheiji. In Japan, the earth spirits of Zen temples are often local Shinto kami, who are revered as tutelary deities (*chinju* 鎮守).

**earth spirit hall** (*dojidō* 土地堂). In the large Buddhist monasteries of Song China and the medieval Japanese Zen monasteries that were modeled after them, the “hall” (*dō* 堂) for the “earth spirit” (*dojijin* 土地神, *doji* 土地) was a small building located on the east side of the dharma hall. In present day Zen temples, however, it is just a shelf situated on one side of the Sumeru altar inside the main hall (*hondō* 本堂), on which spirit tablets for the earth spirit, tutelary deities (*chinju* 鎮守), monastery protecting spirits (*gogaranjin* 護伽藍神), dharma-protecting devas and benevolent deities (*gohō shoten zenjin* 護法諸天善神) are enshrined.

**egg-shaped stupa** (*rantō* 卵塔). A stupa made of several pieces of carved stone, including a flat base, a vertical stand, a large egg-shaped middle section that gives the stupa its name, and a capstone shaped like the roof of a wooden pagoda. In medieval Japanese Zen, eminent monks of abbot or former abbot rank were often honored with egg-shaped stupas, which were housed in mortuary sub-temples called “stupa sites” (*tatchū* 塔頭). ☞ “stupa.”

**eighteen elements** (*jūhakkai* 十八界, S. *dhātus*). A list of eighteen dharmas or factors that make up what is conventionally called the “self.” The eighteen comprise the six sense organs (*rokkon* 六根), six sense objects (*rokkyō* 六境), and six consciousnesses (*rokushiki* 六識): (1) eye (*gen* 眼), (2) ear (*ni* or *ji* 耳), (3) nose (*bi* 鼻), (4) tongue (*zetsu* 舌), (5) body (*shin* 身), (6) mind (*i* 意), (7) colors or forms (*shiki* 色), (8) sounds (*shō* 聲), (9) smells (*kō* 香), (10) tastes (*mi* 味), (11) palpables (*soku* 觸), (12) objects of mind (*hō* 法), (13) visual consciousness or sight (*ken* 見), (14) auditory consciousness or hearing (*mon* 聞), (15) olfactory consciousness or smell (*kyū* 嗅), (16) gustatory consciousness or taste (*mi* 味), (17) physical consciousness or

touch (*soku* 觸), and mental consciousness or knowing (*chi* 知). ☞ “dharma” ③, “twelve bases.”

**Eihei** 永平. C. *Yongping*. Literally, “eternal” (*ei* 永) “peace” or “equanimity” (*hei* 平).

① The era name of the Chinese emperor Ming of the Later Han Dynasty, reigned 58-76 CE; traditionally regarded as the time when Buddhism first entered China.

② An abbreviated name for Eihei Monastery (*Eiheiji* 永平寺), founded by Dōgen in the province of Echizen (modern Fukui). Dōgen’s name for the monastery reflected his belief that he was establishing true Buddhism in Japan for the first time. ③ An abbreviated name for Dōgen, i.e. “Dōgen of Eiheiji” (*Eihei Dōgen* 永平道元).

**Eihei Monastery** (*Eiheiji* 永平寺). One of two head temples (*honzan* 本山) of the Soto school; the other is Sōjiji. Eiheiji still stands where it was founded by Dōgen in 1244, in the province of Echizen (modern Fukui Prefecture). Its mountain name (*sangō* 山號) is Kichijōsan 吉祥山 (literally, “Auspicious Mountain”). ☞ “Eihei.”

**Eiheiji** (*Eiheiji* 永平寺). ☞ “Eihei Monastery.”

**Eihei’s spiritual tree** (*Eihei reiboku* 永平靈木). A poetic reference to the dharma that Dōgen transmitted from China and established at Eiheiji in Japan.

**Eka** (*Eka* 慧可). C. Huike. Eka is regarded as the leading dharma heir of Bodaidaruma, founder of the Zen lineage in China, who became the second ancestor (*niso* 二祖) of the lineage. He is variously referred to as: the Second Ancestor in China (*Shintan niso* 震旦二祖); Great Master Eka (*Eka daishi*, C. *Huike dashi* 慧可大師); Most Reverend Eka (*Eka daioshō*, C. *Huike da heshang* 慧可大和尚); and Great Master Shōshū Fukaku ( *Shōshū Fukaku daishi*, C. *Zhengzong Pujue dashi* 正宗普覺大師). For the story of Eka’s initial encounter with Bodaidaruma, ☞ “wonderful achievement of the snowy courtyard.”

**eko** (*ekō* 回向). ☞ “dedicate merit.”

**eko text** (*ekōmon* 回向文). ☞ “dedicate merit.”

**eleven names** (*jūichi shōgō* 十一稱號). The eleven objects of veneration named in the verse entitled *Ten Buddha Names* (*Jūbutsumyō* 十佛名).

**Eminent Ancestor** (*kōso* 高祖). An epithet for Dōgen, founder of the Soto lineage in Japan.

**emptiness** (*kū* 空, *kūjaku* 空寂). S. *śūnyatā*. A fundamental doctrine of Mahāyāna Buddhism which holds that the idea of a “thing” (dharma) is a useful category, but that no things really exist in the manner that we habitually conceive of them: as independent, unchanging entities that possess distinguishing marks and are clearly separate from other entities. To distinguish and name things is to divide “the world” and reify its “parts” in a way that may be conventionally true or false, effective or ineffective, but is ultimately out of synch with the way things really are. Because language cannot function without naming things, “the way things really are” is beyond the grasp of conceptual thought. By the same token, there is no such thing as “ultimate reality” that exists somewhere beyond our ken: as Dōgen so aptly put it, “Nothing is hidden.” ☞ “dharma” ③④⑤.

**emptiness and stillness** (*kūjaku* 空寂). Literally “empty” (*kū* 空, S. *śūnya*) and “still” (*jaku* 寂, S. *nirvāṇa*).

**emptiness of all dharmas** (*issaihō kū* 一切法空). The category “all dharmas” is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of ancillary marks** (*gusō kū* 共相空). The category “ancillary mark” (*gusō* 共相) is a but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of atemporality** (*musai kū* 無際空). The category “atemporality” is but a useful fiction: ultimately, there is no such thing. One of twenty modes of emptiness (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of dharmas** (*hōkū* 法空). ☞ “emptiness.”

**emptiness of dissipation** (*san kū* 散空). The category “dissipation” is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of emptiness** (*kūkū* 空空). The category of “emptiness” is but a useful fiction: ultimately, there is no such thing. To reify “emptiness” and cling to it as an entity, Nāgārjuna states in the *Mūlamadhyamikakārikā*, is like “grabbing a snake at the wrong end.” One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of externality** (*gekū* 外空). The category “external” is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of final analysis** (*hikkyō kū* 畢竟空). The category of “final analysis” is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of greatness** (*daikū* 大空). The category “great” is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of having no nature** (*mushō kū* 無性空). The category of “having no nature” is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of having no nature as an own-nature** (*mushō jishō kū* 無性自性空). The category of “having no nature as an own nature” is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of having no purpose** (*mu i kū* 無爲空). The category “having no purpose” is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of having purpose** (*ui kū* 有爲空). The category “having purpose” is but a useful fiction: ultimately, there is no such thing. One of twenty modes of emptiness (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of inside and outside** (*naige kū* 内外空). The category “inside and outside” is but useful fictions: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of internality** (*naikū* 內空). The category “internal” is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of invariability** (*muhē'i kū* 無變異空). The category “invariable” is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of original nature** (*hōnshō kū* 本性空). The category “original nature” is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of own-mark** (*jisō kū* 自相空). The category “own-mark” is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of own-nature** (*jishō kū* 自性空). The category “own-nature” (or “own-being”) is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of ultimate truth** (*shōgi kū* 勝義空). The category “ultimate truth” is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**emptiness of unobtainability** (*fukatoku kū* 不可得空). The category “unobtainable” is but a useful fiction: ultimately, there is no such thing. One of twenty empty categories (*nijū kū* 二十空) listed in the *Great Perfection of Wisdom Sutra*.

**empty** (*kū* 空). A name, category, or concept is said to be “empty” — a null set — if there are no really existing entities that correspond to it. ☞ “emptiness.”

*Encyclopedia of Buddhism* (*Shakushi yōran*, C. *Shishi yaolan* 釋氏要覽). A lexicon of Buddhist terms compiled by the Chinese monk Dōjō (C. Daocheng 道誠) in 1019.

*Encyclopedia of Zen Monasticism* (*Zenrin shōkisen* 禪林象器箋). A lexicon of Buddhist terms pertaining to Zen monastic practice compiled by the Japanese scholar monk Mujaku Dōchū 無著道忠 (1653-1744).

**end of retreat** (*kaisei* 解制). Literally “relaxing” or “loosening” (*kai* 解) the “rules” (*sei* 制) that are put in place upon opening of retreat. ☞ “retreat.”

**end of the dharma** (*mappō* 末法). ☞ “age of the end of the dharma.”



**end of time** (*gūgō* 窮劫). The “exhaustion” or “end” (*gū* 窮) of the kalpa (*gō* 劫).

**enjoyment body** (*hōshin* 報身). S. *sambhogakāya*. One of the “three bodies” (*sanshin* 三身, S. *trikāya*) of Buddha. The enjoyment body, also called the “response body” (*ōshin* 應身), is superhuman (albeit anthropomorphic) in form and appears to highly advanced bodhisattvas as a “reward” for their spiritual attainments. ☞ “dharma body;” “transformation body.”

**Ennya’s madness** (*Ennyaku kyōsei* 演若狂性). *Ennyakudatta*, also called *Ennyadatta*, (*Ennyakudatta*, C. *Yanruodaduo* 演若達多) is a legendary figure who is said to have rushed around looking for his own head despite the fact that it remained properly attached to the rest of his body. The story illustrates the foolishness of trying to grasp buddha nature (*bushō* 佛性) as if it were something that exists apart from oneself, when in fact it is the very stuff of one’s everyday consciousness.

**enter nirvana** (*nyūmetsu* 入滅). A euphemism for death.

**enter room** (*nishitsu* 入室). To go into the abbot’s private quarters for individual instruction.

**enter the path** (*nyūdō* 入道). ① To leave lay life and become a Buddhist monk or nun. ② To begin practicing Buddhism.

**equally perfect** (*dōen* 同圓). Common expression in prayer that all living beings, alike, may attain salvation or buddhahood.

**equinox** (*higan* 彼岸). In Japan the vernal and autumnal equinoxes, commonly called *o-higan* お彼岸, are regarded as times when spirits of the dead return to the world of the living. Many people visit their family graves and/or make special offerings to ancestral spirits at the buddha altars (*butsudan* 佛壇) in their homes. Buddhist temples hold equinox assemblies (*higan e* 彼岸會) that feature offerings to spirits (*shōrei kuyō* 精靈供養). The term *higan*, literally the “other shore” or “opposite bank” of a river, entered the vocabulary of East Asian Buddhism as a metaphor for nirvana, that place of respite on the “other side” of *saṃsāra*, the torrent of birth and death. In Japanese usage, however the “other shore” is the realm of the dead, a place that is not necessarily free from suffering.

**evening meal** (*yakuseki kittō* 藥石喫湯, *yakuseki* 藥石). Literally “medicine” (*yakuseki* 藥石) and “drinking decoctions” (*kittō* 喫湯). According to the Indian

Vinaya, Buddhist monks were not permitted to take solid food after midday, but drinking liquids was allowed. For monks who were ill, however, solid food was permitted at any time of day for medicinal purposes. In the Chinese Buddhist monasteries of the Song and Yuan dynasties that served as the model for Japanese Zen monasteries, an evening meal was routinely served to all the monks in residence, but it was euphemistically called “medicine.”

**exalt** (*zōsō* 増崇). ① To “raise to a higher rank,” as when one is promoted to high office in a bureaucracy. ② To “dignify” or “bring increasing honor to.”

**exalt his/her posthumous status** (*zōsō hon i* 増崇品位). A phrase commonly found in verses for the dedication of merit (*ekōmon* 回向文) used in funerals and memorial services. ㊦ “posthumous status.”

**exchange in the Liang court** (*Ryōgū shōryō* 梁宮商量). According to traditional histories of the Chan/Zen lineage, soon after the first ancestor Bodaidaruma arrived in China during the Putong era (520-527) of the Liang dynasty he had an audience in the court with Emperor Wu. As told in the *Record of the True Lineage of Dharma Transmission* (*Denbō shōshū ki* 傳法正宗記), compiled in 1061, the exchange went as follows:

The emperor asked: “I have constructed monasteries, had sutras copied, and allowed the ordination of a great many monks and nuns; surely there is a good deal of merit (*kudoku* 功德) in this?” The Venerable One [Bodaidaruma] said, “There is no merit (*mu kudoku* 無功德).” The emperor asked, “How can there be no merit?” [Bodaidaruma] replied, “This [merit you seek] is only the petty reward that humans and devas obtain as the result of deeds that are tainted. It is like the reflection of a thing which conforms to it in shape but is not the real thing.” The emperor asked, “What, then, is true merit?” [Bodaidaruma] replied, “Pure wisdom is marvelous and complete; in its essence it is empty and quiescent. Merit of this sort cannot be sought in this world.” The emperor then asked, “What is the first principle of sacred truth (*shōtai daiichigi* 聖諦第一義)?” [Bodaidaruma] replied, “Wide open and bare (*kakunen* 廓然) — there is nothing sacred (*mushō* 無聖).” The emperor asked, “Who is it that is facing me?” [Bodaidaruma] replied, “I do not know.” The emperor did not understand, and things ended there. The Venerable One knew that [his teachings] had not tallied with the capacities and circumstances (*kien* 機緣) [of the emperor]. He hid himself away, and on the nineteenth day of the month left the Liang territory and crossed the riv-

er, arriving quickly in the north on the twenty-third day, in the region of Wei (T 51.742b27-c5).

**expedient means** (*hōben* 方便). S. *upāya*. Often translated as “skillful means.” The ability of a buddha or bodhisattva to preach the dharma in a manner that is appropriate to the level of understanding of the listener, and to skillfully assist all living beings in overcoming suffering and delusion. A corollary of the Mahayana doctrine of the emptiness (*kū* 空, S. *śūnyatā*) of dharmas is the understanding that all discursive teachings, because they unavoidably make use of the false category of dharmas or “things,” are at best expedient means.

**explain conceptually** (*funbetsu setsu* 分別説). To explain (*setsu* 説) using concepts that “make distinctions” or “discriminate” (*funbetsu* 分別) things, an unavoidable but ultimately false (or deluded) feature of language and discursive thought.

**extraordinary seedling** (*ibyō* 異苗). A poetic reference to the dharma that Dōgen inherited from his Chinese teacher Nyojō (C. Rujing 如淨) and transplanted to Japan.

**eye opening** (*kaigen* 開眼). The rite of dedicating a new buddha image. ㊦ “dot and open eyes.”

**eyes of the sun and moon** (*jitsugetsugan* 日月眼). A poetic expression in which the “eyes of the dharma,” or awakening, are said to be the sun and moon. This conjures up the image of a cosmic buddha such as Birushana 毘盧舍那, whose body is the entire universe. In modern Soto Zen, the expression “sun and moon” is also used to refer to the two ancestors, Dōgen and Keizan.

**face-to-face encounter** (*shōken* 相見). A formal meeting between a disciple and a Zen master for the purpose of seeking and giving instruction.

**faint moon** (*bigetsu* 微月). The “faint” or “subtle” (*bi* 微) “moon” (*getsu* 月) that eternally resides over Vulture Peak refers to the Buddha, who preached many sermons there.

**family mortuary temple** (*bodaiji* 菩提寺). Literally, a “temple” (*ji* 寺) where prayers for the “awakening” (*bodai* 菩提) of ancestral spirits are performed. In medieval Japan, some wealthy and powerful clans were able to sponsor entire Buddhist monasteries or sub-temple “stupa sites” (*tatchū* 塔頭) as mortuary temples dedicated

exclusively to their own family's ancestors. In the Edo period (1600-1868), however, all households were required to have family mortuary temples, so single temples usually came to serve dozens or hundreds of parishioner households. In Japanese Zen today, all but a few training monasteries are family mortuary temples.

**father and son shall be intimate** (*fūshi shinmitsu* 父子親密). “Father and son” refers to Dōgen and his dharma descendant Keizan, and by extension to the two main factions of modern Soto Zen that are headed by Eiheiji and Sōjiji, respectively. The prayer that these two “shall be intimate” alludes to the schisms that separated them prior to the Meiji period and reflects the fact that the alliance that holds them together in a single Soto school is subject to a degree of strain even today.

**feeding hungry ghosts** (*segaki* 施餓鬼). ☞ “hungry ghost,” “Bon festival.”

**field of merit** (*fukuden* 福田). The recipient of any gift or offering, who is likened to a field that is cultivated. The planting of seeds is a stock metaphor in Buddhist literature for performing actions (karma), all of which will necessarily have some result in the future. The act of giving always bears positive karmic fruit or “merit” (*fuku* 福), but the yield of merit is said to be greater or lesser depending on the worthiness of the recipient, just as seeds planted in fertile field will yield a more bountiful crop than the same seeds planted in a field with poor soil. The two richest fields of merit are the Buddha and the sangha: offerings and donations to them are said to produce the most merit for worshippers and donors. The reasoning behind this idea is that the Buddha and the monks who follow his teachings are the primary sources of merit, which they produce by the good deeds of maintaining moral precepts, practicing meditation, and developing wisdom. Lay followers who make donations of food, clothing, or shelter in support of those activities can gain a share of the merit accumulated by the monks. ☞ “merit.”

**final admonition** (*yuikai* 遺誡). Instructions left by a Zen master for his/her disciples to follow after his/her death.

**final nirvana** (*hatsunehan* 般涅槃). *S. parinirvāṇa*. ① The ultimate escape from the round of rebirth that Shakamuni Buddha attained upon his death, as opposed to the “nirvana with remainder” that he attained upon awakening and becoming a buddha. ② A euphemistic reference to the death of any Buddhist monk.

“**Final Section at End of Dharani**” (*Shubi no masshō* 呪尾末章). The text of *Gyōjikihan* edits out the reference to hell (*jigoku* 地獄), hungry ghosts (*gaki* 餓

鬼), and animals (*chikushō* 畜生) that appears in this passage in the original sutra (T19.945.136c.17-137a.).

**final verse** (*yuije* 遺偈). It is customary for Zen masters, when they see that their own death is near, to write a final verse that sums up their teachings or insight.

**First Ancestor in China** (*Shintan shoso* 震旦初祖). An epithet for Bodaidaruma, founder of the Zen lineage in China.

**first meeting** (*hatsu shōken* 初相見). The initial formal encounter between a Zen master and a person who is to become his/her disciple. ㊦ “face-to-face encounter.”

**five acolytes** (*go jisha* 五侍者). Five servants or attendants to an abbot, disciple monks variously charged with (1) attending him/her during rituals, (2) providing secretarial assistance, (3) waiting on his/her guests, (4) serving as a valet, and (5) preparing meals, refreshments, and medicines. ㊦ “acolyte.”

**five aggregates** (*goun* 五蘊). *S. pañca-skanda*. A list of five dharmas or factors that make up what is conventionally called the “self.” The five are: (1) form (*shiki* 色, *S. rūpa*), which is the stuff of the material world as analyzed, for example, into the four great elements of earth, water, fire, and air; (2) feeling (*ju* 受, *S. vedanā*), or raw sensory input, which may be pleasant, unpleasant, or neutral; (3) apperception (*sō* 想, *S. saṃjñā*), in which raw sensory data is distinguished, named, and correlated according to conceptual criteria; (4) impulses (*gyō* 行, *S. saṃskāra*) that are karmically “formed” (*saṃskāra*) or conditioned by actions taken in the past and manifest themselves in the present as intentional or habitual actions and reactions; and (5) consciousness (*shiki* 識, *S. vijñāna*), which includes the functions of cognition and imagination.

**five-panel robe** (*gojōe* 五條衣). A type of kesa: a pieced robe (*kassetsue* 割截衣) with one long and one short piece of cloth (usually silk) in each of its five panels. Also called the *andae* robe, it is one of the three robes that Soto Zen monks are supposed to receive upon ordination, in accordance with Chinese translations of the Indian Vinaya (Buddhist monastic rules). ㊦ “*andae* robe,” “three robes.”

**five petals** (*goyō* 五葉). ㊦ “one flower blossoms with five petals.”

**“five tathagatas” banners** (*go'nyoraibata* 五如來幡). ㊦ “banners.”

**flag of victory** (*shōdō* 勝幢). “Victory” (*shō* 勝) refers to Buddha’s defeat of the legions of Mara. Like a winning army that raises a flag (*dō* 幢) to signal its victory, the Buddha is said to have “raised a flag of victory” with his awakening. ☞ “Mara.”

**fleshy topknot** (*nikukei* 肉髻). ☞ “ushnisha.”

**flower pavilion** (*hana midō* 花御堂, *katei* 花亭). An altar that holds a bowl with an image of the newborn Buddha (*tanjō butsu* 誕生佛) and is covered by a trellis decorated with flowers (real or artificial), representing the Lumbini Grove where Shakamuni is said to have been born. Such pavilions are used for Buddha’s birthday assembly (*buttan e* 佛誕會), popularly known as the “flower festival” (*hana matsuri* 花祭), which involves ritual bathing of the baby Buddha by pouring sweet tea (*amacha* 甘茶) over his image.

**folded hands** (*shashu* 叉手). Literally “clasped” (*sha* 叉) “hands” (*shu* 手). First make a fist with left hand, with thumb inside fingers; then cover it with palm of right hand, spread both elbows out to sides, rest hands lightly against chest; this is called “folded hands at chest” (*shashu tōkyō* 叉手當胸).

**food for spirits** (*saba* 生飯). Literally, “rice” (*han, ba* 飯) for “living beings” (*shō, sa* 生).

**forbidden food** (*fujujiki* 不受食). Alcohol, meat, vegetables in the onion family, and hot spices, which Buddhist monks in East Asia have traditionally been forbidden to eat.

**Founder of the Teachings** (*kyōshu* 教主). An epithet for Shakamuni Buddha.

**founding abbot** (*kaisan* 開山). Literally the one who “opened” (*kai* 開) the “mountain” (*san* 山), i.e. the first abbot of monastery.

**founding ancestor** (*kaiso* 開祖). A person revered as the founder of a clan or lineage (*shū* 宗).

**founding patron** (*kaiki* 開基). Lay patron who, working with the founding abbot, provided the material support (funding and/or land, building materials, labor, political influence, legal permission, etc.) needed to establish a new monastery.

**founding patron's hall** (*kaikidō* 開基堂). A hall where an image of the founding patron of a monastery is enshrined and regular memorial services are held for him or her. Such halls usually house mortuary tablets for the founding patron's ancestors and descendants, as well, and services are held there for them too. Founding patron's halls are most often found at monasteries that were, in Japan's feudal past, the mortuary temple (*bodaiji* 菩提寺) of a single wealthy clan.

**four benefactors** (*shion* 四恩). A list of "four" (*shi* 四) classes of beings who have bestowed "blessings" (*on* 恩) on one, to whom one should be grateful and strive to repay in some way. There are different versions of the list. ① (1) one's parents, (2) all living beings, (3) the king of the country, and (4) the three treasures. ② (1) one's mother, (2) one's father, (3) the Tathagata, and (4) teachers of the dharma. ③ (1) heaven and earth, (2) one's teachers, (3) the king of the country, and (4) one's parents. ④ (1) heaven and earth, (2) the king of the country, (3) one's parents, and (4) all living beings. ⑤ (1) the king of the country, (2) one's parents, (3) one's teachers and friends, and (4) lay patrons. ㊦ "blessings."

**four brocaded banners** (*nishikibata shiryū* 錦幡四流). ㊦ "banners."

**four colored banners** (*irobata shiryū* 彩幡四流). ㊦ "banners."

**four deva kings** (*shitennō* 四天王). Non-Buddhist ("Hindu") deities who serve as powerful defenders of Buddhism. In Tang dynasty (618-906) China and Heian period (794-1185) Japan, images of the four deva kings were often placed at the four corners of Buddhist altars, representing the four main points of the compass. From the Yuan and Ming dynasties in China they came to be enshrined in the main gates of monasteries, an arrangement now found at the Soto head monastery Eiheiji. ㊦ "Deva King All Hearing," "Deva King All Seeing," "Deva King Nation Preserver," "Deva King Prosperity," "Deva King," "deva."

**"four deva kings" banners** (*shitennōbata* 四天王幡). ㊦ "banners."

**four elements** (*shidai* 四大). Literally "four" (*shi* 四) "greats" (*dai* 大); an abbreviation of "four great kinds" (*shi dai shu* 四大種), which translates the Sanskrit *mahābhūta*, "great elements." The four are: earth, water, fire, and wind. In Buddhist texts dating back to ancient India, one finds the notion that human beings are made up of the elements of earth (flesh and bones), water (blood and other fluids), fire (the warmth of a living body), and wind (breath); that the elements are only tem-

porarily held in conjunction with each other; and that the person dies when they break apart.

**four-fold sangha** (*shishu* 四衆). Monks (*biku* 比丘), nuns (*bikuni* 比丘尼), lay men (*ubasoku* 優婆塞), and lay women (*ubai* 優婆夷).

**four occasions** (*shisetsu* 四節). Literally, “four” (*shi* 四) “turning points” or “occasions” (*setsu* 節) in the monastery year: (1) the binding of the retreat (*ketsu* 結), (2) release from the retreat (*ge* 解), (3) the winter solstice (*tō* 冬), and (4) the new year (*nen* 年). This list derives from the monastic calendar of Song dynasty China and does not reflect the reality in contemporary Japanese Buddhism, where the Bon festival and the vernal and autumnal equinoxes are also very important.

**four postures** (*shi igi* 四威儀). ① Walking, standing, sitting, and lying down. ② A shorthand way of referring to every conceivable mode of human activity. ③ “Always,” i.e., whatever one is doing, twenty-four hours a day. ④ The proper deportment (*igi* 威儀) that Buddhist monks and nuns should adhere to in all of their activities.

**Four Universal Vows** (*shigu seigan* 四弘誓願). ㊦ “Verse of Four Universal Vows.”

**four white banners** (*shirohata shiryū*, *shirobata shiryū* 白幡四流). ㊦ “banners.”

**fragrant wood** (*kōboku* 香木). Five kinds of wood — peach, plum, pine, oak, and willow — used to make fragrant decoction (*kōtō* 香湯).

**fruit of awakening** (*bodaika* 菩提果). “Awakening” (*bodai* 菩提) comes about as the consequence or “fruit” (*ka* 果) of actions, that is, karmic causes and conditions. It is the culmination of all Buddhist practices. Synonymous with “fruit of buddhahood.”

**fruit of buddhahood** (*bukka* 佛果, *shōka* 證果). ㊦ “fruit of awakening.”

**Fugen** (*Fugen* 普賢). ㊦ “Fugen Bodhisattva.”

**Fugen Bodhisattva** (*Fugen Bosatsu* 普賢菩薩). *Fugen* means “widely” (*fu* 普) “virtuous,” “worthy,” or “able” (*ken* 賢). S. *Samantabhadra*. A bodhisattva who is often paired with Monju Bodhisattva as one of two attendant figures who flank an image of Shakamuni Buddha. In this arrangement, Fugen is said to represent the Buddha’s compassion (*jihī* 慈悲), whereas Monju represents the Buddha’s wisdom (*chie* 智慧),



those being the two complementary virtues that all bodhisattvas should cultivate. When paired with Monju, Fugen is the active party, practicing morality and meditation, fulfilling vows (*gyōgan* 行願) to save all living beings, and appearing in all buddha lands. Monju, in contrast, passively surveys the emptiness (*kū* 空) of all dharmas and cuts off all attachments to them. Fugen, riding a white elephant with six tusks, attends the Buddha on his right side. Monju, riding a lion, attends the Buddha on his left side.

**full circle** (*ichiensō* 一圓相). 卍 “mark of completeness.”

**fully fledged** (*rishshin* 立身, *zagen* 座元). A monastic rank, held by a person who has served as head seat (*shuso* 首座) for one retreat (*kessei ango* 結制安居) and gone through rite of dharma combat (*hossen shiki* 法戰式). Only monks who are fully fledged are qualified to assume an abbacy (*jūshoku* 住職). During the Edo period (1600-1868), a monk had to undergo a minimum of twenty years of monastic training after ordination before becoming fully fledged. At present, the minimum is five years. Ideally, a monk becomes fully fledged after serving as head seat for one retreat at a training monastery. Most trainee monks (*unsui* 雲水) today, however, do not remain at a monastery long enough to get a turn at being head seat, so they serve as head seat at an abbreviated retreat (*ryaku kessei* 略結制) instead. Abbreviated retreats may last only two days or a week, and are often held in conjunction with the installation of a new abbot (*shinzan shiki* 晉山式).

**fully satiated with the taste of dharma** (*hōmi bōman* 法味飽滿). Prayer made in conjunction with dedication of merit to hungry ghosts, with a play on words that likens the dharma to a kind of spiritual nutrition.

**gassho** (*gasshō* 合掌). Literally, “joined” (*gatsu* 合) “palms” (*shō* 掌). A gesture of reverence, respect, or supplication. Hold both hands together, with arms slightly away from chest and fingertips aligned with end of nose; fingertips should be held at about same height as nose.

**gate** (*mon* 門). A word that is often used metaphorically in East Asian Buddhist texts. Among its many relevant meanings in Sino-Japanese are: ① Gate, door, entrance, opening; a gatehouse or building that contains a gate. ② Approach, means, method of accomplishing something or entering into a state of being. ③ A family, clan. ④ A school, sect, guild, or group of like-minded people. ⑤ A class, category. ⑥ The key to something.

**gate of aspiration** (*hosshin mon* 發心門). “Giving rise to” (*hotsu* 發) the “thought” (*shin* 心) of awakening, which is the “gate” or “entry” to the bodhisattva path. ☞ “give rise to the thought of awakening,” “gate.”

**gate of awakening** (*bodai mon* 菩提門). The “gate” or “approach” (*mon* 門) to “awakening” (*bodai* 菩提). ☞ “awakening,” “gate.”

**gate of compassion** (*jimon* 慈門). The “gate” to or “state of being” (*mon* 門) “compassionate” (*ji* 慈). ☞ “gate.”

**gate of conversion** (*kemon* 化門). A metaphorical reference to the opportunity or “gate” (*mon* 門) that a monastery holds open to “convert” (*ke* 化) people, that is, to instruct them in Buddhist teachings and recruit them as supporters and practitioners of the dharma. ☞ “gate.”

**gate of emptiness** (*kūmon* 空門). One of the “three gates of liberation” (*san gedatsu mon* 三解脱門): insight into the “emptiness” (*kū* 空) of dharmas, conceived as the “gate,” “approach,” or “key” (*mon* 門) to “liberation” (*gedatsu* 解脱) from suffering in the round of rebirth. ☞ “gate.”

**gate of nirvana** (*nehan mon* 涅槃門). The “gate” or “approach” (*mon* 門) to “nirvana” (*nehan* 涅槃). ☞ “nirvana,” “gate.”

**gate of non-constructedness** (*musakumon* 無作門). One of the “three gates of liberation” (*san gedatsu mon* 三解脱門): insight into the “non-constructed” (*musaku* 無作) nature of ultimate reality, conceived as the “gate,” “approach,” or “key” (*mon* 門) to “liberation” (*gedatsu* 解脱) from suffering in the round of rebirth. ☞ “gate.”

**gate of practice** (*shugyō mon* 修行門). The “gate” or “approach” (*mon* 門) to awakening that consists of “cultivation” or “practice” (*shugyō* 修行). ☞ “gate.”

**gate of signlessness** (*musōmon* 無相門). One of the “three gates of liberation” (*san gedatsu mon* 三解脱門): insight into the “signlessness” (*musō* 無相門) of the ultimate reality, conceived as the “gate,” “approach,” or “key” (*mon* 門) to “liberation” (*gedatsu* 解脱) from suffering in the round of rebirth. ☞ “gate.”

**Gentō Sokuchū** 玄透即中. The fiftieth abbot of Eihei-ji, lived 1729-1807. He was the editor of a collection six of Dōgen’s works on monastic discipline now known as

the *Large Eihei Rules of Purity* (*Eihei dai shingi* 永平大清規), and the author of the *Small Eihei Rules of Purity* (*Eihei shō shingi* 永平小清規),

**gift of dharma** (*hōse* 法施). The Buddhist tradition speaks of two kinds of “giving” (*se* 施): that of material things, and that of the teachings or “dharma” (*hō* 法).

**give rise to the highest aspiration** (*hatsu mujō* 發無上意). The “highest aspiration” is that of attaining awakening (buddhahood) for the sake of saving all living beings. This aspiration is definitive of the bodhisattva. “Giving rise” (*hotsu*, *hatsu* 發) to it marks the beginning of the bodhisattva path. Synonymous with 發 “giving rise to the thought of awakening” (*hotsu bodaishin* 發菩提心).

**give rise to the thought of awakening** (*hotsu bodaishin* 發菩提心, *hosshin* 發心). The “idea,” “intention,” or “thought” (*shin* 心) of “awakening” (*bodai* 菩提) is the aspiration to attain buddhahood for the sake of helping all living beings. To “give rise” (*hotsu*, *hatsu* 發) to that aspiration is take the first step on the bodhisattva path (the path to buddhahood), and is extolled as such in Mahayana sutra and commentarial literature.

**glory of our lineage** (*shūkō* 宗光). The “sunlight” or “brilliance” (*kō* 光) of the Zen lineage (*shū* 宗).

**go forth from household life** (*shukke* 出家). Literally to “leave” (*shutsu* 出) the “home” or “family” (*ke* 家). To be ordained as a Buddhist monk or nun. In ancient India and throughout much of the history of the Buddhist sangha in East Asia, ordination did entail leaving one’s home and family. In modern Japan, where most male members of the Buddhist clergy are married, many sons of temple priests “go forth from household life” without actually leaving the temple homes where they were born and raised. 發 “householder.”

**golden lotus flower** (*konparage* 金波羅華). An allusion to the famous story of the founding of the Zen lineage. Once when Buddha Shakamuni addressed an assembly on Vulture Peak (*Ryōzen* 靈山), it is said, he silently held up a flower (*nenge* 拈華) in lieu of a verbal sermon. The only member of the audience who understood the meaning of this gesture was his disciple Makakasho, who responded with a slight smile (*bishō* 微笑). The Buddha then proclaimed: “I have the treasury of the eye of the true dharma (*shōbōgenzō* 正法眼藏), the wonderful mind of nirvana (*nehan myōshin* 涅槃妙心), which I pass on to Makakasho; he should spread it and not allow it to be cut off in the future.” As presented in traditional Zen histories, this

was the act of dharma transmission that started the lineage, and Makakasho was the first in the series of twenty-eight Indian patriarchs (culminating in Bodaidaruma) through whom the ineffable true dharma was subsequently transmitted. The identification of the flower held up as a “golden lotus” first appears in a text entitled *Eyes of Humans and Gods* (*Ninden ganmoku* 人天眼目), a collection of Zen lore published in 1188 (T48.325b4-14).

**Golden Mouthed One** (*konku* 金口). An epithet of Shakamuni Buddha.

**good daughter** (*zenmyonin* 善女人). S. *kuladubitr*. A respectful term of address often used in Buddhist scriptures to signal that the teachings being expounded are aimed at laywomen. The original meaning was “daughter of a good family” in the socio-economic sense, but in the Buddhist context it came to mean laywomen whose good karmic roots disposed them to embrace and support Buddhism. ㊦ “good son.”

**good friend** (*zen chishiki* 善知識). S. *kalyāṇa-mitra*. A helpful, trusted companion on the Buddhist path, who may be a teacher or a fellow practitioner. A person good to associate with, who will not lead one astray.

**good karmic roots** (*zengon* 善根). S. *kuśala*. Good deeds performed in the past, which like the sturdy roots of a tree, enable one to stand firm and continue to practice what is beneficial to self and others.

**good son** (*zennanshi* 善男子). S. *kulaputra*. A respectful term of address often used in Buddhist scriptures to signal that the teachings being expounded are aimed at laymen. The original meaning was “son of a good family” in the socio-economic sense, but in the Buddhist context it came to mean laymen whose good karmic roots disposed them to embrace and support Buddhism. ㊦ “good daughter.”

**goodness** (*gen* 元). One of four virtues listed on seniority chart (*enkyō* 圓鏡) and monastic seniority placard (*kairōhai* 戒臘牌); *gen* 元 also means “origin,” “chief,” etc.

**grasp** (*shikishu* 識取). To comprehend; to understand.

**grasp the one inside the hall** (*shikishu denritei* 識取殿裏底). ㊦ “one inside the hall,” “grasp.”

“**grasping sand and making it a treasure**” (*sha wo nigitte takara to suru* 沙を握って寶と爲る). A legend about King Aiku (S. Aśoka) relates how, as a boy in a former life, he was playing in the road with sand when the Buddha happened to pass by. The boy offered the sand to the Buddha as if it were dried grain. The Buddha accepted it and explained to his disciple Anan that, 100 years after his entry into nirvana, the boy would be a great wheel-turning king named Aiku. The story appears in the “Birth karma chapter” (*Shō innen bon ryaku* 生因緣品略) of the *Aśoka sūtra* (*Aikuō kyō* 阿育王經).

**Great Ancestor** (*taiso* 太祖). An epithet for Keizan

**great assembly** (*daishū* 大衆). ① The “large” (*dai* 大) “group” or “assembly” (*shū* 衆) of monks who are registered for a retreat in a monastery and, because they do not hold any particular office in the monastic bureaucracy, are quartered in the sangha hall (*sōdō* 僧堂). Also called the sangha hall assembly (*sōdōshū* 僧堂衆). ② A generic name for all the active participants (as opposed to mere spectators) in any Buddhist ritual observance, including lay people as well as monks, residents as well as visitors.

**great being** (*daishi* 大士). A synonym for 𑖀𑖃 bodhisattva.

**Great Benefactor** (*daion* 大恩). An epithet for Buddha Shakamuni. 𑖀𑖃 “blessings.”

**great effort** (*shōjin* 精進). S. *virya*, the fourth of the six perfections (*haramitsu* 波羅蜜, S. *pāramitā*) that comprise the practice of the bodhisattva.

**great master** (*daishi* 大師). ① Term of respect for an eminent Buddhist monk. ② An epithet for the Buddha Shakamuni. ③ Honorific title given to an eminent monk, often posthumously, by the imperial court in China or Japan.

**Great Master Eka** (*Eka daishi*, C. *Huike dashi* 慧可大師). The second ancestral teacher in the Zen lineage in China. 𑖀𑖃 “Eka.”

**Great Master Engaku** (*Engaku Daishi* 圓覺大師). An epithet for Bodaidaruma, founder of the Zen lineage in China. Engaku means “completely” (*en* 圓) “awakened” (*kaku* 覺). 𑖀𑖃 “Bodaidaruma.”

**Great Master Jōsai** (*Jōsai Daishi* 常濟大師). Honorific title given Keizan by the Meiji emperor in the late 19th century. *Jōsai* means “eternally” (*jō* 常) “benefitting,” “saving,” or “ferrying across” (*sai* 濟).

**Great Master Jōyō** (*Jōyō Daishi* 承陽大師). Honorific title given Dōgen by the Meiji emperor in the late 19th century. *Jōyō* means “upholding” (*jō* 承) the “sun,” or “masculine (*yang*, as opposed to *yin*) principle” (*yō* 陽).

**Great Master Sekitō Musai** (*Sekitō Musai Daishi*, C. *Shitou Wujī Dashi* 石頭無際大師). A Zen master of the Tang dynasty: Sekitō Kisen (C. *Shitou Xiqian* 石頭希遷, 700-790). He was given the posthumous title of Great Master Musai (*Musai daishi*, C. *Wujī Dashi* 無際大師) and is the putative author of the text entitled *Harmony of Difference and Equality* (*Sandōkai* 參同契).

**Great Master Shōshū Fukaku** (*Shōshū Fukaku Daishi*, C. *Zhengzong Pujue Dashi* 正宗普覺大師). The second ancestral teacher in the Zen lineage in China. ㊦ “Eka.”

“**Great**” Verse (*Makabon* 摩訶梵). A short verse chanted at the end of various services: “Great perfection of wisdom” (*mo ko ho ja ho ro mi* 摩訶般若波羅蜜).

**Greatly Awakened One** (*daikaku* 大覺). An epithet of Shakamuni Buddha.

**greed, anger, and delusion** (*tonjinchi* 貪瞋癡). The three root mental afflictions (*bonnō* 煩惱, S. *kleśa*).

**guest acolyte** (*jikyaku* 侍客). ㊦ “acolyte.”

**guest-inviting acolyte** (*shōkyaku jisha* 請客侍者). ㊦ “acolyte.”

**guest prefect** (*shika* 知客). Literally, “in charge of” (*chi*, *shi* 知) “guests” (*ka* 客). An officer in a monastic bureaucracy; one of the six prefects (*roku chōshu* 六頭首). In Song dynasty Chinese and medieval Japanese Zen monasteries, the position of guest prefect was subordinate to that of rector (*ino* 維那). The guest prefect handled all visitors to a monastery, including itinerant monks who might or might not want to register for a retreat, lay patrons who came to attend services or sponsor special offerings and feasts, lay pilgrims who sought temporary lodging, and government officials. In contemporary Soto Zen, only training monasteries (Eiheiji and Sōjiji foremost among them) have a functioning office of guest prefect held by a se-

nior monk who actually deals with lay and monk visitors. The position of guest prefect survives, for the most part, only as a honorific title and seating position in various ritual observances, which some senior monk holds for the duration of the ceremony. ㊦ “six prefects.”

**guest prefect's assistant** (*ka'an* 客行). Short for “guest prefect's” (*shika* 知客) “assistant” (*anja* 行者). A junior monk charged with assisting the guest prefect in entertaining lay and monk visitors, and in dealing with monks who have come to register in the monastery as resident trainees. ㊦ “guest prefect,” “assistant.”

**guest room** (*kyakuma* 客間). Part of abbot's quarters (*hōjō* 方丈) where abbot entertains lay visitors and holds small convocations (*shōsan* 小參) with monastic disciples. ㊦ “abbot's quarters.”

**hall assistant** (*denman* 殿行). Short for “hall prefect's” (*chiden* 知殿) “assistant” (*anja* 行者). A junior monk charged with: (1) helping the hall prefect to prepare the buddha hall, dharma hall, or main hall for ritual observances, e.g. by decorating the altar, setting out offerings, and arranging furniture; and (2) assisting during observances, e.g. by playing percussion instruments, moving furniture, and handing over ritual implements. ㊦ “hall prefect,” “assistant.”

**hall prefect** (*chiden* 知殿). Literally, “in charge of” (*chi, shi* 知) “halls” (*den* 殿), chief among them the buddha hall (*butsuden* 佛殿). An officer in a monastic bureaucracy; one of the six prefects (*roku chōshu* 六頭首). In Song dynasty Chinese and medieval Japanese Zen monasteries, the position of hall prefect was subordinate to that of rector (*ino* 維那). The hall prefect was responsible for maintaining the Sumeru altar in the buddha hall, where an image of Shakamuni Buddha was enshrined, as well as altars for arhats, ancestral teachers and former abbots, tutelary deities, and the ancestral spirits of lay patrons. Whenever offering services were held for those figures, their altars needed to be decorated with flowers and candles, etc., and offerings of food, drink, and incense had to be readied in advance. In contemporary Soto Zen, only training monasteries (Eiheiji and Sōjiji foremost among them) have a functioning office of hall prefect held by a senior monk who actually oversees the decoration of altars and preparation of offerings. The position of hall prefect survives, for the most part, only as a honorific title and seating position in various ritual observances, which some senior monk holds for the duration of the ceremony. ㊦ “six prefects.”

**hand-bell** (*shukei* 手鑿, *inkin* 引鑿). ㊦ “bowl-bell.”

**hand-held censer** (*teiro* 提爐). An incense burner that may be carried during a ceremony. ㊦ “censer,” “handled censer.”

**handled censer** (*heiro* 炳爐). An incense burner with a handle, used in processions and other ceremonies. ㊦ “censer,” “hand-held censer.”

**head cook** (*tenzo* 典座). An officer in a monastic bureaucracy; one of the six stewards (*roku chiji* 六知事). The etymology of the term, which literally means “in charge of” (*ten* 典) “seating” (*zo* 座), is uncertain. In early Chinese translations of Indian Vinaya texts it referred to a monk in charge of nine miscellaneous tasks, including assigning seats, distributing robes and food, overseeing flowers and incense for offerings, etc. In Tang dynasty China (618-906), the term *tenzo* 典座 was sometimes used as a synonym for “monastery chief” (*jishu*, C. *sizhu* 寺主), one of three top officers (*sankō*, C. *sangang* 三綱), who was in charge of all practical and administrative affairs, such as supplies and finances. The job included overseeing the kitchen, so perhaps the later identification of *tenzo* as head cook derives from that.

In Song dynasty Chinese and medieval Japanese Zen monasteries, the head cook was the officer charged with providing meals for the great assembly of monks who were based in the sangha hall. Duties included planning the menu, obtaining ingredients, and overseeing a number of sous-chefs who cooked the rice, soup, and vegetables, and lay postulants who assisted them, served meals in the sangha hall, and cleaned up afterwards. In the Zen tradition the position of head cook came to be celebrated as epitomizing the ideals of frugality, resourcefulness, service to others, and mindfully practicing the dharma in the midst of everyday life.

In contemporary Soto Zen, only training monasteries have a functioning office of head cook. The position of head cook survives as an important one, however, in precepts-giving assembly (*jukai e* 授戒會) and all other gatherings that require feeding a large number of people at a temple. ㊦ “six stewards.”

**head seat** (*shuso* 首座). Literally “first,” “chief,” or “head” (*shu* 首) “seat” (*za*, *so* 座): the seat in a sangha hall (*sōdō* 僧堂) held by the monk deemed leader of the sangha hall assembly (*sōdōshu* 僧堂衆), also called the great assembly (*daishu* 大衆). An officer in a monastic bureaucracy; one of the six prefects (*roku chōshu* 六頭首). In Song dynasty Chinese and medieval Japanese Zen monasteries, the head seat was subordinate to the rector, who had overall responsibility for discipline in the sangha hall and occupied official quarters (*ryō* 寮) located nearby. The head seat resided in the sangha hall and served as leader of the great assembly that was based there. The head seat was not necessarily the member of the sangha hall assembly who had the



most monastic seniority as measured by years since ordination: the position was usually held by a promising younger monk who was on track to someday become an abbot. It was also customary for a retired senior officer, who held a position known as rear hall head seat (*godō shuso* 後堂首座), to act as an advisor and assistant to the head seat. During each retreat there was a “dharma combat ceremony” (*hossen shiki* 法戰式), a convocation in the dharma hall at which the head seat took the place of the abbot and responded to questions from monks of the assembly. In the bureaucratic structure that took hold in medieval Japan, serving as head seat in a monastery for at least one retreat and being tested in a dharma combat ceremony became a prerequisite for promotion to an abbacy.

In contemporary Soto Zen, the position of head seat remains an important and prestigious one at training monasteries. Moreover, service as head seat for one retreat (*kessei ango* 結制安居), at which one goes through rite of dharma combat (*hossen shiki* 法戰式), remains a formal requirement for attaining the rank of a fully fledged (*risshin* 立身) monk, which in turn is a prerequisite for becoming the abbot (resident priest; *jūshoku* 住職) of a temple. The great majority of young men who undergo training at Soto monasteries are the sons of resident priests who are expected to succeed their fathers as the abbots of ordinary temples, so they all need to serve as head seat for at least one retreat. Because it is not possible for all of them to do so for a full ninety-day retreat at a training monastery, many serve as head seats at an abbreviated retreat (*ryaku kessei* 略結制) instead. Abbreviated retreats may last only a few days, and are often held in conjunction with the installation of a new abbot (*shinzan shiki* 晉山式). ☞ “fully fledged,” “six prefects.”

**head temple** (*honzan* 本山). In the Edo period (1600-1868), all Buddhist temples in Japan were organized by government decree into a hierarchies of “main” (*hon* 本) “mountains” (*san* 山) (i.e. monasteries) and branch temples (*matsuji* 末寺) that were organized by denomination (*shūha* 宗派) and geographic area. Such affiliations have been voluntary since the establishment of the current constitution in the aftermath of the second world war, but many networks of temples still maintain those traditional relationships.

**heaven of the thirty-three** (*sanjūsan ten* 三十三天). A heaven at the pinnacle of Shumisen 須彌山 (*S. Sumeru*), the mountain at the center of the universe, that is presided over by Taishaku and has eight devas in each of the four directions, making a total of thirty-three devas (*ten* 天) in residence.

**Heroic March assembly** (*ryōgon e* 楞嚴會). ① An “assembly” (*e* 會)—short for “dharma assembly” (*hōe* 法會)—that entails chanting the *Heroic March Dharani* (*Ryōgon shu* 楞嚴呪) to generate merit to be dedicated in support of prayers for the safe completion of a monastic retreat (*ango* 安居). Some Chinese histories state that this practice was started by Zen master Shinkai Shōryō (C. Zhenxie Qingliao 眞歇清了, 1088-1151), who as the abbot of a monastery on Mount Butuo (*Butuoshan* 補陀山) in Mingzhou was confronted with an epidemic that spread among all the monks. According to that story, Kannon Bodhisattva spoke to Shinkai in a dream and recommended that he have all the monks line up in order of monastic seniority and circumambulate while chanting the *Heroic March Dharani*. That practice, it is said, had the desired effect of stopping the epidemic and thereafter became widespread as a means of protecting monastic retreats from all such unfortunate occurrences. However, as the Japanese monk scholar Mujaku Dōchū 無著道忠 (1653-1744) pointed out in his *Encyclopedia of Zen Monasticism* (*Zenrin shōkisen* 禪林象器箋), there is evidence that the Heroic March assembly was practiced in Chinese monasteries before Shinkai, so this story is “hard to believe.” In his *Record of Research on Soto Monastery Rules* (*Tōjō sōdō shingi kōtei betsureku* 洞上僧堂清規考訂別錄), the Soto monk scholar Menzan Zuihō (面山瑞方, 1683-1769) argued that because the Heroic March assembly is not mentioned in the *Rules of Purity for Zen Monasteries* (*Zen'en shingi* 禪苑清規), compiled in 1103, it could not have been widely practiced in Song China at the time when Dōgen visited (*Sōtōshū zensho*, “Shingi,” p. 271). Menzan’s reasoning was flawed, however, because the *Rules of Purity for Zen Monasteries* contains neither a calendar of annual observances nor a collection of verses for the dedication of merit, the two genres of monastic rules in which the Heroic March assembly would have been mentioned. ② By association, the expression “Heroic March assembly” became synonymous with “ninety-day retreat” (*kujun ango* 九旬安居) in Song dynasty China, and that usage carried over into Japanese Zen. ☞ “retreat,” “*Heroic March Dharani*.”

**Heroic March Dharani** (*Ryōgon shu* 楞嚴呪). Short for *Great Buddha’s Ushnisha Heroic March Dharani of the Ten Thousand Practices* (*Dai butchō mangyō shuryōgon darani* 大佛頂萬行首楞嚴陀羅尼). A dharani found in the seventh fascicle of the *Heroic March Sūtra* (*Shuryōgon kyō* 首楞嚴經), an apocryphal text (i.e. one that claims to be a translation of an Indian sutra but was actually written in China) with a title that appears to translate the Sanskrit “*Sūraṃgama-sūtra*.” The term *sūraṃgama* is attested in Indian Buddhist scriptures, however, and was translated into Chinese as “robust progress” (*kenkō* 健行) toward buddhahood, rendered here as “heroic march.”

**high seat** (*kōza* 高座). A synonym of dharma seat (*hōza* 法座).

**hit damped bowl-bell with butt of baton** (*nakkei* 捺磬). ㊦ “bowl bell.”

“**Homage to...**” (*namu* 南無). A Sino-Japanese transliteration of Sanskrit *namas*. A verbal greeting that expresses respect, submission to, or reliance on another. In Sanskrit it meant something like, “I bow to you.”

**Hourglass Drum Woods** (*Kakkorin* 羯鼓林). An allusion to Sōji Monastery (*Sōjiji* 總持寺) on the Noto peninsula, founded by Keizan. Hourglass Drum Woods is the name of a mountain pass near the monastery.

**householder** (*zaike* 在家). Literally “residing” (*zai* 在) in the “home” or “family” (*ke* 家). A Buddhist lay person. ㊦ “going forth from household life.”

**hunger and starvation** (*kikin* 飢饉). The deplorable condition of hungry ghosts.

**hungry ghost** (*gaki* 餓鬼). S., *preta*. One of six realms of rebirth. Spirits of the dead whose desires, especially for nourishment, cannot be satisfied. In East Asian Buddhism they are called “burning mouths” because when they put food to their mouths it bursts into flames and cannot be consumed. Theoretically, one’s own deceased family members can be hungry ghosts, as in the case of Mokuren’s mother. In Japanese Buddhism, however, hungry ghosts are more often understood as unconnected spirits: spirits of the dead who have no living family to provide them with offerings of nourishment. In any case, it falls to the Buddhist sangha to perform the ritual of feeding them. Although it appears in Dōgen’s writings, the term *gaki* is considered politically incorrect in modern Soto Zen, due to its traditional use in the precept names of Japan’s “untouchable” class (*eta* えた). The “feeding of hungry ghosts” (*segaki* 施餓鬼) was recently renamed in Soto ritual manuals as simply “food offerings” (*sejiki* 施食). ㊦ “Bon festival,” “Mokuren.”

“I (yo 豫) **am not clever** (*fubin* 不敏) and have no idea (*fuoku* 不憶) why I was selected, thus sullyng (*o* 汚) the position of head seat (*shuso* 首座). I am afraid that my transgressions fill the heavens (*zaika miten* 罪過彌天) and that I am unworthy of any position (*muchi yōshin* 無地容身). I beg this hall full of worthies (*daitoku* 大德) to bathe yours ears in the river before you and purify them (*mimi wo zensen ni sosogi, kiyoki tamawan koto wo* 洒耳前川清). Oh, I am so mortified (*zankō* 慚惶).”

Polite expression of extreme humility used by head seat after dharma combat ceremony. In effect, this a formal apology for temporarily taking the dharma seat, the position of ultimate authority on the meaning of Zen texts, which is normally held by the abbot.

**illuminate the mind** (*shōshin* 照心). To educate oneself by studying sutras or Zen records, or by listening to lectures given by a teacher. The common quarters (*shu ryō* 衆寮) at Buddhist monasteries in Song and Yuan dynasty China and the Japanese Zen monasteries that were modeled after them (such as Dōgen's Eihei-ji) had shelves full of sutras and Zen texts that monks could read at their individual seats in the hall. Such study was called "illuminating" (*shō* 照) the "mind" (*shin* 心).

**image of Buddha leaving the mountains** (*shussan zō* 出山像). A theme often treated by painters in East Asia. In the legend of the Buddha's career, he is said to have spent six years in severe ascetic training before taking some nourishment, sitting under the bodhi tree, and attaining awakening. His abandonment of the extreme ascetic path is interpreted in East Asia as "leaving" (*shutsu* 出) the "mountains" (*san* 山). He is depicted as an emaciated figure clad in ragged robes, deep in concentration, walking in the wilderness.

**impermanence** (*mujiō* 無常). The impermanence of all things (dharmas), and the realization that clinging to things causes suffering, are basic Buddhist teachings.

"In the heavens above and this earth below, I alone am uniquely honored (*tenjō tenge yuiga dokuson* 天上天下唯我獨尊)." Words attributed to the newborn Buddha Shakamuni.

**in the midst of all activities** (*shi igi chū* 四威儀中). ☞ "four postures."

**incense** (*kō* 香). The burning of incense as an offering to buddhas, bodhisattvas, devas, and ancestors is a ubiquitous feature of East Asian Buddhist ritual. The burning of fragrant wood may have originated as a substitute for burnt offerings of meat from sacrificial animals, which was practiced both in the brahmanic worship of devas in ancient India and in rites for nourishing ancestral spirits in pre-Buddhist China. In any case, whatever is offered by fire disappears from the human realm, and the smoke apparently conveys it to the heavens where the devas and spirits reside. In Buddhism the burning of incense was adopted as a means of worshipping buddhas and other sacred beings that does not involve taking life. Being expensive, however, the burning of incense does involve "sacrifice." The rarity and high

cost of higher grades of incense resulted in it being used in East Asia as a gift between monks on occasions that call for formal congratulations. In Soto Zen today, envelopes containing gifts of cash are euphemistically labeled as “incense.” Because it counteracts bad odors, incense smoke is understood as a purifying agent. In Buddhist rituals that involve censuring offerings and official documents in incense smoke, the trope of purification is clearly at play. The burning of incense is also interpreted metaphorically in some Buddhist texts an analogue for karmic retribution: just as the smell of incense spreads and lingers long after the act of burning it is finished, the performance of good deeds has far-reaching beneficial consequences that “perfume” the world.

**incense acolyte** (*jikō* 侍香). Short for incense-burning acolyte (*shōkō jisha* 焼香侍者). ㊦ “acolyte.”

**incense-burning acolyte** (*shōkō jisha* 焼香侍者). ㊦ “acolyte.”

**infirmary** (*enjūdō* 延壽堂). Literally, “hall” (*dō* 堂) for “prolonging” (*en* 延) “life-span” (*ju* 壽). Place in a monastery where sick monks are tended to. Traditionally, the infirmary was often where ailing monks died, so it was also called the nirvana hall (*nebandō* 涅槃堂). The tutelary deity enshrined in the infirmary was Amida Buddha, who is associated with death and rebirth in the Pure Land. In present day Japan, however, monks with serious illnesses are transferred to modern hospitals.

**informal meal** (*ryaku handai* 略飯台). Literally “abbreviated” (*ryaku* 略) “rice (meal)” (*han* 飯) “table” (*dai* 台). The norm in the Song Chinese style of monastic practice that was adopted in medieval Japanese Zen and restored by reformers of Soto Zen in the eighteenth century was for the great assembly of monks (*daishū* 大衆) to take meals at their seats on the long platforms in the sangha hall. The procedure for that is complicated, however, so a means of “abbreviating” it is used, which involves setting long low “meal tables” (*handai* 飯台) in a row on the floor in the kitchen (or some other convenient place in the administration hall) and serving meals to the assembly there.

**infuse iron at the source** (*kuntetsu senka* 薰鐵泉下). A figure of speech used to emphasize the (metaphorical) all-pervasiveness of the smoke from an offering of incense.

**initiate chanting** (*ko* 擧, *kosu* 擧す, *ko suru* 擧する, *senshō* 先唱). Whenever a group of people chant sutras or dharanis together in unison, it is customary for one of them alone, generally the rector (*ino* 維那), to signal the start of chanting by “raising” (*ko* 擧) the text in question, i.e. by chanting either the title or the first line, after which the entire assembly joins in.

**initiate sutra chanting** (*kokyō* 擧經). ☞ “initiate chanting.”

**inner abbot’s quarters** (*oku hōjō* 奥方丈, *uchi hōjō* 内方丈). ☞ “abbot’s quarters.”

**innumerable realms within realms innumerable as the sands of the Ganges** (*shakai gōshakai* 沙界恆沙界). A poetic expression that stretches the imagination by increasing the number of “innumerable realms” exponentially.

**inside abbot’s room** (*shitchū* 室中). ☞ “enter room.”

**inside room** (*shitchū* 室中). ☞ “enter room.”

**instructional activities** (*kyōke* 教化). Literally, to “teach” (*kyō* 教) and “convert” (*ke* 化) people.

**Instructions for Zazen** (*Zazengi* 坐禪儀) ① An abbreviated reference to a text by Dōgen, his *Universally Recommended Instructions for Zazen* (*Fukan zazengi* 普勸坐禪儀). ② A genre of texts that deal with the methods and aims of seated meditation. Examples include Dōgen’s *Universally Recommended Instructions for Zazen* and Keizan’s *Admonitions for Zazen* (*Zazen yōjin ki* 坐禪用心記).

**intone** (*tonaeru* 唱える). To chant aloud texts such as sutras and dharanis.

**invisible ushnisha** (*muken chōsō* 無見頂相). ☞ “ushnisha.”

**Jizō Bodhisattva** (*Jizō Bosatsu* 地藏菩薩). S. *Kṣitigarbha*, “earth store.” A bodhisattva charged with caring for living beings in the six destinies (*rokudō* 六道) in the time between the death of Shakamuni Buddha and the attainment of buddhahood by Miroku Bodhisattva (the future buddha), a period when there is no buddha in the world. The designation “six Jizōs” (*roku jizō* 六地藏) follows from the idea that a different manifestation of Jizō appears in each of the six destinies or realms of rebirth. In Japan today, six statues of Jizō dressed as a wandering monk, carrying a

staff in his right hand and a jewel in his left, are often lined up in a row. Jizō is especially revered for his willingness to enter hell to save beings suffering there, and because he is believed to care for the spirits of babies who have died and the spirits of miscarried and aborted fetuses. Many Buddhist temples in Japan today have large numbers of small Jizō statues that actually look like infants. People grieving for or feeling guilty about “water children” (*mizuko* 水子), i.e. fetuses that had a “flowing birth” (*ryūzan* 流産), often leave offerings of children’s toys and candy before such Jizōs.

**Jōhō Shichirō Daigen Shuri Bodhisattva** (*Jōhō Shichirō Daigen Shuri Bosatsu* 招寶七郎大權修理菩薩). 𑖀 “Daigen Shuri Bodhisattva.”

**Joyful One** (*keiki* 慶喜). An epithet for 𑖀 Anan 阿難 (S. *Ānanda*).

**kalpa** (*gō* 劫). An eon. In the ancient Indian world view, the length of time that a universe exists.

**Kannon** (*Kannon* 觀音). Kannon (Kanzeon) Bodhisattva.

**Kannon Bodhisattva** (*Kannon Bosatsu* 觀音菩薩). A shortened form of 𑖀 “Kanzeon Bodhisattva.”

**Kannon Sutra** (*Kannon gyō* 觀音經). A popular name for the “Kanzeon Universal Gate” Chapter of *Sutra of the Lotus of the Wonderful Dharma* (*Myōhō renga kyō kanzeon fumon bon* 妙法蓮華經觀世音普門品).

**Kanzeon** (*Kanzeon* 觀世音). 𑖀 “Kanzeon Bodhisattva.”

**Kanzeon Bodhisattva** (*Kanzeon Bosatsu* 觀世音菩薩). S. *Avalokiteśvara*, “the lord who looks down.” The bodhisattva who “sees” or is “cognizant of” (*kan* 觀) the “sounds” or “cries” (*on* 音) of the “world” (*ze* 世) and responds with compassion (*jihī* 慈悲) to save beings from all kinds of misfortune and suffering. Also called Kannon Bodhisattva (*Kannon Bosatsu* 觀音菩薩) and Kanjizai Bodhisattva (*Kanjizai Bosatsu* 觀自在菩薩). Images of Kanzeon take many different forms in East Asia where, despite the fact that *Avalokiteśvara* is a masculine noun in Sanskrit, this bodhisattva came to be understood as a female figure associated with (among many other things) motherly kindness, assistance in childbirth, and the protection of children. Images of the Eleven-Faced Kannon (*Jūichimen Kannon* 十一面觀音) and Thousand-Hand Kannon (*Senju Kannon* 千手觀音) graphically illustrate the con-

cepts that Kanzeon can see everywhere and is fully endowed with the expedient means (*hōben* 方便) needed to respond effectively to every kind of emergency. In Zen monasteries, an image of Kanzeon is enshrined in the common quarters (*shuryō* 衆寮) as the Sacred Monk of that facility.

**“Kanzeon Universal Gate” Chapter of Sutra of the Lotus of the Wonderful Dharma** (*Myōhō renga kyō kanzeon fumon bon* 妙法蓮華經觀世音普門品). The twenty-fifth chapter of Kumārajīva’s Chinese translation of the *Sutra of the Lotus of the Wonderful Dharma*, better known in English simply as the *Lotus Sutra*. The chapter explains how Kanzeon Bodhisattva can be relied upon to save people from every kind of disaster and life-threatening situation, if they but fix their minds on him and call for help. ㊦ “Kanzeon Bodhisattva.”

**karmic benefits** (*zenri* 善利). Literally, the “benefits” (*ri* 利) of “good deeds” (*zen* 善); a synonym for ㊦ merit (*kudoku* 功德).

**karmic conditions** (*en* 緣). The fruits of past actions (karma), which in turn become the conditions that constrain and inform present and future actions. ㊦ “causes and conditions.”

**karmic conjunction of the four elements fades** (*shidai enja* 四大緣謝). A euphemism for impending death. ㊦ “four elements.”

**Kasho** 迦葉. S. *Kāśyapa*. Also called Makakasho (*Makakasho* 摩訶迦葉, S. *Mahākāśyapa*). A disciple of Shakamuni Buddha, an arhat, renowned for his ascetic practice. In the mythology of the Zen lineage, Kasho is the first in the line of twenty-eight Indian ancestral teachers that culminates with Bodaidaruma. He is said to have been the only member of the audience who understood what Shakamuni Buddha meant by holding up a flower in a wordless sermon, and thus to have been recognized by Shakamuni as heir to the formless buddha-mind (*bushin* 佛心) that is the dharma transmitted by the Zen lineage.

**Keizan** 瑩山. Keizan Jōkin 瑩山紹瑾 (1268-1325). One of the “two ancestors” of the present Soto school. A fourth generation dharma heir of Dōgen, the founder of the Soto lineage in Japan. Keizan became a monk at Eihei-ji at age 13. At age 32 he received dharma transmission from Tetsū Gikai 徹通義介 (1219-1309), an heir to Dōgen’s lineage who had converted Daijō Monastery (*Daijōji* 大乘寺) in Kaga (modern Ishikawa Prefecture) into a Chinese style Zen monastery. Keizan later succeeded Gikai as abbot of Daijōji and turned it into a major center of Soto Zen



proselytizing in the region. He also founded or rebuilt a number of other monasteries that were to become instrumental in the spread of Soto Zen all around Japan: Jōjūji 淨住寺, Yōkōji 永光寺, and Sōjiji 總持寺; see “Sōji Monastery.” The great majority of Soto clergy in Japan today trace their lineages of dharma inheritance back to Keizan (and through him to Dōgen). Keizan’s most influential writings include: *Admonitions for Zazen* (*Zazen yōjin ki* 坐禪用心記), *Record of the Transmission of the Light* (*Denkōroku* 傳光錄), and *Keizan’s Rules of Purity* (*Keizan shingi* 瑩山清規).

**Keizan Jōkin** 瑩山紹瑾. ☞ “Keizan.”

**Keizan’s Rules** (*Keigi* 瑩規). An abbreviation of ☞ *Keizan’s Rules of Purity* (*Keizan shingi* 瑩山清規).

**Keizan’s Rules of Purity** (*Keizan shingi* 瑩山清規). T 82.423c-451c. A text, originally entitled *Ritual Procedures for Tōkoku Mountain Yōkō Zen Monastery in Nō Province* (*Nōshū tōkokuzan yōkōzenji gyōji shidai* 能州洞谷山永光禪寺行事次第), written by the abbot Keizan Jōkin in 1324. Keizan seems to have compiled it as a handbook of ritual events and liturgical texts for use in the single monastery named in its title. The text contains a detailed calendar of daily, monthly, and annual observances that the monks of Yōkō Zen Monastery were to engage in, and the dedications of merit (*ekō* 回向) statements of purpose (*shō* 疏) that they were to chant on those various occasions. It thus had the basic functions of a schedule of activities and a liturgical manual, as well as laying out a few rules and ritual procedures for monastic officers. It shared those features with the *Rules of Purity for the Huanzhu Hermitage* (*Genjūan shingi* 幻住菴清規), a manual written in 1317 by the eminent Zen master Chūhō Myōhon (C. Zhongfen Mingben 中峰明本; 1263–1323). Keizan probably modeled his text on that or some other similarly organized work imported from Yuan dynasty China. In 1678, the monk Gesshū Sōko 月舟宗胡 (1618–1696) and his disciple Manzan Dōhaku 卍山道白 (1636–1715), two monks active in the movement to reform Soto Zen by “restoring the old” (*fukko* 復古) modes of practice originally implemented by Dōgen and Keizan, took the set of rules written for Yōkōji and published them for the first time under the title of *Reverend Keizan’s Rules of Purity* (*Keizan oshō shingi* 瑩山和尚清規). From that point on the text became a standard reference work used in many Soto Zen monasteries. In its organization and contents, *Keizan’s Rules of Purity* is the direct predecessor of the present *Standard Observances of the Soto Zen School* (*Sōtōshū gyōji kihan* 曹洞宗行持規範).

**Kengo Bodhisattva** (*Kengo Daishi* 賢護大士). Same as 𠄎 “Baddabara Bodhisattva.”

**kesa** (*kesa* 袈裟). A rectangular ceremonial vestment that is worn draped over the left shoulder by Buddhist monks in East Asia and is emblematic of the robes originally worn by Buddhist monks in India. All kesas are pieced robes (*kassetsue* 割截衣), made with five, seven, nine, or more panels of cloth that are sewn together. The panels themselves comprise both long and short pieces of cloth. The word *kesa* originated as a Chinese transliteration of the Sanskrit *kāṣāya* or “ochre,” an earthy pigment containing ferric oxide that varies from light yellow to brown or red. Buddhist monks in India were originally supposed to wear robes made from discarded cloth that was ritually polluted or literally filthy. The procedure was to cut out usable pieces of cloth, wash them, sew them together, and dye the resulting garment with ochre. From that uniform color, Buddhist patchwork robes in general came to be called *kāṣāya*. As the monastic institution evolved, new cloth for robes came to be provided by lay donors, but the practice of cutting the cloth into small pieces and sewing those together to make robes was retained. Buddhist monks in India were allowed three types of *kāṣāya*: (1) an *antarvāsa* or “under robe,” (2) an *uttarāsaṅgha* or “upper robe,” and (3) a *saṃghāṭi* or “full dress robe.” In the colder climates of Central Asia and China, however, the Indian mode of dress was often insufficient, so monks from those regions wore their native clothing and draped the Indian upper robe or full dress robe on top of that. In China, the word *kāṣāya* was transliterated as *jiasha* 袈裟, which is pronounced *kesa* in Japanese. Worn over a Chinese-style full-length sleeved robe that was tied at the waist with a belt or sash, the *jiasha* (*kesa*) lost its function as a practical piece of clothing to cover and protect the body but retained its meaning as an emblem of membership in the monastic order. As vestments used only when formally dressed for solemn Buddhist observances, there was a tendency for *jiasha* to evolve into finery, crafted from pieces of colorful brocaded silk. Soto monks today receive three kesas upon their ordination. 𠄎 “robes,” “three robes,” “long robe,” “rakusu.”

**King of Awakening** (*kakuō* 覺王). An epithet of Shakamuni Buddha.

**King of Emptiness** (*kūō* 空王). Short for the Buddha [named] King of Emptiness (*Kūō Butsu* 空王佛): the first buddha ever to appear in the world, in the “empty kalpa of the past” (*kako kūko* 過去空劫).

**King Whose Two Legs Straddle a Lion** (*sōkyaku ko shiō* 雙腳踏獅王). An epithet of Monju Bodhisattva.

**kitchen-residence** (*kuri* 庫裡). One of two large buildings found at ordinary Soto temples in Japan; the other is the main hall (*hondō* 本堂). At present, the kitchen-residence is where the abbot lives, together with his family (wife, children, and/or elderly parents, as the case may be). The building includes their private sleeping and living quarters, kitchen, bath, and toilets, as in any normal home. It is generally off limits to lay parishioners and casual visitors to a temple, who are otherwise free to enter the grounds and main hall when the temple gate is open during the day. In their architecture and basic function, today's kitchen-residences are modeled after those found in the mortuary sub-temples (*tatchū* 塔頭) that proliferated at large metropolitan Zen monasteries in the Muromachi period (1333-1573). ㊦ “abbot's quarters,” “main hall.”

**kneel** (*seiza* 靜坐). To sit with knees and ankles on the floor, buttocks resting on heels, and upper body perfectly erect.

**koan** (*wa* 話). Literally, “words” (*wa* 話). The words of ancestral teachers (*soshi* 祖師) in the Zen lineage, also called “old cases” (*kosoku* 古則) and “cases in court” (*kōan* 公案), that are held up for comment by a teacher in formal settings such as the head seat's dharma combat ceremony (*shuso hossen shiki* 首座法戰式).

**Kuśinagara** (*Kuchira* 拘絺羅, *Kushi* 狗尸). City in India where Shakamuni Buddha is said to have entered nirvana (died), between a pair of Sal trees (*shara sōju* 沙羅雙樹) on the banks of the river Hiranyavati.

**kyosaku** (*kyōsaku* 警策). Literally, “admonishing” or “startling” (*kyō* 警) “whip” (*saku* 策). A stick used by hall monitor (*jikidō* 直堂) or meditation patrol (*junkō* 巡香) to strike the shoulders of meditators and wake them when they are dozing, or to encourage them in their sitting.

**labor steward** (*shissui* 直歲). Literally, “on duty” (*jiki* 直) for “a year” (*sui* 歲). An officer in a monastic bureaucracy; one of the six stewards (*roku chiji* 六知事). In Song dynasty Chinese and medieval Japanese Zen monasteries, the labor steward was in charge of maintaining the buildings and grounds, a job that meant overseeing many lay postulants and laborers and assigning tasks to monks of the great assembly when communal labor (*fushin samu* 普請作務) was held. In contemporary Soto Zen, only training monasteries (*senmon sōdō* 專門僧堂) have a functioning office of labor steward. The position of labor steward survives, for the most part, only as a honorific title and seating position in various ritual observances, which some senior monk holds for the duration of the ceremony. ㊦ “six stewards.”

**ladder of wisdom** (*chitei* 智梯). A metaphorical allusion to the wisdom (*chi* 智) that might be supposed to be capable of rescuing hungry ghosts from the “mountains of delusion,” but is not by itself sufficient to that task.

**land of ease** (*rakudo* 樂土). A buddha land (*butsudo* 佛土), brought into existence through the initial vows and subsequent efforts of a bodhisattva who, after many lifetimes of practice, finally becomes a buddha. The most famous buddha land is the pure land (*jōdo* 淨土) of Amida Buddha, a paradise also called the “realm of ultimate ease” (*gokuraku kokudo* 極樂國土), but in Mahayana mythology there are as many buddha lands as there are buddhas, a number that is incalculably great.

**Land of the East** (*tōdo* 東土). China.

**large banner** (*ōbata* 大幡). ☞ “banners.”

**large bowl-bell** (*daikei* 大鑿). ☞ “bowl-bell.”

**last body** (*saigoshin* 最後身). The human body of the Buddha Shakamuni, who will enter nirvana and thus never be reborn.

**late retreat** (*go ango* 後安居). A monastic retreat (*ango* 安居) that begins at the “latest” (*go* 後) allowable time. In contemporary Soto Zen, the late summer retreat begins on June 15 and the late winter retreat begins on December 15. ☞ “retreat.”

**layman** (*shinji* 信士, *koji* 居士). Literally, “man” (*shi* 士) of “faith” (*shin* 信), or “man” (*shi* 士) who “dwells” (*ko* 居), i.e. a householder. A male lay supporter. The terms *shinji* and *koji* are both used in funeral services and precept names (*kaimyō* 戒名) given in conjunction with funerals. Laymen who practice Zen in a monastery alongside monks are also called *koji*.

**laywoman** (*shinnyo* 信女, *daishi* 大姉). Literally, “woman” (*nyo* 女) of “faith” (*shin* 信), or “great” (*dai* 大) “elder sister” (*shi* 姉). A female lay supporter. The terms *shinnyo* and *daishi* are both used in funeral services and precept names (*kaimyō* 戒名) given in conjunction with funerals. Laywomen who practice Zen in a monastery alongside monks or nuns are also called *daishi*.

**legions of Mara** (*matō* 魔黨). The demon army that Mara sent against Shakamuni when he was about to attain awakening. ☞ “Mara.”

**liberation** (*gedatsu* 解脱). Literally, to “unloosen” (*ge* 解) and “cast off” (*datsu* 脱) that which binds one to the round of birth and death. In the early Buddhist tradition, liberation meant attaining nirvana. In Mahayana sutras, liberation is often equated with insight into the emptiness of dharmas, which can be realized by *bohisattvas* even as they remain in the round of rebirth to help living beings.

**line of ancestors** (*resso* 列祖). The ancestral teachers (*sosbi* 祖師) who comprise the Zen lineage.

**lingering aroma** (*yokun* 餘薰). A metaphor for the influence of the Buddha, which has continued on after his death. 香 “incense.”

**lion** (*shishi* 獅子). ① An epithet for Shakamuni Buddha, who is king among humans in the same way that the lion is the king of beasts. ② In Chinese Buddhist texts, the word lion (C. *shizi* 獅子) is often written as 師子 *shizi*, which is a perfect homonym but means “teacher.” Due to that verbal association, abbots and other eminent monks who preached the dharma to large audiences came to be called “lions.”

**living beings** (*shujō* 衆生, *gunrui* 群類, *gunjō* 群生). All sentient beings, however they are conceived, in all realms of existence.

**living beings may be tranquil** (*gunjō kōnei* 群生康寧). Prayer made in conjunction with dedication of merit. “Tranquil” may be rendered literally as “healthy” (*kō* 康) and “serene.”

**living beings who experience suffering** (*ganshō juku* 含生受苦). Theoretically, living beings experience suffering in all realms of rebirth, even that of devas, but this expression refers to hungry ghosts in particular.

**long platforms** (*chōrenjō* 長連牀). Literally “long” (*chō* 長) “linked” (*ren* 連牀) “benches” (*jō* 牀). Platforms used by a group of monks in training for meditation, meals, and sleep, such as those found in the sangha halls (*sōdō* 僧堂) and meditation halls (*zendō* 禪堂) of Japanese Zen monasteries. Indian Vinaya texts translated into Chinese assume that most monks will have their own individual folding chairs (with wooden frames and rope seats) for sitting in meditation, but they also speak of “long linked benches,” i.e. a continuous row of fixed seats that a line of monks can sit on.

**long robe** (*jikitsutsu* 直裰). A style of Buddhist monk's robe that was developed in China by "sewing" (*totsu* 綴) "directly" (*jiki* 直) together the upper and lower robes that were worn by monks in India to make a single garment that (unlike the Indian model) has long sleeves, covers both shoulders, and is fastened with a sash or belt around the waist; see "kesa," "robes," "three robes."

**lotus blossom realm** (*kezō* 華藏). The pure land (*jōdo* 淨土) of Rushana Buddha, known as the "realm of the lotus blossom womb" (*rengzō sekai* 蓮華藏世界) because it unfolds from a single great lotus blossom. ☞ "Rushana Buddha."

**lotus dais** (*rengedai* 蓮華台). Also called lotus seat (*rengē za* 蓮華座). The lotus flower that a buddha or bodhisattva uses as a kind of throne.

**lotus flower** (*rengē* 蓮花). ① In Mahayana Buddhist texts the lotus flower is a symbol of the bodhisattva. Lotus plants are rooted in the muck at the bottom of shallow, murky ponds, but their beautiful blossoms rise above the water and are not sullied by it. The bodhisattva, likewise, forgoes nirvana to remain in the muck of samsara (the round of birth and death) for the sake of saving living beings, but remains pure in mind and free from suffering because he/she realizes the emptiness (*kū* 空) of all dharmas (phenomena) and thus remains unattached to them. ☞ "Verse of Purity While Abiding in the World." ② In the expression "lotus flower of the wonderful dharma" (*myōhō rengē* 妙法蓮華), which appears in the title of the *Lotus Sutra*, the words "lotus flower" signify "the best of" or "the cream of" the Buddha's teachings: those that rise above the rest like a lotus flower rising above a swamp.

**lotus pedestal** (*rendai* 蓮台). Same as ☞ "lotus dais."

**Lotus Sutra** (*Hokke kyō* 法華經). *S. Saddharma-puṇḍarīka-sūtra*. The full title in Kumārajīva's Chinese translation is *Sutra of the Lotus of the Wonderful Dharma* (*Myōhō rengē kyō*, *C. Miaofa lianhua jing* 妙法蓮華經). A Mahayana sutra that has been tremendously influential in East Asian Buddhism. Several chapters are routinely used for sutra chanting (*fugin* 諷經) in Japanese Zen.

**lotus will open its highest grade of blossom** (*jōbon no hana* 上品之華). According to the *Sutra of Meditation on the Buddha of Infinite Life* (*Kan muryōju kyō* 觀無量壽經, *S. Amitāyur-dhyāna-sūtra*), one of the three main sutras on which the Pure Land tradition of East Asian Buddhism is based, there are three main levels or "grades" (*bon* 品) of rebirth in Amida Buddha's pure land (*jōdo* 淨土), the "highest grade" (*jōbon* 上品), "middle grade" (*chūbon* 中品), and lower grade (*gebōn* 下品),

which devotees of Amida receive in accordance with their karmic propensities. In the highest grade, one is born seated in a golden lotus blossom which opens up to reveal the pure land.

**luminous mirror of the two ancestors** (*ryōso heikan* 兩祖炳鑑). The two ancestors are Dōgen and Keizan. The word “mirror” (*kan* 鑑) is used metaphorically in Chinese and Japanese to refer to people or things that serve as exemplars or standards for judgement.

**Magadha** (*Makada* 摩揭陀). Place where Shakamuni Buddha is said to have attained the way (*jōdō* 成道), i.e. gained awakening and become a buddha, sitting beneath the bodhi tree (*bodaiju* 菩提樹).

**magical buddha** (*kebutsu* 化佛). Same as 𑖀𑖄𑖅𑖆 “transformation body.”

**magically appearing tathagata** (*ke nyorai* 化如來). A buddha manifested through supernatural means, like the human body of Shakamuni Buddha, which is said to be a magical “transformation” (*ke* 化) of his formless dharma body. 𑖀𑖄𑖅𑖆 “transformation body.”

**Mahayana** (*daijō* 大乘). S. *mahāyāna*. Literally, the “great” (*dai* 大) “vehicle” (*jō* 乘). A movement that arose in Indian Buddhism, producing a large number of new sutras that were attributed to Shakamuni Buddha but were rejected by many in the monastic community as spurious. The Mahayana sutras stress such things as the attainment of buddhahood as a possibility open to all beings, the bodhisattva path to buddhahood, the transference (dedication) to others of merit earned on that path, the multiplicity of buddhas and bodhisattvas, the devotional worship of such figures, and the doctrines of emptiness (*kū* 空, S. *śūnyatā*), consciousness only (*yuishiki* 唯識, S. *vijñapti-mātrata*), and the womb of the tathagata (*nyoraisō* 如來藏, S. *tathāgatagarbha*). Modern scholars debate whether the Mahayana movement in India had a clear social and institutional identity or whether it was chiefly an intellectual, ideological movement. There is no doubt, however, that in Chinese Buddhism the Mahayana sutras were given pride of place as the highest teachings of the Buddha and that virtually all members of the sangha regarded themselves as followers of the Mahayana, even when they continued to rely on recensions of the Vinaya that derived from so-called “Hinayana” (“lesser vehicle”) schools.

**Mahayana teaching of one mind** (*jōjō isshin no hō* 上乘一心之法). The doctrine of consciousness only (*yuishiki* 唯識, S. *vijñapti-mātrata*). According to this school

of Mahayana Buddhist philosophy, all that really exists is the undifferentiated storehouse consciousness (*shinshiki* 眞識, S. *alāya-vijñāna*). The diverse phenomena of ordinary experience that manifest themselves through the six modes of consciousness (*rokushiki* 六識) — visual, auditory, olfactory, gustatory, physical (touch), and mental (ideas) — and are filtered through the lens of self-consciousness (*manashiki* 末那識, S. *mano-vijñāna*), are all just apparitional transformations of that one underlying mind-nature (*shinshō* 心性).

**main bowl** (*zuhatsu* 頭鉢). The largest bowl in a nested set of bowls; the outer bowl which contains all the others. Also called the *oryoki* (*ōryōki* 應量器), a monk's alms-gathering bowl. ☞ “bowl,” “oryoki,” “alms bowl.”

**main hall** (*hondō* 本堂). One of two large buildings found at ordinary Buddhist temples in Japan; the other is the kitchen-residence (*kuri* 庫裡). The main hall contains the central altar on which the main object of veneration (*honzon* 本尊) (a buddha or bodhisattva) is enshrined. Side altars at Soto temples typically hold images of the two ancestors, Dōgen and Keizan, protecting deities, and the mortuary tablets of former abbots and lay parishioners. A more traditional name for the main hall is “abbot's quarters” (*hōjō* 方丈). That is because, in its architecture and function as a facility for the performance of funerals and memorial services, the main hall is modeled after the so-called “abbot's quarters” building found in the mortuary sub-temples (*tatchū* 塔頭) that proliferated at large metropolitan Zen monasteries in the Muromachi period (1333-1573). Ordinary Zen temples today do not have separate buddha halls, dharma halls, or sangha halls, so all observances that formerly (in medieval Zen monasteries) took place in those facilities are also held in the main hall. ☞ “abbot's quarters,” “buddha hall,” “dharma hall,” “sangha hall.”

**main memorial** (*shōki* 正忌). Same as ☞ “annual memorial.”

**main temple** (*honji* 本寺). In the hierarchical arrangement of temples in the Edo period (1600-1868) known as the “main [temple] and branch [temple] system” (*honmatsu seido* 本末制度), the monasteries that were the administrative heads of entire networks (e.g. Eiheiji, Sōjiji, Myōshinji, etc.) were called *honzan* 本山 (translated herein as “head temple”) and the monasteries under them that served as regional administrative centers were called main temples (*honji* 本寺). In Soto Zen today, the relationship between ordinary temples and their regional main temples (which are not the head temples Eiheiji or Sojiji) can still be found occasionally, as in the case of sub-temples (*tatchū* 塔頭) and branch temples (*betsuin* 別院). ☞ “head temple.”



**maintain precepts** (*gonjō kairitsu* 嚴淨戒律). Literally, be “strictly pure” (*gonjō* 嚴淨) with regard to the precepts (*kairitsu* 戒律).

**manifest nirvana** (*jijaku* 示寂). A euphemism for death.

**manifest the fruit of awakening** (*genjō bodaika* 現成菩提果). “Awakening” (*bodai* 菩提) comes about as the consequence or “fruit” (*ka* 果) of actions, that is, karmic causes and conditions. For awakening to be “manifested” (*genjō* 現成) is for it to appear in the world as something tangible and useful, much as fruit appears on a tree when the causes and conditions are right. ☞ “awakening.”

**Mara** 魔羅. S. *Māra*, “death.” The demon who attacked and was defeated by Shaka-muni Buddha just prior to his awakening. Mara personifies the mental afflictions that bind living beings to suffering in the round of rebirth. In Buddhist mythology he is variously depicted as sending his daughters to seduce the future Buddha into giving up his quest for liberation from rebirth, and as leading his demon army, the “legions of Mara,” against the future Buddha. ☞ “mental afflictions.”

**mark** (*sō* 相). S. *nimitta*, *lakṣaṇa*, the “sign” or “mark” by which a thing (dharma) is recognized for what it is. A buddha is traditionally said to have thirty-two “marks” that identify him, one of which is his ushnisha, another of which is his long tongue. ☞ “dharma,” “ushnisha,” “signless.”

**mark of buddhahood that is the tongue** (*zessō* 舌相). One of the thirty-two marks (*sō* 相, S. *lakṣaṇa*) of a tathagata. ☞ “mark.”

**mark of completeness** (*ensō* 圓相). In Sino-Japanese, the word for “round” or “circle” (*en* 圓) is used to describe the full moon and also carries the meaning of “complete,” “perfect,” and “consummate.” In East Asian Buddhism in general, and the Japanese Zen tradition in particular, a circle (e.g. one drawn with ink on paper) is thus a symbol or “mark” (*sō* 相) of “perfect” and “complete” (*en* 圓) awakening. Japanese Zen monks play on this symbolism in their calligraphy by producing “single marks of completeness” (*ichi ensō* 一圓相) —circles— that thin out as the brush loses ink and trail off at the end leaving an unclosed gap. The use of such imperfect circles to symbolize perfection reflects the gap that inevitably exist between all conceptualizations or descriptions of reality and the way things “really are” (i.e. the disjunction between conventional and ultimate truth), and signals that even this imperfect world we live in is perfect when viewed from the perspective of awakening.

**marvelous text** (*myōden* 妙典). A reference to Dōgen's *Treasury of the Eye of the True Dharma* (*Shōbōgenzō* 正法眼藏).

**Marvelously Beneficial Disaster Preventing Dharani** (*Shōsai myōkichijō darani* 消災妙吉祥陀羅尼). A dharani chanted daily in Japanese Zen monasteries as a merit-making device. Usually referred to simply as *Disaster Preventing Dharani* (*Shōsai shu* 消災呪). 唵 “dharani.”

**Master of the Teachings of Supernatural Powers** (*enzū kyōshu* 圓通教主). An epithet for Buddha Shakamuni.

**mattock** (*kuwa* 鑿子). Tool used for breaking ground, usually for cultivation, but also for digging a grave.

**mattock-lifting officiant** (*kokakushi* 舉鑿師). Monk appointed to wield mattock in funeral ceremony; the symbolic (not actual) digger of the grave, who intones a dharma phrase.

**Meaning of Practice and Verification** (*Shushōgi* 修證義). A handbook of Soto Zen teachings that was compiled in the Meiji era (1868-1912). It is composed entirely of passages selected from Dōgen's *Treasury of the Eye of the True Dharma* (*Shōbōgenzō* 正法眼藏), rearranged under a new set of topic headings. The work originated as the brainchild of Ouchi Seiran 大内青巒 (1845-1918), a Soto monk who returned to lay life and worked to make Zen Buddhism more relevant to needs of a rapidly modernizing Japan. In 1887, Seiran founded the Soto Aid Society (*Sōtō fushūkai* 曹洞扶宗會), a national organization that had branches in different localities and a commitment to social service, especially helping the sick, poor, and victims of disasters. Seiran published a work in the Society's journal entitled *The Significance of Practice and Attestation for Sōtō Householders* (*Tōjō zaiki shushōgi* 洞上在家修證義), which was made up entirely of quotations that he had selected from the writings of Dōgen and the *Sūtra of Brahmā's Net* (*Bonmōkyō*, C. *Fan-wang-ching*, 梵網經), the latter work being the locus classicus for the version of the bodhisattva precepts (*bosatsu kai* 菩薩戒) used in Soto Zen and many other schools of Japanese Buddhism. Like the “Buddhist bibles” that were compiled somewhat later in the Meiji era, *The Significance of Practice and Attestation for Sōtō Householders* was intended to pull together all the most important doctrines of Soto Zen in a single volume that was handy and accessible to lay followers. In 1890, Seiran's version of the text was reedited by priests from Eiheiji and Sōjiji and published as an official Soto School manifesto, which became known as the *Meaning of Practice and Verification*

for *Soto Householders* (*Tōjō zaiki shushōgi* 修證義). It is now entitled simply *Meaning of Practice and Verification* and is chanted by Soto monks in training monasteries as well as in services involving lay parishioners.

**memorial** (*ki* 忌). Literally, “to loathe,” taboo” (*ki* 忌). An indirect way of referring to the anniversary of the death of a relative, ancestor, teacher, or eminent person, which is “loathed” because it is unfortunate but celebrated nevertheless with offerings to the spirit of the deceased. ☞ “annual memorial,” “monthly memorial.”

**mental afflictions** (*bonnō* 煩惱). S. *kleśa*. Unhealthy states of mind that vitiate all actions and are the root causes of suffering. The three principle afflictions are greed/desire/craving (*ton* 貪), anger /hatred (*jin* 瞋), and delusion/ignorance/stupidity (*chi* 癡).

**merit** (*kudoku* 功德). S. *punya*. Literally the “virtue” or “power” (*toku* 德) of “good deeds” (*ku* 功). The results of good deeds, i.e. karmic consequences, conceived in the abstract as a kind of spiritual cash that can be earned (accumulated), spent (dedicated) in support of specific prayers, or given away (transferred) to others. ☞ “dedication of merit,” “field of merit.”

**meritorious deeds** (*fukugō* 福業). Same as ☞ “merit.”

**middle retreat** (*chūango* 中安居). A monastic retreat (*ango* 安居) that begins at an “intermediate” (*chū* 中) time. In contemporary Soto Zen, the middle summer retreat begins on May 15 and the middle winter retreat begins on November 15. ☞ “retreat.”

**mighty supernatural power of those who have practiced together during the retreat** (*ango dōshu no ijinriki* 安居同修之威神力). The vast store of merit accumulated by the monastic sangha, which can be tapped to save hungry ghosts, who are beyond the reach of help by any other means. ☞ “field of merit.”

**mind** (*shin* 心). ① The mental faculties in general. ② To pay attention to, or fix the mind on, some object of perception or idea. ③ The buddha-mind (*buss shin* 佛心), the awakened mind of Shakamuni Buddha, also called the mind-dharma (*shinbō* 心法) which is transmitted in the Zen lineage. ④ The “heart” or “essence” of something. This is the meaning intended in the title of the *Heart Sutra* (*Hannya Shingyō* 般若心經), which is said to contain the distilled essence of the perfection of wisdom genre of sutras.

**mind-nature of a single spirit** (*ichirei shinshō* 一靈心性). “Single spirit” (*ichirei* 一靈) refers here to the individual spirit of the deceased; its “mind-nature” (*shinshō* 心性) is the unchanging, underlying consciousness that is the true substance of all phenomena — the undifferentiated storehouse consciousness (*shinshiki* 眞識, S. *alāya-vijñāna*) — as posited in the Consciousness Only (*Yuishiki* 唯識) school of Mahāyāna Buddhist philosophy.

**Miroku Bodhisattva** (*Miroku Bosatsu* 彌勒菩薩). S. *Maitreya*. The future buddha, now a bodhisattva in a heaven awaiting his final birth on earth.

**Miroku Buddha** (*Miroku Sonbutsu* 彌勒尊佛). Same as 彌勒 “Miroku Bodhisattva.”

**mirror** (*kyō* 鏡). A mirror, originally of polished bronze; by extension, anything that serves as an exemplar, standard for judgement, or warning. Written on seniority chart (*enkyō* 圓鏡) and monastic seniority placard (*kairō hai* 戒臘牌), the Chinese character *kyō* 鏡 implies that those documents are normative.

**misfortune** (*sainan* 災難). Literally the “difficulties” or “hardships” (*nan* 難) of “calamity” (*sai* 災); dedications of merit, spells, and prayers to protecting deities are used to ward this off.

**modest gift** (*bise* 微施). An expression of self deprecation by those giving a gift, even if the gift is actually quite grand.

**modest offerings** (*bikū* 微供). An expression of self deprecation by those making an offering, even if the offering is actually quite grand.

**Mokuren** 目連 (C. *Mulian*, S. *Maudgalyāyana*). The protagonist of the *Ullambana Sutra* (*Urabonkyō* 盂蘭盆經), an apocryphal text (i.e. one that claimed to be a translation of an Indian Buddhist sutra but was actually written in China) that provided a scriptural basis for the mid-summer ghost festival, which became popular in medieval China and is still celebrated all over East Asia. According to the sutra, Mokuren was one of Shakamuni Buddha’s ten great disciples, a monk who was known for his magical power. Being a good filial son, he made the usual ancestral offerings of food to his deceased parents and assumed that all was well with them. One day, however, he decided to use his magical powers to check up on them in the afterlife. Mokuren saw that his father had achieved a favorable rebirth as a brahmin, but was shocked and distressed to discover that his mother had become an emaci-

ated hungry ghost. She could not eat the ancestral offerings that he gave to her because, due to her bad karma, the food burst into flames every time she brought it to her mouth. In despair, Mokuren asked Buddha for help but was told that his mother had accumulated so much bad karma that she could not be saved by the actions of just one person. Buddha recommended that on the fifteenth of the seventh month, when the three-month-long monastic retreat is over and the monks are replete with good karma, Mokuren should make offerings of food to them. The merit from that good deed, which tapped into the vast merit created by the Buddhist sangha (monastic order) itself, could then be successfully dedicated to his mother. The spiritual power of the sangha, in short, could ensure that the traditional offerings of nourishment got through without bursting into flames. Moreover, the sutra argues, offerings to the sangha at the end of the summer retreat is the best way to save one's parents and ancestors for seven generations from the three worst of the six rebirths. After Mokuren followed these instructions, his mother was reborn out of the path of hungry ghosts. This basic story of Mokuren was further elaborated in folklore and drama in China, where it informed the assembly for feeding hungry ghosts (*segaki e* 施餓鬼會), also known as "saving the burning mouths." The Mokuren story, ghost-feeding rituals, and associated beliefs and practices all found their way to Japan by the eighth century. They survive today in the context of the Bon festival. ☞ "Bon festival," "hungry ghost."

**monasteries and temples** (*jiin* 寺院). The Sino-Japanese word *jiin* 寺院 is usually translated as "[Buddhist] temple" or "[Buddhist] monastery." In English, a temple is a building devoted to the worship of a god or gods, whereas a monastery is a place where a community of monks lives under religious vows. Thus, when focusing on the function of *jiin* as places for the worship of buddhas, bodhisattvas, devas, and ancestral spirits, we are likely to say "temple," and when speaking of *jiin* as places where Buddhist monks live together in community (and where they engage in precisely the aforementioned worship), we are likely to say "monastery." When struggling to decide which word to use in translation, we become aware of the apparent "ambiguity" of the word *jiin*, but in the East Asian Buddhist tradition the distinction between a temple and a monastery does not exist. A *jiin* is simply a *jiin*, regardless of how many monks are in residence or what sorts of practices they engage in. Nevertheless, for the purposes of the present work, we reserve the word "monastery" for *jiin* that have a community of monks in residence. All other *jiin*, which typically have a single abbot (*jūshoku* 住職) or head priest in residence with his family, are called "temples." By these criteria, there are less than 100 Zen monasteries in Japan today and approximately 21,000 Zen temples.

**monastery** (*ji* 寺, *jiin* 寺院, *garan* 伽藍, *sōrin* 叢林, *bon'en* 梵苑, *bonsetsu* 梵刹, *sōdō* 僧堂, *sanmon* 山門). A number of different Sino-Japanese terms appearing in *Sōtōshū gyōji kihan* have been translated into English in *Standard Observances of the Soto Zen School* as “monastery.” In general, we reserve the term “monastery” for a place where monks live together and engage in communal observances under a single set of rules and procedures. When *ji* 寺 or *jiin* 寺院 refers to a place where a resident priest (*jūshoku* 住職) lives with his wife and children, we translate those terms as “temple.”

① In Japan the word *ji* 寺 applies almost exclusively to Buddhist institutions, but in Chinese it applied to a variety of government offices and religious establishments, including what in English might be called monasteries, temples, shrines, and mosques.

② In the original Chinese, similarly, the word *in* 院, which coupled with *ji* 寺 forms the binome *jiin* 寺院 (translated herein as “monasteries and temples”), referred to any courtyard or walled compound, within which might be a home, school, government office, or any other institution housed in one or more buildings.

③ The word *garan* 伽藍 is a truncated Chinese transliteration of the Sanskrit *saṃghārāma*, meaning a “forest” or “grove” in which members of the Buddhist sangha dwelled.

④ The term *sōrin* 叢林, literally a “thicket” (*sō* 叢) that is a “grove of trees” (*rin* 林) (the latter term also indicates a “gathering place”) is the Chinese translation of the Sanskrit *saṃghārāma*, meaning a “forest” or “grove” in which members of the Buddhist sangha dwelled.

⑤ *Bon'en* 梵苑 means “pure” (*bon* 梵) “garden” or “park” (*en* 苑). The reference to Buddhist monasteries as “gardens” recalls the story of Anāthapiṇḍika, a wealthy layman who gave a park named Jeta’s Grove (*Gionrin* 祇園林, *Gion shōja* 祇園精舍, *S. Jetāvana*) in Śrāvastī to the Buddha to build a monastery.

⑥ *Bonsetsu* 梵刹 means “pure” (*bon* 梵) “monastery” (*setsu* 刹). The original meaning of *setsu* 刹 is “flag pole.” It may refer to markers that were used to establish the perimeter of a “pure” area where monks resided during the rainy season retreat in India.

⑦ A *sōdō* 僧堂 or “sangha hall” was originally just one building within a monastery compound, but in the Edo period (1600-1868) in Japan it came by synecdoche to refer to a training monastery as a whole, especially one that had a meditation hall (*zendō* 禪堂) but no sangha hall proper.

⑧ The term *sanmon* 山門, literally “mountain gate,” refers both to the main gate of a monastery and, by synecdoche, to the monastery as a whole. It often has the meaning “this monastery,” or “here within the gates of this monastery.”

**monastic domicile** (*sōseki* 僧籍). A monk’s home temple, as registered with the Administrative Headquarters (*Shūmuchiō* 宗務廳) of Soto Zen.

**monastic dwellings** (*rannya* 蘭若). *Rannya* 蘭若, short for *arannya* 阿蘭若, is a Chinese transliteration of the Sanskrit *aranya*, which literally means “forest.” In India, the term originally referred to any dwelling place for ascetics who had cut ties with the world; in the Buddhist context, it came to mean “monastery.”

**monastic seniority** (*kairō* 戒臘, *rōji* 臘次). The seniority of a monk, as calculated by the number of “years” (*rō* 臘) that have passed since receiving the “precepts” (*kai* 戒), i.e. being ordained.

**Monju** 文殊. ☞ “Monju Bodhisattva.”

**Monju Bodhisattva** (*Monju Bosatsu* 文殊菩薩, *Monju Daishi* 文殊大師). Monju is an abbreviation of Monjushiri 文殊師利, the Sino-Japanese transliteration of the Sanskrit *Mañjuśrī*, “shining elegance.” A bodhisattva who is often paired with Fugen Bodhisattva as one of two attendant figures who flank an image of Shakamuni Buddha. In this arrangement, Monju is said to represent the Buddha’s wisdom (*chie* 智慧), which is his insight into the emptiness (*kū* 空) of dharmas, whereas Fugen represents the Buddha’s compassion (*jibi* 慈悲), those being the two complementary virtues that all bodhisattvas should cultivate. In the Shakamuni triptych, Monju rides a lion and attends the Buddha on his left side; Fugen rides a white elephant with six tusks and attends the Buddha on his right side. In Chinese monasteries of the Song and Yuan dynasties and the medieval Japanese Zen monasteries that were modeled after them, Monju Bodhisattva also became identified as the Sacred Monk (*shōsō* 聖僧): the tutelary deity of the sangha hall (*sōdō* 僧堂). A statue of him, which depicts him as an ordinary monk seated in meditation, was enshrined in an altar in the center of the hall. ☞ “Fugen Bodhisattva,” “Sacred Monk.”

**Monjushiri** (*Monjushiri* 文殊師利). ☞ “Monju Bodhisattva.”

**Monjushiri Bodhisattva** (*Monjushiri Bosatsu* 文殊師利菩薩). ☞ “Monju Bodhisattva.”

**monk** (sō 僧, *biku* 比丘). In China and most other countries where Buddhism has flourished, a Buddhist monk is a man who has (at least) shaved his head, donned monastic robes, and been ordained with the ten novice precepts (*shami jikkai* 沙彌十戒) established in the Indian Vinaya, which makes him a novice (*shami* 沙彌). A *bhikṣu* (*biku* 比丘) or full-fledged monk (*daisō* 大僧) is one who has, in addition, been ordained with the full precepts (*gusokukai* 具足戒) of the complete Prātimokṣa. In Japan, however, from the Heian period (794-1185) on some men who shaved their heads and joined monastic orders began to be ordained using only bodhisattva precepts. In present day Soto Zen, monks are men who have undergone the ceremony of taking precepts when going forth from household life (*shukke tokudo shiki sahō* 出家得度式作法); the rite entails shaving the head, donning monastic robes, and receiving the bodhisattva precepts. In present day Rinzai Zen, monks are men who have taken the traditional ten novice precepts. Technically, therefore, there are no Japanese Zen *bhikṣus* (*biku* 比丘), but in certain ritual contexts that term is used for Zen monks (*zensō* 禪僧) nevertheless. Throughout most of the history the Zen schools of Buddhism in Japan, celibacy was the norm for Zen monks. However, in 1873 the new Meiji government reversed state policies concerning the Buddhist sangha that had in been in force during the preceding Edo period (1600-1868), and since that time monks belonging to the Zen schools have been allowed to marry. Most Zen monks today are the sons of Zen temple priests, an occupation that has become largely hereditary. In Japanese Zen today, monks comprise more than 99% of the total ordained clergy, which numbers about 25,000. ☞ “sangha,” “precepts,” “nun.”

**monk in training** (*unsui* 雲水, *unnō* 雲衲). ① In Song and Yuan dynasty China, monks who wandered about seeking teachers and novel experiences were likened to “fleeting clouds and floating water (*kōun ryūsui* 行雲流水) in their lack of any fixed abode and thus came to be known as “clouds and water monks” (*unsui sō* 雲水僧). They wore the “patched robes” (*nō* 衲) of a wandering monk (*unsui* 雲水), and so came to be called “cloud robes” (*unnō* 雲衲) as well. ② In Edo period Japan (1600-1868), the designations *unsui* and *unnō* came to apply to young monks who had not yet become resident priests (*jūshoku* 住職) — the abbots of ordinary temples — but were still in a training monastery (*sōdō* 僧堂) or “wandering on foot” (*angya* 行脚) between training monasteries to learn from different Zen masters. That nomenclature is somewhat incongruous because most monks called *unsui* today are in fact registered (*kata* 掛搭) as residents of a monastery and thus are not wandering monks in the original sense of the term.



**monthly memorial** (*gakki* 月忌). Literally, “monthly” (*gatsu* 月) “mourning” (*ki* 忌). The day of the month (1st through 31st) on which a parent or ancestor died, commemorated by offerings to the ancestral spirit. Monthly memorials are not considered as important as annual memorials, so the offerings made are generally less elaborate, but they are only held for figures who are highly venerated or, by dint of personal relations, most dear to the heart. ㊦ “memorial.”

**morning convocation** (*sōsan* 早參). A “small convocation” (*shōsan* 小參) held in the morning. ㊦ “small convocation.”

**morning gruel** (*chōshuku* 朝粥). Rice gruel (*shuku* 粥), a porridge made by boiling rice until the kernels have mostly disintegrated, was the standard breakfast fare in Chinese Buddhist monasteries of the Song and Yuan dynasties and the medieval Japanese Zen monasteries that were modeled after them. It continues to be served for breakfast at Japanese Zen monasteries today.

**mortuary ordination** (*mōkai* 亡戒). In the precepts-giving assembly (*jukai e* 授戒會), “precepts” (*kai* 戒) may be administered to people who are “deceased” (*mō* 亡). A proxy (*dainin* 代人) receives the precepts in place of the dead ordinand.

**mortuary portrait** (*shin* 眞, *chinzō* 頂相). The painted “likeness” (*shin* 眞) of an ancestral teacher (*soshi* 祖師) in the Zen lineage, who may also be the former abbot of a monastery or temple, used as the “seat” (*za* 座) of the spirit of the deceased in his/her funeral and subsequent memorial services. Such portraits typically depict the subject dressed as an abbot in full regalia giving a formal sermon. The designation *chinzō*, which originally referred to the “mark” (*sō* 相) of the “head” (*chin* 頂) — the ushnisha — of a buddha, came to be used for the portraits of Buddhist abbots in Song dynasty China. Modern scholars have claimed that mortuary portraits were/are given by Zen masters to their disciples as emblems of dharma transmission, but that notion is not supported by either historical evidence or contemporary practice. ㊦ “ushnisha.”

**mortuary sub-temple** (*tatchū* 塔頭). Literally “stupa” (*tō*, *ta* 塔) “thing” (*zu* 頭), i.e. a stupa site. Although *zu* 頭 does mean “head” in many contexts, in classical Chinese it also functions as a suffix for nouns, which is the case here. Mortuary sub-temples are walled compounds, usually containing an abbot’s quarters (*hōjō* 方丈) — a.k.a. main hall (*hondō* 本堂) — with a portico (*genkan* 玄関), and a kitchen-residence (*kuri* 庫裡), that is located on the grounds of a larger “main monastery” (*hongan* 本伽藍). Such sub-temples are called stupa sites because they were built to

house the egg-shaped stupa (*rantō* 卵塔), mortuary portrait (*shin* 眞, *chinzō* 頂相), and spirit tablet (*ihai* 位牌) of a former abbot of the main monastery, who generally had the facility constructed before or soon after his retirement from the abbacy and often used it as a retirement villa. When the eminent monk whose stupa was located there was still alive and in residence, such sub-temples were called “living stupas” (*jutō* 壽塔). Some former abbots even conducted their own funeral services before moving in. Many mortuary sub-temples, especially those built on the grounds of major Zen monasteries in Kyoto, feature the best in traditional Japanese architecture. They contain many fine furnishings and works of art, especially Song Chinese style landscape paintings and calligraphy. Some have elegantly simple tea houses on their grounds, and most are surrounded by beautiful, tranquil gardens. The latter sometimes feature streams and/or ponds, or are made in the style of “dry mountains and waters” (*kare sansui* 枯山水), where sand or gravel and rocks are used in place of water to give the visual impression of a lake or sea with islands and surrounding peaks. Such elegance and refinement came at a cost, which was generally borne by a wealthy lay patron of the abbot. Spirit tablets for the patron’s ancestors were enshrined, and arrangements were made for the merit (*kudoku* 功德) that resulted from building the temple and supporting its monk residents (dharma heirs and disciples of the abbot) to be dedicated in perpetuity to the spirits of the founding patron’s (*kaiki* 開基) clan. Such sub-temples thus served double duty as the stupa site of a former abbot and the ancestral mortuary temple (*bodaiji* 菩提寺) of a lay family. They became, in effect, private villas reserved for the spiritual descendants (monks) of the founding abbot and the heirs of the founding patron, who continued to pay the bills and reap the benefits. Modern scholarship has celebrated the wonderful aesthetics of Zen sub-temples and their gardens while ignoring or willfully suppressing their historical roots in funerary ritual and ancestor worship. Most famous Zen gardens, it is fair to say, were designed to provide the spirits a peaceful resting place and their living descendants a retreat from the hustle and bustle of the world. ☞ “abbot’s quarters,” “stupa.”

**Most Holy Blessed One** (*daishō bagyabon* 大聖薄伽梵). An epithet for Buddha Shakamuni.

**Most Honored One** (*mujōson* 無上尊). An epithet for Buddha Shakamuni.

**most reverend** (*daioshō* 大和尚). ☞ “reverend.”

**mountain gate** (*sanmon* 山門). The main gate of a Buddhist monastery. Some main gates (*sanmon* 山門) at Zen monasteries in Japan are two-story buildings supported by twelve massive wooden pillars, arranged in three rows of four. There are thus three spaces (*ken* 間) between the pillars which, at the ground level, may be hung with doors. Or, the two outer spaces may be used to enshrine guardian figures, usually a pair of benevolent kings (*niō* 仁王) — devas depicted as glowering, muscular martial artists stripped to the waist — or the four deva kings (*shi tennō* 四天王), depicted as Chinese generals in full armor. A mountain gate may be called a “triple gate” (*sanmon* 三門) if it has three portals, but there are many smaller mountain gates that have only one portal. Although called “gates,” the function of these buildings is largely ceremonial and symbolic, for they are often located well inside a monastery’s compound and are typically free standing structures that no longer have adjacent walls or corridors that would prevent anyone from simply walking around them; the practical task of keeping out unwanted visitors is handled by outer walls and gates. The second floor of large main gates at Zen monasteries are used as worship halls, often with a flower-holding Shaka (*nenge Shaka* 拈花釋迦) (giving his wordless sermon on Vulture Peak) as the main object of veneration (*honzon* 本尊), flanked by Kasho 迦葉 and Anan 阿難 (the first and second ancestral teachers of the Zen lineage). Or, the central figure may be a crowned Shaka (*hōkan Shaka* 寶冠釋迦), flanked by Zenzai Dōji 善財童子, famous as the youthful pilgrim whose story is told in the “Entering the Dharma Realm” section of the *Flower Garland Sutra* (*Kegon kyō* 華嚴經), and Gatsugai Chōja 月蓋, who appears in Buddhist mythology as a lay believer who saved his city from pestilence by calling on Kannon. The Shaka triptychs are in turn flanked by images of the sixteen arhats (*jūroku rakan* 十六羅漢), eight to a side, and sometimes by the five hundred arhats (*gohyaku rakan* 五百羅漢) as well. The offering to arhats (*rakan kuyō* 羅漢供養) and arhats liturgy (*rakan kōshiki* 羅漢講式) mentioned in *Standard Observances of the Soto Zen School* are held in the second floor of a main gate. ☞ “triple gate,” “arhats hall.”

**mountain name** (*sangō* 山號). Every Buddhist monastery in East Asia has two names: a “mountain” (*san* 山) “name” (*gō* 號) and a monastery name (*jigō* 寺號). The former originally named the mountain on which a monastery stood, and still does in some cases. Later, however, the idea took root that all monasteries should have both names, so even those built on plains or in cities came to have formal mountain names.

**mountain seat ceremony** (*shinsan shiki* 晉山式). Literally, the “ceremony” (*shiki* 式) of “ascending” (*shin* 晉) the “mountain” (*san* 山). The ceremony of installing a new abbot. The “mountain” referred to is the monastery or temple in question.

**mountain seating** (*shinsan* 晉山). ㊦ “mountain seat ceremony.”

**mountains of delusion** (*wakusan* 惑山). A metaphorical allusion to the realm of hungry ghosts.

**Mujaku Dōchū** 無著道忠 (1653-1744). An eminent Zen monk and scholar who served as abbot the Rinzai school head monastery Myōshinji.

“**My transgressions fill the heavens**” (*zaika miten* 罪過彌天). Polite expression of humility used by head seat after performance on dharma seat (*hōza* 法座).

**name of venerated** (*songō* 尊號). Name of eminent person for whom a memorial service is to be performed, as voiced honorifically in dedication of merit (*ekō* 回向).

**new abbot** (*shinmei oshō* 新命和尚, *shinmei* 新命). Literally, “newly” (*shin* 新) “commanded” (*mei* 命), an expression that dates from Song dynasty China, where the abbots of major public monasteries were appointed by imperial decree (*mei*, C. *ming* 命).

**new arrival** (*shintō* 新到). A wandering monk who comes to a monastery wishing to register for a retreat as a trainee in residence.

**new seat** (*shinza* 新座). The spirit of a buddha, bodhisattva, or deva that is “newly” (*shin* 新) “seated” (*za* 座) in an image, i.e. a statue or painting that is newly enshrined in a monastery or temple.

**nine-panel robe** (*kujōe* 九條衣). A type of kesa; a pieced robe (*kassetsue* 割截衣) with two long and one short piece of cloth (usually silk) in each of its nine panels. Also called the *sōgyari* robe, it is one of the three robes that Soto monks are supposed to receive upon ordination, in accordance with Chinese translations of the Indian Vinaya. ㊦ “*sōgyari* robe,” “three robes.”

**nine prostrations** (*kyūhai* 九拜). ① Nine prostrations (*raihai* 禮拜) performed in sequence: a large number that shows great respect. ② A very polite expression used when signing formal letters.

**nirvana** (*nehan* 涅槃, *jakumetsu* 寂滅, *naion* 泥洹; S. *nirvāṇa*). ① Escape from the round of rebirth or samsara (*rinne* 輪廻). The complete cessation of all becoming; an exalted state entirely beyond karmic conditioning. ② The state attained by Shaka-

muni Buddha upon his death. ③ In Mahayana texts, the freedom from attachment to and suffering in the round of rebirth that results from an insight into the emptiness of all dharmas attained by a bodhisattva, despite the fact that he/she remains in rebirth to save other beings and still feels compassion for them. ④ The death of Shakamuni Buddha. ⑤ A euphemism for the death of any ordinary human being.

**nirvana assembly** (*nehan e* 涅槃會). An assembly to commemorate the nirvana of Shakamuni Buddha, in East Asia traditionally held on the 15th day of the 2nd month by the lunar calendar.

**nirvana hall** (*nebandō* 涅槃堂). ☞ “infirmary.”

**non-arising** (*mushō* 無生). Literally, “there is no” (*mu* 無) “birth” or “arising” (*shō* 生). Because all dharmas (things) are empty of own-being, they neither come into existence nor pass out of existence in the way that we ordinarily imagine. Also translated as “birth-less.” ☞ “dharma.”

**novice** (*shami* 沙彌, *shamini* 沙彌尼). ☞ “monk,” “nun.”

**nun** (*nisō* 尼僧, *bikuni* 比丘尼). In China and most other countries where Buddhism has flourished, a Buddhist nun is a woman who has (at least) shaved her head, donned monastic robes, and been ordained with the ten novice precepts (*shami jikkai* 沙彌十戒) established in the Indian Vinaya, which makes her a novice (*shamini* 沙彌尼). A *bhikṣuṇī* (*bikuni* 比丘尼) or full-fledged nun (*daisōni* 大僧尼) is one who has, in addition, been ordained with the full precepts (*gusokukai* 具足戒) of the complete Pratimoksha. In Japan, however, from the Heian period (794-1185) on some men and women who shaved their heads and joined monastic orders began to be ordained using only bodhisattva precepts. In present day Soto Zen, nuns are women who have undergone the ceremony of taking precepts when going forth from household life (*shukke tokudo shiki sahō* 出家得度式作法); the rite entails shaving the head, donning monastic robes, and receiving the bodhisattva precepts. In present day Rinzai Zen, nuns are women who have taken the traditional ten novice precepts. Technically, therefore, there are no Japanese Zen *bhikṣuṇīs* (*bikuni* 比丘尼), but in certain ritual contexts that term is used for Zen nuns (*zenni* 禪尼) nevertheless. Unlike their male counterparts, who have been free to marry since the Meiji era (1868-1912), Japanese Zen nuns maintain the tradition of celibacy that is the norm for monks and nuns throughout most of the Buddhist world. The daughters of Zen temple priests, unlike their brothers, are neither expected nor allowed to follow in their fathers' footsteps. Most Japanese Zen nuns are not from temple fam-

ilies. Those who have children gave birth to them before they joined the monastic order. Zen nuns in Japan today comprise less than one percent of the total ordained Zen clergy, which numbers about 25,000. ☞ “monk,” “precepts,” “sangha.”

**observances** (*gyōji* 行持, *gyōji* 行事). Literally “practicing” (*gyō* 行) and “upholding” (*ji* 持), or “carrying out” (*gyō* 行) “affairs” (*ji* 事). A very broad designation referring to activities that may variously be called in English “practices,” “ceremonies,” “rituals,” “procedures,” “etiquette,” “work,” “study,” “prayer,” “asceticism,” etc.

**occasion of the attainment of the way** (*jōdō no shin* 成道之辰). December 8, celebrated in East Asia as the day of Buddha Shakamuni’s awakening.

**occasion of the birth** (*gōtan no shin* 降誕之辰). April 8, celebrated in East Asia as the day of Buddha Shakamuni’s birth.

**occasion of the entry into final nirvana** (*nyū hatsunehan no shin* 入般涅槃之辰). February 15, celebrated in East Asia as the day of Buddha Shakamuni’s entry into final nirvana (death).

**ocean of delusion and suffering** (*meikukai* 迷苦海). A metaphorical allusion to the realm of hungry ghosts.

**ocean of suffering** (*kukai* 苦海). A metaphorical allusion to the realm of hungry ghosts.

**office** (*ryō* 寮) ① An official position in a monastery bureaucracy. ② The living and/or working quarters of a monastic officer.

**old buddha** (*kobutsu* 古佛). A reference to one’s own revered teacher, especially after he/she has passed away.

**old rules** (*kōgi* 古規). Same as ☞ “old rules of purity.”

**old rules of purity** (*kō shingī* 古清規). ① Unspecified rules of purity (*shingī* 清規) used in the past. ② A reference to “Hyakujō’s Old Rules of Purity” (*Hyakujō kō shingī* 百丈古清規), believed by some to be the original set of Zen monastic rules written in the Tang dynasty, although there is no evidence that they ever existed.

**omniscience** (*shūchi* 種智). An attribute of buddhahood.

**On mani baji rei un** 唵麼拈囉日哩吽. Dharani written on first of eleven banners hung for food-offering assembly during the Bon festival. ㊦ “banners.”

**On mani darei un batta** 唵麼拈駄哩泮吒. Dharani written on last of eleven banners hung for food-offering assembly during the Bon festival. ㊦ “banners.”

**one blossom with five petals** (*ikke goyō* 一華五葉). ㊦ “one flower blossoms with five petals.”

**one Buddha and two ancestors** (*ichibutsu ryōso* 一佛兩祖). Shakamuni Buddha, Dōgen, and Keizan.

**one flower blossoms with five petals** (*ikke kai goyō* 一華開五葉). The second phrase of a famous verse attributed to Bodaidaruma in traditional histories of the Zen lineage:

I came to this land (*go honrai shi do* 吾本來茲土)  
to transmit the dharma and save deluded beings (*denbō kyū meijō* 傳法救迷情).  
One flower blossoms with five petals (*ikke kai goyō* 一華開五葉)  
and the fruit is produced of its own accord (*kekka shizen jō* 結果自然成).

The “five petals” (*goyō* 五葉) are interpreted as an allusion to the five generations of ancestral teachers that followed Bodaidaruma in the lineage (Eka 慧可, Sōsan 僧粲, Dōshin 道信, Kōnin 弘忍, and Enō 慧能), or as an allusion to the so-called five houses (*goke* 五家), the five main branches of the lineage that are said to have emerged in the generations following the sixth ancestor Enō. In either case, in the traditional view, when Bodaidaruma spoke this verse he accurately foretold the future. The oldest text in which it is attested is the *Ancestors Hall Collection* (*Sōdōshū* 祖堂集), written in 952.

**one hundred and eight rings** (*hyakkubashō* 百八聲). The number 108 comes from a traditional detailed classification of the mental afflictions (*bonnō* 煩惱), which are usually summarized as three: greed (*ton* 貪), anger (*jin* 瞋), and delusion (*chi* 癡). ㊦ “mental afflictions.”

**“one hundred prostrations”** (*hyappai* 百拜). Used when signing letters to mean “Very Respectfully Yours.”

**one inside the hall** (*denritei* 殿裏底). A double meaning, referring both to (1) an image of Shakamuni Buddha being installed in a buddha hall (*butsuden* 佛殿), and

(2) one's own buddha mind (*buss shin* 佛心), which is “within the hall” of one's body. The expression “grasp the one inside the hall” (*shikishu denritei* 識取殿裏底) means to realize or take possession of one's own innate buddha-mind.

**open a sangha hall** (*kaitan* 開單). ㊦ “sangha hall,” “sangha hall opening.”

**open floor space** (*roji* 露地). Literally “open” or “bare” (*ro* 露 “ground” or “place” (*ji* 地)). ① In a sangha hall, the open areas of floor between the sitting platforms, which can be used for walking meditation. ② In a Chinese-style dharma hall or buddha hall with stone floors, the “area” (*ji* 地) in front of the “bare pillars” (*rochū* 露柱), i.e. the open hallway that spans the front of the building. In a main hall (*bondō* 本堂) constructed in the traditional architectural mode of an abbot's quarters (*hōjō* 方丈), the open floor space (*roji* 露地) in front of the bare pillars is usually a bare wooden floor, as opposed to the tatami mats that cover most of the interior of the hall.

**opening braziers** (*kairo* 開爐). Bringing braziers out of storage to use for heating in the sangha hall and other monastery buildings; ㊦ “brazier.”

**Opening Lines Verse** (*Join mon* 序引文) of **Heroic March Dharani** (*Ryōgon shu* 楞嚴呪)

At that time the World-honored One (*seson* 世尊), from the middle of his fleshy topknot (*nikukei* 肉髻), emitted one hundred rays of precious light (*bōkō* 寶光). In each ray there welled up a thousand-petaled jewelled lotus (*sen'yō hōren* 千葉法蓮), with a magically appearing tathagata (*ke nyorai* 化如來) seated in the middle of its jewelled flower (*hōke* 寶華). The head of each tathagata emitted ten streams of (*dō* 道) of hundred-jewel radiance (*kōmyō* 光明), and each stream of radiance revealed (*jigen* 示現) in their entirety vajra wielders (*kongō mishhaku* 金剛密跡) as innumerable as the sands of ten Ganges Rivers (*gōgasha* 恆河沙), who from lofty mountains (*kyōsen* 擎山) wield their vajras throughout the entire universe (*kokūkai* 虛空界). The great assembly (*daishu* 大衆) gazed up in contemplation (*gōkan* 仰觀) with a combination of awe and love. Imploring the Buddha and begging his help (*gubutsu aiyū* 求佛哀祐), they listened to the Buddha (*chōbutsu* 聽佛) single-mindedly (*isshin* 一心). His invisible ushnisha (*muken chōsō* 無見頂相) emitting light, the Tathagata proclaimed (*sensetsu* 宣說) the supernatural spell (*jinsbu* 神呪).

<i>ni ji se son</i>	<i>ju niku kei chu</i>	爾時世尊 從肉髻中
<i>yu hyaku po ko</i>	<i>ko chu yu shutsu</i>	涌百寶光 光中涌出



<i>sen yo ho ren</i>	<i>uke nyorai</i>	千葉法蓮	有化汝來
<i>zahō kechū</i>	<i>cho ho ju do</i>	坐寶華中	頂放十道
<i>hyaku po ko myo</i>	<i>ichi ichi ko myo</i>	百寶光明	一々光明
<i>kai hen jigen</i>	<i>ju go gasha</i>	皆徧示現	十恆河沙
<i>kon go mis-shaku</i>	<i>kyo sen jicho</i>	金剛密跡	擎山持杵
<i>henko ku kai</i>	<i>daishu go kan</i>	徧虛空界	大衆仰觀
<i>iai ken po</i>	<i>gubutsu ai yu</i>	畏愛兼抱	求佛哀祐
<i>is-shin cho butsu</i>	<i>muken cho so</i>	一心聽佛	無見頂相
<i>ho ko nyorai</i>	<i>sen setsu jinshu</i>	放光如來	宣說神呪

**ordaining master** (*honshi* 本師, *jugōshi* 受業師). The monk who initiates someone into the Buddhist monastic order by shaving their head and giving them the precepts.

**ordinary person with no responsibilities** (*ajō munin* 下情無任). Deferential term of self-deprecation used when speaking formally to superiors.

**ordinand** (*hosshin no hito* 發心の人, *kaitei* 戒弟). Person being ordained as a monk. Literally the “person” (*hito* 人) who has “given rise to” (*hatsu, hotsu* 發) an “intention” or “thought” (*shin* 心). In most Mahayana literature, *hosshin* is short for “giving rise to the thought of awakening” (*hotsu bodaishin* 發菩提心), that is, vowing to attain awakening for the sake of all living beings; giving rise to that intention, which makes one a bodhisattva, is not shared by all monks, nor does it necessarily entail going forth from household life (*shukke* 出家). In the present context, however, the intention in question is not only to follow the bodhisattva path to buddhahood, but also to shave one’s head and become a monk. This double meaning is possible in Soto Zen because ordination as a monk is achieved by taking 受 bodhisattva precepts.

**ordination** (*tokudo* 得度). Literally, to be “enabled” (*toku* 得) to “cross over” or “be saved” (*do* 度). Ordination rites always involve receiving precepts (*jukai* 受戒), which “enable” one to successfully follow the Buddhist path.

**original master** (*honshi* 本師). ① An epithet for Shakamuni Buddha, progenitor of the Buddhist dharma and sangha. ② The founding ancestor of any lineage (*shū* 宗). Shakamuni is also called the “original master” in the Zen tradition because he is said to have founded the Zen lineage. ③ Ordaining master (*jugōshi* 受業師): the monk who initiates someone into the Buddhist monastic order by shaving their head and giving them the precepts. ④ Primary master: the dharma-transmitting

master (*shihō no honshi* 嗣法の本師) from whom one has inherited the dharma in the Zen lineage.

**oryoki** (*ōryōki* 應量器). Literally a “vessel” (*ki* 器) that contains an “appropriate amount” (*ōryō* 應量) of food. In India, Buddhist monks carried a bowl (*S. pātra*) when soliciting alms food from the laity that was supposed to be large enough to hold a nourishing meal but small enough to prevent gluttony. The bowl was one of the few personal possessions allowed a Buddhist monk. It was received upon ordination as a novice monk and was, together with the patchwork ochre robe (*S. kāśāya*), emblematic of membership in the monastic order. As Buddhism evolved in India, it became the accepted norm for monasteries to have stores of food, kitchens, and dining halls for communal meals, but the bowl (or set of bowls) in which the meal was received and eaten remained the personal property of individual monks. In Soto Zen today, monks receive a set of nested bowls (made of lacquered wood) upon ordination and use them for formal meals when residing in training monasteries. ☞ “bowl.”

**Our Great Benefactor and Founder of the Teachings, the Original Master Shakamuni Buddha** (*daion kyōshu honshi Shakamuni Butsu* 大恩教主本師釋迦牟尼佛). A set phrase used to refer to Shakamuni in liturgical texts. He is “founder of the teachings” (*kyōshu* 教主) and the “original master” (*honshi* 本師) because he is the progenitor of the Buddhist dharma and sangha. In the Zen tradition Shakamuni is revered above all other buddhas and is considered the founder and “original master” of the Zen lineage. ☞ “Shakamuni.”

**outer abbot’s quarters** (*omote hōjō* 表方丈). The part of an abbot’s quarters (*hōjō* 方丈) compound that the abbot uses to entertain guests and give informal sermons to small groups of disciples. ☞ “abbot’s quarters.”

**overnight quarters** (*tanga ryō* 旦過寮, *tanga* 旦過). “Quarters” (*ryō* 寮) for “staying over until dawn” (*tanga* 旦過). Facilities for housing wandering monks who are not registered as regular residents in a monastery.

**pair of Sal trees** (*shara sōju* 沙羅雙樹). The two trees between which Shakamuni is said to have entered nirvana (died).

**patch-robbed monk** (*nossu* 衲子). ☞ “kesa,” “monk.”

**patron** (*seshu* 施主). A donor, usually a lay supporter, who donates money in support of a monastery or any of its particular observances.

**perceiving in the patterns on the moon a wonderful rhinoceros horn** (*kanget-su seimon reisaikaku* 感月成紋靈犀角). To imagine, based on a sensory impression, something that is not really there.

**Perfect Sutra** (*enman shutara* 圓滿修多羅). A reference to the *Lotus Sutra*.

**perfection of giving** (*danparamitsu* 檀波羅蜜). The first of the six perfections (*roku haramitsu* 六波羅蜜) or practices of a bodhisattva. Perfected giving is that informed by insight into the emptiness of dharmas, and thus takes place without clinging to the concepts of “giver,” “recipient,” or “gift / act of giving.” That is called the “threefold emptiness of giving.” ☞ “emptiness.”

**perfection of wisdom** (*hannya haramitsu* 般若波羅蜜). The wisdom that sees the emptiness (*kū* 空) of all dharmas (*hō* 法). ☞ “emptiness.”

**perfection of wisdom assembly** (*hannya e* 般若會). The gathering of arhats and bodhisattvas on Vulture Peak (*Juhōzan* 鷲峰山) at which the Buddha preached the *Great Perfection of Wisdom Sutra*.

**perfection of wisdom sutras** (*hannya kyō* 般若經). A genre of Mahayana sutras that stresses the doctrine of emptiness (*kū* 空, S. *sūnyatā*). Examples include the *Heart Sutra* (*Hannya shingyō* 般若心經), *Diamond Sutra* (*Kongō kyō* 金剛經), and *Great Perfection of Wisdom Sutra* (*Dai hannya kyō* 大般若經).

**Perfectly Awakened** (*shōhenchi* 正遍智). An epithet of Shakamuni Buddha.

**period of retreat** (*seichū* 制中). Literally “in the midst of” (*chū* 中) the stricter set of “rules” or “system” (*sei* 制) for monastic training during a retreat. ☞ “retreat.”

**personally comprehend** (*shingo* 親悟). Literally, to “intimately” or “in person” (*shin* 親) “realize” or “awaken to” (*go*, *satoru* 悟) some truth.

**physical body** (*shikishin* 色身). Literally, the “body” (*shin* 身) that has “form” (*shiki* 色).

**pieced robe** (*kassetsue* 割截衣). A *kesa*. A Buddhist monk's robe (*e* 衣) that is constructed by "cutting off sections" (*kassetsu* 割截) of cloth and sewing together in a fixed pattern. ㊦ "kesa."

**pilgrimage** (*angya* 行脚). Literally, "going" (*an* 行) "on foot" (*gya* 脚). Originally, the practice of a wandering monk (*unsui* 雲水). In present day Japanese Zen it refers mainly to the short trip, called the "first pilgrimage" (*batsu angya* 初行脚) that a young monk takes to a monastery to register (*kata* 掛搭) for a period of basic training.

**place** (*i* 位). ① A standing or sitting place assigned to individual monks for specific communal observances. ② The resting place of a spirit, as in a spirit tablet (*ihai* 位牌). ③ The rank or status of a person, living or dead.

**portico** (*genkan* 玄関). Literally "gateway" (*kan* 關) to the "mysterious" (*gen* 玄). The entrance to an abbot's quarters (*hōjō* 方丈), which traditionally is a separate portico added onto the main building.

**portrait** (*shin* 眞, *chinzō* 頂相). ㊦ "mortuary portrait."

**portrait acolyte** (*jishin jisha* 侍眞侍者, *jishin* 侍眞). (1) Acolyte (*jisha* 侍者) who attends the mortuary portrait (*shin* 眞) of the deceased in a funeral or memorial service. (2) Acolyte who attends the portrait-hanging officiant (*kashinshi* 掛眞師) in funeral ceremony. ㊦ "acolyte."

**portrait acolyte's assistant** (*jishin anja* 侍眞行者, *shinnan* 眞行 for short). A junior monk charged with assisting the portrait acolyte (*jishin jisha* 侍眞侍者), whose job it is to handle and make offerings before the portraits (*shin* 眞) of deceased monks and lay people that are used in funerals and memorial services. ㊦ "portrait acolyte," "assistant."

**posthumous status** (*hon i* 品位). A way of referring to the spirit of the deceased in verses for the dedication of merit (*ekōmon* 回向文) used in conjunction with funerals and memorial services. In traditional Chinese culture, the spirits of ancestors (and spirits in general) were conceived as holding "grades" (*hon* 品) or "ranks" (*i* 位) in a spiritual hierarchy that mirrored the bureaucratic hierarchy of the imperial state. Like their counterparts in the earthly bureaucracy, spirits were understood to be subject to promotion or demotion in status, in accordance with their efficacy and popularity. To have one's own ancestral spirit promoted was a good thing, for (as in

the realm of the living) an official in government office could be expected to look after the well-being of his family. Thus, in Buddhist funeral services, merit (*kudoku* 功德) is generated by chanting sutras and dharanis and dedicated to the purpose of “exalting” (*zōsō* 増崇) — both in the sense of “raising to a higher rank” and that of “dignifying” — the “posthumous status” (*hon i* 品位) of the deceased.

**postulant** (*anja* 行者). Literally a “member” (*sha* 者) of the “[lower] ranks” (*an* 行). To be distinguished from *gyōja* 行者, a word written with the same two Chinese characters, which denotes a religious “ascetic” or “practitioner.”

① In the medieval Chinese Buddhist monastic institution that was replicated in Japan in the Kamakura period (1185-1333) under the rubric of “Zen,” postulants were lay people who lived and worked in Buddhist monasteries where they sought ordination as monks, but had not yet been admitted to the order as novices (*shami* 沙彌). Restrictions on the number of ordinations allowed annually by the imperial court in China meant that many aspiring monks were stuck in the position of postulant for years or even decades. As candidates for ordination, postulants followed the same moral precepts as monks, learned to read sutras in preparation for a qualifying exam, and attended some religious services. Their main function, however, was to serve as menials and assistants who worked under the direction of monastic officers such as the comptroller, head cook, labor steward, guest prefect, and bath prefect. In medieval Japanese Zen, as well, postulants were lay servants. Boys who lived in Zen monasteries were called “young postulants” (*dōan* 童行, short for *dōshi anja* 童子行者) and “meal announcers” (*kasshiki* 喝食, short for *kashiki anja* 喝食行者).

② In Japanese Zen today, all postulant positions in monasteries (and in rituals performed at temples) are filled by ordained monks. Most of those positions, however, still involve waiting on the great assembly of monks (*daishu* 大衆) and acting as assistants to higher ranking monastic officers. Because they are no longer candidates seeking admission into a religious order (which is the basic meaning of “postulant”), the term *anja* is translated as “assistant” in *Standard Observances of the Soto Zen School*. ☞ “assistant.”

**power of sutras and dharanis** (*kyōshuriki* 經呪力). Merit (*kudoku* 功德) created by chanting sutras and dharanis.

**Pratimoksha** (*haradaimokusha* 波羅提木叉, *mokusha* 木叉). The Sino-Japanese transliteration of Sanskrit *Prātimokṣa*, a para-canonical text associated with the *Vinaya piṭaka* that contains a concise list of moral precepts undertaken by individual monks at the time of ordination, classified by the punishments that infractions

call for. In India, different recensions of the *Vinaya-pitaka* (all of which were handed down in “Hinayana” schools) had slightly different *Prātimokṣa* associated with them. In China, the *Prātimokṣa* most often used was one associated with the Vinaya of the Dharmaguptakas, which was rendered into Chinese as the *Four Part Vinaya* (*Shibun ritsu* 四分律); it contained 250 moral precepts for monks. Over time, however, there were efforts in China to replace the “Hinayana” *Prātimokṣa* with a “Mahayana” one that could be used in rites of confession. That resulted in the development of the so-called bodhisattva precepts, which are the ones used for confession in contemporary Soto Zen. ☞ “bodhisattva precepts,” “confession.”

**precept master’s assistant** (*kaian* 戒行). Short for “precept master’s” (*kaishi* 戒師) “assistant” (*anja* 行者). ☞ “assistant.”

**precept name** (*kaimyō* 戒名). Also called dharma name (*hōgō* 法號, *hōmyō* 法名).  
 ① Buddhist name given a person upon their ordination as a monk, as decided by the teacher ordaining them. ② Buddhist name given a lay person upon receiving the bodhisattva precepts, or in the posthumous ordination as a monk that is part of a funeral service.

**precept platform** (*kaidan* 戒壇). A raised platform that an ordinand mounts to receive Buddhist precepts.

**precepts** (*kairitsu* 戒律, *kai* 戒). Rules of moral behavior that are binding on individual Buddhists and define their status in the institutional hierarchy. The precepts used by Chinese Buddhists in the Song, Yuan, and Ming dynasties were the ones most influential on Japanese Zen. They were based on the *Four Part Vinaya* (*Shibunritsu*, C. *Sifenlü* 四分律), a fifth century Chinese translation of the Vinaya of the Indian Dharmaguptaka school, and were prescribed in the *Rules of Purity for Zen Monasteries* (*Zen’en shingi*, C. *Chanyuan qinggui* 禪苑清規), compiled in 1103. The major sets of precepts found in those sources are: the ten precepts (*jikkai* 十戒) binding on novice monks (*shami* 沙彌) who have entered the Buddhist order by “going forth from home” (*shukke* 出家); the full precepts (*gusokukai* 具足戒) undertaken by full-fledged monks and nuns (*daisō* 大僧); the five precepts (*gokai* 五戒) for Buddhist lay people; and the bodhisattva precepts (*bosatsu kai* 菩薩戒), which both monks and lay people can receive to affirm their commitment to the ideals of the Mahayana. The novice precepts are crucial, for they mark the divide between householders and monastics who “leave home.” As explained in the *Four Part Vinaya* novice monks undertake the following ten vows: (1) not to take life, (2) not to steal, (3) not to engage in sexual activity, (4) not to speak falsely, (5) not to drink alcohol, (6)

not to adorn the body with flowers, headdresses, or perfumes, (7) not to sing, dance, or perform as an entertainer, and not to go to see or hear such things, (8) not to sit on high, magnificent couches, (9) not to eat at improper times, and (10) not to handle gold and silver, money, or valuables. The five precepts for the Buddhist laity are the same as the first five of the ten novice precepts, with the exception that only improper sexual activity (as opposed to all sexual activity) is proscribed. The full precepts comprise 250 rules for individual monks which are grouped according to the seriousness of the offenses and the means of expiating them. For example, the four most serious transgressions (sexual intercourse, theft, killing a human being, and falsely claiming superhuman faculties) are classed as offenses requiring expulsion from the sangha. The next most serious class of transgressions are offenses requiring probation and temporary exclusion from the sangha. The least serious offenses are ones that can be atoned by simply confessing them and transgressions of minor etiquette for which there are no explicit sanctions. See 戒 “bodhisattva precepts” for a list of the precepts, the role they played in the history of Chinese and Japanese Buddhism, and a discussion of the precepts now used in Soto Zen.

**precepts assembly** (*shirae sabō* 尸羅會). Same as 授戒會 precepts-giving assembly (*jukai e* 授戒會). *Shira* 尸羅 is a transliteration of S. *śīla*, literally “restraint”; *śīla* was translated as *kai* 戒 or “precepts.”

**precepts of three refuges** (*sankikai* 三歸戒). 戒 “Verse of Threefold Refuge.”

**precious pearl** (*chimbōju* 珍寶珠). A metaphor for awakening, the most precious thing that is the goal of Buddhist practice.

**pre-set sweet decoction** (*oki mittō* 置蜜湯). An abbreviation of ritual procedure in which an offering of sweet decoction is set out prior to the start of a ceremony, thereby skipping the formal rite of offering that normally opens the ceremony.

**pre-set tea and decoction** (*oki chatō* 置茶湯). An abbreviation of ritual procedure in which an offering of tea and decoction is set out prior to the start of a ceremony, thereby skipping the formal rite of offering that normally opens the ceremony.

**primary master** (*honshi* 本師). ① Ordaining master (*jugōshi* 受業師). The monk who initiates someone into the Buddhist monastic order by shaving their head and giving them the precepts. ② The master who gave one dharma transmission in the Zen lineage. Also called “primary master from whom one has inherited the dhar-

ma” (*shihō no honshi* 嗣法の本師). In contemporary Soto Zen, this is most often a monk’s own father, who was also his ordaining master.

**primary master from whom one has inherited the dharma** (*shihō no honshi* 嗣法の本師). The master who gave one dharma transmission in the Zen lineage. ☞ “original master,” “primary master.”

**prince of South India** (*nanten taishi* 南天太子). A reference to Bodaidaruma, first ancestor of the Zen lineage in China. He is said to have been a prince before he became a Buddhist monk, inherited the mind dharma in the Zen lineage, and transmitted it to China. ☞ “Bodaidaruma.”

**prior** (*tsūsu* 都寺). Short for *tsūkansu* 都監寺, literally “overall” (*tsū* 都) “supervisor” (*kan* 監) of the “monastery” (*su* 寺). An officer in a monastic bureaucracy; one of the six stewards (*roku chiji* 六知事). In Song dynasty Chinese and medieval Japanese Zen monasteries, the prior was second in authority only to the abbot. The abbot, however, acted mainly as the spiritual leader of the community, whereas the prior was the chief administrator who had overall responsibility for all practical matters in the everyday operation of the monastery, including the institution’s finances, supplies, maintenance, and dealings with civil authorities. In contemporary Soto Zen, only training monasteries (Eiheiji and Sōjiji foremost among them) have a functioning office of prior held by a senior monk who actually oversees the operation of the monastery. The position of prior survives, for the most part, only as a honorific title and seating position in various ritual observances, which some elder monk holds for the duration of the ceremony. ☞ “six stewards.”

**proxy** (*dainin* 代人). ☞ “absentee ordination,” “mortuary ordination.”

**pure dharma body** (*seijō hosshin* 清淨法身, *jō hosshin* 淨法身). ☞ “dharma body.”

**pure great oceanic assembly** (*shōjō daikaishu* 清淨大海衆). The monastic sangha.

**“pure habits of all are innumerable and have the gracefulness of the sliver of an old moon”** (*seifū sen kogetsu senken* 清風千古月嬋娟). This phrase contains a pun, for the two characters “old” (*ko* 古) and “moon” (*getsu* 月), when combined, make the single character “foreigner” (*ko* 胡). The arhats were all Indian monks, i.e. “foreigners” from the point of view of the Chinese.



**pure land** (*jōiki* 淨域). The buddha land (*butsudo* 佛土) of Buddha Amida; the paradise in the west where those who have faith in Amida can be reborn, thus escaping rebirth in the six destinies. ☞ “land of ease,” “six destinies.”

**quarters** (*ryō* 寮). Same as ☞ “office” ②.

**questions and answers** (*mondō* 問答). A dialogue between a Zen master and an interlocutor, as found in the “records of transmission of the flame” (*dentō roku* 傳燈錄) and “discourse records” (*goroku* 語錄) genres of Zen literature.

**rain of dharma** (*hōu* 法雨). Buddhist teachings dispensed freely and indiscriminately to all living beings, like the rain, which falls indiscriminately on and sustains all forms of plant life. Zen monks engaged in alms gathering (*takuhatsu* 托鉢) in public places (e.g. while walking down a shopping street) announce their presence by shouting “*Hōu*” (“dharma rain”). The idea behind this is that by giving anyone and everyone they meet an opportunity to make a donation and earn merit (*kudoku* 功德), they are freely and indiscriminately spreading the dharma.

**rains retreat** (*u angō* 雨安居). Literally “tranquil” (*an* 安) “shelter” (*go* 居) during the monsoon “rains” (*u* 雨). S. *varṣavāsa*. Also called summer retreat (*ge angō* 夏安居). ☞ “retreat.”

**raise** (*nen* 拈, *nenjiru* 拈じる). ① To grasp something in the fingers and hold it up, as when Shakamuni Buddha “held up a flower” (*nenge* 拈華, 拈花) and gave a wordless sermon on Vulture Peak, which only his disciple Makakasho understood. ② To “raise” a saying or dialogue (e.g. the root case of a koan) that appears in a Zen record as a topic for comment by a Zen master or disciple. ☞ “raise a case.”

**raise a case** (*nensoku* 拈則, *kosoku* 舉則). To recite or refer to an “old case” (*kosoku* 古則), also called a koan, in order to elicit a comment on its meaning from a Zen teacher or disciple. ☞ “raise.”

**raise dharma flag** (*kenpōdō* 健法幢). ☞ “dharma flag.”

**rakusu** (*rakusu* 絡子). A small kesa that is hung around the neck by a strap and worn on the chest like a bib. ☞ “kesa.”

**rank** (*kurai* 位). ☞ “place.”

**rear hall roshi** (*godō* 後堂). A senior monk who occupies a place on the platform next to the rear door in a sangha hall and acts as an advisor to the head seat (*shuso* 首座).

**recitations** (*nenju* 念誦). S. *jāpa*, “murmuring prayers.” Literally “mindful” (*nen* 念) “recitation” (*ju* 誦). In East Asian Buddhism in general, this commonly refers to the recitation of buddha names to generate merit that is dedicated in support of prayers or to establish karmic affinities with the buddhas named. In some esoteric (*mikkyō* 密教) schools, *nenju* refers more specifically to the recitation of a dharaṇi while fixing the mind on a deity associated with the dharaṇi and contemplating the mystical identity of the deity and one’s self. In present day Soto Zen, recitations usually entail chanting the verse known as *Ten Buddha Names* (*Jūbutsumyō* 十佛名), but in the past the name of Amida Buddha was recited in connection with funeral rites. Entire ceremonies that center around the chanting of the names of buddhas but involve other practices as well (e.g. incense offerings, circumambulation) have come to be known as “recitations.” 𑖀 “*Ten Buddha Names*.”

**recommended** (*suiyō* 推揚). Selected by abbot to serve in a monastic office.

**Record of the Transmission of the Light** (*Denkōroku* 傳光錄). A collection of biographies of ancestral teachers in the Zen lineage compiled by Keizan.

**rector** (*ino*, *inō*, *ina* 維那). An officer in a monastic bureaucracy; one of the six stewards (*roku chiji* 六知事). The etymology of the term is complex. Indian Vinaya texts speak of a monk officer called the *karma-dāna* or “assigner of duties.” That term that was translated into Chinese as “disciplinarian” (*kōi* 綱維) and transliterated as *katsuma dana* 羯磨陀那. By the Tang dynasty (618-906), a mixed translation and transliteration which combined the final character of both terms — *i* 維 and *na* 那 — had become standard. In Tang Buddhist monasteries the rector was one of three top officers (*sankō* 三綱) and was charged with enforcing rules and maintaining discipline. The other two were the “top seat” (*jōza* 上座), i.e. the elder who served as spiritual leader or abbot, and the “monastery chief” (*jishu* 寺主), who was in charge of all practical and administrative affairs, such as supplies and finances.

In Song dynasty Chinese and medieval Japanese Zen monasteries, the rector was in charge of registering monks for retreats, enforcing rules, advising the head seat (*shuso* 首座) and maintaining discipline in the sangha hall, initiating sutra chanting (*kokyō* 舉經) by the great assembly, and reciting verses for dedicating the merit (*ekō* 回向) produced by that sutra chanting. In contemporary Soto Zen, only train-

ing monasteries have a functioning office of rector held by a senior monk who actually serves as disciplinarian for the monastery. The position of rector survives as an important one, however, in all observances that entail chanting sutras and dedicating merit. Whenever the resident priests of affiliated temples get together at one of their temples to perform services for assembled parishioners, one priest will be designated to act as rector for the occasion. ㊦ “six stewards.”

**rector’s assistant** (*dōan* 堂行). Short for “hall manager’s” (*dōsu* 堂司) “assistant” (*anja* 行者). A junior monk charged with assisting the rector (*ino* 維那), a senior officer called the “hall manager” because he/she was traditionally the overseer of discipline in the sangha hall (*sōdō* 僧堂), home to the great assembly (*daishu* 大衆) of monks in training. The rector’s assistant, in general, works to direct the movements of the great assembly, e.g. by playing percussion instruments that signal the start of activities, hanging placards, making verbal announcements, and so on. ㊦ “rector,” “assistant.”

**refreshments acolyte** (*tōyaku jisha* 湯藥侍者, *tōyaku* 湯藥). Literally “decoction” (*tō* 湯) and “medicine” (*yaku* 藥) acolyte (*jisha* 侍者). “Medicine” may be taken literally in this context, but the term is also used as a euphemism for snacks or meals that do not strictly conform to restrictions on diet stipulated in the Vinaya. ㊦ “acolyte,” “decoction,” “evening meal.”

**release from convocation** (*hōsan* 放參). When an abbot is not available to hold a small convocation (*shōsan* 小參) the gathering is cancelled, which is called “release from convocation.”

**relics** (*shari* 舍利). S. *śarīra*, “remaining bones.” The remains of a buddha, bodhisattva, or eminent monk that are gathered after cremation and enshrined in a stupa. The veneration of relics of Shakamuni Buddha as a means of making merit is attested from an early time in the history of the Buddhist sangha in India, and has continued down to the present day in East Asia. Relics are also believed to have magical powers of purification and healing. ㊦ “stupa.”

**repay blessings** (*hōon* 報恩). ㊦ “blessings.”

**repentance** (*sange* 懺悔). *San* 懺 means to “regret,” “feel remorse,” “repent,” or “confess sins.” *Ge* 悔 means to “have remorse,” “regret,” or “repent,” but it can also mean something that one regrets, that is, a “mistake,” “error,” or “crime.” Thus, *sange* can be glossed either as two verb compound meaning “to repent” or as verb object com-

pound meaning “to repent errors.” The East Asian Buddhist tradition of which Zen is a part employs a variety of repentance procedures (*senbō* 懺法), ranging from the simple recitation of a *Verse of Repentance* to prolonged, complex sequences involving the invocation of buddhas and bodhisattvas, offerings, purification, and confession. ㊦ “*Verse of Repentance*,” “rite of repentance.”

**retreat** (*ango* 安居, *kessei ango* 結制安居, *kessei* 結制). A period of intensified practice in the life of a monastery during which uninterrupted residence is mandatory for registered monks in training. *Ango* means “tranquil” (*an* 安) “shelter” (*go* 居). A more formal name is “retreat in which the rules are bound” (*kessei ango* 結制安居). The term *kessei* refers either to (1) the act of “binding” (*ketsu* 結) a stricter “system” or set of “rules” (*sei* 制) of monastic training in a formal rite that marks the opening of a retreat, also called “binding the retreat” (*ketsuge* 結夏), or to (2) the entire period of time that the stricter rules are in force, which is also called the “period of retreat” (*seichū* 制中) or “during the retreat” (*angochū* 安居中). The end of a retreat (*kaisei* 解制) is marked by a rite in which the “rules” (*sei* 制) are “relaxed” or “loosened” (*kai* 解). The time between retreats (*geai* 解間), literally the “period” (*ai* 間) of “loosening” (*ge* 解), is when monks in training may come and register in a monastery or terminate their registration and depart. All appointments to official positions in a monastic bureaucracy are formally confirmed at the start of the retreat and remain fixed for the duration of the retreat.

At Japanese Zen monasteries today there are two annual retreats, which go by various names: (1) the rains retreat (*u ango* 雨安居), summer retreat (*ge ango* 夏安居), or summer assembly (*natsu e* 夏會), and (2) the snow retreat (*setsu ango* 雪安居), winter retreat (*tō ango* 冬安居), or winter assembly (*fuyue* 冬會). The traditional length of time for a retreat in East Asia is ninety days (*kujun* 九旬), or “nine” (*ku* 九) “ten-day periods” (*jun* 旬), which is three months according to the Chinese lunar calendar. The dates recommended in *Standard Observances of the Soto Zen School* are May 15 to August 15 for the summer retreat and November 15 to February 15 for the winter retreat. These dates accord with the schedule for “middle retreats” (*chūango* 中安居) as established in the *Soto School Constitution* (*Sōtōshū shūsei* 曹洞宗宗制). The *Constitution* also allows for “early retreats” (*zen ango* 前安居) that begin and end one month earlier than middle retreats, and “late retreats” (*go ango* 後安居) that begin and end one month later.

The retreat as it is observed in Buddhist monasteries around the world today is a ritual replication of the rains retreat (S. *varṣavāsa*) originally observed by monks in ancient India during the three months of the monsoon. The expression “cloistered retreat” (*kinsoku ango* 禁足安居), still used in Japanese Zen, reflects the fact that

monks were “forbidden” (*kin* 禁) to wander “on foot” (*soku* 足) during the rainy season. The *Pali Canon* (*Mahāvagga*, III, 2, 2) suggests that, at some early stage in the evolution of the Buddhist monastic order, there was a system of two dates for the assignment of seats at temporary dwelling sites set up for the rains retreat: one at the start of the rains, and a second one approximately a month later that was intended to accommodate latecomers. Subsequently, a third assignment of seats was implemented at the end of retreats, ostensibly for the purpose of reserving places for the next year’s retreat, but actually to accommodate monks who planned to remain at the site for the eight or nine months of the year between retreats; that was called the “intervening” (Pali, *antarā*) assignment of seats. Modern scholars theorize that the phenomenon of permanent Buddhist monastic institutions evolved from that practice. Although monasteries came to be occupied on a year-round basis, the rains retreat continued to be marked by a ritual “binding” and “releasing” of the community, and the seniority of individual monks came to be reckoned by the number of annual retreats that had passed since they received the precepts and joined the order.

Monastic retreats have traditionally been understood within the Buddhist world to begin and end on the days of a full moon and last for three months, but there is much variation in their timing. Chinese sources attest to that variation in ancient India and Central Asia and evince considerable difference of opinions on the issue. The Chinese pilgrim monk Genjō (C. Xuanzang 玄奘, 600-664), for example, reported in his *Record of Western Lands* (J. *Saiikiki* 西域記) that in some countries in Central Asia the retreat ran from the 16th day of the 12th month through the 15th day of the 3rd month, because that was time of year when the rains were heavy (T 51.872a-14-15). Chinese translations of Indian Vinaya texts accurately rendered the three times for the assignment of seats for a retreat as “earlier” (*zen* 前), “later” (*go* 後) and “in between” (*chū* 中), but the influential Chinese Vinaya exegete Dōsen (C. Daoxuan 道宣, 596-667) seems to have misconstrued the intended meaning of those terms. In his *Commentary on the Four-Part Vinaya* (J. *Shibun ritsu gyōji shō* 四分律行事鈔) Daoxuan wrote that the “early retreat” (*zen angō* 前安居) begins on 4/16 and lasts for three months; the “late retreat” (*go angō* 後安居) begins on 5/16 and also lasts for three months; but the “middle retreat” (*chū angō* 中安居) begins any time from 4/17 through 5/15 and does not necessarily last for three months (T 40.38b23-26). The present day Soto interpretation of the three times for commencing retreats (early, middle, and late) derives from Dōsen’s interpretation of the Indian Vinaya tradition. The *Sūtra of Brahma’s Net* (J. *Bonmōkyō* 梵網經), a Chinese apocryphon that is the *locus classicus* for the bodhisattva precepts (*bosatsukai* 菩薩戒) used in East Asian Buddhism, says that disciples of the Buddha should enter into retreat for austere practice (*zuda* 頭陀) and sitting meditation (*zazen* 坐禪)

twice a year, once in the winter and once in the summer (T 24.1008a13). It is the oldest source to mention such a system, which may have begun in Central Asia or China. The practice of holding two annual retreats was well established in the public monasteries of Song dynasty (960-1278) China that served as a model for Japanese Zen.

**retreat assembly** (*gōko e* 江湖會). In *Standard Observances of the Soto Zen School*, this is synonymous with “retreat” (*kessei ango* 結制安居). In Chinese, Jianghu 江湖 (J. *Gōko*) is a contraction of place names that may have originally referred to the regions Jiangxi 江西 (“West of the [Yangzi] River”) and Hunan 湖南 (“South of the Lake”), or perhaps to the “three [major] rivers and five [great] lakes” (C. *sanjiang wuhu*, J. *sangō goko* 三江五湖) of China. In any case, “Jianghu” came to mean something like “all places under heaven,” “the known world,” or “everywhere.” A Buddhist assembly that bore that designation was one at which all “monks of the ten directions” were welcome, regardless of their home monastery affiliations, dharma lineages, or specialization in particular modes of exegesis or practice. In medieval China, large public gatherings of monks from far and wide that were sponsored by lay patrons, as well as retreats held at public monasteries, were both called “Gōko assemblies.” Such assemblies were open to all properly ordained Buddhist monks; they included, but were not restricted to, monks affiliated with the Zen school. In Japan, however, the term *gōko e* has been used almost exclusively within Zen circles. It refers to retreats held at Zen monasteries, or (especially in Rinzai Zen) to large gatherings of Zen monks who come from different monasteries and belong to different sub-branches of the Zen lineage.

**retreat opening** (*kessei* 結制). Literally “binding” (*ketsu* 結) a stricter set of “rules” or “system” (*sei* 制) for monastic training during a retreat. ㊦ “retreat.”

**return home empty-handed** (*kūshu genkyō* 空手還鄉). A reference to Dōgen’s return to Japan after training at major monasteries in China. In addition to the first-hand knowledge and experience he had gained, he is known to have brought back with him various texts, such as the *Rules of Purity for Zen Monasteries*, so the expression “empty handed” (*kūshu* 空手) is not to be taken literally. It is a figure of speech which indicates that Dōgen had gained awakening while in China: that is, he had come to understand the emptiness (*kū* 空) of all dharmas. ㊦ “emptiness.”

**return to quiescence** (*kijaku* 歸寂). A euphemism for death.

**reverend** (*oshō* 和尚). *S. upādhyāya*; in ancient Indian brahmanism, the primary teacher of a young student. In Indian Buddhism, a monk who has at least ten years of seniority since full ordination and is thus qualified to sponsor the ordination of others. In present day Soto Zen, the title of reverend is afforded to any monk or nun who has inherited the dharma (*shihō* 嗣法), i.e. received dharma transmission (*denbō* 傳法). The title “most reverend” (*daioshō* 大和尚) is reserved for one who has headed a retreat (*kessei angō* 結制安居) at his or her own temple.

**rite of opening retreat** (*kessei no gi* 結制之儀, *kessei no gishiki* 結制之儀式). ☞ “retreat.”

**rite of repentance** (*sangeshiki* 懺悔式). A part of precepts-giving assembly (*jukai e* 授戒會). Before receiving precepts, ordinands must purify themselves by repenting all evil actions preformed in the past. ☞ “repentance,” “Verse of Repentance.”

**robe and bowl** (*ehatsu* 衣鉢). By synecdoche, all the personal belongings of a monk. In the traditional monastic funeral, these were to be auctioned off.

**robe-and-bowl acolyte** (*ehatsu jisha* 衣鉢侍者). ☞ “acolyte.”

**robe that is a signless field of merit** (*musō fukuden'e* 無相福田衣). ☞ “Verse for Donning Kesa,” “kesa.”

**robes** (*e*, *koromo* 衣). ① A general term for traditional Japanese (as opposed to Western-style) clothing. ② A general term for any formal outer garments worn by Buddhist monks in Japan; also called dharma robes (*hōe* 法衣). ③ A Chinese-style robe that is worn by Buddhist monks in East Asia; also called a long robe (*jikitotsu* 直裰). The *koromo* has long sleeves and a collar and is tied by a sash or belt (*obi* 帶) around the waist. Zen monks in Japan wear a Japanese-style long cotton kimono (*yukata* 浴衣) under the *koromo*, with a collared white undershirt (*juban* 襦袢) under the kimono. The ceremonial kesa, a vestige of the upper robe that covered one shoulder of Buddhist monks in India, is worn over the *koromo*. Formally dressed Zen monks thus wear two layers of traditional Japanese clothing (*kimono*), covered by a Chinese Buddhist long robe (*koromo*), which is topped by an Indian Buddhist robe (*kesa*). ☞ “kesa.”

**root case** (*honsoku* 本則). Koan (*kōan* 公案) collections are texts that contain at least two types of materials: (1) a number of “main” or “root” (*hon* 本) “cases” (*soku* 則), which are dialogues (*mondō* 問答) between various Zen masters and their inter-

locutors that have been culled from the discourse records and collected biographies of ancestral teachers in the Zen lineage, and (2) an equal number of verse commentaries (*ju* 頌), one for each of the root cases, which were written by the Zen master who selected the cases and made the collection. Some koan collections have a second layer of commentary added by yet another Zen master, but the root cases in them remain the same.

**root of desire** (*aikon* 愛根). The karmic “root” (*kon* 根) or deep-seated habit of “desire” or “craving” (*ai* 愛), which binds beings suffering in the round of rebirth.

**Rules of Purity for Daily Life** (*Nichiyō shingī* 日用清規). Full title: *Rules of Purity for Daily Life in the Assembly* (*Nisshu nichiyō shingī* 入衆日用清規), written in 1209 by Muryō Shūju (C. *Wuliang Zongshou* 無量宗壽).

**Rules of Purity for Small Monasteries** (*Shōsōrin shingī* 小叢林清規). Full title: *Abbreviated Rules of Purity for Small Monasteries* (*Shōsōrin ryaku shingī* 小叢林略清規), compiled by Mujaku Dōchū (1653-1744) in 1684.

**Rushana** (*Rushana* 盧遮那). ☞ “Rushana Buddha.”

**Rushana Buddha** (*Rushana butsu* 盧遮那佛). ① An abbreviated name for Birushana Buddha (*Birushana butsu* 毘盧遮那佛). ② In the Tendai (C. *Tiantai* 天台) school’s interpretation of the doctrine of the three bodies (*sanshin* 三身, S. *trikāya*) of Buddha, Birushana 毘盧遮那 is the dharma body (*hosshin* 法身, S. *dharmakāya*), Rushana 盧舍那 is the response body (*ōshin* 應身, S. *sambhogakāya*), and Shakamuni is the transformation body (*kesshin* 化身, S. *nirmāṇakāya*) of the Buddha. This scheme is reflected in the verse of *Ten Buddha Names* (*Jūbutsumyō* 十佛名) used in Japanese Zen, which begins with those three names.

**Sacred Monk** (*shōsō* 聖僧). A name for Monju Bodhisattva, who is enshrined in an altar in the sangha hall (*sōdō* 僧堂) or meditation hall (*zendō* 禪堂) of a Zen monastery. In most other contexts, Monju is depicted seated on a lion and holding a sword, which symbolizes the perfection of wisdom (*hannya haramitsu* 般若波羅蜜, S. *prajñāpāramitā*). In the sangha hall (meditation hall), however, he is often depicted dressed as an ordinary monk in training, hence the name “Sacred Monk.” He is in a sense the tutelary deity of the hall, as well as a symbol of the wisdom that trainees strive to cultivate there. But he is also treated as the highest ranking monk in residence, being offered tea first, for example, when tea is served to the entire hall as-



sembly. There is also a Sacred Monk of the common quarters (*shu ryō no shōsō* 衆寮の聖僧), who is Kannon Bodhisattva. ㊦ “Monju Bodhisattava.”

**Sacred Monk’s acolyte** (*shōsō jisha* 聖僧侍者, *shōji* 聖侍, *jishō* 侍聖). ㊦ “Sacred Monk,” “acolyte.”

**sacrifice** (*kō* 享). One of four virtues listed on seniority chart (*enkyō* 圓鏡) and monastic seniority placard (*kairōhai* 戒臘牌).

**Sal tree** (*shara no ki* 娑羅樹). *S. śāla*. Variety of tree under which Shakamuni Buddha is said to have died.

**sangha** (*sōgi* 僧祇, *sō* 僧). ① The Buddhist monastic order, consisting of ordained monks (*sō* 僧) and nuns (*nisō* 尼僧). ② The four-fold sangha (*shishu* 四衆), consisting of Buddhist monks, nuns, lay men, and lay women. ③ Teachers, followers, and supporters of Buddhism in all realms of existence, including buddhas, bodhisattvas, arhats, devas, and a host of other supernatural beings. ㊦ “monk,” “nun.”

**sangha hall** (*sōdō* 僧堂). Literally, “hall” (*dō* 堂) for the “sangha” (*sō* 僧). Because *sō* 僧 can also be translated as “monk,” *sōdō* 僧堂 is often rendered in English as “monks’ hall.” That is not an error, but “sangha hall” is a more apt translation, for two reasons. First, all of the buildings in a monastery are for use by monks, but the *sōdō* is the place where only the great assembly of monks (*daishu* 大衆) — a “sangha” in the sense of a “group” or “collective” — is quartered. Monks who hold various monastic offices are not part of the great assembly: they have their own quarters (*ryō* 寮) where they perform their duties, keep their personal possessions, and sleep at night. Secondly, the *sōdō* has traditionally been considered one of the three most important buildings in a monastery, the first two being the buddha hall (*butsuden* 佛殿) and the dharma hall (*hattō* 法堂). Because the “three treasures” (*sanbō* 三寶) are the “Buddha, dharma, and sangha” (*buppōsō* 佛法僧), the third building in this set is best called the “sangha hall.”

① In Song and Yuan dynasty Chinese monasteries and the medieval Japanese Zen monasteries (such as Dōgen’s Eihei-ji) that were modeled after them, the sangha hall was the central facility on the west side of a monastery compound. It was a large structure divided internally into an inner and an outer hall and surrounded by enclosed corridors that connected it with nearby ancillary facilities. The inner hall was further divided into front and rear sections and featured low, wide sitting platforms arranged in several blocks in the center of the floor space and along the walls. En-

shrined on an altar in the center of the inner hall was an image of Monju Bodhisattva, called the Sacred Monk, who was treated both as the tutelary deity of the hall and the highest ranking “monk” in the assembly. Registered monks of the great assembly spent much of their time at their individual places on the platforms, sitting in meditation, taking their meals, and spreading out bedding for sleep at night. Their bowls were hung above their seats, and their few personal effects and monkish implements were stored in boxes at the rear of the platforms. Seats in the inner hall were also designated for the abbot and the monastic officers and assistants who directed the training there. Monks with no special duties were seated in order of seniority, according to years elapsed since ordination. Other officers, acolytes, and unregistered monks were assigned seating places in the outer hall, where the platforms were not deep enough to recline on. They would gather in the sangha hall for meals, ceremonies, and a few periods of meditation but slept elsewhere. Observances centered in the sangha hall included: recitations of buddha names to generate merit in support of prayers; rites marking the induction and retirement of monastic officers in the ranks of stewards and precepts; novice ordinations; sutra chanting; prayer services sponsored by lay patrons, who would enter the hall to make cash donations and hear their prayers recited; and formal tea services. Apart from those group observances, however, the individual drinking of tea, sutra reading or chanting (whether for study or devotional purposes), and writing were not allowed in the sangha hall, lest they interfere with the attitude of introspective concentration that monks were supposed to maintain there. Monks of the great assembly could engage in such activities only at their seats in the common quarters. Contrary to the claims of some modern scholarship, sangha halls were a standard feature of all major Buddhist monasteries in Song and Yuan dynasty China. The modes of practice that went on in them were neither invented by nor unique to monks belonging to the Zen school.

In Kamakura period (1185-1333) Japan, there were a few Chinese-style monasteries not associated with the Zen tradition that had sangha halls, but Zen monks such as Dōgen and Keizan were in the forefront of the movement to implement sangha hall training. During that period, most Zen monasteries in Japan had sangha halls, but the divisiveness of competing lineages and the proliferation of mortuary sub-temples (*tatchū* 塔頭) in the Muromachi period (1333-1573) resulted in the demise of those facilities for communal training. It was not until 1796 that a Song Chinese style sangha hall was rebuilt at Eiheiiji and an effort was made to reinstate the modes of training there that had originally been established by Dōgen. Even today, there are only a handful of Song style sangha halls operating in Japan, all of them at Soto monasteries (Eiheiiji and Sōjiji first among them).

② In Edo period (1600-1868) Japan, the term sangha hall (*sōdō* 僧堂) came to refer to any Zen temple that operated as a training monastery, that is, a place with a meditation hall (*zendō* 禪堂) and a sizable community of monks in training under a Zen master, as opposed to an ordinary parish temple which typically housed just a resident priest and a few disciples. In the revival of communal monastic practice that was sparked by the importation of so-called Ōbaku Zen from China in the seventeenth century, ordinary temples were converted into training monasteries (*sōdō* 僧堂) by “opening platforms” (*kaitan* 開單), which is to say, building meditation halls.

**sangha hall assembly** (*sōdōshu* 僧堂衆). The main body of monks who are registered in a monastery for a retreat but do not hold any monastic office that has its own residential quarters (*ryō* 寮). Members of the sangha hall assembly, also called the “great assembly” (*daishu* 大衆) in many ritual settings, keep their personal belongings and sleep at their individual places on the platforms in the sangha hall. When they move to and from various observances in other buildings, they are led by the head seat (*shuso* 首座), the titular head of the sangha hall trainees.

**sangha hall opening** (*sōdō kaitan* 僧堂開單). Literally, “opening” (*kai* 開) “platforms” (*tan* 單) at a “sangha hall” (*sōdō* 僧堂). To convert an ordinary temple into a training monastery (*sōdō* 僧堂) by building a meditation hall (*zendō* 禪堂) or Song Chinese style sangha hall (*sōdō* 僧堂) on the premises and inviting monks to register for retreats. ㊦ “sangha hall.”

**sangha of the ten directions** (*jippō sō* 十方僧). ① All members of the Buddhist sangha, wherever they may be. ② All properly ordained Buddhist monks and nuns, regardless of nationality, domicile, lineage, denominational affiliation, etc.

**Sangha Rules** (*Sōgi* 僧規). Abbreviated title of *Rules of Purity for Sangha Halls* (*Sōdō shingi* 僧堂清規), by Menzan Zuihō 面山瑞方 (1683-1769), published in 1753.

**Sattaharin** 薩埵波倫. S. *Sadāprarudita*, “ever crying.” The name of a bodhisattva.

**save** (*do* 度). ㊦ “deliver.”

**scooping out the guts of the two ancestors** (*kessui ryōso fuzō* 抉出兩祖腑臟). The term *fuzō* 腑臟 denotes “guts” in the literal sense of viscera or entrails, but it also connotes the “heart” or “true mind” of a person. The two ancestors (*ryōso* 兩祖) are Dōgen and Keizan, founders of the Soto school. To say that the founding abbot of

a monastery “scooped out” (*kessui* 挾出) their guts has shock value because it conjures up the image of a gruesome human sacrifice, but the meaning is that he was an excellent dharma heir who fully appropriated their teachings and followed their example.

**sea of the dharma** (*bokkai* 法海). The dharma or teachings of Buddha, which is comparable in its breadth and depth to the ocean.

**seal** (*in* 印, *fū* 封). An engraved stamp, used as a signature.

**seal of the buddha-mind** (*bussnin in* 佛心印). Buddha-mind (*bussnin* 佛心) is the awakening (*bodai* 菩提, S. *bodhi*) that turns ordinary beings into buddhas. The Zen lineage is said to transmit Shakamuni’s buddha-mind from master to disciple “without relying on scriptures” (*furyū monji* 不立文字). That wordless “mind to mind transmission” (*ishin denshin* 以心傳心) is likened to the kind of non-verbal communication that takes place when a carved seal (*in* 印), used in East Asia as a legally binding signature, is inked and pressed on a piece of paper. The awakened mind of the master presses directly, as it were, on the mind of the disciple, thereby replicating itself. A disciple whose understanding of the dharma is formally approved and documented by a master is also said to have received a “seal of approval” (*inka* 印可).

**seat of awakening** (*bodaiza* 菩提座). ① Where Shakamuni Buddha sat, under the bodhi tree, when he attained awakening. ② Any place, physical or metaphorical, associated with awakening. ㊦ “awakening.”

**Second Ancestor in China** (*shintan niso* 震旦二祖). Eka (C. Huike 慧可), who cut off his own arm to demonstrate his sincerity to Bodaidaruma.

**secretary** (*shoki* 書記). Literally “writer” (*sho* 書) and “recorder” (*ki* 記). An officer in a monastic bureaucracy; one of the six prefects (*roku chōshu* 六頭首). In Song dynasty Chinese and medieval Japanese Zen monasteries, the position of secretary was subordinate to that of rector (*ino* 維那). The secretary was in charge of all official correspondence, especially that which went back and forth between a monastery and the civil authorities. In China, Buddhist monasteries were obligated to submit census records for their populations of monks, nuns, postulants, laborers, and serfs, as well regular reports on landholdings, crop yields, and activities such as ordinations held and building projects. They also had to get official approval for the appointment of high ranking monastic officers, especially abbots, and to obtain trav-

el permission and passports for itinerant fund raisers and monks who wished to go on pilgrimages. The secretary thus took care of the sort of legal business and correspondence that, in a modern institution such as a university, would be handled by attorneys. In contemporary Soto Zen, only training monasteries (Eiheiji and Sōjiji foremost among them) have a functioning office of secretary held by a senior monk who actually serves as an official correspondent and keeper of records. The position of secretary survives, for the most part, only as a honorific title and seating position in various ritual observances, which some senior monk holds for the duration of the ceremony. ㊦ “six prefects.”

**secretary acolyte** (*shojō jisha* 書狀侍者, *shojō* 書狀). ㊦ “acolyte.”

**serpentine** (*kyokusetsu* 曲折). ㊦ “circumambulate.”

**server** (*jōnin* 淨人). Literally, “pure person.” A translation of S. *upāsaka* (also transliterated as *ubasoku* 優婆塞) or *ārāmika*, both of which originally referred to laymen who worked in monasteries and waited on monks or undertook tasks (such as handling money) that monks were not permitted to do. Servers are the people who carry food from the kitchen to the sangha hall (*sōdō* 僧堂) when formal meals are served there to the great assembly of monks (*daishū* 大衆). In Chinese monasteries of the Song and Yuan dynasties and the medieval Zen monasteries that were modeled after them, the servers were lay postulants. In Soto monasteries today they are monks in training (*unsui* 雲水). ㊦ “postulant.”

**sesshin** (*sesshin* 攝心). Literally, to “collect” or “gather in” (*setsu* 攝) the “mind” (*shin* 心). A period in the life of a Japanese Zen monastery, usually a week in length but sometimes just a few days, when the ordinary schedule of daily observance is adjusted to maximize the hours spent in zazen and reduce or eliminate time devoted to other routine activities such as communal labor and sleep.

**sesshin assembly** (*sesshin e* 攝心會). Same as ㊦ “sesshin.”

**seven-panel robe** (*shichijōe* 七條衣). A type of *kesa*; a pieced robe (*kassetsue* 割截衣) with two long and one short piece of cloth (usually silk) in each of its seven panels. Also called the *uttarasō* robe, it is one of the three robes that Soto monks are supposed to receive upon ordination, in accordance with Chinese translations of the Indian Vinaya. ㊦ “*uttarasō* robe,” “three robes.”

**Shaka** 釋迦. Short for ㊦ Shakamuni.

**Shakamuni** 釋迦牟尼. S. *Śākyamuni*, literally “Sage of the Śākya clan.” An epithet for the “historical” Buddha, the founder of the Buddhist religion in the present world cycle. In the Zen tradition, Shakamuni is revered more than any other buddha in the Mahayana pantheon because he said to have founded the Zen lineage when he vouchsafed his formless “mind dharma” (*shinbō* 心法) to his disciple Makakasho in a “separate transmission apart from the teachings” (*kyōge betsuden* 教外別傳). An image of Shakamuni (*shakazō* 釋迦像) is the main object of veneration (*honzon* 本尊) on the central altar of most Zen monasteries and temples. The traditional story of the life of Buddha Shakamuni is broken into major episodes in his career, often depicted in a series of sculptures or paintings. In India, famous events in the Buddha’s life (as well incidents said to have occurred in his past lives) were also commemorated by stupas built at the locations where they were believed to have taken place. The four episodes (as told in Chinese Buddhist texts known across East Asia) that are deemed most important in the Zen tradition are: (1) Shakamuni’s miraculous birth in the Lumbinī Grove near Kapilavastu, where he emerged from his mother’s side as she stood holding a tree branch, took seven steps, looked in the four directions, pointed to the sky with one hand and to the earth with the other and declared, “In the heavens above and this earth below, I alone am uniquely honored” (*tenjō tenge yuiga dokuson* 天上天下唯我獨尊); (2) his “attainment of the way” (*jōdō* 成道) in Magadha, where he sat in meditation under the bodhi tree (*bodaiju* 菩提樹) and declared that he would not move until he attained awakening; (3) his first preaching of the dharma (*seppō* 說法), also called “turning the dharma wheel” (*tenbōrin* 轉法輪), which took place in the Deer Park in Sārnāth, near the city of Vārāṇasī; and (4) his death or “entry into nirvana” (*nyūmetsu* 入滅), which took place between a pair of Sal trees (*sara sōju* 娑羅雙樹) on the banks of the river Hiranyavatī in Kuśinagara. All four of these events are recalled on a daily basis in Soto monasteries in the *Verse upon Hearing the Meal Signal* (*Montsui no ge* 聞槌の偈), and three of them are commemorated in major annual observances called the Buddha’s birthday assembly (*buttan e* 佛誕會), Buddha’s attainment assembly (*jōdō e* 成道會), and nirvana assembly (*nehan e* 涅槃會).

**Shakamuni Buddha** (*Shakamuni Butsu* 釋迦牟尼佛). 卍 “Shakamuni.”

**Shaolin** (*Shōrin* 少林). ① Shaolin Monastery (*Shōrinji*, C. *Shaolin si* 少林寺). A monastery located on Mount Song near Luoyang, the capital of the Northern Wei dynasty (386-535), where Bodaidaruma is said to have spent nine years sitting silently “facing a wall” (*menpeki* 面壁). ② A name for Bodaidaruma.

**Shaoshi** (*Shōshitsu* 少室). ① Mount Shaoshi (*Shōshitsusan*, C. Shaoshishan 少室山). A ridge on the west side of Mount Song (*Sūzan*, C. *Songsshan* 嵩山) near Luoyang, the capital of the Northern Wei dynasty (386-535), where the Shaolin Monastery (*Shōrinji*, C. *Shaolin si* 少林寺) was located. Bodaidaruma is said to have spent nine years at the monastery sitting silently “facing a wall” (*menpeki* 面壁). ② A name for Bodaidaruma.

**Shogaku** 諸嶽. Literally, “various” (*sho* 諸) “peaks” (*gaku* 嶽). The mountain name (*sangō* 山號) of Sōjiji. ㊦ “Sōji monastery.”

**shore of nirvana** (*nehan no kishi* 涅槃の岸). For beings swept away in the current of birth and death (*shōjiryū* 生死流, S. *samsāra*) the “other shore” (*higan* 彼岸) of nirvana represents salvation. ㊦ “equinox.”

**signless** (*musō* 無相). S. *nirnimitta*, *alakṣaṇa*. A “sign” (*sō* 相, S. *nimitta*, *lakṣaṇa*) is the mark by which a thing is recognized for what it is; to be “signless” is to “lack” (*mu* 無 such a mark. Basic Buddhist doctrine posits that any really existing thing (*dharma*) should have a single identifying mark. The Mahayana doctrine of emptiness, however, holds that there are no substantial entities (*dharma*s) that exist in and of themselves, separate from other things. From that point of view, whatever things (*dharma*s) we might distinguish by their identifying marks are not ultimately real entities; the naming of them is just a conventional designation. ㊦ “dharma.”

**sit cross-legged** (*kekkaфуza* 結跏趺坐, *фуza* 趺坐). To sit with the left foot on the right thigh and the right foot on the left thigh; the so-called “full lotus” position. A posture often used for sitting meditation (*zazen* 坐禪), and also when sitting on tatami mat floors during religious services. ㊦ “sit semi-cross-legged.”

**sit semi-cross-legged** (*hanka фуza* 半跏趺坐). To sit with one foot on the opposite thigh and the other foot under the opposite thigh; the so-called “half lotus” position. A posture often used for sitting meditation (*zazen* 坐禪), and also when sitting on tatami mat floors during religious services, especially by people for whom the proper cross-legged position (“full lotus”) is too difficult. ㊦ “sit cross-legged.”

**sitting cloth** (*zagu* 坐具, *gu* 具, *nishidan* 尼師壇). S. *nisīdana*. A rectangular cloth carried by monks and spread out to sit or make prostrations on. Originally a woven straw mat that monks in India used for sitting and sleeping on the ground, to keep away insects and protect their robes. In East Asia the sitting cloth came to have a largely ceremonial, symbolic use, and is rarely if ever laid on the bare ground.

**six destinations of rebirth** (*rokushu jushō* 六趣受生). Same as 𑄎 “six destinies.”

**six destinies** (*rokudō* 六道). The six realms of rebirth: devas (*ten* 天), humans (*ningen* 人間), demigods (*ashura* 阿修羅), animals (*chikushō* 畜生), hungry ghosts (*gaki* 餓鬼), and hell (*jigoku* 地獄).

**six flavors** (*rokumi* 六味). 𑄎 “Verses of Food Offering.”

**six Jizō** (*roku jizō* 六地藏). 𑄎 “Jizō Bodhisattva.”

**six prefects** (*roku chōshu* 六頭首). A set of monastic officers; literally the “six” (*roku* 六) “heads” (*chōshu* 頭首) of departments. They are: (1) head seat (*shuso* 首座), (2) secretary (*shoki* 書記), (3) canon prefect (*chizō* 知藏), (4) guest prefect (*shika* 知客), (5) hall prefect (*chiden* 知殿), and (6) bath prefect (*chiyoku* 知浴). In Song dynasty Chinese and medieval Japanese Zen monastic bureaucracies, the prefects all served under the supervision of the rector (*ino* 維那), the senior officer in overall charge of the great assembly of monks who resided in the sangha hall (*sōdō* 僧堂). They were called the “west row” (*seijo* 西序) of officers because they lined up in the front row on the west side of the buddha hall and dharma hall when attending major observances held in those facilities. Their duties, in general, were more closely connected to the activities of the monks in sangha hall training than those of the six stewards (*roku chiji* 六知事), who (with the exception of the rector) were active in the support wing of a monastery.

In contemporary Soto Zen, only training monasteries have the six prefects as actively functioning monastic offices. The prefect positions survive, for the most part, only as a honorific titles and seating position in various ritual observances, which senior monks hold for the duration of the ceremony. 𑄎 “six stewards.”

**six sense gates** (*rokumon* 六門). The six sense organs (*rokkon* 六根), conceived as “gates” (*mon* 門) through which sense data flow in: (1) eye (*gen* 眼), (2) ear (*ni* or *ji* 耳), (3) nose (*bi* 鼻), (4) tongue (*zetsu* 舌), (5) body (*shin* 身), and (6) mind (*i* 意). The corresponding data are sights, sounds, smells, tastes, physical sensations, and ideas (imagination, memory, discursive thinking, etc.)

**six stewards** (*roku chiji* 六知事). A set of senior monastic officers; literally the “six” (*roku* 六) “managers” (*chi* 知) of “affairs” (*ji* 事). They are: (1) prior (*tsūsū* 都寺), (2) comptroller (*kansu* 監寺), (3) assistant comptroller (*fūsū* 副寺), (4) rector (*ino* 維那), (5) head cook (*tenzo* 典座), and (6) labor steward (*shissui* 直歲). In Song dynasty Chinese and medieval Japanese Zen monastic bureaucracies, the steward po-



sitions were considered the most important, exceeded only by that of abbot. They were called the “east row” (*tōjo* 東序) of officers because they lined up in the front row on the east side of the buddha hall and dharma hall when attending major observances held in those facilities. Among the stewards, only the rector was concerned primarily with the discipline and training of the great assembly of monks based in the sangha hall (*sōdō* 僧堂). The other five all had their quarters in the administration hall (*kudō* 庫堂), the center for managing all the practical affairs of the institution, such as finances, building maintenance, and supplies of food and other necessities. The administration hall was on the east side of a monastery, opposite the sangha hall, which was on the west side.

The system of six stewards evolved from a simpler model of monastic bureaucracy in Tang dynasty (618-906) China, in which there were but three top officers (*sankō*, C. *sangang* 三綱): the “top seat” (*jōza*, C. *shangzuo* 上座) or “elder” (*chōrō*, C. *zhanglao* 長老), who served as spiritual leader; the rector (*ino*, C. *weina* 維那), who was charged with enforcing rules and maintaining discipline; and the monastery chief (*jishu*, C. *sizhu* 寺主), who handled all practical and administrative affairs. By the Song, the position of “elder” had evolved into that of abbot (*jūji* 住持); the office of rector had spawned a number of subordinate positions held by officers called prefects (*chōshu* 頭首); and job of monastery chief had come to be divided among the prior, comptroller, assistant comptroller, and labor steward.

In contemporary Soto Zen, only training monasteries have the six stewards as actively functioning monastic offices. The steward positions survive, for the most part, only as a honorific titles and seating position in various ritual observances, which senior monks hold for the duration of the ceremony. ㊦ “six prefects.”

**sixteen benevolent deities** (*jūroku zenjin* 十六善神). A set of “sixteen” (*jūroku* 十六) “benevolent” (*zen* 善) “deities” (*jin* 神) believed to protect the *Great Perfection of Wisdom Sutra* (*Dai hannya kyō* 大般若經) and those who chant it.

**sixteen great arhats** (*jūroku dai arakan* 十六大阿羅漢). As set of “sixteen” (*jūroku* 十六) “arhats” (*arakan* 阿羅漢) frequently represented in paintings (a set of sixteen hanging scrolls) and sculptures in Zen monasteries. ㊦ “arhat,” “arhats hall,” “mountain gate.”

**small banner** (*kobata* 小旗). ㊦ “banners.”

**small board inside bath** (*yokujō nai shōhan* 浴場内小版). Small board (*shōhan* 小版) hung inside (*nai* 内) bathing place (*yokujō* 浴場), on which following verse is written:

Upon bathing the body,  
I pray that all living beings  
may be free from impurities in body and mind,  
pure and shining within and without.

<i>moku yoku shin tai</i>	沐浴身體
<i>to gan shujō</i>	當願衆生
<i>shin jin muku</i>	身心無垢
<i>nai gai ko ketsu</i>	内外光潔

**small bowl-bell** (*shōkei* 小鑿). ☞ “bowl bell.”

**small convocation** (*shōsan* 小參). A gathering, originally in an abbots quarters, at which an abbot instructs his monk disciples in manner somewhat less formal than in a convocation (*jōdō* 上堂) in a dharma hall (*hattō* 法堂). ☞ convocation.”

**snack** (*tenjin* 點心). Literally to “perk up” (*ten* 點) the “mind” or “spirit” (*shin* 心); a pick-me-up. Pronounced *dimsum* in modern Chinese. A famous anecdote appearing in the *Gateless Barrier* (*Mumonkan* 無門關) tells of the monk Tokusan who asked to buy a snack and was stumped by the old woman selling them when she asked him which “mind”—past, present, or future—he wished to perk up (T 48.296c2-8).

**snow retreat** (*setsu ango* 雪安居). Literally “tranquil” (*an* 安) “shelter” (*go* 居) during the season of “snow” (*setsu* 雪). Also called winter retreat (*tō ango* 冬安居). The ninety day snow retreat, which is held in addition to the ninety day rains retreat (*u ango* 雨安居, S. *varśavāsa*) that originated in ancient India, was probably an innovation of the Buddhist monastic order in Central Asia or China. ☞ “retreat.”

**sōgyari robe** (*sōgyari* 僧伽梨). A kesa, also called a “nine panel robe.” One of the three robes that Soto monks are supposed to receive upon ordination. The term *sōgyari* originated as a Chinese transliteration of the Sanskrit *saṃghāṭi* or “full dress robe.” The *saṃghāṭi* was worn when soliciting alms, dealing with the laity, and attending public gatherings of the sangha. The East Asian *sōgyari* robe symbolically represents the Indian *saṃghāṭi* as one of the three robes prescribed for monks in the Vinaya, but it does not have the same shape or practical function as the original

garment. When Zen monks in Japan today engage in activities that in India called for the *saṃghāṭi*, they wear a long robe (*jikitotsu* 直裰) topped by a *kesa* or *rakusu*. ☞ “nine-panel robe,” “three robes,” “kesa,” “robes.”

**Sōji Monastery** (*Sōjiji* 總持寺). One of two head temples (*honzan* 本山) of the Soto school; the other is Eiheiji. In 1321, Keizan took over as abbot of a monastery on the Noto Peninsula (modern Ishikawa Prefecture) and changed its name to Shogaku Mountain Sōjiji (*Shogakusan Sōjiji* 諸嶽山總持寺); it had previously been called Shogaku Kannon Hall (*Shogaku Kannonō* 諸嶽觀音堂) and was affiliated with the Shingon Vinaya school (*Shingon Risshū* 真言律宗). The term *sōji*, literally “all” (*sō* 總) “upholding” (*ji* 持), entered the lexicon of East Asian Buddhism as a Chinese translation of the Sanskrit *dhāraṇī* (magical spell, literally, “that which supports”). Under Keizan’s guidance, Sōjiji became a leading center of Soto Zen. In 1898, almost the entire monastery was destroyed by fire. In 1907, Sōjiji was moved to its present location in Yokohama City, Kanagawa Prefecture, where it was constructed on a grand scale. The original monastery site, rebuilt to some extent after the fire, is now called the Ancestral Cloister of Sōjiji (*Sōjiji Soin* 總持寺祖院).

**Sōjiji** (*Sōjiji* 總持寺). ☞ “Sōji Monastery.”

**Soto lineage** (*Sōtōshū*, C. *Caodongzong* 曹洞宗). A branch of the Zen lineage that thrived in Song China and was transmitted to Japan by Dōgen. It was named after the sixth ancestor Enō (C. Huineng 慧能), the “Great Master of Caoxi” (J. Sōkei Daishi, C. Caoxi Daishi 曹溪大師), and Tōzan Ryōkai (C. Dongshan Liangjie 洞山良价, 807-869), his dharma heir in the seventh generation; this etymology follows Yanagida Seizan (*Tōdai no zenshū* [Tokyo: Daitō Shuppan, 2004], 7.) Most modern scholars have given a different etymology, holding that the Soto lineage was named after its founder Tōzan and his disciple Sōzan Honjaku (C. Caoshan Benji 曹山本寂, 840-901).

**Soto School** (*Sōtōshū* 曹洞宗). The largest of the twenty-two comprehensive religious corporations (*hōkatsu shūkyō hōjin* 包括宗教法人) registered with the Japanese government that are recognized as belonging to the Zen tradition (*Zenkei* 禪系). The Soto school is unique among the Zen denominations existing in Japan today in that it has two ancestral teachers that it venerates equally (Dōgen and Keizan), two head temples (Eiheiji in Fukui and Sōjiji in Yokohama), and a separate Administrative Headquarters (*Shūmūchō* 宗務廳) located in Tokyo. Prior to the Meiji era (1868-1912), there were a number of competing branches of the Soto lineage (*Sōtōshū* 曹洞宗), all of which derived from the lineage founder Dōgen, but no

single institutional entity that went by the name of Soto School (*Sôtōshū* 曹洞宗). The present school came into existence in 1874 as the result of Meiji government policies that forced the Eiheiji faction and the much larger Sōjiji faction of affiliated Soto lineage temples to join under unified bureaucratic control. The Soto School today comprises about 14,600 ordinary temples (*ippan jūin* 一般寺院) and 28 training monasteries or “special sangha halls” (*senmon sōdō* 専門僧堂). By far the largest of the latter are at the head temples Eiheiji and Sōjiji, both of which typically have about 100 monks in training (*unsui* 雲水) at any given time, under the guidance of thirty or forty senior monastic officers and teachers. Four of the training monasteries are “special female sangha halls” (*senmon nisōdō* 専門尼僧堂), the largest of which has but a score of nuns (including senior teachers and junior trainees) in residence. The Soto School operates a number of educational institutions, including five universities, three research centers, two junior colleges, seven high schools, and three middle schools. Its Administrative Headquarters has within its offices a Publications Division (*Shuppanbu* 出版部) and an Education Division (*Kyōgakubu* 教學部) that reach out in various ways to clergy and lay followers in Japan and abroad. It also organizes and supports such groups as a National Soto School Youth Association (*Zenkoku sôtōshū seinenkai* 全國曹洞宗青年會) and Soto School Women’s Association (*Sôtōshū fujinkai* 曹洞宗婦人會).

**sounding board** (*han* 版, *han* 板). A thick wooden board suspended by a rope that is struck by a wooden mallet to signal the time and the start of various observances and movements of people within a monastery.

**spirit bones** (*reikotsu* 靈骨). Bones of deceased person that remain after cremation.

**spirit tablet** (*ihai* 位牌, *reihai* 靈牌, *shinpai* 眞牌, *hai* 牌). A tablet, often made of lacquered wood, bearing the precept name (*kaimyō* 戒名) of a deceased monk or lay follower along with their formal title—e.g. “layman” (*shinji* 信士, *koji* 居士), “laywoman” (*shinnyo* 信女, *daisbi* 大姉), “most reverend” (*daiosbō* 大和尚), etc.—and any other honorific names that may pertain. Conceived as the “seat of the spirit” (*reiza* 靈座) of the deceased, mortuary tablets are generally enshrined in the ancestors halls (*shidō* 祠堂) of temples and on the buddha altars (*butsudan* 佛壇) that many families have in their homes. The tablets serve as the focal point of offerings of food and drink and dedications of merit (*ekō* 回向) that are made during memorial services.

**spirit tablet hall** (*ihaidō* 位牌堂). Same as 祖師堂 “ancestors hall.”

**spirits** (*shōrei* 精靈). Spirits of the dead. Although disembodied and usually invisible, these maintain essentially the same identities and relationships with the living that they had in life. In the Chinese world view, which prevails throughout East Asia, deceased family members (especially in the male line) become ancestral spirits. As long as they are nourished with offerings of food and drink and honored by the living, they are content and may be counted on to bestow blessings. Spirits of the dead who have no living descendants to care for them are “orphaned,” as it were, suffer from a lack of nourishment and consideration, and may act out causing illness and other disasters for the living. There are, moreover, countless other ambivalent spirits (*shin*, C. *shen* 神 and *ki*, C. *gui* 鬼) of the natural world (forests, mountains, rivers, etc.), heavens, and underworld, that must be dealt with when they assert themselves in ways that impinge on human life. Spirits that are causing trouble may be neutralized or converted into protectors and helpers by enshrining and propitiating them. Chinese Buddhists, despite inheriting the doctrine of no-self (*muga* 無我, *anātman*) from India, which might on the face of it seem to contradict the basic concept of a personal identity that continues after death, never rejected indigenous beliefs and practices associated with ancestral and other spirits. The Zen school of Buddhism, which arose in the process of adapting Indian Buddhism to Chinese cultural norms, is defined by its belief in and worship of a lineage of ancestral spirits, the patriarchs or “ancestral teachers” (*soshi* 祖師) who are said to have transmitted the mind-dharma (*shinbō* 心法) — the awakening — of Shakamuni Buddha down to the present generation of living dharma heirs.

**spiritual rank** (*shin i* 眞位). Synonymous with 𠄎 “posthumous status.”

**spread cloth** (*tengu* 展具). An abbreviation of 𠄎 “spread sitting cloth.”

**spread sitting cloth** (*ten zagu* 展坐具). To lay the sitting cloth (*zagu* 坐具) on the floor in front of one as a place to sit or make prostrations. 𠄎 “sitting cloth.”

**staff** (*shujō* 拄杖, *shakujō* 錫杖, *shaku* 錫). Originally a wooden staff with a set of tin rings fixed to the top, said to be for rattling to scare off wild animals. Later, any staff carried by a monk. Standard equipment for wandering monks.

**startled by a flash of lightning, one sees ornamental carvings on the tusks of a frenzied rutting elephant** (*keirai seika kōzōge* 驚雷生華香象牙). To imagine, based on a brief sensory impression, something that is not really there. Ivory is often used for ornamental carvings, but not when it is still attached to an elephant that is very much alive.

**streams of Etsu** (*etsukei* 越溪). A poetic reference to Dōgen's teachings. *Etsu* 越 is the name of the region on the Sea of Japan where Dōgen built Eihei-ji.

**strong and immovable** (*kengo fukadō* 堅固不可動). Describes a bodhisattva's determination to attain awakening.

**student** (*gakunin* 學人). A "person" (*nin* 人) who "studies" or "practices" (*gaku* 學). Also translated herein as "trainee." In modern Japanese, the word *gaku* means "knowledge" or "learning," and the intellectual "study" that is necessary to acquire it. In pre-modern Buddhist texts written in classical Chinese, however, *gaku* refers to all three of the basic modes of training, which were summarized as (1) keeping moral precepts, (2) calming the mind through meditation, and (3) cultivating wisdom by reading sutras and commentaries.

**stupa** (*tō* 塔). The Sino-Japanese *tō* 塔, which has come to mean "tower" or "spire" even in non-Buddhist contexts, is an abbreviation of *sotoba* 卒塔婆, a term that entered the Chinese Buddhist lexicon as a transliteration of the Sanskrit *stūpa*.

In ancient India, stupas originated as grave markers, which could be simple mounds of earth or piles of stone, but became large elaborate structures when the remains enshrined were those of a king or other eminent personage. The great stupa at Sanchi, which was built to contain relics of Shakamuni Buddha, is a semi-spherical mound encased in stone, topped with a spire, and ringed with a stone fence and four stone gates. Although the Buddha was originally said to have entered nirvana upon his death, and thus to be beyond the reach of any prayers or supplication, his stupas (like grave markers in all cultures) were places where he was "present" even in his absence. Veneration of the Buddha at one of his stupas, and caring for and making offerings to the stupa itself, were regarded as good deeds that produced merit for the devotee, even if the Buddha himself was in a transcendent state of sublime indifference to all worldly affairs. Whatever the rationale, many Indian Buddhist monasteries housed stupas in their inner sanctums, where the monks engaged in regular acts of worship. Stupas were also constructed to mark the places where the Buddha's birth, awakening, first preaching of the dharma, and even events that happened in his former lives, were said to have occurred. Such stupas became popular destinations for pilgrims who wished to make merit by worshipping there, and to benefit from close proximity to the sacred, healing, purifying energy that was believed to radiate from them. Some Buddhist stupas in India became juridical persons (corporations) that could actually own property. Not all stupas were large, fixed structures, however. Miniature stupas came to be used as portable reliquaries. The "relics" enshrined in stupas also came to include the written texts of sutras, for the words

of the Buddha were regarded as his “dharma body” (*hosshin* 法身, S. *dharmakāya*). Moreover, when icons (sculptures) of Shakamuni and other buddhas became the focal points of worship, those too were often enshrined in niches in the walls of caves or in altar cabinets which, because their interior spaces mirrored the external shape of a stupa mound, gave the impression that the devotee was in the presence of a buddha seated inside his stupa. The flame-shaped “nimbus” that is used as the background of some free-standing buddha images is associated with the light that a buddha is supposed to radiate, but it is also emblematic of the stupa. The *Lotus Sutra* uses the trope of a stupa “opened” to reveal Shakamuni seated inside to make the case that the Buddha did not really enter a nirvana of utter dispassion and extinction, which would be contrary to the ideal of the Mahāyāna bodhisattva, but that he is eternally present to save beings and answer their prayers. In this vision, the “stupa” that hides the Buddha is nothing other than this world of ordinary living beings. Throughout all of these ritual and semantic developments, however, the basic conception of the stupa as a burial mound was never forgotten, and the gravestones and containers for the remains of ordinary monks and lay Buddhists who were buried or cremated were called stupas.

In China, stupas (“pagodas”) dedicated to the Buddha and to eminent monks, including those recognized as ancestral teachers in the Zen lineage, sometimes took the form of lofty stone towers or multi-storied wooden buildings. In the Chinese Buddhist monasteries of the Song, Yuan, and Ming dynasties, which served as the model for Japanese Zen monasteries, it was common to erect “egg-shaped stupas” (*rantō* 卵塔), made of several pieces of carved stone, for deceased abbots and other eminent monks. In medieval Japanese Zen, such stupas came to be housed in mortuary sub-temples or “stupa sites” (*tatchū* 塔頭), where a small staff of resident monks, led by a dharma heir of the deceased who served as “stupa head” (*tassu* 塔主), performed regular memorial services. Abbots of major Zen monasteries, supported by lay patrons who had the spirits of their own ancestors enshrined on the premises as well, had their stupa sites built in advance of their deaths and used them as retirement quarters. Most of the famous “Zen gardens” of Kyoto are found within the walls of such stupa sites.

In Japanese Zen today, the representation and symbolism of the stupa is ubiquitous. The altars (*gan* 龕) in which the images of various buddhas, bodhisattvas, and devas are enshrined at monasteries and temples have a stupa shape. The windows of key monastery buildings such as buddha halls, dharma halls, and sangha halls often have the same shape. Revolving canons (*rinzō* 輪藏), a common feature of medieval Zen monasteries that still survive in a few places today, look like octagonal, roofed stupas. Some Zen monasteries still have large, multi-storied wooden stupas (“pa-

godas”) dedicated to Shakamuni Buddha. All former abbots, including the resident priests of ordinary temples, are honored after their deaths with individual stone stupas. The parishioners of Zen temples typically purchase family stupas, also made of stone, to place in the temple graveyard. Whenever a family member dies, his or her name is carved on the stone alongside those of earlier generations of ancestors. The coffins (*gan* 龕) used in the funerals of monks and lay people are reminiscent, in name if not in shape, of stupas. Following a funeral, the permanent stone stupa on which the name of the deceased is written is augmented with a series of stupa boards (*tōba* 塔婆) — inscribed wooden slats with stupa-shaped tops — which are added every week for the first seven weeks after death, and replaced on an annual basis after that. The spirit tablets (*ihai* 位牌) that are enshrined in the ancestors halls (*shidō* 祠堂) of Zen temples and on the buddha altars (*butsudan* 佛壇) in lay homes also mimic the shape of a stupa. In short, all sorts of sacred spaces and venerated beings are “framed” as such by being associated with stupas.

**stupa board** (*tōba* 塔婆). A long, thin wooden slat with a stupa shaped top, inscribed with the name of the deceased and a brief prayer or dedication of merit, that is placed next to a permanent stone stupa in a temple graveyard. Bardo stupa boards (*chūin tōba* 中陰塔婆) are produced weekly for deceased individuals for the first seven weeks following their deaths. Thereafter, it is common for the resident priest of a temple to inscribe a new stupa board on the occasion of the annual memorial (*nenki* 年忌). A new stupa boards dedicated to “all the generations of ancestors” (*senzo daidai* 先祖代々) is also written at the time of the Bon Festival assembly for the members of each family that attends the service at a temple. Parishioners are expected to make donations to a temple whenever their ancestors receive a new stupa board.

**successive generations of ancestor bodhisattvas** (*rekidai soshi bosatsu* 歷代祖師菩薩). All the ancestral teachers (*soshi* 祖師) who comprise the multi-branched Zen lineage, who are also regarded as bodhisattvas.

**successive generations of ancestors** (*rekidai soshi* 歷代祖師). All the ancestral teachers (*soshi* 祖師) who comprise the multi-branched Zen lineage. The twenty-eight ancestral teachers in India, six ancestral teachers in China, and all of their dharma heirs.

**Sumeru altar** (*shumidan* 須彌壇, *shumi* 須彌). A large dais, accessible by steps on either side, which serves as the altar for the main object of veneration (*honzon* 本尊) in a buddha hall, and as the place where the abbot’s chair is set for sermons in a



dharma hall. The altar is named after the vast mountain which, according to traditional Buddhist cosmology, rises out of the sea at the center of the universe.

**summer assembly** (*natsu e* 夏會). Same as 𑖦 “summer retreat.”

**summer retreat** (*ge ango* 夏安居). Literally “tranquil” (*an* 安) “shelter” (*go* 居) during the summer. Also called rains retreat (*u ango* 雨安居) or summer assembly (*natsu e* 夏會). 𑖦 “retreat.”

**sun and moon shall hang together** (*nichigatsu narabekakeru* 日月雙懸). A poetic reference to Dōgen and Keizan, the “two ancestors” (*ryōso* 兩祖) of the Soto School of Zen in Japan.

**Supreme Human** (*mujōshi* 無上士). An epithet of Shakamuni Buddha.

**sutra** (*kyō* 經, *kyōten* 經典). A scripture said to contain the words of Shakamuni Buddha, as recalled by his disciple Anan.

**sutra chanting** (*fugin* 諷經). The recitation of sutras, usually by a group of monks, to produce merit (*kudoku* 功德) for dedication in conjunction with and support of prayers.

**sutra phrases** (*kyōku* 經句). Passages from a sutra.

**sutra reading** (*kankin* 看經). ① Chanting sutras aloud to make merit. ② Reading sutras quietly for the purpose of grasping their meaning.

**Taishaku** 帝釋. An Indian deity, more popularly known in Hindu sources by his appellation Indra, the most powerful of the devas. Taishaku figures frequently in Buddhist scriptures as a protector and defender of Buddhism and of those who follow its teachings.. *Tai* means “supreme ruler,” “lord on high,” or “god”; *shaku* 釋 is the Sino-Japanese transcription of S. *śakra*, “Mighty One,” an epithet applied to Indra. 𑖦 “deva.”

**Tamer of Men** (*jōgojōbu* 調御丈夫). An epithet of Shakamuni Buddha.

**tathagata** (*nyorai* 如來). S. *tathāgata*. Literally, “thus come.” ① An epithet for Shakamuni Buddha. ② Any buddha.

**Tathagata Abundant Treasures** (*Tāhō nyorai* 多寶如來). S. *Prabhūtaratna*. One of five tathagatas. *Tāhō* means “many” (*ta* 多) “jewels” or “treasures” (*hō* 寶).

**Tathagata Ambrosia King** (*Kanroō nyorai* 甘露王如來). S. *Amitābha*. One of five tathagatas. *Kanroō* means “king” (*ō* 王) of “sweet decoction” or “ambrosia” (*kanro* 甘露).

**Tathagata Exquisitely Hued Body** (*Myōshikishin nyorai* 妙色身如來). S. *Akṣobha*. One of five tathagatas. *Myōshikishin* means “body” (*shin* 身) with “wonderful” or “exquisite” (*myō* 妙) “form” or “color” (*shiki* 色).

**Tathagata Extensive Body** (*Kōbakushin nyorai* 廣博身如來). S. *Mahāvairocana*. One of five tathagatas. *Kōbakushin* means “vastly” (*kō* 廣) “extensive” (*haku* 博) “body” (*shin* 身).

**Tathagata Fearless** (*Rifui nyorai* 離怖畏如來). S. *Śākyamuni*. One of five tathagatas. *Rifui* means “separate” or “distant from” (*ri* 離) freedom from “dread” or “fear” (*fui* 怖畏).

**Teacher of Devas and Humans** (*tenninsi* 天人師). An epithet of Shakamuni Buddha.

**teacher’s mandate** (*shimei* 師命). The teacher (*shi* 師) referred to is Buddha Shakamuni. His “principle” or “mandate” (*mei* 命) is his awakening or buddha-mind, which Bodaidaruma transmitted to China.

**teachings of our lineage** (*shūfū* 宗風). Literally “wind” (*fū* 風) of the “lineage” (*shū* 宗). ☞ “Zen lineage,” “wind.”

**ten benefits** (*jūri* 十利). ☞ “Verses of Food Offering.”

**Ten Buddha Names** (*Jūbutsumyō* 十佛名). A verse chanted daily at mealtimes, and in connection with other services, notably recitations (*nenju* 念誦) performed on “3” and “8” days and funerals. For meals, the verse is introduced by the rector (*ino* 維那), then chanted by the great assembly (*daishu* 大眾), as follows:

Rector:

Relying entirely on the three treasures, which bestow upon us their certification,  
we call upon the venerable assembly to mindfully recite:

<i>nyan ni san po ansu inshi</i>	仰惟三寶咸賜印知
<i>nyan pin son shu nyan</i>	仰憑尊衆念

## Great Assembly:

- Birushana Buddha, pure dharma body.  
 Rushana Buddha, complete enjoyment body.  
 Shakamuni Buddha, of trillions of transformation bodies.  
 Miroku Buddha, of future birth.  
 All buddhas of the ten directions and three times.  
 Mahayana Sutra of the Lotus of the Wondrous Dharma.  
 Monjushiri Bodhisattva, of great sagacity.  
 Fugen Bodhisattva, of the great vehicle.  
 Kanzeon Bodhisattva, of great compassion.  
 All honored bodhisattvas, those great beings.  
 Great perfection of wisdom.

<i>shin jin pashin birū sha no fu</i>	清淨法身毘盧舍那佛
<i>en mon ho shin rushā no fu</i>	圓滿報身盧遮那佛
<i>sen pai kashin shikyā mu ni fu</i>	千百億化身釋迦牟尼佛
<i>to rai asan mirū son bu</i>	當來下生彌勒尊佛
<i>ji ho san shi ishi shi fu</i>	十方三世一切諸佛
<i>dai jin myo harin ga kin</i>	大乘妙法蓮華經
<i>dai shin bun jusu ri bu sa</i>	大聖文殊師利菩薩
<i>dai jin fuen bu sa</i>	大乘普賢菩薩
<i>daihi kan shiin bu sa</i>	大悲觀世音菩薩
<i>shi son bu sa mo ko sa</i>	諸尊菩薩摩訶薩
<i>mo ko ho ja ho ro mi</i>	摩訶般若波羅蜜

The mindful recitation (*nen* 念) of various buddha names (*butsumyō* 佛名) is a common practice in Mahayana Buddhism. It is conceived both as an act of worship and as a means of generating merit (*kudoku* 功德) that is subsequently dedicated in support of specific prayers. In Japan, the practice of mindfully reciting a buddha's name (*nenbutsu* 念佛) is most often associated with the Pure Land (*jōdo* 淨土) schools, which teach an exclusive reliance on the saving power of Amida Buddha, as expressed in the devotional recitation "Homage to Amida Buddha" (*namu Amida Bu* 南無阿彌陀佛). Japanese Zen, however, is heir to the mainstream Chinese Buddhist monastic institutions of the Song, Yuan, and Ming dynasties, in which the mindful recitation of buddha names (including but not limited to Amida) was a routine practice for all monks, whether or not they were affiliated with the Zen school. ㊦ "recitations."

The title *Ten Buddha Names* is somewhat incongruous in that the text does not actually name ten buddhas. Rather, it mentions four buddhas by name, then pays homage to “all buddhas of the ten directions and three times.” It also mentions three bodhisattvas by name, then rounds out that category, too, by hailing “all honored bodhisattvas.” In addition, it names the *Lotus Sutra* and the “great perfection of wisdom.” The latter is personified as a deity in some Mahayana texts. The version of the *Ten Buddha Names* found in *Standard Observances of the Soto Zen School* derives from Dōgen’s *Procedure for Taking Meals* (*Fushukuhānpō* 赴粥飯法). In the chapter of Dōgen’s *Treasury of the Eye of the True Dharma* (*Shōbōgenzō* 正法眼藏) entitled *Retreat* (*Ango* 安居), however, he cites a version of the text that lacks the line “Mahayana Sutra of the Lotus of the Wondrous Dharma.” Evidently, Dōgen intended that shorter version to be used in conjunction with recitations on “3” days and “8” days. The shorter version, which at least has the number of lines (ten) that the title leads one to expect, is the one used in Rinzai Zen monasteries. The title *Ten Buddha Names* is well attested in medieval Chinese monastic rules, including the *Rules of Purity for Zen Monasteries* (*Zen’en shingi* 禪苑清規), which dates from 1103, and is said to derive from the “standards for monks and nuns” (*sōni kihan* 僧尼規範) written by the Chinese monk Dōan (C. Daoan 道安, 312-385). The contents of verses called *Ten Buddha Names* exhibit considerable variation, however. In his *Encyclopedia of Zen Monasticism* (*Zenrin shōkisen* 禪林象器箋), Mujaku Dōchū 無著道忠 (1653-1744) reviews the textual evidence and despairs of finding a reasonable explanation of the title.

The pronunciation of the *Ten Buddha Names* given (using the *kana* syllabary) in *Standard Observances of the Soto Zen School* is noteworthy for its deviation from standard Japanese readings of Chinese Buddhist texts. It seems to have been influenced by Chinese pronunciations introduced to Japan in the seventeenth century by monks associated with the so-called Ōbaku school of Zen. That is evidence that the *Ten Buddha Names*, while used in Japanese Zen monasteries in the thirteenth and fourteenth centuries, was reintroduced from Ming China during the Edo period (1600-1868), when many of the modes of Japanese Zen monastic training that exist today were taking shape.

***Ten-Line Kannon Sutra*** (*Jikku kannon gyō* 十句觀音經). Also known as *Life-Extending Ten-Line Kannon Sutra* (*Enmyō jikku kannon gyō* 延命十句觀音經).

Kanzeon,  
paying homage to Buddha,  
forged a causal connection with Buddha,

a karmic affinity with Buddha,  
 a karmic affinity with Buddha, Dharma, and Sangha,  
 thus attaining permanence, ease, selfhood, and purity.  
 In the morning think of Kanzeon,  
 in the evening think of Kanzeon.  
 Thought after thought arises from mind;  
 thought after thought is not separate from mind.

<i>kan ze on</i>	觀世音
<i>na mu butsu</i>	南無佛
<i>yo butsu u in</i>	與佛有因
<i>yo butsu u en</i>	與佛有緣
<i>butsu ho so en</i>	佛法僧緣
<i>jo raku ga jo</i>	常樂我淨
<i>cho nen kan ze on</i>	朝念觀世音
<i>bo nen kan ze on</i>	暮念觀世音
<i>nen nen ju shin ki</i>	念念從心起
<i>nen nen fu ri shin</i>	念念不離心

The first six lines of this verse establish the bodhisattva Kannon (Kanzeon) as a being worthy of “mindful remembrance” (*nen* 念, S. *smṛti*) and prayers for help, typically by calling his name in “mindful recitation” (*nen* 念): “Homage to Kanzeon Bodhisattva” (*namu Kanzeon Bosa* 南無觀世音菩薩). Lines three and four play on the term *innen* 因緣, which in Buddhist philosophy refers to “immediate causes (*in* 因) and enabling conditions (*en* 緣),” but in common Japanese parlance means something like “karmic affinity.” “Permanence, ease, selfhood, and purity” (*jō raku ga jō* 常樂我淨) are the four attributes of nirvana, which is free from the impermanence (*mujō* 無常), suffering (*ku* 苦), lack of self (*muga* 無我), and impurity (*fujō* 不淨) that characterizes all things (*hō* 法, S. *dharma*s) in the round of birth and death (*shōji* 生死, S. *saṃsāra*). The final two lines turn away from Kanzeon as an object of devotion and focus attention on the mind (one’s own mind) in which thoughts of that bodhisattva arise: that mind, in its essence, is nothing other than the buddha-mind (*bushin* 佛心) itself. This combination of devotional and introspective practice was typical of the Buddhism of Ming dynasty (1644-1912) China, which had a big influence on Japanese Zen

**ten thousand leagues of billowing waves** (*banri hatō* 萬里波濤). A poetic reference to the ocean between Japan and China, the dangerous passage taken by Dōgen.

- Tendō** 天童. ① Tiantong Mountain (*Tendōzan*, C. *Tiantongshan* 天童山).  
 ② Tendō Nyojō, C. Tiantong Rujing 天童如淨, i.e. Nyojō of Tiantong Mountain.

**Tendō Nyojō** 天童如淨. C. Tiantong Rujing. 1163-1228. A Chinese monk, dharma heir to Sokuan Chikan 足庵智鑑 in the Soto lineage, and abbot of the Keitoku Monastery on Tiantong Mountain when Dōgen was in training there. Rujing had six dharma heirs, one of whom was Dōgen.

“**That which came out of the lion’s cave** (*shishi kutsu* 獅子窟) **I return to the lion’s cave.**” Polite expression used by head seat when returning bamboo staff to abbot after assuming latter’s place of authority in dharma combat ceremony.

**these exquisitely craggy shores** (*reirō ganban* 玲瓏巖畔). A poetic reference to Japan, where Dōgen returned after training in Chinese monasteries.

“**This too is most wonderful** (*yataiki* 也太奇).” Polite expression used by abbot upon receiving bamboo staff back from head seat at end of head seat’s dharma combat ceremony.

**thought of awakening** (*bodaishin* 菩提心). The “idea,” “intention,” or “thought” (*shin* 心) of “awakening” (*bodai* 菩提) is the aspiration to attain buddhahood for the sake of helping all living beings. This aspiration is definitive of the bodhisattva path.

**three modes of karma** (*sangō* 三業). The three modes of action: physical, verbal, and mental. Body (*shin* 身), speech (*ku* 口), and mind (*i* 意). Buddhist doctrine does not draw a fundamental distinction between thought and action. It regards thinking as a mode of doing (karma), albeit the most subtle and hard to control.

**three painful destinies** (*sanzu* 三途). The three worst of the six realms of rebirth: those of hell (*jigoku* 地獄), hungry ghosts (*gaki* 餓鬼), and animals (*chikushō* 畜生). ☞ “six destinies.”

**three robes** (*san’e* 三衣). Three types of kesa Soto monks are supposed to receive upon ordination: (1) the five-panel robe (*gojōe* 五條衣), a.k.a. *andae* robe (*andae* 安陀會, S. *antarvāsa*), (2) seven-panel robe (*shichijōe* 七條衣), a.k.a. *uttarasō* robe (*uttarasō* 鬱多羅僧, S. *uttarāsanḡha*), and (3) nine-panel robe (*kujōe* 九條衣), a.k.a. *sōgyari* robe (*sōgyari* 僧伽梨, S. *saṃghāṭi*). According to Indian Vinaya texts translated into Chinese, Buddhist monks are allowed three types of robes: (1) an *antarvāsa*

or “under robe,” (2) an *uttarāsaṅgha* or “upper robe,” and (3) a *saṃghāṭi* or “full dress robe.” These three types of robes are symbolically represented by the three types of *kesas* that Soto monks receive today, but the latter do not have the same shapes or practical functions as the original Indian robes they are named after.

☞ “*andae* robe,” “*uttarasō* robe,” “*sōgyari* robe,” “*kesa*,” “robes.”

**three sets of pure precepts** (*sanjujōkai* 三聚淨戒). Three sets precepts received by people upon their ordination as Buddhist monks in the Soto Zen tradition. They are: (1) precepts of restraint (*shōritsugikai* 攝律儀戒), (2) precepts of adopting good qualities (*shōzenbōkai* 攝善法戒), and (3) precepts of benefiting all living beings (*shōshujōkai* 攝衆生戒). Rather than list the precepts one by one, as in the case of the ten novice precepts and other lists of proscribed behaviors, these three “collections” or “sets” (*ju* 聚) of “pure precepts” (*jōkai* 淨戒) state three general principles of moral behavior. This is a Mahayana variation of a famous formula known in the Zen tradition as the *Verse of General Precepts of the Seven Buddhas* (*Shichi butsu tsūkai ge* 七佛通戒偈), which appears in Chinese translations of the Sanskrit Āgamas as follows:

To avoid doing all evil.

To practice all good.

To purify one’s own mind.

This is the teaching of all buddhas.

*sho aku makusa* 諸惡莫作

*sho zen bugyō* 諸善奉行 [or, *shū zen bugyō* 衆善奉行]

*ji jō go i* 自淨其意

*ze shobutsu kyō* 是諸佛教

The Mahayana formula replaces the injunction “to purify one’s own mind” that appears in the Āgamas with the bodhisattva practice of “benefiting all living beings.”

**three times** (*sanze* 三世). Past, present, and future.

**three treasures** (*sanbō* 三寶). Buddha, dharma, and sangha (*buppōsō* 佛法僧). These are invoked collectively in Zen liturgy, as if they were a single deity being asked to bear witness and lend legitimacy to a ritual.

**three virtues** (*santoku* 三德). ☞ “*Verses of Food Offering*.”

**three wheels** (*sanrin* 三輪). ① Giver, receiver, and gift. ② Giver, receiver, and act of giving.

**Tiantong Mountain** (*Tendōzan*, C. *Tiantongshan* 天童山). Popular mountain name (*sangō* 山號) for the Keitoku Monastery (*Keitokuji*, C. *Jingdesi* 景德寺) in Zhejiang province, where Dōgen trained intermittently while in China from 1223 to 1227. The official name of the monastery at the time was Tiantong Jingde Chan Monastery on Taibai Mountain (*Taihakusan tendō keitoku zenji* 太白山天童景德禪寺). Tiantong Mountain was designated by the imperial court as a “monastery of the ten directions” (*jippōsetsu* 十方刹), or public monastery. As such, it was open to all Buddhist monks, regardless of their ordination or dharma lineages, and a retiring abbot could not be succeeded in that position by his own dharma heir. Tiantong Mountain was called a Zen monastery because the abbacy was restricted by the court to monks in one or another branch of the Zen lineage. When Dōgen first visited in 1223, the abbot was Musai (C. Wuji 無際, d. 1224), a dharma heir in the Rinzaï lineage. When Dōgen returned in 1225, Wuji had been succeeded by Nyojō (C. Rujing 如淨, 1163-1228), a dharma heir in the Soto lineage, who gave him dharma transmission before his return to Japan.

**topknot** (*chōkei* 頂髻). S. *cūḍā*. A small clump of hair that is left when shaving the head of a lay person being inducted into the Buddhist sangha as a monk, to be removed by the ordination master at a certain point in the ceremony of taking precepts when going forth from household life; also called the tuft (*shūra* 周羅).

**tradition of the monastery** (*sanpū* 山風). *San* 山, literally “mountain,” is a way of referring to one’s own monastery; it is equivalent here to the expression “this monastery” (*sanmon* 山門). *Pū* (*fū*) 風, literally “wind,” indicates the customs, style, and traditions of the monastery as well as its influence, fame and prestige. ㊦ “mountain gate,” “wind.”

**trainee** (*gakunin* 學人). ㊦ “student.”

**transformation body** (*keshin* 化身). S. *nirmāṇakāya*. The body of a buddha that appears as a human being, visible to ordinary deluded beings caught up in the round of rebirth. According to the *Lotus Sutra*, the Buddha did not really die and enter nirvana as earlier sutras had explained, for that would have amounted to an abandonment of suffering beings still caught in the round of rebirth. The sutra explains that the true, ultimately real body of the Buddha is his formless dharma body (*hosshin* 法身), which is never born and never dies, but pervades the universe. The physical



body of Shakamuni Buddha — the prince who was born as a human, renounced his home and throne, undertook ascetic practice, attained awakening, preached the dharma, and died — was nothing but a magically produced “transformation” (*ke* 化) of the dharma body, a display of expedient means (*hōben* 方便) intended to edify and “convert” (*ke* 化) deluded living beings. 𑖀 “dharma body.”

*Treasury of the Eye of the True Dharma* (*Shōbōgenzō* 正法眼藏, abbreviated as *Genzō* 眼藏). Dōgen’s most famous work, consisting of numerous short treatises on a wide range of topics ranging from basic Buddhist doctrines and practices to the organization and operation of Song Chinese style monasteries and Zen koans.

**triple gate** (*sanmon* 三門). Another name for the mountain gate (*sanmon* 山門), which is the main gate of a Buddhist monastery. The mountain gates at many large Buddhist monasteries in China and Japan have three portals, a fact that led to the close association of the two terms, but the mountain gates at many Buddhist temples across East Asia are more modest structures that have just a single portal. The terms “triple gate” and “mountain gate” are homonyms in Japanese (they sound exactly the same when spoken and are only distinguishable when written), but they are pronounced somewhat differently in the original Chinese (*sanmen* 三門 vs. *shanmen* 山門). Nevertheless, in both China and Japan, even those mountain gates with a single portal have often been called “triple gates.” That nomenclature could be explained simply by the human tendency to exaggerate, or to call things what they ought to be rather than what they actually are. A Song Chinese text entitled *Encyclopedia of Buddhism* (*Shakushi yōran* 釋氏要覽), however, theorizes that the expression “triple gate” refers not to the number of portals in the main gate of a monastery, but metaphorically to the “three gates of liberation” (*san gedatsu mon* 三解脱門) sought by those who enter the monastery: the gate of emptiness (*kūmon* 空門), the gate of signlessness (*musōmon* 無相門), and the gate of non-constructedness (*musakumon* 無作門). That explanation was repeated by the Japanese Zen monk and scholar Mujaku Dōchū (1653-1744) in his *Encyclopedia of Zen Monasticism*, which is quoted in *Standard Observances of the Soto Zen School*. The latter text concludes that “we may regard ‘mountain gate’ (*sanmon* 山門) as referring to a monastery as a whole, and ‘triple gate’ as referring to the gate that is used to go in and out of a monastery.” In Japanese Zen today, nevertheless, the main gates of large monasteries and small temples alike get called (in writing) both “mountain gate” and “triple gate.” 𑖀 “mountain gate.”

**true emptiness** (*shinkū* 眞空). The true (*shin* 眞) import of the doctrine of emptiness (*kū* 空), which is not that nothing exists (a false nihilistic view), but rather that

there is a “wondrous existence” (*myōu* 妙有) that cannot be accurately described using the concept of really existing “things” (dharmas). ㊦ “emptiness.”

**true man of no rank** (*mu i no shinin* 無位の真人). A famous phrase attributed to Zen Master Rinzai Gigen (C. Linji Yixuan 臨濟義玄). ㊦ “verse from *Five Phoenix Garden of Verses*.”

**truth** (*tei* 真). One of four virtues listed on seniority chart (*enkyō* 圓鏡) and monastic seniority placard (*kairōhai* 戒臘牌).

**tuft** (*shura* 周羅). S. *cūḍā*. A small clump of hair that is left when shaving the head of a lay person being inducted into the Buddhist sangha as a monk, to be removed by the ordination master at a certain point in the ceremony of taking precepts when going forth from household life; also called ㊦ “topknot.”

**turn the dharma wheel** (*tenbōrin* 轉法輪). A metaphor for preaching the dharma, that is, spreading Buddhist teachings. The Buddha’s dharma is often called a “vehicle” (*jō* 乘, S. *yāna*), and to turn the wheels of a vehicle is to propel it forward. In Indian mythology, a “wheel-turning king” (*tenrin ō* 轉輪王, *rinnō* 輪王, S. *cakravartirāja*, *cakravartin*) is a mighty emperor or world ruler; the expression derived, perhaps, from the image of a king’s chariots — his wheels — conquering a vast area. In the life story of the Buddha Shakamuni, a sage predicts before his birth that if he remains in the world he will become a wheel-turning king, but if he chooses the path of an ascetic renouncer he will become a spiritual conqueror instead: the Buddha, who after his awakening begins to preach and thus turns the wheel of dharma. ㊦ “dharma wheel.”

**turn the great wheel of dharma** (*ten daibōrin* 轉大法輪). A metaphor for spreading Buddhist teachings; ㊦ “turn the dharma wheel.”

**twelve bases** (*jūnikon* 十二根, *jūnisho* 十二處, *jūni’nyū* 十二入). S. *āyatana*. A list of twelve dharmas or factors that make up what is conventionally called the “self.” The twelve comprise the six sense organs (*rokkon* 六根) and six sense objects (*rokkō* 六境): (1) eye (*gen* 眼), (2) ear (*ni* or *ji* 耳), (3) nose (*bi* 鼻), (4) tongue (*zetsu* 舌), (5) body (*shin* 身), (6) mind (*i* 意), (7) colors or forms (*shiki* 色), (8) sounds (*shō* 聲), (9) smells (*kō* 香), (10) tastes (*mi* 味), (11) palpables (*soku* 觸), and (12) objects of mind (*hō* 法), i.e. discursive thoughts and remembered or imagined forms, sounds, smells, tastes, and physical sensations. ㊦ “dharma” ③, “eighteen elements.”

**twenty empty categories** (*nijū kū* 二十空). Twenty conceptual categories that are declared “empty” (*kū* 空) in the *Great Perfection of Wisdom Sutra* (*Dai hannya kyō* 大般若經). The categories listed include some that are used in ordinary language and some that are technical terms found only in Buddhist scriptures, such as Abhidharma texts and the Mahayana treatises that critique them. All are “empty” in the sense that they do not correspond to or accurately describe anything that exists in the real world: the distinctions they make are mere conventions, albeit ones that may be extremely useful. The twenty categories are: (1) internal (*nai* 內), (2) external (*ge* 外), (3) inside and outside (*naige* 內外), (4) emptiness (*kū* 空), (5) greatness (*dai* 大), (6) ultimate truth (*shōgi* 勝義), (7) having purpose (*ui* 有爲), (8) having no purpose (*mu i* 無爲), (9) final analysis (*bikkyō* 畢竟), (10) atemporality (*musai* 無際), (11) dissipation (*san* 散), (12) invariability (*muben'i* 無變異), (13) original nature (*honshō* 本性), (14) own mark (*jisō* 自相), (15) ancillary marks (*gusō* 共相), (16) all dharmas (*issaihō* 一切法), (17) unobtainability (*fukatoku* 不可得), (18) having no nature (*mushō* 無性), (19) own-nature (*jishō* 自性), and (20) having no nature as an own-nature (*mushō jishō* 無性自性).

**twisting Taishaku's nose** (*netten Taishaku bikū* 捏轉帝釋鼻孔). Taishaku is a powerful deva who presides over the heaven of the thirty-three devas on Mt. Sumeru. To say that the founding abbot “twisted Taishaku's nose” is a way of praising his ability to demonstrate the meaning of koans that are raised for him to comment on in formal settings, such as convocations in the dharma hall. The expression alludes to a koan entitled “Kenbō's One Path” (*Kenbō ichiro* 乾峯一路) in the *Gateless Barrier* (case 48) and “Kenbō Draws a Line” (*Kenbō ikkaku* 乾峯一畫) in the *Congrong Hermitage Record* (case 61):

A monk asked Ganfeng, “[It is said that] ‘the Blessed Ones of the ten directions all have a single path to nirvana.’ I still don't know, where is that path?” Kenbō took his staff, drew a single line, and said, “It is located in this.” A monk brought up this case for Unmon's comment. Unmon raised his fan and said, “This fan leaps to the heaven of the thirty-three and pokes Taishaku in the nose. The carp of the Eastern Sea struck once with his stick and the rain came down as if poured from a tub. Do you understand?”

A “carp of the Eastern Sea” (*tōkai rigyo* 東海鯉魚) is an impressive Zen master, a “big fish” in the sea of Buddhism; this is Unmon's way of alluding approvingly to Kenbō. “Rain” here is the rain of dharma (*hōu* 法雨), meaning Buddhist teachings that are dispensed freely and indiscriminately. An abbot who “twists Taishaku's

nose” is one whose insight and teaching methods accord with the ideal established by Kenbō and Unmon. ㊦ “Taishaku.”

**two ancestors** (*ryōso* 兩祖). Dōgen, founder of the Soto lineage in Japan and the monastery Eihei-ji, and Keizan, Dōgen’s dharma heir in the fourth generation and founder of the monastery Sōjiji. The naming of Dōgen and Keizan as the “two ancestors” and the joint celebration of their monthly and annual memorials as prescribed in *Standard Observances of the Soto Zen School* dates from the late nineteenth century, after the two fiercely competitive branches of Soto Zen in Japan, the Eihei-ji faction and the much larger Sōjiji faction, were forced by the Meiji government to unite into the single Soto School that has continued to exist down to the present day.

**two legged beings** (*ryōsoku* 兩足). Human beings.

**two trees of nirvana** (*naion sōju* 泥洹雙樹). The Buddha is said to have entered nirvana (died) between two Sal (*shara* 沙羅) trees on the banks of the river Hiranyavati. ㊦ “pair of Sal trees,” “Sal tree.”

**two wheels** (*nirin* 二輪). The wheel of dharma (*hōrin* 法輪) and the wheel of food (*jikirin* 食輪)

**unconnected spirits** (*muen* 無緣). Short for “unconnected spirits of the dead” (*muenbotoke* 無緣佛): unfortunate spirits who have no living family to provide them offerings.

**uncultivated** (*sanso* 生疎). Polite term of self-deprecation used to express modesty when accepting an official position.

**understand** (*takai* 打開). Literally, to “smash” (*ta* 打) “open” (*kai* 開); to gain an awakening through one’s own efforts.

“**Universal Dedication of Merit**” placards (*fuekō hai* 普回向牌). Two placards hung in buddha hall at start of retreat. Each placard has following verse written on it:

The assembly of monks present here, having chanted the *Heroic March Secret Dharani*, dedicates the merit to the dharma-protecting assembly of dragons and heavenly beings. May the earth spirit and monastery-protecting spirits engage in various sagely creations; may beings in the three pain-



ful destinies and eight difficulties all be separated from their sufferings; may the four benefactors and three classes of existences be thoroughly steeped in blessings; may the national borders be peaceful and the armies disbanded; may the winds be tamed, the rains favorable, and the people peaceful and happy; may the entire assembly be transformed by cultivation, its rare excellence progressing; may the earth spirit immediately transcend, without hindrance, all affairs; may the monastery be tranquil and cut off evils and anxieties; may donors and believers take refuge and worship and increase in happiness and wisdom.

All buddhas of the ten directions and three times; all honored bodhisattvas, those great beings; great perfection of wisdom.

<i>Jo rai en zen bi kyu shu</i>	上來現前比丘衆
<i>fun zu ren nen hi mishu</i>	諷誦楞嚴祕密呪
<i>ui kyo ui ha shu run ten</i>	回向護法衆龍天

<i>tsu chi gya ran shi shin zo</i>	土地伽藍諸聖造
<i>sanzu ha nan kyu ri ku</i>	三途八難俱離苦
<i>su in san yu jin sen in</i>	四恩三有盡沾恩

<i>ku kai an nin hin ka sho</i>	國界安寧兵革銷
<i>fu cho yu jun min ko ra</i>	風調雨順民康樂
<i>i shu hin shu ki shin jin</i>	一衆薰修希勝進

<i>ji ji zun jo bu nan zu</i>	十地頓超無難事
<i>san mon shin jin zei hi ni</i>	山門鎮靜絕非虞
<i>dan shin ki sun zun bu i</i>	檀信歸崇增福慧

<i>ji ho san shi i shi fu</i>	十方三世一切佛
<i>shi son bu sa mo ko sa</i>	諸尊菩薩摩訶薩
<i>mo ko ho ja ho ro mi</i>	摩訶般若波羅蜜

**ushnisha** (*butchō* 佛頂, *chinsō* 頂相) S. *uṣṇīṣa*. The protuberance on the top of “Buddha’s” (*butsu* 佛) “head” (*chō*, *chin* 頂); one of the thirty-two “marks” (*sō* 相, S.



*lakṣaṇa*) of a tathagata. In non-Buddhist Sanskrit texts, *uṣṇīṣa* refers to anything wound around the head, such as a turban or diadem, and to a crown. Textual and art historical evidence suggests that in early (e.g. Gandharan) sculptures the bun shaped protuberance that was later explained as part of the Buddha's anatomy — his ushnisha — may not have been intended to represent anything more than a top-knot of hair. Once it was identified as flesh, however, it came to be understood as an outward sign of the Buddha's awakening, and as the anatomical "location" of his awakening. In the esoteric Buddhist tradition, the idea developed that the Buddha's true ushnisha or "head mark" (*chinsō* 頂相) was "invisible" (*muken* 無見), and that it contained the concentrated wisdom and merit of all the tathagatas. In Song dynasty China, the mortuary portraits of Buddhist abbots (many but not all of them members of the Zen lineage) came to be known as "head marks" (*chinsō* 頂相), a designation which implied that they were awakened beings whose portraits could be seen but whose true state of being — the formless buddha mind (*busshin* 佛心) — was formless and invisible.

**uttarasō robe** (*uttarasō* 鬱多羅僧, S. *uttarāsaṅgha*). A kesa, also called a "seven panel robe." One of the three robes that Soto monks are supposed to receive upon ordination. The term *uttarasō* originated as a Chinese transliteration of the Sanskrit *uttarāsaṅgha* or "upper robe." The *uttarāsaṅgha* was worn for meals, dharma rituals such as circumambulation, and other formal communal activities taking place within a monastery. The East Asian *uttarasō* robe symbolically represents the Indian *uttarāsaṅgha* as one of the three robes prescribed for monks in Chinese translations of the Indian Vinaya, but it does not have the same shape or practical function as the original garment. When Zen monks in Japan today engage in activities that in India called for the *uttarāsaṅgha*, they wear a long robe (*jikitotsu* 直裰) topped by a kesa or rakusu. ㊦ "seven-panel robe," "three robes."

**Vārāṇasī** (*Harana* 波羅奈). Place where Shakamuni Buddha is said to have first turned the wheel of dharma (*tenbōrin* 轉法輪), i.e. gave his first sermon after attaining awakening.

**Verse After Eating** (*Shokugo no ge* 食後の偈)

Having finished eating this meal,  
we pray that all living beings  
shall be replete in virtue and practice  
and attain the ten powers of a buddha.

<i>bonjiki ikotsu</i>	飯食已訖
<i>to gan shujō</i>	當願衆生
<i>toku gyo ju yo</i>	德行充盈
<i>jo jis-shu riki</i>	成十種力

**Verse Before Eating** (*Shokuzen no ge* 食前の偈)

As we are about to eat and drink,  
we pray that all living beings  
may take the bliss of meditation as food  
and be filled with the joy of dharma.

<i>nyaku on jikiji</i>	若飲食時
<i>to gan shujō</i>	當願衆生
<i>zen etsu ijiki</i>	禪悅爲食
<i>hōki ju man</i>	法喜充滿

**Verse commentary of Tendō Kaku** (*Tendō kaku ju* 天童覺頌). Verse commentary (*ju* 頌) to the second case (*dai ni soku* 第二則) in the *Congrong Hermitage Record* (*Shōyōroku* 從容錄), “Bodaidaruma’s ‘Wide Open and Bare’” (*Daruma kakunen* 達磨廓然):

“Wide open and bare — there is nothing sacred.”  
The point of his coming was very different.  
Succeeding, he swung the axe without violating to the first principle;  
failing, he overturned the rice pot without looking back.  
All alone, he sat frozen at Shaolin;  
silent and still, he fully explained the true teaching.  
The clear moon of autumn turns its frosty wheel;  
the faint Dipper in the river of stars dangles its evening handle.  
In an unbroken line, the robe and bowl were handed down to descendants;  
thence have humans and devas produced medicines and maladies.  
The lion’s roar is inexhaustible.

<i>kakunen mushō</i>	廓然無聖
<i>raiki keitei</i>	來機逕庭
<i>toku hihan bi ni kikin</i>	得非犯鼻而揮斤
<i>shitsu fukai tō ni dasō</i>	失不迴頭而墮甌
<i>ryōryō rei za shōrin</i>	寥寥冷坐少林
<i>moku moku zentei shōryō</i>	默默全提正令

<i>shū seigetsu ten sōrin</i>	秋清月轉霜輪
<i>ka tanto sui yahei</i>	河淡斗垂夜柄
<i>jōjō chatsu fu jison</i>	繩繩衣鉢付兒孫
<i>jushi ninden sei yaku byō</i>	從此人天成藥病

“Wide open and bare—there is nothing sacred” are words attributed to Bodaidaruma in his exchange with Emperor Wu of the Liang, uttered in response to the latter’s question, “What is the first principle of sacred truth (*shōtai daiichigi* 聖諦第一義)?” Tendō Kaku (C. *Tiantong Jue* 天童覺) comments that the “main point” (*ki* 機) of Daruma’s “coming” (*rai* 來) to China was “very different” (*keitei* 逕庭) from what the emperor imagined. Daruma “succeeded” (*toku* 得) because he was able to “swing the axe” (*kikin* 揮斤) — i.e. give a verbal reply to the emperor’s question — without violating (*han* 犯) the first principle of sacred truth (*shōtai daiichigi* 聖諦第一義), which is that all verbal expression is fatally flawed because it necessarily employs conceptual categories (names of things) that are empty. The word “nose” (*bi* 鼻) here means “first,” i.e. the “first principle” that the emperor asks about. Daruma “failed” (*shitsu* 失) because he could not make the emperor understand, but he did not let it bother him. ☞ “exchange in the Liang court.”

**Verse for Bell Ringing** (*Meishō no ge* 鳴鐘の偈):

May living beings of the dharma realms,  
stifled and mired in bitterness  
in the three painful destinies and eight hardships,  
hear the sound and awaken to the way.

<i>sanzu hachi nan</i>	三途八難
<i>sok-ku jo san</i>	息苦停酸
<i>hok-kai shujō</i>	法界衆生
<i>mon sho godō</i>	聞聲悟道

**Verse for Bowl Raising** (*Keihatsu no ge* 擎鉢の偈, *Keihatsumon* 擎鉢文). Verse chanted when raising bowl of rice in both hands, prior to eating:

The upper portion is for the three treasures.  
The middle portion is for the four benefactors.  
The lower extends to the six destinies.  
May all alike be given nourishment.  
The first mouthful is to cut off all evil.  
The second mouthful is to cultivate all good.



The third mouthful is to deliver all living beings.  
May all together attain the buddha way.

<i>jo bun san bo</i>	上分三寶
<i>chu bun shion</i>	中分四恩
<i>gekyū roku do</i>	下及六道
<i>kai do kuyō</i>	皆同供養
<i>ik-ku idan is-sai aku</i>	一口爲斷一切惡
<i>niku i shu is-sai zen</i>	二口爲修一切善
<i>sanku i do shoshu jo</i>	三口爲度諸衆生
<i>kaigu jo butsu do</i>	皆共成佛道

In most East Asian Buddhist liturgical manuals these are considered two separate verses of four lines each, but in Soto Zen they are treated as a single verse to be chanted straight through without pause.

The first half of the verse names the “three treasures” (*sanbō* 三寶), the “four benefactors” (*shion* 四恩) to whom monks are indebted, and all living beings in the “six destinies” (*rokudō* 六道) as symbolic recipients of an “offering of nourishment” (*kuyō* 供養) of the food that is about to be consumed by the monks themselves. The designations “upper” (*jō* 上), “middle” (*chū* 中), and “lower” (*ge* 下) invite one to imagine three separate portions (*bun* 分) in what is actually a single bowl filled with rice; the point is that offerings are given “up” to worship and honor superior beings, “across” as thanks to those of equal status who have provided help, and “down” to pitiable beings in unhappy rebirths who need help. Such distinctions are drawn among recipients of offerings of merit in the daily sutra chanting services, as well. ☞ “three treasures,” “four benefactors,” “six destinies.”

The second half of the verse is called the *Verse of the Three Spoonfuls* (*Sanshi ge* 三匙偈) in other East Asian Buddhist liturgical manuals. The idea that a bodhisattva should vow to “cut off all evil, cultivate all good, and deliver all living beings” is also found in the three sets of pure precepts (*sanjūjōkai* 三聚淨戒) that Soto monks receive upon ordination: the precepts of restraint, precepts of adopting good qualities, and precepts of benefiting all living beings.

*Verse for Donning Kesa* (*Takkesa no ge* 搭袈裟の偈).

How great the vestment of liberation,  
robe that is a signless field of merit.  
Wrapping ourselves in the Tathagata’s teachings,  
we encompass and deliver all living beings.

<i>dai sai gedap-puku</i>	大哉解脱服
<i>musō fuku den'e</i>	無相福田衣
<i>hibu nyorai kyo</i>	披奉如來教
<i>kōdo shoshu jo</i>	廣度諸衆生

The “vestment of liberation” is the *kesa*, the vestment (*fuku* 服) that is emblematic of Buddhist monk-hood, renunciation of attachments, and the path to “liberation” (*gedatsu* 解脱). The *kesa*, of course, is a visible sign of membership in the monastic sangha, which is a “field of merit” (*fukuden* 福田) because gifts made to it result in much merit for the giver, just as seeds planted in fertile field yield a bountiful crop. Nevertheless, the *kesa* or “robe” (*e* 衣) is called “signless” (*musō* 無相) because the liberation that it is symbolic of is not something that can be identified by any external marks (*sō* 相, S. *nimitta*). To don the *kesa* is to figuratively “wrap oneself” (*hibu* 披奉) in the “Tathāgata’s teachings” (*nyorai kyō* 如來教). Because the two main functions of clothing are the practical one of protecting the person and the social one of signaling identity and status, this line has a double meaning: (1) to publicly identify oneself as a Buddhist monk by donning the *kesa*, and (2) to gain personal comfort and protection by accepting the Buddha’s teachings. The goal of the Mahayana bodhisattva, however, is not simply to attain liberation (nirvana) for oneself alone, but to “deliver” (*do* 度) “all living beings” (*sho shujō* 諸衆生). Thus the suggestion that when donning the vestment of liberation and wrapping oneself in the Buddha’s teachings, one should spread that figurative robe so broadly (*kō* 廣) as to “encompass” all others as well. ☞ “*kesa*,” “field of merit.”

#### Verse for Opening Sutras (*Kaikyōge* 開經偈)

The unsurpassed, profound, subtle and wondrous dharma is difficult to encounter, even in a hundred, thousand, million kalpas. Now we see and hear it, and are able to receive and maintain it. We vow to understand the Tathagata’s true meaning.

<i>Mujō jin jin mimyō ho</i>	無上甚深微妙法
<i>hyaku sen man go nan so gu</i>	百千萬劫難遭遇
<i>gakon ken mon toku juji</i>	我今見聞得受持
<i>gange nyorai shin jitsugi</i>	願解如來真實義

#### Verse for Setting Out Bowls (*Tenpatsu no ge* 展鉢の偈).

We are now able to set out  
the Tathagata’s *oryoki*.

May we, together with all living beings,  
discern the emptiness of the three wheels.

<i>nyorai o ryōki</i>	如來應量器
<i>gakon toku futen</i>	我今得敷展
<i>gangu is-sai shu</i>	願共一切衆
<i>to san rin ku jaku</i>	等三輪空寂

The *oryoki* (ōryōki 應量器) used by Soto monks is the largest of a set of four lacquered wooden bowls that nest inside each other and are wrapped in a cloth when not in use. For formal meals in a monastery, each monk/nun unwraps his/her own bowls and arranges them in a row in front of himself. Because the bowls are emblematic of Buddhist monk-hood, they are called the *oryoki* of the Tathagata (*nyorai* 如來), meaning the Buddha Shakamuni. Originally, Buddhist monks carried a single bowl and made the rounds of lay households to solicit one meal a day, which was to be taken before noon. Later, monasteries were permitted to store food donated by patrons, cook it in a central kitchen, and serve it in a communal dining hall where the monks would assemble to eat. Even in that setting, however, the monks had to bring their own begging bowls and utensils, and they were enjoined to remember that the food came to them as alms. The “three wheels” (*sanrin* 三輪) or aspects of giving mentioned here are: (1) the giver, (2) the recipient, and (3) the gift, or (in a variant formula) the act of giving. In Mahayana sutras that explain the “six perfections” (*roku haramitsu* 六波羅蜜) or practices of the bodhisattva, the first is the perfection of giving (*danbaramitsu* 檀波羅蜜), which is attained when one can give a gift without clinging to the idea of a giver, recipient, and gift: that is what is meant by “discerning (*tō* 等) the emptiness (*kūjaku* 空寂) of the three wheels.” ☞ “*oryoki*,” “three wheels,” “perfection of giving.”

**verse from *Five Phoenix Garden of Verses*** (*Kanrin gobōshū* 翰林五鳳集). May be chanted during revolving reading of *Great Perfection of Wisdom Sutra* (*tendoku daihannya* 轉讀大般若).

The true man of no rank appears in mouths.  
Wisdom and ignorance both communicate *prajñā*.  
Spiritual light becomes clear and illuminates the great thousand worlds;  
where could gods and demons attach with their hands and feet?

*mui no shinnin menmon ni genzu  
chie guchi hannya ni tsūzu  
reikō funmyō daisen ni kagayaku  
shinki izure no tokoro ni ka shukyaku wo tsuken*

無位の眞人面門に現ず  
智慧愚癡般若に通ず  
靈光分明大千に輝く  
神鬼何れの處にか手脚を着けん

This four line verse appears in fascicle 1 of *Five Phoenix Garden of Verses* (*Kanrin gobōshū* 翰林五鳳集) in 64 fascicles. That text is a collection of verses pertaining to the Zen tradition, dating from Tang dynasty China down to seventeenth century Japan, compiled in 1623 by two Rinzai Zen monks, Ishin Sūden 以心崇傳 (1569-1633) and Gōgai Reijū 剛外令柔 (dates unknown). The verse speaks to a famous admonition attributed to Rinzai Gigen (C. Linji Yixuan 臨濟義玄, d. 866):

Upon this lump of red flesh there is a single true man of no rank. He is constantly going in and out from all of your mouths. If you have yet to witness and grasp this, look, look!" (*Record of Rinzai* [*Linji lu* 臨濟錄], T. 47.496c10-11).

The term "true man" (*shinnin* 眞人) appears in Chapter 6 of the *Zhuangzi* 莊子, a classic text of philosophical Daoism, where it refers to the sage who accords with the great Way (*dō*, C. *dao* 道) by being "without purpose" (*mu i*, C. *wu wei* 無爲):

What do I call a true man? The true man of old did not oppose misfortune, did not strive for success, and did not scheme. This being so, he did not rue mistakes nor cling to being right. This being so, he ascended heights without trembling, entered water without becoming wet, and entered fire without being burned.

The "true man" in this context can also be interpreted as the great Way (Dao) itself, which is "in" all phenomena such as water and fire but nevertheless transcends them. In the *Record of Rinzai*, similarly, the "true man" refers to the innate buddha mind (*bussbin* 佛心) or buddha nature (*bussbō* 佛性) possessed by all living beings. It "lacks" (*mu* 無) any "location," "position," or "rank" (*i* 位) because, like the Dao, it is a universal and transcendent principle, not a thing that can be singled out and identified by discriminating thought. That which "constantly goes in and out" from ev-

eryone's mouth (*menmon* 面門, literally "gate of the face")—provided one is breathing—is air, which is also understood in East Asian culture as a kind of life force (*ki*, C. *qi* 氣). The *Record of Rinzai* thus suggests that the "single true man of no rank," the buddha nature, is the life principle itself. Those who "see the nature" (*kenshō* 見性) are awakened to the fact that they are already, by virtue of being alive, buddhas. Those who do not see are enjoined to "look, look!"

The verse from *Five Phoenix Garden of Verses* plays on the fact that language, too, manifests itself through or "appears in" (*gen* 現) people's "mouths" (*menmon* 面門). Whether what people say evinces wisdom (*chie* 智慧) or ignorance (*guchi* 愚癡), awakening and delusion alike are workings of the buddha mind, which in its essence is transcendental wisdom (*hannya* 般若, S. *prajñā*). "Gods and demons" are benevolent spirits (*shin* 神) and malevolent spirits (*ki* 鬼), mentioned here in parallel with wise and foolish people. The "true man of no rank," the verse suggests, is entirely beyond the reach of such distinctions.

**verse from Great Perfection of Wisdom Sutra** (*Dai hannya* 大般若). May be chanted during revolving reading of *Great Perfection of Wisdom Sutra* (*tendoku daihannya* 轉讀大般若). The verse is a list of twenty conceptual categories that are declared "empty" (*kū* 空) in the *Great Perfection of Wisdom Sutra* (*Dai hannya kyō* 大般若經). ㊦ "twenty empty categories."

**Verse of Bathing Buddha** (*Yokubutsu no ge* 浴佛の偈, *Yokubutsu ge* 浴佛偈) (No. 1)

We deeply bow our heads to the Most Holy Blessed One,  
in the heavens above and this earth below, most revered of two legged beings.  
We now, with this water of merit,  
bathe the pure dharma body of the Tathagata.

<i>keishu dai sho bagya bon</i>	稽首大聖薄伽梵
<i>ten jo ten ge ryo soku son</i>	天上天下兩足尊
<i>gatō kon iku doku sui</i>	我等今以功德水
<i>kan yoku nyorai jo hos-shin</i>	灌浴如來淨法身

**Verse of Bathing Buddha** (*Yokubutsu ge* 浴佛偈) (No. 2)

We now bathe the various tathagatas;  
their pure wisdom is adorned with an aggregate of merit.  
The five impurities of living beings are rendered free from pollution;  
together we bear witness to the pure dharma body of the Tathagata.

<i>gakon kan boku shonyo rai</i>	我今灌沐諸如來
<i>jōchi sho gon kudokuju</i>	淨智莊嚴功德聚
<i>gojoku shujō rei riku</i>	五濁衆生令離垢
<i>do sho nyorai jo hos-shin</i>	同證如來淨法身

**Verse of Disfigurement** (*Kigyō ge* 毀形偈). Verse chanted upon shaving off the final tuft of hair (topknot) of an ordinand in ceremony of taking precepts when going forth from household life (*shukke tokudo shiki* 出家得度式):

The appearance is ruined but chasteness is preserved.  
Cutting attachments and leaving those near and dear,  
we go forth from home, seek the holy path,  
and vow to save all beings.

<i>kigyō shushi setsu</i>	毀形守志節
<i>katsu ai jisho shin</i>	割愛辭所親
<i>shuk-ke gushō do</i>	出家求聖道
<i>seido is-sai shu</i>	誓度一切衆

**Verse of Five Contemplations** (*Gokan ge* 五觀偈). Verse chanted after food is served, before beginning to eat:

First, considering how much effort produced this food, we reflect on its origins.  
Second, mindful of the deficiencies of our own virtue and practice, we strive to be worthy of this offering.  
Third, we take restraining the mind and avoiding faults such as greed as the essential principle.  
Fourth, we use this food properly as good medicine, to keep our bodies from withering away.  
Fifth, for the sake of attaining the way, we now receive this food

<i>hitotsu ni wa, kō no tashō wo hakari, kano raisho wo hakaru</i>	一には功の多少を計り彼の來處を量る
<i>futatsu ni wa, onore ga tokugyō no zenketsu wo hakatte, ku ni ōzu</i>	二には己が徳行の全缺を付って供に應ず
<i>mitsu ni wa, shin wo fusegi, toga wo hanaruru koto wa tontō wo shū to su</i>	三には心を防ぎ過を離るることは貪等を宗とす
<i>yotsu ni wa, masa ni ryōyaku wo koto to suru wa gyōko wo ryōzen ga tame nari</i>	

四には正に良薬を事とするは形枯を療ぜんが爲なり  
*Itsutsu ni wa, jōdō no tame no yue ni, ima kono jiki wo uku*  
 五には成道の爲の故に此の食を受く

In this verse, monks are asked to reflect on the fact that the food they eat comes to them as donations from lay supporters. If they are not “worthy of offerings” (*ōgu* 應供), a term that was used in Chinese to translate the Sanskrit *arhat*, then the gift of food given by the laity will not generate much merit, and accepting it will amount to misappropriation. The most important thing when eating is to avoid “greed, etc.” (*tontō* 貪等), meaning the three principle mental afflictions (*bonnō* 煩惱, S. *kleśa*): greed (*ton* 貪), anger (*jin* 瞋), and delusion (*chi* 癡). One should not be motivated by *gourmandise* or gluttony, but should look upon food as if it were medicine: something necessary to sustain the body as one strives to attain awakening, not something to take pleasure in. The English translation of the third contemplation given here follows the original Chinese. The Japanese rendering used in Soto Zen today contains a grammatical error which, if translated directly into English would read, “Third, as for restraining the mind and avoiding faults, we take greed and the like as the essential principle.”

*Verse of Four Universal Vows* (*Shigu seigan mon* 四弘誓願文).

Living beings are limitless; I vow to deliver them.  
 Mental afflictions are inexhaustible; I vow to cut them off.  
 Dharma gates are incalculable; I vow to practice them.  
 The buddha way is unsurpassed; I vow to attain it.

<i>shujō muhen sei gan do</i>	衆生無邊誓願度
<i>bon-no mujin sei gan dan</i>	煩惱無盡誓願斷
<i>ho mon murjō sei gan gaku</i>	法門無量誓願學
<i>butsu do mujō sei gan jo</i>	佛道無上誓願成

This verse expresses the basic vow (*seigan* 誓願) of the bodhisattva: to attain (*jō* 成) the way of the buddha (*butsudō* 佛道), which is awakening, for the sake of delivering (*do* 度) all living beings (*shujō* 衆生) from suffering in the round of rebirth. The four vows commit the bodhisattva, in effect, to a never-ending struggle, for there are limitless (numberless) beings to save, inexhaustible mental afflictions (*bonnō* 煩惱) such as greed, anger, and delusion to cut off (*dan* 斷), and an inconceivable variety of dharma gates (*hōmon* 法門), that is, modes of Buddhist study and practice (*gaku* 學).

**Verse of Giving Wealth** (*Sezai no ge* 施財の偈). A verse chanted at mealtimes when there is a special donation of food from a lay patron:

The two gifts, of wealth and dharma,  
are incalculable in their merit.  
The perfection of giving  
is completed and perfected.

<i>zai ho nise</i>	財法二施
<i>kudoku muryō</i>	功德無量
<i>dan para mitsu</i>	檀波羅蜜
<i>gusoku en man</i>	具足圓滿

“Wealth” (*zai* 財) refers to money and material assets and commodities of all kinds. In general, lay donors give material support to the monastic order, which in turn gives the dharma (the Buddhist teachings) to everyone. Both kinds of giving are good deeds that produce a great deal of merit (*kudoku* 功德). The “perfection of giving” (*danparamitsu* 檀波羅蜜, S. *dāna-pāramitā*) is the first of the six perfections (*roku haramitsu* 六波羅蜜) or practices of the bodhisattva, which is accomplished when one gives without clinging to the idea that there is a giver, recipient, and gift. 卍 “perfection of giving.”

**Verse of Homage to Buddha’s Relics** (*Shari raimon* 舍利禮文)

With wholehearted reverence we bow  
to the relics of the true body  
of the Tathagata Shaka,  
who is fully endowed with myriad virtues;  
to the dharma body which is the fundamental ground;  
and to his stupa, which is the whole universe.  
With deep respect we venerate the one  
who manifested a body for our sake.  
Through the sustaining power of the Buddha,  
which enters us even as we enter it,  
we verify awakening.  
By means of the Buddha’s spiritual power,  
we benefit living beings,  
arouse the thought of awakening,  
cultivate bodhisattva practice,



and together enter perfect peace,  
the knowledge of the equality of all things.  
Now let us reverently bow.

<i>is-shin cho rai</i>	一心頂禮
<i>man toku en man</i>	萬德圓滿
<i>sha ka nyo rai</i>	釋迦如來
<i>shin jin sha ri</i>	真身舍利
<i>hon ji hos-shin</i>	本地法心
<i>hok-kai to ba</i>	法界塔婆
<i>ga to rai kyo</i>	我等禮敬
<i>i ga gen shin</i>	以我現身
<i>nyu ga ga nyu</i>	入我々入
<i>butsu ga ji ko</i>	佛加持故
<i>ga sho bo dai</i>	我證菩提
<i>i butsu jin riki</i>	以佛神力
<i>ri yaku shu jo</i>	利益衆生
<i>hotsu bo dai shin</i>	發菩提心
<i>shu bo satsu gyo</i>	修菩薩行
<i>do nyu en jaku</i>	同入圓寂
<i>byo do dai chi</i>	平等大智
<i>kon jo cho rai</i>	今將頂禮

☞ “relics,” “stupa,” “dharma body.”

**Verse of Impermanence** (*Mujōge* 無常偈).

All things are impermanent:  
this is the law of arising and passing away.  
When arising and passing away are extinguished,  
that extinction is ease.

<i>shogyō mujō</i>	諸行無常
<i>ze shōmetsu hō</i>	是生滅法
<i>shōmetsu metsu i</i>	生滅滅已
<i>jakumetsu i raku</i>	寂滅爲樂

**Verse of Purifying Place of Practice** (*Jōdōjō no ge* 淨道場の偈).

Scattering flowers, we adorn everywhere in the ten directions.  
 We scatter a mass of jewel flowers, regarding them as a canopy.  
 Scattering flowers, we adorn everywhere in the ten directions.  
 We offer them to all the tathagatas.

<i>sange sho gon hen jip-po</i>	散華莊嚴徧十方
<i>sanshu hōke ii cho</i>	散衆寶華以爲帳
<i>sanshu hōke hen jip po</i>	散衆寶華徧十方
<i>kuyō is-sai shonyo rai</i>	供養一切諸如來

**Verse of Purity While Abiding in the World** (*Sho sekai bon no ge* 處世界梵之偈).  
 A verse chanted at meals times, in conjunction with ordination as a monk, and various other observances. There are two pronunciations:

Abiding in this world which resembles empty space,  
 like a lotus flower that touches not the water,  
 the mind is pure and transcends it.  
 Maintaining this principle, we bow our heads to the Most Honored One.

<i>shishi kai jiki kun</i>	處世界如虛空	<i>shosei kai nyoko ku</i>
<i>jiren ka fu jashī</i>	如蓮花不著水	<i>nyoren gefu jaku sui</i>
<i>shin shin jo cho ihi</i>	心清淨超於彼	<i>shin sho jo cho obi</i>
<i>kishu rinbu jo son</i>	稽首禮無上尊	<i>keishu rai bujō son</i>

Lotus plants are rooted in the muck at the bottom of shallow, murky ponds, but their beautiful blossoms rise above the water and are not sullied by it. The lotus flower (*renge* 蓮花) is thus an apt symbol of the Mahayana bodhisattva, who for the sake of helping living beings remains in the muck of the world (*sekai* 世界) of birth and death rather than entering nirvana, but whose mind remains pure because he or she realizes the emptiness (*kū* 空) of all dharmas (phenomena) and thus remains unattached (*fujaku* 不著) to them. The verse as it now stands derives from the *Rules of Purity for Zen Monasteries* (*Zen'en shingi* 禪苑清規), compiled in 1103, but there are sources for it in older Buddhist literature.

**Verse of Repentance** (*Sangemon* 懺悔文).

I now entirely repent  
 all the evil actions I have perpetrated in the past,

arising from beginningless greed, anger, and delusion,  
and manifested through body, speech, and mind.

<i>gashaku shozō shoaku go</i>	我昔所造諸惡業
<i>kai yu mushi ton jinchi</i>	皆由無始貪瞋癡
<i>ju shin kui shisho sho</i>	從身口意之所生
<i>is-sai gakon kai sange</i>	一切我今皆懺悔

*San* 懺 means to “regret,” “feel remorse,” “repent,” or “confess sins.” *Ge* 悔 means to “have remorse,” “regret,” or “repent,” but it can also mean something that one regrets, that is, a “mistake,” “error,” or “crime.” Thus, *sange* can be glossed either as two verb compound meaning “to repent” or as verb object compound meaning “to repent errors.” “Evil action” (*akugō* 惡業) is any action (*gō* 業, S. *karma*) performed under the influence of greed, anger, or delusion (*tonjinchi* 貪瞋癡), which are the three root mental afflictions (*bonnō* 煩惱, S. *kleśa*). “Body, speech, and mind” (*shinkui* 身口意) are the three modes of karma (*sangō* 三業), i.e. the three ways in which actions may be manifested: physically, verbally, and mentally. According to the Buddhist doctrine of no-self (*muga* 無我, S. *anātman*), what we conventionally call “self,” “me,” or “mine” (*ga* 我, S. *ātman*) is really just a bundle of transient phenomena conditioned by past actions. The “evil actions” that one repents are not limited to things done in what is conventionally regarded as one’s own “present life,” but includes all actions done throughout beginningless time, in all “past lives.”

**Verse of Rice for Spirits** (*Saba ge* 生飯偈). Verse chanted at main meal time (*saiji* 齋時) (midday meal) in conjunction with an offering of seven grains of rice that monks take from their individual bowls to feed hungry ghosts:

You host of spirits,  
I now give you an offering.  
This food is given to all spirits  
throughout the ten directions.

<i>jiten kijinshu</i>	汝等鬼神衆
<i>gokin suji kyu</i>	我今施汝供
<i>suji ben jihō</i>	此食偏十方
<i>ishi kijin kyu</i>	一切鬼神供

**Verse of Rinse Water** (*Sessui no ge* 折水之偈). Verse intoned mentally (without being voiced aloud) when pouring off water used to rinse bowls after a meal:

The water I used to wash my bowls  
has the flavor of heavenly ambrosia.  
I offer it to the host of spirits;  
may they all be fully satiated.

<i>gashi sen pas-sui</i>	我此洗鉢水
<i>nyo ten kan romi</i>	如天甘露味
<i>seyo kijinshu</i>	施與鬼神衆
<i>shitsu ryo toku bo man</i>	悉令得飽滿
<i>On makura sai sowaka</i>	唵摩休羅細娑婆訶

**Verse of Robe and Bowls** (*Ehatsu no ge* 衣鉢の偈). Verse chanted when giving bowls to ordinand in ceremony of taking precepts when going forth from household life (*shukke tokudo shiki* 出家得度式):

Splendid, these alms bowls,  
which always hold an accumulation of merit.  
I now accept them with reverence  
and spread them out to convert living beings.

<i>zen zai hat-tara</i>	善哉鉢多羅
<i>jōji kudokuju</i>	常持功德聚
<i>gakon cho daiju</i>	我今頂戴受
<i>ten den kegun jo</i>	展轉化群生

**Verse of Seeking the Way** (*Gudō no ge* 求道の偈). Chanted in connection with ceremony of taking precepts when going forth from household life (*shukke tokudo shiki* 出家得度式):

When bodhisattvas in the round of birth and death  
first give rise to the thought of awakening,  
their earnest quest for bodhi  
is strong and immovable.  
The merit of that single thought  
is deep, vast, and without limit.  
Were the Tathagata to explain it conceptually  
he could not exhaust it to the end of time.

<i>bosatsu oshōji</i>	菩薩於生死
<i>saisho hos-shinji</i>	最初發心時
<i>ik-ko gubodai</i>	一向求菩提
<i>kengo fuka do</i>	堅固不可動
<i>hīchi nen kudoku</i>	彼一念功德
<i>jin ko mugai sai</i>	深廣無涯際
<i>nyorai fun bes-setsu</i>	如來分別說
<i>gu go funō jin</i>	窮劫不能盡

The “single thought” (*ichinen* 一念) referred to here is “giving rise to the thought of awakening” (*hotsu bodaishin* 發菩提心), i.e. the bodhisattva’s aspiration to attain buddhahood for the sake of all living beings, but *ichinen* also means “an instant,” which is the amount of time it takes for a single thought to occur in the mind. The verse thus draws a contrast between the instantaneous thought of awakening, which produces unlimited “merit” (*kudoku* 功德), and “conceptual explanation” (*funbetsu setsu* 分別說), which relies on discriminatory thought (*funbetsu* 分別) and can drag on forever and still not be able to fully convey the profound consequences of the intention to seek bodhi.

**Verse of Sitting Cloth** (*Zagu no ge* 坐具の偈). Chanted when giving sitting cloth to ordinand in ceremony of taking precepts when going forth from household life (*shukke tokudo shiki* 出家得度式):

Splendid, the sitting cloth,  
which all buddhas have received and used.  
We vow to include all beings  
and always sit within its borders.

<i>zen zai nishi dan</i>	善哉尼師壇
<i>shobutsu shoju yu</i>	諸佛所受用
<i>gangu is-saishu</i>	願共一切衆
<i>jōza ogo chu</i>	常坐於其中

☞ “sitting cloth.”

**Verse of Spiritual Aspiration** (*Hosshin no ge* 發心の偈). Chanted in connection with ceremony of taking precepts when going forth from household life (*shukke tokudo shiki* 出家得度式).

Splendid, worthy man / worthy woman!  
 You can comprehend the impermanence of the world.  
 Abandoning the worldly, you are destined to nirvana.  
 This is something rare and hard to comprehend.

<i>zen zai dai jōbu/ fujin</i>	善哉大丈夫/夫人
<i>no ryo semu jo</i>	能了世無常
<i>kizokushu nai on</i>	棄俗趣泥洹
<i>keu nan shigi</i>	希有難思議

*Verse of Three Refuges* (*San kirai mon* 三歸禮文). An expanded version of the threefold refuge (*san kie* 三歸依), that is, taking refuge in (relying on) the three treasures: buddha, dharma, and sangha.

I take refuge in buddha,  
 with the prayer that living beings  
 may embody the great way  
 and give rise to the highest aspiration.  
 I take refuge in dharma,  
 with the prayer that living beings  
 may enter deeply into the canon,  
 that ocean of wisdom.  
 I take refuge in sangha,  
 with the prayer that living beings  
 may ensure that the great assembly  
 is entirely free from hindrances.

<i>jikie butsu</i>	自歸依佛
<i>to gan shujō</i>	當願衆生
<i>taige tai do</i>	體解大道
<i>hotsu mujōi</i>	發無上意
<i>jikie ho</i>	自歸依法
<i>to gan shujō</i>	當願衆生
<i>jin nyu kyo zo</i>	深入經藏
<i>chie nyokai</i>	智慧如海
<i>jikie so</i>	自歸依僧
<i>to gan shujō</i>	當願衆生
<i>tōri daishu</i>	統理大衆
<i>is-sai muge</i>	一切無礙

To “embody” (*taige* 體解) the “great way” (*taidō* 大道) means to personally engage in the practice of Buddhism. To “give rise to the highest aspiration” (*hotsu mujō* 發無上意) is to arouse the thought of awakening (*bodai shin* 菩提心, S. *bodhicitta*), meaning the intention to attain buddhahood for the sake of all living beings, which is the first step on the bodhisattva path. The canon (*kyōzō* 經藏, S. *sūtra-piṭaka*) is the collection of sutras that embody the wisdom (*chie* 智慧, S. *prajñā*) and teachings (*hō* 法, S. *dharma*) of the Buddha, which are said to be vast and deep, “like an ocean” (*nyokai* 如海). The “great assembly” (*daishū* 大衆) refers to the order of Buddhist monks and nuns, in general, and those who are resident in a given monastery, in particular. This verse extends the meaning of “sangha” (*sō* 僧) to include all living beings (*shujō* 衆生), however, for it invites them to participate in the Buddhist community by entering the bodhisattva path, studying the sutras, and giving material support to the monastics so they will be “free from hindrances” (*muge* 無礙).

**Verse of Threefold Refuge** (*San kie mon* 三歸依文). Also called precepts of three refuges (*sankikai* 三歸戒). Verse for taking refuge in three treasures in connection with ceremony of taking precepts when going forth from household life (*shukke tokudo shiki* 出家得度式).

Hail refuge in buddha.  
 Hail refuge in dharma.  
 Hail refuge in sangha.  
 I take refuge in buddha, honored as highest.  
 I take refuge in dharma, honored as stainless.  
 I take refuge in sangha, honored as harmonious.  
 I have taken refuge in buddha.  
 I have taken refuge in dharma.  
 I have taken refuge in sangha.

<i>namu kie butsu</i>	南無歸依佛
<i>namu kie ho</i>	南無歸依法
<i>namu kie so</i>	南無歸依僧
<i>kie butsu mujō son</i>	歸依佛無上尊
<i>kie ho rijin son</i>	歸依法離塵尊
<i>kie so wagō son</i>	歸依僧和合尊
<i>kie buk-kyō</i>	歸依佛竟
<i>kie ho kyo</i>	歸依法竟
<i>kie so kyo</i>	歸依僧竟

*Verse of Tonsure* (*Teihatsu no ge* 剃髮偈). Two verses go by the same name.

① Verse chanted in connection with ceremony of taking precepts when going forth from household life (*shukke tokudo shiki* 出家得度式), and in funeral of a lay follower (*danshinto sōgi* 檀信徒喪儀):

In the round of rebirth in the three realms,  
the bonds of love cannot be severed.  
To cast off human relations and enter into the unconditioned  
is the true repayment of blessings .

<i>ruden san gai chu</i>	流轉三界中
<i>on nai funō dan</i>	恩愛不能斷
<i>kion nyu mui</i>	棄恩入無爲
<i>shin jitsu ho on sha</i>	眞實報恩者

In East Asia (the sphere of Chinese cultural influence), where the influence of Confucian values is strong, children are enjoined to “repay the blessings” (*bōon* 報恩) bestowed by the parents who gave them life, cared for them in childhood, and continue to aid them in adulthood. That repayment, traditionally, consists of honoring and obeying parents, caring for them in their old age, and making regular offerings of nourishment (*kuyō* 供養) to their spirits when they have passed on to the after-life. In the case of sons, in particular, it also means having children (at least one son) to carry on the family line and ensure that there will always be descendants to care for the ancestral spirits. To leave home (*shukke* 出家) and become a celibate monk, therefore, could be criticized as a selfish, unfilial act that failed to meet one’s obligations to one’s parents. This verse speaks to that criticism by arguing, as Buddhists in China were wont to do, that becoming a monk and gaining liberation from the round of rebirth is the best and truest way of repaying blessings received from parents and ancestors. ☞ “blessings.”

In modern Soto Zen, becoming a monk does not entail celibacy, and most monks are ordained by their own fathers, so the problem that this verse addresses scarcely exists. Indeed, many young men enter the clergy precisely because they feel obligated to succeed their fathers as abbots and care for their parents in old age: if there is no successor to a deceased abbot within his own family, then his widow, children, and grandchildren may not be able to remain in the temple that is their home.

② Verse chanted whenever shaving (*jōhatsu* 淨髮), as is done routinely on “4” and “9” days:



In shaving off beard and hair,  
we pray that all living beings  
should forever be free from mental afflictions  
and in the end attain nirvana.

<i>teijo shuhatsu</i>	剃除鬚髮
<i>to gan shujō</i>	當願衆生
<i>yōri bon no</i>	永離煩惱
<i>kugyō jakumetsu</i>	究竟寂滅

**Verse on Sounding Board** (*Han no ge* 版の偈).

The Matter of Birth and Death is Great  
Impermanence is Swift  
All Be Mindful of This  
Take Care Not to Waste Time

<i>shōjiji dai</i>	生死事大
<i>mujō jinsoku</i>	無常迅速
<i>kaku gi shōkaku</i>	各宜醒覺
<i>shin butsu hōitsu</i>	慎勿放逸

**verse paraphrase of Great Perfection of Wisdom Sutra** (*Dai hannya kyō* 大般若經). May be chanted during revolving reading of *Great Perfection of Wisdom Sutra* (*tendoku daihannya* 轉讀大般若).

Dharmas all arise from causes and conditions.  
Because they arise from causes and conditions, they have no own-being.  
Because they have no own-being, they have no going or coming.  
Because they have no going or coming, there is nothing obtained.  
Because there is nothing obtained, in the final analysis they are empty.  
Because in the final analysis they are empty,  
this is called the perfection of wisdom.  
Homage to all the three treasures,  
incalculable and vast,  
which give rise to unsurpassed supreme and perfect awakening.

<i>shohō kaize in-nen sho</i>	諸法皆是因緣生
<i>in-nen sho komuji sho</i>	因緣生故無自性
<i>muji sho komuko rai</i>	無自性故無去來
<i>muko rai komu shotoku</i>	無去來故無所得
<i>musho tokuko hik-kyo ku</i>	無所得故畢竟空
<i>hik-kyo kūko</i>	畢竟空故
<i>zemyō han-nya hara mitsu</i>	是名般若波羅蜜
<i>namu is-sai san bo</i>	南無一切三寶
<i>muryō ko dai</i>	無量廣大
<i>hotsu anoku tara san myaku san bodai</i>	發阿耨多羅三藐三菩提

<i>nōbo bagya batei</i>	納慕跋伽筏帝
<i>haraja hara mita ei</i>	鉢喇壤波羅蜜多曳
<i>ta'nyata</i>	咀姪他
<i>shitsu rei ei</i>	室囉曳
<i>shitsu rei ei</i>	室囉曳
<i>shitsu rei ei</i>	室囉曳
<i>shitsu rei ei</i>	室囉曳
<i>sai sowaka</i>	細薩婆訶

The sources of this verse and the accompanying dharani are obscure, but the verse appears to be based on phrases found in the *Great Perfection of Wisdom Treatise* (*Daichidoron* 大智度論), a commentary on the *Great Perfection of Wisdom Sutra* (*Dai hannya kyō* 大般若經).

**verse upon first striking of bell** (*tsukizome* 撞初)

Hearing sounds, one awakens to the way;  
 seeing forms, one illuminates the mind.  
 When the spiritual mirror is not obscured,  
 it transcends past and present.  
 Homage to Kanzeon, of Great Compassion.

<i>mon sho godō</i>	聞聲悟道
<i>ken shiki myo shin</i>	見色明心
<i>rei kan fumai</i>	靈鑑不昧
<i>chōko ek-kin</i>	超古越今
<i>namu daihi kan zeon</i>	南無大悲觀世音

**Verse Upon Hearing Mallet** (*Montsui no ge* 聞槌の偈). The signal for setting out bowls (*tenpatsu* 展鉢) at the start of a formal meal is a blow on an octangular wooden block made by a “mallet” (*tsui* 槌). The great assembly of monks then *gassho* and chant:

Buddha was born in Kapilavastu,  
attained the way in Magadha,  
preached the dharma in Vārāṇasī,  
and entered nirvana in Kuśinagara.

<i>bus-sho kabira</i>	佛生迦毘羅
<i>jo do makada</i>	成道摩揭陀
<i>sep-po harana</i>	說法波羅奈
<i>nyu metsu kuchira</i>	入滅拘絺羅

For a discussion of these four episodes in the traditional life of Shakamuni Buddha and the significance given them in Soto Zen, see 卍 “Shakamuni.”

**Verse When Ordinands Enter Ritual Site** (*kaitei nyūdōjō no ge* 戒弟入道場の偈)

Homage to buddha.  
Homage to dharma.  
Homage to sangha.  
Homage to ancestral teacher bodhisattvas.

<i>namu fudo ya</i>	南無佛陀耶
<i>namu tamo ya</i>	南無達磨耶
<i>namu sugya ya</i>	南無僧伽耶
<i>namu susu bu sa</i>	南無祖師菩薩

**Verses for Face Washing** (*Senmen no ge* 洗面偈)

(when picking up tooth stick)

Upon grasping the tooth stick,  
I pray that all living beings  
may attain the true dharma in their minds,  
and naturally be pure and clean.

<i>shujū yōji</i>	手執楊枝
<i>to gan shujō</i>	當願衆生
<i>shin toku sho bo</i>	心得正法
<i>jinen sho jo</i>	自然清淨

(when using tooth stick)

Upon chewing the tooth stick at daybreak,  
I pray that all living beings  
may be able to restrain their teeth  
and bite off all mental afflictions.

<i>shin shaku yōji</i>	晨嚼楊枝
<i>to gan shujō</i>	當願衆生
<i>toku cho bukuge</i>	得調伏牙
<i>zeisho bon-no</i>	噬諸煩惱

(when rinsing mouth)

Upon rinsing out the mouth and teeth,  
I pray that all living beings  
may approach the pure dharma gate  
and finally attain liberation.

<i>so so kushi</i>	澡漱口齒
<i>to gan shujō</i>	當願衆生
<i>ko jo ho mon</i>	向淨法門
<i>kugyō gedatsu</i>	究竟解脫

(when washing face)

Upon washing the face with water,  
I pray that all living beings  
may gain the pure dharma gate  
and forever be without defilement.

<i>isui sen men</i>	以水洗面
<i>to gan shujō</i>	當願衆生
<i>toku jo ho mon</i>	得淨法門
<i>yo muku zen</i>	永無垢染

The “tooth stick” (*yōji* 楊枝) mentioned here is literally a “willow” (*yō* 楊) “branch” (*ji* 枝), as prescribed in the Indian Vinaya. Chewing it may have shredded it to make it an effective tool for cleaning the teeth, and some modern scholars have suggested that it had medicinal properties similar to fluoride that could help prevent tooth decay. Buddhist monks in medieval China were aware that the branch of a certain tree was used in India and called it “willow,” but they did not know what kind of tree it was (if indeed it even grew in China) and, at least by the Song dynasty (when Dōgen visited China), had given up on using any kind of tooth sticks. Instead, they used medicinal tooth powder (*shiyaku* 齒藥), rubbed on the teeth and gums by hand and rinsed out with water. Even so, they chanted the preceding verses that speak of chewing a tooth stick. Zen monks today use Western style toothbrushes and tooth-paste, and still chant “tooth stick.”

**Verses of Food Offering** (*Sejiki ge* 施食偈). Verses chanted at meal times. The “offering of food” (*sejiki* 施食) refers primarily to donations made to a monastery by lay supporters, although the monks ritually extend those offering to all sentient beings.

♦ gruel time (*shukuji* 粥時) (breakfast) verse:

This morning gruel has ten benefits  
that richly profit the practitioner.  
Its fruit is boundless:  
a supreme and lasting ease.

<i>shu yu jiri</i>	粥有十利
<i>nyoi an jin</i>	饒益行人
<i>kohō buhen</i>	果報無邊
<i>kyu kin jo ra</i>	究竟常樂

The “ten benefits” (*jūri* 十利) are: (1) good physical appearance (*shoku* 色), (2) strength (*riki* 力), (3) long life (*ju* 壽), (4) bodily ease (*raku* 樂), (5) a clear voice (*chōseiben* 調清辯), (6) prevention of indigestion (*shukushokujo* 宿食除), (7) prevention of colds (*fūjo* 風除), (8) elimination of hunger (*kishō* 飢消), (9) elimination of thirst (*kasshō* 渴消), and (10) healthy defecation and urination (*daishōben chōteki* 大小便調適). “Lasting ease” (*jōraku* 常樂) refers both to the physical well-being that results from the meal and to the ultimate well-being that is nirvana.

• main meal time (*saiji* 齋時) (midday meal) verse:

This food of three virtues and six flavors  
is given to Buddha and his sangha.  
May sentient beings throughout the dharma realm  
be equally nourished by this offering.

<i>sante rumi</i>	三德六味
<i>shifu gisun</i>	施佛及僧
<i>hakai ujin</i>	法界有情
<i>fuzun kyun nyo</i>	普同供養

The “three virtues” (*santoku* 三德) of food are that it is: (1) light and soft (*keinan* 輕軟), (2) pure and clean (*jōketsu* 淨潔), and (3) in accordance with the rules (*nyohō* 如法), i.e. the dietary restrictions that pertain to alcohol, meat, hot peppers, alliums, etc. The “six flavors” (*rokumi* 六味) are (1) bitter (*ku* 苦), (2) sour (*saku* 醋), (3) sweet (*kan* 甘), (4) hot (*shin* 辛), (5) salty (*kan* 鹹), and (6) bland (*tan* 淡). The point of this verse is to accept the food that has been donated to the monastic community by lay patrons and to offer (*kuyō* 供養) it in turn to all sentient beings. It may also be construed as a verse in which the merit produced by donations of food to the sangha is dedicated (*ekō* 回向) to all sentient beings.

**Verses of Purification** (*Senjō no ge* 洗淨偈)

(when in lavatory (*shishitsu* 廁室))

Doing what is needed to relieve myself,  
I pray that all living beings  
may get rid of filth and pollution  
and be without lewdness, anger, and stupidity.

<i>sayū benri</i>	左右便利
<i>to gan shujō</i>	當願衆生
<i>kenjo eo</i>	坂除穢汚
<i>muin nuchi</i>	無姪怒癡

(when about to use water)

Having finished, going for water,  
I pray that all living beings

may approach the supreme way  
and attain the supramundane dharma.

<i>ini jusui</i>	已而就水
<i>to gan shujō</i>	當願衆生
<i>kōmu jo do</i>	向無上道
<i>toku shus-se ho</i>	得出世法

(when using water)

Using water to wash away filth,  
I pray that all living beings  
may be fully equipped with perfect patience  
and be in the end without impurities.

<i>isui dekie</i>	以水滌穢
<i>to gan shujō</i>	當願衆生
<i>gusoku jo nin</i>	具足淨忍
<i>hik-kyo muku</i>	畢竟無垢

(when washing hands)

Using water to wash away filth,  
I pray that all living beings  
may obtain marvelous dexterity  
to receive and maintain the buddha dharma.

<i>isui kan sho</i>	以水盥掌
<i>to gan shujō</i>	當願衆生
<i>toku jo myōshu</i>	得上妙手
<i>juji bup-po</i>	受持佛法

**vessel of the dharma** (*hokki* 法器). A promising student: one who can receive and hold the dharma passed down from a teacher, as when water is passed from one sound vessel to another without any leakage.

**vessels of the appropriate amount** (*ōryōki* 應量器). ① Bowl (*S. pātra*) carried by Indian Buddhist monks when soliciting alms food from the laity, of a size appropriate to hold one meal. ② Set of bowls received by Soto Zen monks upon ordination and used for formal meals in training monasteries. 𑖀 “oryoki.”

**vestment of liberation** (*gedappaku* 解脱服). ㊦ “Verse for Donning Kesa.”

**vow to save all beings** (*seido issai shu* 誓度一切衆). The vow of a bodhisattva, who forswears nirvana in order to lead all living beings to salvation.

**Well Accomplished** (*zenzei* 善逝). An epithet of Shakamuni Buddha.

“When the land has been cleared, the field of merit becomes productive” (*kontō fukuden shō* 墾到福田生). “Clearing the land” (*kon* 墾) symbolizes proper behavior on the part of the sangha, which is a “productive” (*shō* 生) “field of merit” (*fukuden* 福田) (i.e. recipient of offerings) only when its members maintain moral purity. ㊦ “field of merit.”

“When the water is stilled, the bright moon appears” (*suichō meigetsu gen* 水澄明月現). “Water” (*sui* 水) is a symbol for mind. “Bright moon” (*meigetsu* 明月) is a symbol for awakening.

“When you truly perceive the Dharma King’s dharma, the Dharma King’s dharma is as it is” (*tai kan ho o ho, ho o ho nyoze* 諦觀法王法、法王法如是). The Dharma King is Shakamuni Buddha. His dharma or teaching is ultimately beyond verbal expression, so all that can be said about it is: “it is such,” “it is like this,” or “it is as it is” (three variant translations of *nyoze* 如是, S. *tathatā*)

**white banner** (*shirobata* 白幡). ㊦ “banners.”

“Wide open and bare — there is nothing sacred” (*kakunen mushō* 廓然無聖). A famous saying attributed to Bodaidaruma in his exchange with Emperor Wu of the Liang, uttered in response to the latter’s question, “What is the first principle of sacred truth (*shōtai daiichigi* 聖諦第一義)?” For the full context ㊦ “exchange in the Liang court.” The saying “Wide open and bare — there is nothing sacred” was a topic that was frequently raised for comment in debates (*mondō* 問答) in Song Zen circles. As an “old case” (*kosoku* 古則) that was suitable for testing the understanding of a disciple or a teacher, it found its way into koan collections such as the *Blue Cliff Record* (*Hekiganroku* 碧巖錄), where it had pride of place as the first case (T 48.140a17-141b26.), and the *Congrong Hermitage Record* (*Shōyōroku* 從容錄), where it was the second case.

**wind** (*kaze, fū* 風). A word that is often used metaphorically in East Asian Buddhist texts. Among its many relevant meanings in Sino-Japanese are: ① Blowing air;



a gust, a breeze, a gale. ② To blow; the blowing of the wind. ③ A teaching, guidance, or command. ④ To influence; a famous Confucian saying for the positive influence that the charismatic virtue (*toku* 德) of a ruler has on the people is: “When the wind blows, the grass bends.” ⑤ To scatter, to spread, as if by the wind. ⑥ Customs, usage, habits, practice; that which is in fashion or popular. ⑦ Manner, style, taste, tradition. ⑧ Fame, reputation.

**wind of merit** (*tokufū* 德風). A metaphorical reference to the teachings of Buddha, albeit one with decidedly Confucian overtones. 風 “wind,” 德 “merit.”

**wind of our school** (*monpū* 門風). The “influence” and “popularity” (*fū* 風) of the Soto “gate,” “approach” or “school” (*mon* 門). 風 “wind,” 門 “gate.”

**wind of the way** (*dōfū* 道風). The “influence” and “popularity” (*fū* 風) of the “way” (*dō* 道) of Buddha. 風 “wind.”

**winter assembly** (*fuyue* 冬會). Same as 風 “winter retreat.”

**winter retreat** (*tō ango* 冬安居). Literally “tranquil” (*an* 安) “shelter” (*go* 居) during the “winter” (*tō* 冬). Also called snow retreat (*setsu ango* 雪安居) or winter assembly (*fuyue* 冬會). The ninety day winter retreat, which is held in addition to the ninety day summer or rains retreat (*u ango* 雨安居, S. *varṣavāsa*) that originated in ancient India, was probably an innovation of the Buddhist monastic order in Central Asia or China. 風 “retreat.”

**wisdom in the mind** (*shinchi* 心智). Wisdom (*chie* 智慧, S. *prajñā*) innately present in the minds (*shin* 心) of living beings, but not actively manifested unless somehow stimulated and drawn out by expedient means (*hōben* 方便).

**without letters** (*muji* 無字). Literally “without” or “there are no” (*mu* 無) “words,” “logographs,” or “letters” (*ji* 字). Ordinarily a seal (*in* 印) has one or more logographs (Chinese characters) carved on it. The metaphorical “seal of the buddha-mind” is said to be “without letters” because the mind or awakening of the Buddha cannot be conveyed in words.

**wonderful achievement of the snowy courtyard** (*setsuon shōchoku* 雪園勝躡). A reference to the famous first encounter between Bodaidaruma and Eka, who was to become the second ancestor of the Zen lineage. According to the traditional histories of Zen, when Bodaidaruma was at the Shaolin monastery (*Shōrinji* 少林寺) he

was approached by a learned monk from named Shinkō (C. *Shenguang* 神光), whose desire for the dharma was so strong he stood still outside the master's quarters all night in a snowstorm; by morning the snow had piled up to his knees. Bodaidaruma took pity and asked him what he was doing standing for so long in the snow. Shinkō wept and said, "My only wish is that the Master have compassion, open the gate of ambrosia, and reach out widely to save living beings." Bodaidaruma admonished him, saying that, "The supreme, wonderful path of all the buddhas entails great sufferings and keen effort; one must practice what is hard to practice, and endure what is hard to endure." When Shinkō heard that he withdrew, took a knife, cut off his own left arm at the elbow, and laid it before the master. Bodaidaruma then realized that the monk's potential as a vessel of the dharma (*hokki* 法器), so he accepted him as a disciple. Shinkō then said, "My mind (*shin* 心) is not at tranquil; I beg the teacher to put it at ease (*an* 安)." Bodaidaruma replied, "Bring me the mind, and I will put it at ease for you." Shinkō said, "I have searched for the mind, but I cannot obtain it." Bodaidaruma said, "I have given you peace of mind." With this, the disciple gained an understanding (*satori* 悟) that was in accord with his teacher's, and Bodaidaruma gave him the new name of Eka (T 51.219b5-23; *Record of the True Lineage*, T 51.742c10-24). 卍 "vessel of the dharma."

**World Honored One** (*seson* 世尊). An epithet of Shakamuni Buddha.

**World Honored Awakened One** (*butsu seson* 佛世尊). An epithet of Shakamuni Buddha.

**World Knower** (*sekenge* 世間解). An epithet of Shakamuni Buddha.

**Yoshimine** 吉峰. Literally "auspicious peak." The name of the hill behind Eihei-ji. The mountain name (*sangō* 山號) of Eihei-ji is "Auspicious Mountain" (*Kichijōsan* 吉祥山). When Dōgen first moved to Echizen in 1243, before building Eihei-ji, he stayed in a place named Yoshimine Temple (*Yoshiminedera* 吉峰寺).

**"You dragons and elephants gathered at this dharma assembly, see now the first principle!"** (*ho en ryu zōshu, to kan dai ichigi* 法筵龍象衆、當觀第一義). "Dragons and elephants" (*ryūzō* 龍象) is a metaphor for monks of superior virtue and practice. "First principle" (*daiichi gi* 第一義) is short for "first principle of sacred truth (*shōtai daiichi gi* 聖諦第一義)," meaning the ultimate truth (S. *paramārtha-satya*) that is beyond conceptual thought.

**your reverence's commission** (*sahō* 差請). Polite expression used by an appointee to monastic office to refer to his/her own selection by abbot.

**Zen monastery** (*Zen'en* 禪苑). Literally, Zen “garden” or “park” (*en* 苑). A Buddhist monastery where the abbacy is reserved for monks who are heir to the Zen lineage. ㊦ “monastery.”

**Zen school** (*Zenshū* 禪宗). Although there is good reason to speak of the “Zen school” as a distinct branch of the Buddhist tradition of Japan, there has never been any organized social or institutional entity bearing that name. At present, there are twenty-two comprehensive religious corporations (*hōkatsu shūkyō hōjin* 包括宗教法人) registered with the Japanese government that are recognized as belonging to the Zen tradition (*Zenkei* 禪系). These include: the Soto School (*Sōtōshū* 曹洞宗); fifteen separate corporations that identify themselves as branches (*ha* 派) of the Rinzai lineage (*Rinzaishū* 臨濟宗); the Ōbaku School (*Ōbakushū* 黃檗宗); and five small corporations that have splintered off from the Soto and Rinzai organizations. Each of the twenty-two Zen denominations has a number of temples affiliated with it, ranging from 14,664 in the Soto School to 3,389 in the Myōshinji branch of the Rinzai lineage (*Rinzaishū Myōshinjiha* 臨濟宗妙心寺派), 455 in the Ōbaku School, a few hundred in the smaller Rinzai denominations, and just a handful in the smallest of the corporations (all data from Bunkachō 文化廳, ed., *Shūkyō nenkan* 宗教年鑑, 2003 Edition).

One thing that clergy affiliated with all the Zen denominations in Japan hold in common is the belief in a Zen lineage (*Zenshū* 禪宗) of dharma transmission said to have been founded by the Buddha Shakamuni, established in China by the Indian monk Bodaidaruma, and subsequently transmitted to Japan by numerous Japanese and Chinese monks. During the Kamakura period (1185-1333) and the two decades immediately following, by one account, some twenty-four separate branches (*ryūha* 流派) of the Zen lineage were established in Japan. By another reckoning, there were forty-six individual transmissions of the Zen dharma to Japan, beginning with Myōan Eisai 明庵榮西 (1141-1215) in 1191 and extending down to the Chinese monks Ingen (C. Yinyuan 隱元, 1592–1673) and Shinetsu (C. Xinyue 心越, 1639–1696), who came to Japan in 1654 and 1677, respectively, and established the so-called Ōbaku lineage (*Ōbakushū* 黃檗宗). At present, however, all Zen clergy trace their own lineages of dharma inheritance back to China through only two men: (1) Nanpo Jōmyō 南浦紹明 (1235-1308), a.k.a. Daiō Kokushi, founder of the Daiō branch (*Daiōha* 大應派) of Rinzai Zen; and (2) Dōgen Kigen 道元希玄 (1200-1253), founder of the Dōgen branch (*Dōgenha* 道元派) of Soto Zen. All the

other branches of the Zen lineage that flourished in the past are said to have died out, having failed at some point to produce any more dharma heirs.

Most of the Zen denominations in Japan operate training monasteries in which the bureaucratic structures, ritual calendars, and modes of practice are modeled after those found in the leading Buddhist monasteries of Song (960-1279) and Yuan (1280-1368) dynasty China. Those institutional forms were first imported into Japan in the Kamakura period, chiefly (but not exclusively) by the same monks who transmitted the Zen lineage. Texts containing the religious lore of the Zen lineage in China — genealogies of dharma transmission, biographies of Zen masters, records of their discourses, and koan collections — were also brought to Japan at that time, and have been handed down to the present within the various denominations as the common heritage of the Zen school.

# LIST OF TECHNICAL TERMS



**Bold terms** in this list are found in the Explanatory Glossary at the page of this volume indicated by ☞.

—NUMBERS—

- “2” and “7” days** (*ni, shichi nichi* 二・七日) ☞ p. 53  
**“3” days** (*san nichi* 三日) ☞ p. 53  
**“3” and “8” days** (*sanpachi* 三八) ☞ p. 53  
**“3” and “8” recitations** (*sanpachi nenju* 三八念誦) ☞ p. 53  
**“4” and “9” days** (*shi, ku nichi* 四・九日) ☞ p. 53  
**“8” days** (*hachi nichi* 八日) ☞ p. 53

—A—

- abbacy name (*imina* 諱)  
**abbot** (*jūjishoku* 住持職, *jūji* 住持, *jūshoku* 住職, *dōchō* 堂頭) ☞ p. 54  
 abbot emeritus (*zenjū* 前住)  
 abbot enters hall (*jūji nyūdō* 住持入堂, *jūji jōden* 住持上殿)  
 abbot goes to hall (*jūji fudō* 住持赴堂)  
 abbot inspects platforms (*jūji kentan* 住持檢単)  
 abbot makes rounds of quarters (*jūji junryō* 住持巡察)  
 abbot of monastery (*jūsan* 住山)  
 abbot tours hall (*jūji jundō* 住持巡堂)  
 abbot withdraws from hall (*jūji taiden* 住持退殿)  
 abbot’s chair (*jūji i* 住持椅)  
 abbot’s place (*jūji i* 住持位)

- abbot’s private quarters** (*shindō* 寢堂) ☞ p. 54  
**abbot’s quarters** (*hōjō* 方丈) ☞ p. 54  
**abbot’s quarters assistant** (*hōjō anja* 方丈行者, *hōan* 方行) ☞ p. 55  
 abbot’s ritual choreography (*jūjishintai* 住持進退)  
 abbot’s room (*jōshitsu* 丈室)  
 abbot’s salutations to head seat and great assembly (*jūji, shuso daishu to ninji* 住持、首座・大衆と人事)  
 abbot’s signature ceremony (*sensho shiki* 僉疏式)  
 abbreviated bow in gassho (*ryaku monjin* 略問訊)  
 abbreviated confession (*ryaku fusatsu* 略布薩)  
 abbreviated dedication of merit (*ryaku ekō* 略回向)  
 abbreviated dedication of merit for householders (*zaike ryaku ekō* 在家略回向)  
 abbreviated eko text (*ryaku ekōmon* 略回向文)  
 abbreviated formal noon meal (*goji ryaku gyōhatsu* 午時略行鉢)  
 abbreviated morning meal (*chōshuku ryaku gyōhatsu* 朝粥略行鉢)  
 abbreviated morning sutra chanting (*ryaku chōka* 略朝課)  
 abbreviated procedure (*ryakushiki* 略式, *ryakuhō* 略法)  
 abbreviated procedure for mountain seating (*shinsan ryakuhō* 晋山略法)  
 abbreviated procedure for retreat (*kessei ryaku sahō* 結制略作法)  
 abbreviated prostrations (*sokurei* 触礼)

- abbreviated retirement ceremony (*taītō shiki ryakuhō* 退董式略法)
- ablution** (*kan'yoku* 灌浴) ㊦ p. 56
- absentee ordination** (*daikai* 代戒) ㊦ p. 56
- abundance of successors in the monastery** (*mon'yō hankō* 門葉繁興) ㊦ p. 56
- accompaniment by staffs of various quarters (*shoryōshu sanzui* 諸寮衆參隨)
- accompanying incense (*jukō* 從香)
- accumulation of merit** (*kudokuju* 功德聚) ㊦ p. 56
- acolyte** (*jisha* 侍者) ㊦ p. 56
- acolytes quarters (*jisharyō* 侍者寮)
- activities inquiry (*anri chōsa* 行履調查)
- activities register (*anrichō* 行履帳)
- administration hall** (*kudō* 庫堂, *kuin* 庫院, *kusu* 庫司, *kuka* 庫下) ㊦ p. 57
- administration hall assistant** (*kudō anja* 庫堂行者, *kuan* 庫行) ㊦ p. 57
- administration hall salutations (*kusu ninji* 庫司人事)
- Administrative Headquarters of Soto Zen Buddhism (*shūmuchiō* 宗務庁)
- administrative wing** (*jōjū* 常住) ㊦ p. 57
- administrators** (*kusu* 庫司) ㊦ p. 58
- administrators' courtesy words (*kusu chigo* 庫司致語)
- administrators' decoction service (*kusu tentō* 庫司点湯)
- administrators' decoction service notice (*kusu tentō bō* 庫司点湯榜)
- administrators' quarters** (*kusuryō* 庫司寮) ㊦ p. 58
- admixture of "new tin"** (*shinshaku sōken* 新錫相兼) ㊦ p. 58
- admonitions (*suikai* 垂誠)
- Admonitions for Common Quarters** (*Shu ryō shingi* 衆寮箴規) ㊦ p. 58
- Admonitions for Zazen** (*Zazen yōjinki* 坐禪用心記) ㊦ p. 58
- admonitory explanation (*suikai kusen* 垂誠口宣)
- adornment stupa (*shōgon tō* 莊嚴塔)
- advance in a row (*heishin* 併進)
- advance to altar (*shinzen* 進前)
- advance to altar and burn incense (*shinzen shōkō* 進前燒香)
- advance to altar and offer stick of incense (*shinzen jōkō* 進前上香)
- affiliated lay followers (*kōchū shinja* 講中信者)
- affiliated temples** (*kumiji* 組寺) ㊦ p. 59
- after (*ha* 罷)
- after bedtime (*kaichin go* 開枕後)
- after breakfast (*shukuha* 粥罷)
- after-breakfast communal labor (*shukuha fushin* 粥罷普請)
- after-breakfast sutra chanting (*shukuha fugin* 粥罷諷經)
- after evening bell (*konshōha* 昏鐘罷)
- after-meal dharma instruction (*saiha hōyaku* 齋罷法益)
- after-meal reading (*saiha kandoku* 齋罷看誦)
- after midday meal (*saiha* 齋罷)
- after morning sutra chanting (*chōkaha* 朝課罷, *kaha* 課罷)



- after small convocation (*shōsan ha* 小參罷)
- age of the end of the dharma** (*masse* 末世) ㊦ p. 59
- age of the true dharma** (*shōbō* 正法) ㊦ p. 60
- aggregate of ignorance** (*mumyōju* 無明聚) ㊦ p. 60
- aggregate of merit of the harmonious assembly of monks** (*wagō shusō kudokuju* 和合衆僧功德聚) ㊦ p. 60
- aide to precept master's acolyte (*hoshitsu* 補室)
- ailing monk (*byōsō* 病僧)
- air straw mats (*shisen* 曬薦)
- air straw mats in various halls (*shodō shisen* 諸堂曬薦)
- all alike attain perfect omniscience (*dōen shuchi* 同円種智)
- all beings (*issai shu* 一切衆)
- all benefits, hidden and manifest (*onken riyaku* 隱顯利益)
- all bodhisattvas of the ten directions who together train in dharma (*dōgaku hōryo jippō shobosatsu* 同学法侶十方諸菩薩)
- all great bodhisattva ancestors who transmitted the precepts in the three lands (*sangoku denkai soshi sho daibosatsu* 三国伝戒祖師諸大菩薩)
- all buddha lands in every speck of dust (*mijinkoku* 微塵国)
- all buddhas (*shobutsu* 諸仏, *issai shobutsu* 一切諸仏)
- all buddhas and bodhisattvas of the perfection of wisdom assembly (*hannya e shobutsu bosatsu* 般若会諸仏菩薩)
- all buddhas of the ten directions (*issai jippō shobutsu* 十方一切諸仏)
- all buddhas of the ten directions and three times (*jippō sanze issai shobutsu* 十方三世一切諸仏)
- all buddhas of the ten directions and three times, venerable masters who verified the precepts (*shōkai sonshi jippō sanze shobutsu* 証戒尊師十方三世諸仏)
- all buddhas of the three times** (*sanze shobutsu* 三世諸仏) ㊦ p. 60
- all conditions auspicious (*shoen kikkei* 諸縁吉慶)
- all conditions favorable (*shoen kichijō* 諸縁吉祥)
- all constellations (*issai shōshuku* 一切星宿)
- all dharma-protecting devas (*issai gohō shoten* 一切護法諸天)
- all dharma-protecting devas and benevolent deities (*issai gohō shoten zenjin* 一切護法諸天善神)
- all dharmas are marked by emptiness (*ze shohō kūsō* 是諸法空相)
- all disciples of the ten directions who together train in dharma (*dōgaku hōryo jippō shohindei* 同学法侶十方諸兄弟)
- all generations of deceased (*senmō ruidai* 先亡累代)
- all great bodhisattva ancestors who transmitted the precepts in the three lands (*sangoku denkai soshi sho daibosatsu* 三国伝戒祖師諸大菩薩)
- all honored ones, bodhisattvas, great beings (*shoson bosatsu makasatsu* 諸尊菩薩摩訶薩)
- all invited** (*fushin* 普請) ㊦ p. 60

**all invited to send off the deceased***(fushin sōbō 普請送亡)* ㊦ p. 60all kinds of disasters (*shosai 諸災*)**all living beings** (*issai shujō 一切衆生*,*shujō 衆生, issai gunrui 一切群類*,*issai gunjō 一切群生*) ㊦ p. 60**all living beings who come** (*shorai**gunrui 諸來群類*) ㊦ p. 60

all modes of contact with phenomena

*(sokusho 觸処)*all nations (*banpō 万邦*)all-night vigil (*tsuya 通夜*)all-night vigil sutra chanting (*tsuya fugin**通夜諷經*)all-night zazen (*tetsuya zazen 徹夜坐禪*)**all patrons may live long and prosper***(shodan fukuju 諸檀福壽)* ㊦ p. 60all sentient beings (*issai ganrui 一切含**類*)all spirits (*sho shōrei 諸精靈*)all spirits of deceased ordinands (*mōkai**sho shōrei 亡戒諸精靈*)**all starving beings** (*kikinrui 飢饉類*)

㊦ p. 60

all tathagatas (*issai sho nyorai 一切諸**如来*)all the three treasures (*issai sanbō 一切**三宝*)**all together** (*fudō 普同, ichidō 一同*)

㊦ p. 60

all we pray is that (*igan 唯願*)alms bowl (*uhatsu 盂鉢*) ㊦ p. 61alms gathering (*takuhatsu 托鉢*)

㊦ p. 61

alms money (*shinkin 嚩金*)alms money and sweets three prostrations (*shinkin ka sanpai 嚩金菓三拜*)aloes wood incense (*jinkō 沈香*) ㊦ p. 62altar (*gan 龕*) ㊦ p. 62alternating hall monitor (*rinji jikidō 輪次直堂*)alternating sequence (*kōda 交打*)Ambrosia Gate (*Kanromon 甘露門*)

㊦ p. 62

Anan 阿難 ㊦ p. 63

ancestor (*so 祖, senzo 先祖*) ㊦ p. 63Ancestor Daruma (*Tasso 達祖*)

㊦ p. 63

Ancestor Daruma's memorial (*Tasso ki 達祖忌*)ancestor memorial (*soki 祖忌*)ancestors hall (*shidō 祠堂*) ㊦ p. 63ancestors hall sutra chanting (*shidō fugin 祠堂諷經*)ancestors of old (*nōso 曩祖*) ㊦ p. 63ancestral admonition (*sokun 祖訓*)ancestral portrait (*soshin 祖真*)

㊦ p. 63

ancestral records (*soroku 祖錄*)

㊦ p. 64

ancestral spirits (*senmō shōrei 先亡精靈*)ancestral teacher (*soshi 祖師, so 祖*)

㊦ p. 64

ancestral teachers hall (*sodō 祖堂*)

㊦ p. 63

ancestral teachers hall bell (*sodō shō 祖堂鐘*)ancestral teachers hall sutra chanting (*sodō fugin 祖堂諷經*)

- ancestral wind** (*sofū* 祖風) ㊦ p. 64  
 ancient rule (*kyūki* 旧規)  
 ancient sutra (*kokyō* 古經)
- andae robe** (*andae* 安陀会) ㊦ p. 64  
 announce illness (*kokubyō* 告病)  
 announce meal (*kasshiki* 喝食)  
 announce time (*ten* 点)  
 announcement (*kōhō* 告報, *hirō* 披露)  
 announcement by abbot (*jūji kōhō* 住持告報)  
 announcement by rector (*ino kōhō* 維那告報)  
 announcement gift (*hirō motsu* 披露物)  
 announcement letter (*fujō* 訃狀)  
 announcement of an abbot (*jūshoku hirō* 住職披露)  
 announcing bell (*kanshō* 喚鐘)  
 announcing mallet (*byakutsui* 白槌)
- annual memorial** (*nenki* 年忌) ㊦ p. 65  
**annual memorial stupa board** (*nenki tōba* 年忌塔婆) ㊦ p. 65  
 annual observances (*nenbun gyōji* 年分行持)  
 answer words (*tōwa* 答話)
- apparitional** (*genmō* 幻妄) ㊦ p. 65  
**apparitional transformation** (*genke* 幻化) ㊦ p. 65  
**appearance is ruined** (*kigyō* 毀形) ㊦ p. 65  
 apply for registration (*kata shigan* 掛搭志願)
- appointees for excellent buddha-praising assembly (*tanbutsu shōe sajō* 歎仏勝会差定)
- appointing head seat (*shō shuso* 請首座)  
 appointing Heroic March head (*shō ryōgonjū* 請楞嚴頭)  
 appointing precept master (*shō kaishi* 請戒師)  
 appointing stewards (*shō chiji* 請知事)  
 appropriate amount (*ōryō* 応量)
- arhat** (*rakan* 羅漢) ㊦ p. 65  
**arhats hall** (*rakandō* 羅漢堂) ㊦ p. 67  
 arhats liturgy (*rakan kōshiki* 羅漢講式)  
 arising from stillness (*kaijō* 開靜)
- arm-severing sesshin** (*danbi sesshin* 斷臂摂心) ㊦ p. 67  
 arrangement of four gates (*shimon no haichi* 四門の配置)  
 arrangement of funeral place (*sōba no haichi* 喪場の配置)  
 arrangements for repentance site (*sange dōjō uchiawase* 懺悔道場打合)  
 arrangements for ritual site (*dōjō uchiawase* 道場打合)
- arrival at triple gate (*sanmon tōchaku* 三門到着)  
 arrival of new abbot's vehicle (*shinmei nyūga* 新命入駕)  
 arrival of precept master (*kaishi tōchaku* 戒師到着)  
 arrival of vehicle (*raiga* 來駕)  
 arrival prostrations (*tōchaku no hai* 到着の拝)  
 arrivals register (*tōchakuchō* 到着帳)  
 "As for the author..." (*sakusha wa* 作者は)  
 ascertain (*shōko* 照顧)  
 assembled monks activities register (*kaishu anrichō* 海衆行履帳)

- assemblies of sages (*shōshu, shōshū* 聖衆)
- assembly (*shu* 衆, *shutō* 衆等, *e* 会)
- assembly for training (*kai shugyō* 会修行)
- assembly from assisting temples (*zuikishu* 隨喜衆)
- assembly of monks (*sōshu* 僧衆, *shusō* 衆僧, *bikushu* 比丘衆)
- ask for leave (*koka* 乞暇)
- assigned place (*hi i* 被位)
- assistant (*anja* 行者) ㊦ p. 67
- assistant comptroller (*fūsu* 副寺) ㊦ p. 67
- assistant instructor (*jokeshi* 助化師) ㊦ p. 68
- assistant platform manager (*hodan* 補壇)
- assistant to precept master's acolyte (*shitsuan* 室行)
- assisting offering (*shisen* 資薦)
- associate dharma site (*jun hōchi* 准法地)
- associates (*koshi* 故師)
- assume position (*shūi* 就位)
- ate the meal with his entire body (*tsūshin kippan* 通身喫飯) ㊦ p. 68
- attain buddhahood (*jōbutsu* 成仏) ㊦ p. 68
- attain the way (*jōdō* 成道) ㊦ p. 68
- attend to (*gōsetsu* 迎接, *buji* 奉持)
- attendance (*rinshō* 臨照)
- attendant (*benji* 弁事, *zuishin* 隨身, *bōjin* 傍人)
- attendees (*sanretsussha* 參列者)
- attendees at ceremony (*gito* 儀徒)
- attentive concern (*shōkan* 照鑑)
- attest (*shōkan* 証鑑)
- auction (*shōe* 唱衣, *heishō* 並唱, *koshō* 估唱)
- “Auction” placard (*shōe hai* 唱衣牌)
- august attendance** (*kōgō* 光降) ㊦ p. 68
- auspicious appearance of purple and gold (*shikon zuisō* 紫金瑞相)
- auspicious phoenix canopy (*zuihō gai* 瑞鳳蓋)
- awakened spirit** (*kakurei* 覺靈) ㊦ p. 68
- awakening** (*bodai* 菩提, *kaku* 覺, *satori* 悟り) ㊦ p. 68
- awakening day sesshin** (*rōhatsu sesshin* 臘八摂心) ㊦ p. 68
- awakening day sesshin assembly (*rōhatsu sesshin e* 臘八摂心会)
- awakening stupa (*bodai tō* 菩提塔)

## —B—

- backpack (*atozuke* 後付け)
- Baddabara Bodhisattva** (*Baddabara Bosatsu* 跋陀婆羅菩薩) ㊦ p. 69
- bag for wandering monk's pack (*kesagōribukuro* 袈裟行李袋)
- baggage (*anrimotsu* 行李物, *keikōhin* 携行品)
- baked salt (*yakishio* 焼塩)
- bamboo horn (*riki* 篥)
- bamboo staff** (*shippei* 竹篋) ㊦ p. 69
- ban going on foot** (*kinsoku* 禁足) ㊦ p. 69
- band (*obi* 帶)
- banners** (*hata* 幡) ㊦ p. 69

- banners for funeral of a deceased monk** (*bōsō sōgibata* 亡僧喪儀幡) ㊦ p. 74
- banners for funeral of a householder (*zaike sōgibata* 在家喪儀幡)
- banners for funeral of a venerable monk** (*sonshuku sōgibata* 尊宿喪儀幡) ㊦ p. 72
- banner pole (*hatazao* 幡竿)
- Banzei** (*banzei* 萬歲) ㊦ p. 75
- bardo** (*chūin* 中陰) ㊦ p. 75
- bardo stupa board** (*chūin tōba* 中陰塔婆) ㊦ p. 75
- bare pillar** (*rochū* 露柱) ㊦ p. 76
- bare right shoulder** (*hendan uken* 偏袒右肩) ㊦ p. 76
- basic etiquette** (*kihon sahō* 基本作法) ㊦ p. 76
- bath drum (*yokku* 浴鼓)
- bath fire** (*sōka* 竈火) ㊦ p. 76
- bath place (*yokujō* 浴場)
- bath prefect** (*chiyoku* 知浴) ㊦ p. 77
- bath manager (*yokusu* 浴司, *yokusu* 浴主)
- bath manager nine prostrations (*yokusu kyūhai* 浴司九拜)
- bath sounding board (*yokuhan* 浴版)
- bathe** (*kan'yoku* 灌浴, *sōyoku* 澡浴) ㊦ p. 77
- bathe Buddha** (*kanbutsu* 灌仏, *yokubutsu* 浴仏) ㊦ p. 77
- bathe Sacred Monk** (*shōyoku* 聖浴) ㊦ p. 77
- bathroom (*yokushitsu* 浴室)
- bathroom tablets (*yoku i* 浴位)
- bathing order (*nyūyoku shiji* 入浴資次)
- bathing order placard (*nyūyoku shiji hai* 入浴資次牌)
- baton (*shaku* 笏)
- bay of cranes** (*kakuwan* 鶴灣) ㊦ p. 78
- beam (*ryō* 梁)
- bear witness (*shōmyō* 証明, *shōchi* 証知, *shō* 証)
- beat drum (*meiku* 鳴鼓, *kyakuku* 擊鼓)
- beat drum progressively faster (*tenjō* 転畳)
- become a full-fledged monk (*riss shin* 立身, *riss hoku* 立職)
- bedtime (*kaichin* 開枕)
- before altar (*danzen* 壇前)
- before bedtime (*kaichin mae* 開枕前)
- before breakfast (*shukuzen* 粥前)
- before buddha (*butsuzen* 仏前)
- before coffin (*ganzen* 龕前, *kanzen* 棺前)
- before earth spirit (*dojizen* 土地前)
- before images (*zōzen* 像前)
- before midday meal (*saizen* 齋前)
- before mid-morning (*guchūzen* 禺中前)
- before mortuary portrait (*shinzen* 真前)
- before offering table (*takuzen* 卓前)
- before platform (*danzen* 壇前)
- before tablets (*haizen* 牌前)
- beforehand offerings (*naiken* 內獻)
- being** (*satta* 薩埵) ㊦ p. 78
- believing donors (*shinjin seshu* 信心施主)
- bell** (*kane* 鐘) ㊦ p. 78
- bell for “3” and “8” recitations (*sanpachi nenju shō* 三八念誦鐘)

- bell for greeting and sending off guests (*sessō shō* 接送鐘)
- bell for inviting stewards, prefects (*shō chiji chōshu shō* 請知事・頭首鐘)
- bell for release from convocation (*hōsan shō* 放參鐘)
- bell for sending off a deceased monk (*sō bōsō shō* 送亡僧鐘)
- bell for start of meditation period (*shijō shō* 止靜鐘)
- bell for stopping (*tome kei* 止鑿)
- bell handler (*shukei* 手鑿)
- bell manager (*shōsu* 鐘司)
- bell offering (*kane kuyō* 鐘供養)
- bell ringer (*shōten* 鐘点)
- bell ringing (*shinrei* 振鈴)
- bell tower** (*shōrō* 鐘樓) ㊦ p. 78
- bells and drums (*shōku* 鐘鼓)
- beneficial protection (*uri no kun* 有利之勲)
- benefit** (*n. ri* 利, *vt. riyaku* 利益, *rijun* 利潤) ㊦ p. 78
- benefit and save (*risai* 利濟)
- benefit living beings (*rishō* 利生)
- benefits-bestowing stupa (*tsuizen tō* 追善塔)
- benevolent deities (*zenjin* 善神)
- benevolent virtue (*jintoku* 仁德)
- benightedness (*mumyō* 無明)
- bent body (*kyokkyū* 曲躬)
- bereaved disciple (*yuitei* 遺弟)
- bestow prediction of a birth** (*ju issō no ki* 授一生之記; 授記) ㊦ p. 78
- between retreats** (*geai* 解間) ㊦ p. 79
- beyond the clouds** (*untei* 雲程) ㊦ p. 79
- bill of fare (*kondatehyō* 獻立表)
- billions of apparitional bodies (*keshin hyakuoku* 化身百億)
- binding of retreat** (*ketsuge* 結夏) ㊦ p. 79
- binding rules** (*kessei* 結制) ㊦ p. 79
- binding rules and holding a retreat** (*kessei ango* 結制安居) ㊦ p. 79
- birth and death** (*shōji* 生死) ㊦ p. 79
- birthday (*gōtan* 降誕)
- birth-less (*mushō* 無生)
- birth-less buddha land (*mushō bukkoku* 無生仏国)
- birth of Tathagata (*gōtan nyorai* 降誕如來)
- birth year stars (*honmyō ganshin* 本命元辰)
- Biru banner (*biruban* 毘盧幡)
- Birushana** (*Birushana* 毘盧舍那) ㊦ p. 79
- Birushana Buddha** (*Birushana butsu* 毘盧舍那仏) ㊦ p. 79
- Birushana Buddha, pure dharma body (*shinjin pashin birūshānō fū* 清淨法身毘盧舍那仏)
- black dragon's pearl** (*riju* 驪珠) ㊦ p. 80
- black emperor (*gentei* 玄帝)
- black lacquered board (*nuri ita* 塗板)
- black placard (*kokuhai* 黑牌)
- Blessed One** (*bagyabon* 婆伽梵, *bogabon* 薄伽梵) ㊦ p. 80
- Blessed One of Six Virtues** (*rokugi bagyabon* 六義薄伽梵) ㊦ p. 80

- blessing-sending stupa (*tsuifuku tō* 追福塔)  
 **blessings** (*on* 恩) ㊦ p. 80  
 blessings and wisdom (*fukue* 福慧)  
 blessings of New Year's day (*san'yō no kei* 三元之慶)  
 blessings-providing stupa (*shifuku tō* 資福塔)  
 bliss of dhyana (*zen'etsu* 禪悅)  
 block (*chin* 砧)  
 board (*han* 版)  
 board signaling face-washing (*senmenban* 洗面版)  
**boat of compassion** (*jikō* 慈航) ㊦ p. 80  
**Bodaidaruma** 菩提達磨 ㊦ p. 80  
**bodhi** (*bodai* 菩提) ㊦ p. 81  
**bodhi tree** (*bodaiju* 菩提樹) ㊦ p. 81  
**bodhisattva** (*bosatsu* 菩薩) ㊦ p. 81  
**bodhisattva precepts** (*bosatsukai* 菩薩戒) ㊦ p. 81  
 bodily etiquette (*shintai sahō* 身体作法)  
 bodily existence (*shinmyō* 身命)  
 body and mind (*shinjin* 身心)  
 body of Buddha pervades and fills empty space (*bussnin henman kokū* 仏身徧滿虚空)  
**body, speech, and mind** (*shinkui* 身口意) ㊦ p. 82  
**Bon festival** (*urabon e* 盂蘭盆, *obon* 御盆) ㊦ p. 82  
 Bon festival food-offering assembly statement (*Urabon seijiki e sho* 盂蘭盆施食会疏)  
 Bon festival great food-offering assembly (*urabon daiseijiki e* 盂蘭盆大施食会)  
 Bon festival offering (*urabon ku* 盂蘭盆供)  
 bonds of love (*on'ai* 恩愛)  
**Bonten and Taishakuten** (*Bonshaku* 梵釈) ㊦ p. 85  
**bottomless bowl of meal offerings** (*mutei hatsu no saiku* 無底鉢之齋供) ㊦ p. 85  
 bow for taking seat (*chakuza monjin* 著坐問訊)  
 bow of invitation (*yūshō* 揖請)  
**bow in gassho** (*monjin* 問訊) ㊦ p. 85  
 bow in gassho at foot of dharma seat (*zaka monjin* 座下問訊)  
 bow in gassho in front of dharma seat (*zazen monjin* 座前問訊)  
 bow in gassho in reply (*tō monjin* 答問訊)  
 bow in gassho to each other (*aimonjin* 相問訊)  
 bow in gassho to empty seat (*kūza monjin* 空座問訊)  
 bow in reply (*tōitsu* 答揖)  
 bow in thanks with hands clasped (*itsuja* 揖謝)  
**bow with hands clasped** (*itsu* 揖) ㊦ p. 85  
 bowing in five places (*gosho monjin* 五所問訊)  
 bowing in four places (*shisho monjin* 四處問訊)  
 bowing in seven places (*shichisho monjin* 七所問訊)

- bowing in six places (*rokusho monjin* 六  
処問訊)
- “Bowling My Head With One Hun-  
dred Prostrations”** (*keishu hyappai*  
稽首百拜) ㊦ p. 85
- bowl** (*hattara* 鉢多羅) ㊦ p. 85
- bowl bag (*dōhatsubukuro* 道鉢袋)
- bowl-bell** (*keisu* 鑿子, *kei* 鑿) ㊦ p. 85
- bowl raising (*keihatsu* 擎鉢)
- bowl stand (*hattetsu* 鉢掬, *takatsuki* 高  
坏)
- bowl swab (*hassetsu* 鉢刷)
- bowl washing (*senpatsu* 洗鉢)
- bowl water (*hassui* 鉢水)
- bowl wiping cloth (*hasshiki* 鉢拭)
- bowls (*hou* 鉢盂)
- box stand (*hakodai* 箱台)
- boy (*dōji* 童子)
- branch temple (*matsuji* 末寺)
- brass cymbals (*dōhatsu* 銅鈸)
- brazier** (*ro* 炉) ㊦ p. 86
- breakfast (*gyōshuku* 行粥, *shōjiki* 小食,  
*shōjiki handai* 小食飯台)
- breakfast offering (*kenshuku* 獻粥)
- breakfast offering for two ancestors  
(*ryōso kenshuku* 兩祖獻粥)
- breakfast offering sutra chanting  
(*kenshuku fugin* 獻粥諷經)
- breast pocket (*kaichū* 懷中)
- bright flame of a solitary lamp** (*kotō no*  
*myōka* 孤灯之明火) ㊦ p. 86
- bright spells of dharanis (*sōji myōshu* 総  
持明呪)
- broad way (*kōdō* 広道)
- brocaded banner** (*nishikibata* 錦幡)  
㊦ p. 86
- buddha** (*butsu* 仏) ㊦ p. 86
- buddha after buddha and ancestor after  
ancestor (*butsubutsu soso* 仏仏祖祖)
- Buddha Compassion Association  
(*Butsujikō* 仏慈講)
- buddha, dharma, and sangha (*buppōsō*  
佛法僧)
- buddha hall** (*butsuden* 仏殿) ㊦ p. 86
- buddha hall bell (*butsuden shō* 仏殿鐘)
- buddha hall sutra chanting (*butsuden*  
*fugin* 仏殿諷經)
- buddha image (*butsuzō* 佛像)
- buddha land (*butsudo* 仏土, *bukkoku* 仏  
国, *bukkōkudo* 仏国土)
- buddha lands of the ten directions  
(*jippō butsudo* 十方仏土)
- buddha name (*butsugō* 仏号, *butsumyō*  
仏名)
- buddha names banners (*butsumyōban*  
仏名幡)
- buddha offerings (*butsuku* 仏供)
- buddha praising (*tanbutsu* 歎仏)
- buddha-praising assembly (*tanbutsu e*  
歎仏会)
- buddha-praising dharma assembly  
(*tanbutsu hōe* 歎仏法会)
- buddha rite of encoffining (*nyūgan*  
*butsuji* 入龕仏事)
- buddha rite officiants (*butsujishi* 仏事師)
- Buddha Shakamuni** (*Shakamuni Butsu*  
釈迦牟尼仏) ㊦ p. 87
- Buddha Spell* (*Budda jinsbu* 仏陀神呪)
- buddha sun (*butsunichi* 仏日)



**buddha-treasure** (*buppō* 仏宝)

☞ p. 87

buddha worship (*raibutsu* 礼仏)Buddha's attainment assembly (*jōdō e*  
成道会)Buddha's attainment assembly state-  
ment (*jōdō e sho* 成道会疏)Buddha's attainment assembly sutra  
chanting (*jōdō e fugin* 成道会諷經)Buddha's birthday assembly (*buttan e*  
仏誕会)Buddha's birthday assembly statement  
(*buttan e sho* 仏誕会疏)Buddha's birthday assembly sutra  
chanting (*buttan e fugin* 仏誕会諷經)Buddha's body (*bushin* 仏身)Buddha's kesa (*bukkesa* 仏袈裟)Buddha's merit (*buttoku* 仏徳)Buddha's nirvana (*butsu nehan* 仏涅槃)**buddhas of the ten directions** (*jippō*  
*butsu* 十方仏) ☞ p. 87Buddha's precepts (*bukkai* 仏戒)Buddha's sutras (*bukkyō* 仏經)buddhas and ancestors (*busso* 仏祖)Buddhism (*butsumon* 仏門)Buddhist rite (*butsuji* 仏事)Buddhist temple bell (*bonshō* 梵鐘)Buddhists (*shakushi* 釈子)burial (*endo* 掩土, *maisō* 埋葬, *dosō* 土葬,  
*nandai* 難提)burial rites (*nandaishiki* 難提式)burn incense (*shōkō* 燒香)busboy (*sōku* 送供)

## —C—

cake plate (*kashizara* 菓子皿)**came from the west** (*seirai* 西来)

☞ p. 88

camphor wood (*kusu* 楠)cancellation of hall touring (*men jundō*  
免巡堂)candle (*shoku* 燭)candle stand (*shokudai* 燭台)**canon** (*zōkyō* 藏經, *kyōzō* 經藏)

☞ p. 88

**canon prefect** (*chizō* 知藏) ☞ p. 88canopy (*gai* 蓋)canopy and pennants (*bangai* 旛蓋)canopy of turning the dharma wheel  
(*tenbōrin gai* 轉法輪蓋)capacity of Zen (*zenki* 禪機)carefree and self-sufficient ease and joy  
(*shōyō jizai no anraku* 逍遙自在之  
安樂)carry sitting cloth (*taizagu* 帶坐具)carrying cloth (*furoshiki* 風呂敷)case (*soku* 則)cash offering (*kuyōkin* 供養金)casting card (*haiyaku hyō* 配役表)casting ceremony (*haiyaku shiki* 配役式)casting for period of retreat (*seichū*  
*haiyaku* 制中配役)casting for precepts-giving assembly  
(*juka e haiyaku* 授戒会配役)casting tea service (*haiyaku gyōcha* 配役  
行茶)**causes and conditions** (*innen* 因縁)

☞ p. 89

celebratory fan (*shukusen* 祝扇)

- celebratory fan fee (*shukusenryō* 祝扇料)
- celebratory feast (*shukusai* 祝齋)
- cemetery sutra chanting (*funbo fugin* 墳墓諷經)
- cense** (*kunjiru* 熏じる, *kō ni kunjiru* 香に熏じる) ㊦ p. 89
- censer** (*kōro* 香炉) ㊦ p. 89
- censer fire** (*roka* 炉火) ㊦ p. 89
- censer handler (*heiro* 柄炉)
- censer lid** (*rogai* 炉蓋) ㊦ p. 89
- center directly in front of altar (*chūō shōmen* 中央正面)
- ceremonial choreography (*gyōreishintai* 行礼進退)
- ceremonial fan (*chūkei* 中啓)
- ceremonial feast (*sessai hōji* 設齋法事)
- ceremonial procedures (*hosshiki* 法式, *gyōshiki* 行式, *gisoku* 儀則)
- ceremonial string (*mizubiki* 水引)
- ceremonial will (*yuishoku* 遺囑)
- ceremonial will document (*yuishokusho* 遺囑書)
- ceremony (*gyōrei* 行礼, *shiki* 式)
- ceremony-closing buddha-praising (*mansan tanbutsu* 慢散歎仏)
- ceremony of appointing Heroic March head (*shō ryōgontō shiki* 請楞嚴頭式)
- ceremony of compiling seniority chart (*enkyō chōin shiki* 円鏡調印式)
- ceremony of reading statement (*sensho shiki* 宣疏式)
- ceremony of registration in sangha hall (*sōdō katashiki* 僧堂掛搭式)
- ceremony of taking precepts (*tokudo shiki* 得度式)
- ceremony-opening address (*kaishiki no ji* 開式の辞)
- ceremony-opening buddha-praising (*keiken tanbutsu* 啓建歎仏)
- ceremony marking completion of construction (*rakkei shiki hō* 落慶式法)
- ceremony text (*shikimon* 式文)
- certificate of authenticity (*teijō* 呈狀)
- certificate of authenticity of monastery's signature stamp (*jūin teijō* 寺印呈狀)
- certificate of permission to change robes (*ten'e kyōjō* 転衣許狀)
- chair (*i* 椅, *isu* 椅子)
- change of curtain in sangha hall (*sōdō kanren* 僧堂換簾)
- change robes (*ten'e* 転衣)
- chant (*dokuju* 読誦, *fuju* 諷誦, *ju* 誦, *dokkyō* 読經)
- chant and uphold (*juji* 誦持)
- chant buddha's name (*shōmyō* 称名, *shōmyō* 唱名)
- chant dharani (*jushu* 誦呪)
- chant dharani while circumambulating (*jushu gyōdō* 誦呪行道)
- chant Heart Sutra (*Shingyō dokuju* 心經読誦)
- chant Last Teaching Sutra (*Yuikyō dokuju* 遺經読誦)
- chant in initiation (*koshō* 挙唱)
- chant in praise (*shōsan* 称讚)

- chant in unison (*dōju* 同誦, *dōshō* 同唱, *dōon* 同音, *shōwa* 唱和)
- chant sutras** (*jukyō* 誦經, *dokkyō* 読經)
- chant sutras and dharanis (*fugin kyōshu* 諷經經呪) ㊦ p. 89
- chant verses (*shōge* 唱偈)
- chant while standing (*ryūju* 立誦)
- chanting circumambulation (*dokuju gyōdō* 読誦行道)
- chanting holy name and circumambulating (*shōshōgō nyōsō* 称聖号遶卍)
- chanting of precepts sutra (*ju kaikyō* 誦戒經)
- chanting places (*kaju i* 課誦位)
- chanting with prostrations (*shōrai* 唱礼)
- chapter title (*honmoku* 品目)
- check in middle of night (*yachū tenken* 夜中点検)
- chief of department with jurisdiction (*shokan buchō* 所管部長)
- chief platform manager (*jikidanchō* 直壇長)
- chief seat (*shuseki* 主席)
- child of all the buddhas (*shobutsu no miko* 諸仏子)
- child of Buddha (*bussbi* 仏子)
- children and grandchildren (*shison* 子孫)
- children of all the buddhas (*shobutsuko* 諸仏子)
- Chinese (*kanbun* 漢文)
- Chinese paper (*tōshi* 唐紙)
- Chinese quatrain (*zekku* 絕句)
- chopsticks bag (*hashibukuro* 箸袋)
- chopsticks for ritual burning (*shōkyakubashi* 燒却箸)
- cinnamon disk** (*keirin* 桂輪) ㊦ p. 89
- circulate around every corner of heaven** (*i'nyō tenpen* 圍遶天辺) ㊦ p. 89
- circumambulate** (*nyōgyō* 遶行, *gyōdō* 行道, *nyōsō* 遶卍) ㊦ p. 90
- circumambulate place of practice (*nyōdōjō* 遶道場)
- circumambulate Sumeru altar (*shumi nyōsō* 須弥遶卍)
- circumambulate while chanting dharani (*gyōdō jushu* 行道誦呪)
- circumambulating chanting (*nyōju* 遶誦)
- cleaning out soot in various halls (*shodō sōbai* 諸堂掃煤)
- clear recitation (*rōju* 朗誦)
- clear voice (*rōshō* 朗唱)
- clearly displayed to all in this monastery (*gasan shōryō* 合山照亮)
- clever fingers** (*myōshi* 妙指) ㊦ p. 90
- clink, clink, clink (*kachi, kachi, kachi* カチ、カチ、カチ)
- cloister name (*ingō* 院号)
- cloister and hall names (*indengō* 院殿号)
- cloistered retreat** (*kinsoku ango* 禁足安居) ㊦ p. 90
- close followers (*kinji* 近侍)

- close friends (*gonhō* 近法)
- closing bath (*heiyoku* 閉浴)
- closing beat (*uchikiri* 打ち切り)
- closing ring (*uchikiri* 打ち切り)
- closing bell (*jōshō* 定鐘)
- closing of assembly (*mansan* 満散)
- closing of Heroic March assembly  
(*ryōgon e mansan* 殿会満散)
- closing overnight quarters (*hei tanga* 閉  
旦過)
- cloth-wrapped bundle (*fukusu* 襖子)
- clothing (*emotsu* 衣物)
- cloud gong** (*unpan* 雲版) ㊦ p. 90
- cloud gong in front of kitchen (*chūzen  
no unpan* 厨前の雲版)
- cloud hall** (*undō* 雲堂) ㊦ p. 90
- Cockscomb Earth-Store King Bodhi-  
sattva (*keito jizō ō bosatsu* 鶏兜地藏  
王菩薩)
- coffin (*gan* 龕, *kan* 棺)
- coffin key (*sasu* 鎖子)
- coffin-moving officiant (*iganshi* 移龕師)
- coffin-raising officiant (*kiganshi* 起龕師)
- coffin-sealing officiant (*saganshi* 鎖龕師)
- coffin stand (*gantai* 龕台)
- collect relics (*shūshari* 収舍利)
- collect spirits offering (*shūsan* 収生)
- collected sins (*shuzai* 衆罪)
- collection of precept money (*kaikin  
yōnō* 戒金容納)
- color of thin black ink (*tanbokuiri* 淡  
墨色)
- colored banners** (*irobata* 彩幡)  
㊦ p. 91
- colored mixing stick (*saibō* 彩棒)
- coming-out ceremony (*zuisse* 瑞世)
- comment (*agyo* 下語)
- commentary** (*teishō* 提唱) ㊦ p. 91
- commentary on root case (*honsoku  
teishō* 本則提唱)
- common quarters** (*shu ryō* 衆寮)  
㊦ p. 91
- common quarters bell (*shu ryō shō* 衆  
寮鐘)
- common quarters Heroic March assem-  
bly (*shu ryō ryōgon e* 衆寮楞嚴会)
- common quarters monitor (*shuryō* 守  
寮)
- common quarters sutra chanting (*shu  
ryō fugin* 衆寮諷經)
- communal** (*fushin* 普請) ㊦ p. 92
- communal cleaning (*fushin sōji* 普請掃  
除)
- communal labor** (*fushin samu* 普請作  
務) ㊦ p. 92
- communal labor drum (*fushin ku* 普請  
鼓)
- compassion (*jihī* 慈悲)
- compassionate blessings (*jion* 慈恩)
- compassionate insight memorial (*jimyō  
ki* 慈明忌)
- compassionate mind (*hishin* 悲心)

- compassionate path of awakening (*jihī bodaidō* 慈悲菩提道)
- compile (*chōnin* 調認)
- compiling register of monkish seniority (*kairōbo chōnin* 戒臘簿調認)
- compiling statements, decoction notice, recitations texts (*shō, tōbō, nenjumon chōnin* 疏・湯榜・念誦文調認)
- complete and perfect (*gusoku enman* 具足円満)
- complete and sudden (*endon* 円頓)
- Complete in Wisdom and Deeds** (*myōgyōsoku* 明行足) ㊦ p. 92
- complete omniscience (*enman shūchi* 円満種智)
- complete quiescence (*enjaku* 円寂)
- completion of construction (*rakkei* 落慶)
- completion of construction of kitchen residence, spirit tablet hall, assembly hall, etc. (*kuri, ihaidō, kaikan tō rakkei* 庫裡・位牌堂・會館等落慶)
- completion of construction of main hall or founding abbot's hall (*hondō, kaisandō rakkei* 本堂・開山堂落慶)
- completion of construction of various halls, triple gate (mountain gate), bridge, etc. (*shodō, sanmon (sanmon), kyōryō, tō rakkei* 諸堂・三門(山門)・橋梁等落慶)
- comptroller** (*kansu* 監寺) ㊦ p. 92
- comptroller's quarters (*kansu ryō* 監寺寮)
- concern for the way (*dōnen* 道念)
- conclusion of rite (*ketsuza* 結座)
- confer in absentia (*yōju* 遙授)
- confer karmic connection chart (*inmyaku juyo* 因脈授与)
- confer lineage chart (*kechimyaku juyo* 血脉授与)
- confer precepts (*juyo kikai* 授与帰戒)
- conference (*kyōgikai* 協議會)
- confession** (*fusatsu* 布薩) ㊦ p. 93
- confinement in overnight quarters (*tanga ryō zume* 旦過寮詰)
- congratulations (*kankei* 歡慶, *shukuga* 祝賀, *keishuku* 慶祝)
- congratulatory gift (*kasōgi* 嘉儂儀)
- congratulatory noodles (*shukumen* 祝麵)
- congratulatory prostration (*shukuhai* 祝拜)
- congratulatory rice cakes (*shukubyō* 祝餅)
- congratulatory tea (*shukucha* 祝茶)
- congratulatory words (*shukuji* 祝詞, 祝辭)
- Congrong Hermitage Record** (*Shōyōroku* 從容錄) ㊦ p. 93
- connected blows (*renchō* 連打)
- connecting corridor (*kairō* 廻廊)
- constantly mindful (*okunen* 憶念)
- contemplation of reality memorial (*shijitsu ki* 思実忌)

- continuing proper mindfulness (*shōnen sōzoku* 正念相續)
- continuous patrolling (*rensaku* 連策)
- continuously renewed fragrance (*renpō* 聯芳)
- conversation and singing (*danwa gin'ei* 談話吟詠)
- convert** (*ke* 化) ㊦ p. 93
- converters of beings (*nōke* 能化)
- conveyance of words (*denngo* 伝語)
- convocation** (*jōdō* 上堂) ㊦ p. 94
- convocation dharma lecture (*jōdō enpō* 上堂演法)
- convocation for retiring from abbacy (*taītō jōdō* 退董上堂)
- “Convocation” placard (*jōdōhai* 上堂牌)
- convocation upon completing ordinations (*gankai jōdō* 完戒上堂)
- convocation with abbot (*jūji jōdō* 住持上堂)
- cooking stove** (*kamado* 竈) ㊦ p. 94
- cool moon of bodhisattvahood (*bosatsu shōryō no tsuki* 菩薩清涼月)
- cool screens (*ryōren* 涼簾)
- cooling refreshment (*shōryō* 清涼)
- cord belt for raising robe (*agejukin* 上げ手巾)
- correctly transmit (*shōden* 正伝)
- corridor (*rōka* 廊下)
- cosmos (*uchū* 宇宙)
- countless beings (*jinja* 塵沙)
- countries as numerous as specks of dust (*setsu jinjin* 刹塵塵)
- courtesy words (*chigo* 致語)
- covering cloth (*fukusa* 袱子)
- cremation (*dabi* 荼毘, *kasō* 火葬)
- cremation rites (*dabi shiki* 荼毘式)
- cross paths (*kōsa* 交叉)
- cross paths advancing to altar (*shinzen kōsa* 進前交叉)
- crossing folds of robe at chest (*kyōkan no eri* 胸間の衣裏)
- crossing the Yangzi River on a single reed** (*han ichiū yo chōkō* 一葦於長江) ㊦ p. 94
- cup stand (*santaku* 盞托)
- curriculum vita (*rirekisho* 履歷書)
- curtains (*chō* 帳)
- cultivate (*shujū* 修習)
- current abbot (*genjū* 現住)
- current of birth and death** (*shōjiryū* 生死流) ㊦ p. 94
- current retreat (*gen ango* 現安居)
- curved chair (*kyokuroku* 曲杌)
- cushion (*zafu* 坐蒲)
- cymbals (*hatsu* 鈸, *nyōhatsu* 鐃鈸, *nyōhachi* 鐃鈸)

## —D—

**Daigen Shuri Bodhisattva** (*Daigen Shuri Bosatsu* 大権修理菩薩) ㊦ p. 95

- daily observances (*nichibun gyōji* 日分行持)
- daily schedule for dharma lineage assembly observances (*hōmyaku e gyōji nikkān* 法脈会行持日鑑)
- daily schedule of rites (*nittei sajō* 日程差定)
- daily sutra chanting services (*nikka fugin* 日課諷經)
- dais of illuminating wisdom (*kōmyōdai* 光明台)
- dais where myriad virtues are complete (*mantoku enman no dai* 万徳円満の台)
- damp (*osaeru* 押さえる)
- damp bowl-bell** (*kei wo osae* 磬を押さえ) ㊦ p. 95
- damp hand-bell** (*ōkei* 押磬, *shukei osae* 手磬押さえ) ㊦ p. 95
- damping blow (*sassei* 殺声)
- damping ring (*sassei* 殺声)
- dark screen (*nanren* 暖簾)
- Daruma** (*Daruma* 達磨祖師) ㊦ p. 95
- Daruma memorial (*Daruma ki* 達磨忌)
- Daruma memorial statement (*Daruma ki sho* 達磨忌疏)
- dawn (*kyōten* 暁天, *maitan* 昧旦)
- dawn bell (*kyōshō* 曉鐘)
- dawn buddha praising (*kyōten tanbutsu* 暁天歎仏)
- dawn drum (*kyōku* 曉鼓)
- dawn sitting (*kyōza* 曉坐)
- dawn zazen (*kyōten zazen* 暁天坐禪)
- day before Buddha's attainment assembly (*jōdō e zenjitsu* 成道会前日)
- day before Buddha's birthday assembly (*buttan e zenjitsu* 仏誕会前日)
- day before closing of Heroic March assembly (*ryōgon e mansan zenjitsu* 楞嚴会満散前日)
- day before Daruma memorial (*daruma ki zenjitsu* 達磨忌前日)
- day before food-offering assembly (*sejiki e zenjitsu* 施食会前日)
- day before Heroic March assembly (*ryōgon e zenjitsu* 楞嚴会前日)
- day before nirvana assembly (*nehan e zenjitsu* 涅槃会前日)
- day before opening of ceremony (*keikenzenichi* 啓建前日)
- day before two ancestors' memorial (*ryōso ki zenjitsu* 両祖忌前日)
- daybreak (*shin* 晨)
- daytime labor (*nitten samu* 日天作務)
- death** (*jijaku* 示寂, *senge* 遷化) ㊦ p. 95
- death and birth** (*shishō* 死生) ㊦ p. 95
- debut** (*zuise* 瑞世) ㊦ p. 95
- debut and respectfully ascend to abbacy** (*zuise haitō* 瑞世拜登) ㊦ p. 95
- deceased (*senmō* 薦亡, *senge* 遷化)
- deceased members of sangha (*bō sōgyatō* 亡僧伽等)
- deceased monk (*bōsō* 亡僧)
- deceased ordinands mount platform (*mōkai tōdan* 亡戒登壇)
- deceased ordinands offering (*mōkai kuyō* 亡戒供養)
- deceased ordinands spirit tablet (*mōkaihai* 亡戒牌)

- decide line-up of ordinands (*kaitei junretsu kettei* 戒弟順列決定)
- decoct (*senshu* 煎取)
- decoction** (*tō* 湯) ㊦ p. 95
- decoction and food (*tōjiki* 湯食)
- decoction and food three prostrations (*tōjiki sanpai* 湯食三拜)
- decoction and tea (*tōcha* 湯茶)
- decoction ceremony (*tōrei* 湯礼)
- decoction cup (*tōsan* 湯盞)
- decoction notice (*tōbō* 湯榜)
- decoction notice ceremony (*tōbō shiki* 湯榜式)
- decoction-offering officiant (*tentōshi* 奠湯師)
- decoction-offering sutra chanting (*kentō fugin* 獻湯諷經)
- decoction service (*tentō* 点湯)
- decoction, sweets, and tea (*tōkasa* 湯菓茶)
- decoction, sweets, tea and rare delicacies (*tōkasa chinshū* 湯菓茶珍饈)
- decoction vessel (*tōki* 湯器)
- decorate (*shōgon* 莊嚴)
- decoration of flower pavilion (*katei shōgon* 花亭莊嚴)
- decoration of ritual site (*dōjō shōgon* 道場莊嚴)
- decorations (*shōgon* 莊嚴)
- decorative robe (*shōgon'e* 莊嚴依)
- dedicate merit** (*ekō* 回向) ㊦ p. 96
- dedication of merit for chanting of spell while circumambulating (*jushu gyōdō ekō* 誦呪行道回向)
- dedication of merit for death day anniversary (*shōki ekō* 正忌回向)
- dedication of merit for greeting sacred beings (*gōshō ekō* 迎聖回向)
- deep bow in gassho (*jin monjin* 深問訊)
- “Deep Import” Section (*Rishubun* 理趣分)
- “Deep Import of Wisdom” Section (*Hannya rishu bun* 般若理趣分)
- deeply bow head (*keishu* 稽首)
- defeat all demons (*gōbuku shoma* 降伏諸魔)
- deferential consideration (*kyōi* 恭惟)
- defilements (*jinrō* 塵勞)
- delectables (*kamotsu* 菓物)
- delicacies (*chin* 珍)
- delicious provisions (*kōjaku* 香積)
- deliver** (*do* 度) ㊦ p. 96
- deliver food (*sōjiki* 送食)
- deluded attachments (*mōshū* 妄執)
- deluded beings (*meijō* 迷情)
- deludedly conceived but really experienced** (*mōzō jitsuju* 妄想実受) ㊦ p. 97
- deluded concepts (*mōzō* 妄想)
- delusion** (*mayoi* 迷い) ㊦ p. 97
- delusion and awakening** (*meigo* 迷悟) ㊦ p. 97
- delusion and confusion (*meikon* 迷昏)
- departed spirit (*hon i* 品位, *shin i* 真位)
- departure (*hosshaku* 発錫)
- descend from platform (*gedan* 下壇)
- descendant (*kōkon* 後昆, *jison* 兒孫)
- designated greeter (*sōgei gakari* 送迎係)
- designation tag (*hyōji fuda* 標示札)
- deva** (*ten* 天) ㊦ p. 97



- deva king** (*tennō* 天王) ㊦ p. 97
- Deva King All Hearing** (*Tamon tennō* 多聞天王) ㊦ p. 97
- Deva King All Seeing** (*Kōmoku tennō* 廣目天王) ㊦ p. 97
- Deva King Nation Preserver** (*Jikoku tennō* 持國天王) ㊦ p. 97
- Deva King Prosperity** (*Zōchō tennō* 增長天王) ㊦ p. 97
- devas** (*shoten* 諸天)
- devas together maintain standards** (*shoten dōkan* 諸天同鑑)
- dharani** (*darani* 陀羅尼, *shu* 呪, *shingon* 真言) ㊦ p. 97
- Dharani Earth-Store King Bodhisattva** (*darani jizō ō bosatsu* 陀羅尼地藏王菩薩)
- Dharani for Bestowing the Ambrosial Taste of the Dharma** (*Mō kanro hōmi darani* 蒙甘露法味陀羅尼)
- Dharani for Breaking Down the Gates of Hell and Opening Throats** (*Ha jigokumon kai inkō darani* 破地獄門開咽喉陀羅尼)
- Dharani for Contemplating the Graph "Heart" on a Disk of Water** (*Shinsuirinkan darani* 心水輪觀陀羅尼)
- Dharani for Contemplating Birushana through the Graph "Heart" on a Disk of Water** (*Birushana ichiji shin suirkan darani* 毘盧舍那一字心水輪觀陀羅尼)
- Dharani for Initiation into the Mantra of the Radiance of the Buddhas** (*Shobutsu kōmyō shingon kanchō darani* 諸仏光明真言灌頂陀羅尼)
- Dharani for Inviting the Cloudlike Hosts of Spirits** (*Unshū kijin chōshō darani* 雲集鬼神招請陀羅尼)
- Dharani for Invoking the Precious Names of the Five Tathagatas** (*Go nyorai hōgō chōshō darani* 五如來寶名招請陀羅尼)
- Dharani for Producing the Thought of Awakening** (*Hotsu bodaishin darani* 發菩提心陀羅尼)
- Dharani for Sanctifying the Food with the Unimpeded Radiance of Innumerable Virtues** (*Muryō itoku jizai kōmyō kaji onjiki darani* 無量威德自在光明加持飲食陀羅尼)
- Dharani of Giving the Bodhisattva Samaya Precepts** (*Ju bosatsu sanmayakai darani* 授菩薩三摩耶戒陀羅尼)
- Dharani of the Victorious Ushnisha** (*Butchō sonshō darani* 仏頂尊勝陀羅尼)
- Dharani of the White Canopy of Light Over Buddha's Ushnisha** (*Butchō kōju shitta tahan tara* 仏頂光聚悉怛多般怛羅呪)
- dharani power** (*jinsburiki* 神呪力)
- dharma** (*hō* 法) ㊦ p. 98
- dharma age** (*hōrei* 法齡, *hōju* 法壽) ㊦ p. 99
- dharma and precept names** (*hōkaimyō* 法戒名)
- dharma assembly** (*hōe* 法會, *hōen* 法筵) ㊦ p. 99
- dharma body** (*hosshin* 法身) ㊦ p. 99
- dharma body of the six elements** (*rokudai hosshin* 六大法身)
- dharma canopy** (*hōgai* 法蓋)

- dharma chariot (*hōga* 法駕)
- dharma combat** (*hossen* 法戰)  
 ㊦ p. 100
- dharma combat ceremony (*hossen shiki* 法戰式)
- dharma connection (*hōen* 法縁)
- dharma curtain (*happi* 法被)
- dharma descendant** (*hōson* 法孫)  
 ㊦ p. 100
- dharma drum** (*hokku* 法鼓) implement  
 ㊦ p. 100
- dharma eye** (*hōgen* 法眼) ㊦ p. 100
- dharma flag** (*hōdō* 法幢) ㊦ p. 100
- dharma flag master** (*hōdōshi* 法幢師)  
 presiding priest of kessei angō  
 ㊦ p. 100
- dharma gate** (*hōmon* 法門) ㊦ p. 100
- dharma hall** (*hattō* 法堂) ㊦ p. 101
- dharma hall bell (*hattō shō* 法堂鐘)
- dharma heir** (*hassu* 法嗣) ㊦ p. 101
- dharma implements** (*hōgu* 法具)  
 ㊦ p. 101
- dharma inheritance** (*shihō* 嗣法)  
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- dharma instruction** (*hōyaku* 法益)  
 ㊦ p. 101
- Dharma King** (*hōō* 法王) ㊦ p. 102
- dharma lamp** (*hōtō* 法灯) ㊦ p. 102
- dharma lecture (*enpō* 演法)
- dharma lineage** (*hōkei* 法系)  
 ㊦ p. 102
- dharma lineage assembly (*hōmyaku e* 法脈会)
- dharma master (*hōshi* 法師)
- dharma milk** (*hōnyū* 法乳) giving of  
 dharma compared to mother's milk  
 ㊦ p. 102
- dharma name** (*hōgō* 法号, *hōmyō* 法名)  
 ㊦ p. 102
- dharma name certificate (*anmyō* 安名)
- dharma nature** (*hosshō* 法性)  
 ㊦ p. 102
- Dharma Nature Earth-Store King Bodhisattva (*hosshō jizō ō bosatsu* 法性地蔵王菩薩)
- dharma-nature water (*hosshōsui* 法性水)
- dharma of the ten directions** (*jippō hō* 十方法) ㊦ p. 103
- dharma of wondrous existence** (*myōu hō* 妙有法) ㊦ p. 103
- dharma offering (*hō kuyō* 法供養)
- dharma phrase** (*hōgo* 法語) ㊦ p. 103
- dharma phrase at triple gate (*sanmon hōgo* 三門法語)
- dharma phrase in ancestral teachers hall (*sodō hōgo* 祖堂法語)
- dharma phrases in buddha hall, earth spirit hall, ancestral teachers hall, and founding abbot's hall (*butsuden, dojidō, sodō, kaisandō hōgo* 仏殿・土地堂・祖堂・開山堂法語)
- dharma power (*hōriki* 法力)
- dharma preaching (*seppō* 說法)
- dharma-protecting assembly (*gohōshū* 護法衆)
- dharma-protecting deity of kitchen (*zusu gohō* 厨子護法)
- dharma-protecting devas and benevolent deities (*gohō shoten zenjin* 護法諸天善神)

- dharma-protecting saints (*gohō shōja* 護法聖者)
- Dharma Protecting Society (*Gohōkai* 護法会)
- dharma-protecting gods (*gohōjin* 護法神)
- dharma question (*hōmon* 法問)
- dharma rank (*hōkai* 法階)
- dharma realm** (*hokkai* 法界) ㊦ p. 103
- dharma realm concentration mudra (*hokkaijō* in 法界定印)
- dharma relative** (*hakken* 法眷, *hōru* 法類) ㊦ p. 103
- dharma-requesting bow (*shōbō monjin* 請法問訊)
- dharma-requesting incense (*shōhōkō*, *shōbōkō* 請法香)
- dharma rite of rapid copying (*tonsha hōji* 頓写法事)
- dharma seat** (*hōseki* 法席, *hōza* 法座) ㊦ p. 103
- dharma-succession incense (*shijōkō* 嗣承香)
- dharma talk** (*hōwa* 法話) ㊦ p. 103
- dharma talk sermon (*hōwa sekkō* 法話説教)
- dharma torch (*hōko* 法炬, a.k.a. *taimatsu*)
- dharma transmission** (*denbō* 伝法) ㊦ p. 103
- dharma transmitted monk (*denbō shamon* 伝法沙門)
- dharma verse (*hokku* 法句)
- dharma wheel** (*hōrin* 法輪) ㊦ p. 103
- dharma year (*hossai* 法歲)
- dharms** (*shō hō* 諸法) ㊦ p. 103
- diagram of arrangement of “four deva kings” banners on pillar (*shitemōbata chūhō zu* 四天王幡柱法図)
- diagram of arrangement of oblations on platform (*danjō kengu haii zu* 壇上献供排位図)
- diagram of arrangement for precepts assembly (*shira e haii zu* 尸羅会排位図)
- diagram of arrangements for dharma instruction (*hōyaku zu* 法益図)
- diagram of assigned places and meal places (*hi i, hatsu i no zu* 被位、鉢位の図)
- diagram of bathing head, sprinkling water, conferring lineage charts (*kanjō shasui, kechimiyaku juyo zu* 灌頂洒水・血脉授与図)
- diagram of bowing in gassho at foot and in front of dharma seat (*zaka, zazen monjin zu* 座下・座前問訊図)
- diagram of bowing in gassho to empty seat (*kūza monjin zu* 空座問訊図)
- diagram of ceremony of taking precepts (*tokudoshiki zu* 得度式図)
- diagram of chanting places (*kaju i zu* 課誦位図)
- diagram of circumambulation (*nyōgyō no zu* 遶行の図, *nyōgyō zu* 遶行図)
- diagram of earth spirit hall recitations (buddha hall) (*dojidō nenju zū* 土地堂念誦図 (*butsuden* 仏殿))
- diagram of excellent buddha-praising assembly (*tanbutsu shōe zu* 歎仏勝会図)
- diagram of four-fold sangha meal table places (*shishu handai i zu* 四衆飯台位図)

- diagram of four rows (*yongyō no zu* 四行の図)
- diagram of full circle (*ensō no zu* 円相の図)
- diagram of head seat taking dharma seat (*shuso hōza zu* 首座法座図)
- diagram of Heroic March assembly (*ryōgon e no zu* 楞嚴会の図, *ryōgon e zu* 楞嚴会図)
- diagram of incense stands for touring hall and tea service (*jundo gyōcha kōdai zu* 巡堂行茶香台図)
- diagram of instruction site (*kyōju dōjō zu* 教授道場図)
- diagram of leaving ranks and burning incense (*shutsuban shōkō zu* 出班焼香図)
- diagram of monastery-entering ceremony of appointing head seat (*shō shuso hō nyūji shiki zu* 請首座法入寺式図)
- diagram of meal places in sangha hall (*sōdō hatsu i zu* 僧堂鉢位図)
- diagram of order for hanging food-offering banners (*sejikibata kahō zu* 施食幡掛法図)
- diagram of places for abbreviated tea service (*ryaku gyōcha i zu* 略行茶位図)
- diagram of places for informal meals (*ryaku handai i zu* 略飯台位図)
- diagram of places for informal tea services (*ryaku gyōcha i no zu* 略行茶位の図)
- diagram of places for recitations hall touring (*nenju jundō i no zu* 念誦巡堂位の図)
- diagram of places for special decoction and tea service (*dokui tōsa i zu* 特為湯茶位図)
- diagram of preparations for precept-giving (main) site (*shōju (hon) dōjō junbi zu* 正授(本)道場準備図)
- diagram of reading places in common quarters (*shu ryō kandoku i zu* 衆寮看読位図)
- diagram of repentance site (*sange dōjō zu* 懺悔道場図)
- diagram of ritual burning of repentance register (*sange chō shōkyaku zu* 懺悔帳焼却図)
- diagram of ritual choreography by stewards in sangha hall salutations (*sōdō ninji chijishintai zu* 僧堂人事知事進退図)
- diagram of room-entering (*nissbitsu zu* 入室図)
- diagram of sangha hall recitations and recitations hall touring (*sōdō nenju nenju jundō zu* 僧堂念誦念誦巡堂図)
- diagram of seniority chart (*enkyō zu* 円鏡図)
- diagram of six rows (*rokugyō no zu* 六行の図)
- diagram of small convocation after morning sutra chanting (*kaha shōsan zu* 課罷小參図)
- diagram of worship on platform and worship of buddhas and ancestors (*danjōrai bussorai zu* 壇上礼仏祖礼図)
- Diamond Sutra (Kongō kyō* 金剛經)
- different voices chanting as one (*iku dōn* 異口同音)
- difficult to conceive (*nanshigi* 難思議)
- difficult to encounter (*nansōgū* 難遭遇)

- “**ding, crack, thump**” (*chin, kachi, don*  
チン・カチッ・ドン) ㊦ p. 104
- “**ding, thump, clang**” (*chin, don, jaran*  
ン・ドン・チャラン) ㊦ p. 104
- dining area (*saiseki* 齋席)
- direct cause (*shōin* 正因)
- direct path (*jikidō* 直道)
- direct recipient of precepts (*shōkai* 正  
戒)
- director of district office (*shūmushochō*  
宗務所長)
- Disaster Preventing Dharani** (*Shōsai*  
*shu* 消災呪) ㊦ p. 104
- disciple (*shōshi* 小師, *deshi* 弟子, *totei* 徒  
弟, *kenjō* 賢聖, *shōshi* 小子)
- discussion** (*shōryō* 商量) ㊦ p. 104
- dishes manager (*wanjū* 碗頭)
- dishes of food (*morimono* 盛物)
- disperse from hall (*sandō* 散堂)
- disperse from site (*sanjō* 散場)
- distribution for spirits (*suisan* 出生)
- divine blessing (*keiyū* 恵祐)
- divine protection (*kago* 加護)
- Dōgen** 道元 ㊦ p. 104
- don kesa (*takkesa* 搭袈裟)
- don kesa while standing (*ritchi hibu* 立  
地披奉)
- don robe (*jakue* 著衣)
- donated materials (*sezai* 施財)
- donations (*kisha* 喜捨)
- donning of transmission robe (*den'e*  
*tōjaku* 伝衣搭著)
- donor (*danna* 檀那, *seshu* 施主)
- donor family (*seshuke* 施主家)
- donor offering (*seshu kuyō* 施主供養)
- donor spirit tablet (*seshu hai* 施主牌)
- donors and believers (*danshin* 檀信)
- donors and believers take refuge and  
worship (*danshin kisō* 檀信帰崇)
- donors and believers take refuge and  
worship and increase in happiness  
and wisdom (*danshin kisō sōfuku e* 檀  
信帰崇増福慧)
- donor's seat (*seshu seki* 施主席)
- door screens (*chōren* 帳簾)
- dot and open eyes** (*tengen kaigen* 点眼  
開眼) ㊦ p. 105
- dot eyes** (*tengen* 点眼) ㊦ p. 105
- dragon lantern (*ryūtō* 竜灯, *takahari* 竜  
灯)
- dragon spirits of the earth (*doji ryūjin*  
土地竜神)
- dragon towers and phoenix pavilions  
(*ryūrō hōkaku* 竜楼鳳閣)
- dragons and elephants** (*ryūzō* 竜象)  
㊦ p. 105
- dragons and heavenly beings (*ryūten* 竜  
天)
- drawn (*man'in* 曼引)
- drawn-out voice (*chōsei* 長声)
- dream that is ignorance (*mumyō mu* 無  
明夢)
- drifting clouds (*fuun* 浮雲)
- drink tea (*kissa* 喫茶)
- Drinker of Light** (*onkō* 飲光)  
㊦ p. 105
- drum** (*ku* 鼓) ㊦ p. 105
- drum and cymbals (*kuhatsu* 鼓鉦)
- drum and cymbals assistant (*kuhatsu*  
*anja* 鼓鉦行者)
- drum for convocation (*jōdō ku* 上堂鼓)

- drum for entering room (*nissbitsu ku* 入室鼓)
- drum for evening convocation (*bansan ku* 晚參鼓)
- drum for meals (*saishuku ku* 齋粥鼓)
- drum for morning convocation (*sōsan ku* 早參鼓)
- drum for public sermon (*fusetsu ku* 普說鼓)
- drum for sermon by head seat (*hinpotsu ku* 秉拈鼓)
- drum for sermon-inviting incense (*kokkō ku* 告香鼓)
- drum for small convocation (*shōsanku* 小參鼓)
- drum for withdrawing (*taiku* 退鼓)
- drumsticks in tandem (*sōbō* 双枹)
- dumplings (*man* 饅)
- during retreat** (*angochū* 安居中)  
 ☞ p. 105
- during sutra chanting (*kyōchū* 經中)
- duties elsewhere (*tagyō* 他行),
- dwelling in the world (*zokkyō* 俗居)
- dwelling of pure ascetics (*shōja* 精舍)
- E—
- each at their respective monasteries (*kakusan* 各山)
- each household (*kakuke* 各家)
- each monastery's founding abbot's memorial statement (*kakuji kaisan ki sho* 各寺開山忌疏)
- each quarters (*kakuryō* 各寮)
- early morning (*sōkyō* 早曉)
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- early night zazen (*shoya zazen* 初夜坐禪)
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 ☞ p. 105
- earnest invitation (*konsbō* 懇請)
- earth (*tenka* 天下)
- Earth-Holding Earth-Store King Bodhisattva (*jiji jizō ō bosatsu* 地持地藏王菩薩)
- earth spirit** (*dojijin* 土地神, *doji* 土地)  
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- earth spirit and monastery-protecting spirits (*doji garan* 土地伽藍)
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- ease and joy (*anraku* 安樂)
- east row (*tōjo* 東序)
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- “Easy Practice” Chapter of *Sutra of the Lotus of the Wonderful Dharma* (*Myōhō renge kyō anrakugyō hon* 妙法蓮華經安樂行品)
- eat (*kitsujiki* 喫食)
- eaves overhanging entrance (*kōhai* 向拝)
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- emptiness of having no nature** (*mushō kū* 無性空) ㊦ p. 109
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- end of meditation period** (*kaijō* 開靜)
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- ending drum (*sakku* 殺鼓)
- enemies and loved ones (*onshin* 怨親)
- enjoyment body** (*hōshin* 報身)  
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- Ennya's madness** (*Ennya kyōsei* 演若狂性) ☞ p. 111
- enshrine (*hōshi* 奉祠)
- enshrine a buddha (*nyūbutsu* 入仏)
- enter bath (*nyūyoku* 入浴)
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- enter hall, pass offerings, make nine prostrations (*jōden dengu kyūhai* 上殿伝供九拜)
- enter hall to seven rings of bell (*shichigeshō jōden* 七下鐘上殿)
- enter hall to tea drum (*saku nyūdō* 茶鼓入堂)
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- enter quarters (*nyūryō* 入寮)
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- entering hall while sounding boards in sequence (*junpan nyūdō* 巡版入堂)
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- "Entering Room" placard (*nisshitsu hai* 入室牌)
- entertaining visitors (*gakyaku settai* 賀客接待)
- entire assembly (*issū* 一衆)
- entire assembly in the realm of the main object of veneration (*honzon kaie* 本尊界会)
- entire assembly sits facing each other (*issū taiza* 一衆対坐)
- entire body of the Tathagata (*nyorai zenshin* 如来全身)
- entire class of sentient beings (*ganjikitō* 含識等)
- entire monastery (*issan* 一山)
- entire monastic community (*gassan* 合山)
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- entrance (*hasshakuken* 八尺間)
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- equally perfect** (*dōen* 同円) ☞ p. 111
- equally shared (*byōdōguu* 平等共有)
- equilibrium (*kenkō* 權衡)
- equinox** (*higan* 彼岸) ☞ p. 111
- equinox assembly (*higan e* 彼岸会)
- escorter (*sōsha* 送者)
- especially condescend (*tokusui* 特垂)
- especially favored (*dokumoku* 特沐)
- especially for (*dokui* 特為)
- essence of a dharani (*jushin* 呪心)
- eternal ease of nirvana (*nehan jōraku* 涅槃常樂)
- eternal three treasures in the ten directions (*jippō jōjū sanbō* 十方常住三宝)

- eternal three treasures throughout the three times and ten directions (*sanze jippō issai no jōjū sanbō* 三世十方一切の常住三宝)
- eternally reside (*jōzai* 常在)
- etiquette (*sabō* 作法)
- etiquette for sitting cloth (*zagu sabō* 坐具作法)
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- evening (*kōkon* 黄昏)
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- evening convocation tea service (*yasanyōcha* 夜参行茶)
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- evening meal touring of hall (*yakuseki jundō* 菓石巡堂)
- evening sitting (*yaza* 夜坐)
- evening sitting by monks of great assembly (*daishu yaza* 大衆夜坐)
- evening sutra chanting (*banka fugin* 晚課諷經, *banka* 晚課)
- evening sutra chanting food offering (*banka sejiki* 晚課施食)
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- ever radiant (*gōkaku* 恒赫)
- everlasting spiritual virtue (*yōgō reitoku* 永劫靈徳)
- everything is going well (*kikyo banpuku* 起居万福)
- evil actions (*akugō* 悪業)
- exactly this sort of time (*shōyomoji* 正与麼時)
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- excused from dawn zazen (*kyōten menza* 曉天免坐)
- exhale (*kanki* 欠気)
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- existence and nonexistence (*umu* 有無)
- exists unto itself (*dokuson* 独存)
- exit abbot's quarters (*shutsu hōjō* 出方丈)
- exit hall (*shutsuden* 出殿, *shutsudō* 出堂)
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- explanation of precepts (*sekkai* 說戒)
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- expression of thanks (*jaji* 謝詞, *jaji* 謝辭)
- extended gong (*chōhan* 長版)
- “Extending offerings for the <whatever> memorial of layman <Name>”  
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- eye of compassion (*jigen* 慈眼)
- eye opening** (*kaigen* 開眼) ㊦ p. 113
- eye-opening offerings (*kaigen kuyō* 開眼供養)
- eyelashes (*shōtei* 睫底)
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- eyes of the sage (*shōgen* 聖眼)
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- F —
- face (*menmon* 面門)
- face each other (*sōtai* 相對, *aimukau* 相向)
- face north (*hokumen* 北面)
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- far and near (*ongon* 遠近)
- farewell address (*ketsubetsu no ji* 袂別の辭)
- farewell gift (*senbetsu* 餞別)
- farthest reaches of the dharma realm  
(*hengai* 徧界)
- fascicle (*maki* 卷)
- fast pace (*kin* 緊)
- father and son shall be intimate** (*fūshi shinmitsu* 父子親密) ㊦ p. 114
- feeding hungry ghosts** (*segaki* 施餓鬼)  
㊦ p. 114
- “Felicitations” (*kagi* 賀儀)
- felicitous omen (*genzui* 現瑞)
- Felicity Association (*Kichijōkō* 吉祥講)

- fellow practitioner (*dōgaku* 同学)
- fellow traveller (*dōgyō* 同行)
- female believers (*shinmyō* 信女)
- festive red rice (*sekiban* 赤飯)
- fetus (*mizuko, suiiji* 水子)
- field of merit** (*fukuden* 福田) ㊦ p. 114
- fifth seven days (*itsu nanuka* 五七日)
- fiftieth anniversary memorial (*gojūkai ki* 五十回忌)
- fifty-seven buddhas (*gojūshichi butsu* 五十七仏)
- fifty-three buddhas (*gojūsan butsu* 五十三仏)
- final admonition** (*yuikai* 遺誡) ㊦ p. 114
- final courtesy (*saigo ongon* 最後慇懃)
- final mallet (*gotsui* 後槌)
- final month (*gokugetsu* 極月)
- final nirvana** (*hatsunehan* 般涅槃) ㊦ p. 114
- “Final Section at End of Dharani”** (*Shubi no masshō* 呪尾末章) ㊦ p. 114
- final verse** (*yuige* 遺偈) ㊦ p. 115
- final verse banner (*yuigebata* 遺偈幡)
- final weeping memorial (*sokkoku ki* 卒哭忌)
- final wishes (*yuui* 遺意)
- fire gong (*kaban* 火版)
- fire of wisdom (*hannya chika* 般若智火, *chika* 智火)
- fires and candles (*kashoku* 火燭)
- first “1” day of month (*sho ichinichi* 初一日)
- first “3” day of month (*sho sannichi* 初三日)
- first “4” day of month (*sho shinichi* 初四日)
- first “7” day of month (*sho shichinichi* 初七日)
- first ancestor (*shoso* 初祖, *biso* 鼻祖)
- First Ancestor in China** (*Shintan shoso* 震旦初祖) ㊦ p. 115
- first anniversary memorial (*isshū ki* 一周忌)
- first blow (*ichige* 一下)
- first decoction, later tea (*sentō gosa* 先湯後茶)
- first meeting** (*batsu shōken* 初相見) ㊦ p. 115
- first nested bowl (*daiippun* 第一饋, *zufun* 頭饋)
- first period of four drums (*shiku no itten* 四鼓の一点)
- first phrase (*daiikku* 第一句)
- first place (*hantō* 版頭)
- first ring (*daiissei* 第一声)
- first sequence (*daiichi e* 第一会, *ichi e* 一会)
- first seven days (*sho nanuka* 初七日)
- first seven days memorial (*sho nanuka ki* 初七日忌)
- first spread of sitting cloth (*shoten* 初展)
- first striking of bell (*tsukizome* 撞初)
- first three days of new year (*shōgatsu santan* 正月三旦)
- fish drum (*hou* 魚鼓)
- five acolytes** (*go jisha* 五侍者) ㊦ p. 115
- five acolytes bow in gassho (*go jisha monjin* 五侍者問訊)
- five aggregates** (*goun* 五蘊) ㊦ p. 115

- five bells (*gokei* 五鑿)
- five bells and three prostrations (*gokei sanpai* 五鑿三拜)
- five buddha rites (*go butsuji* 五仏事)
- five-colored (*goshiki* 五色)
- five-colored paper (*goshiki no kami* 五色の紙)
- five delectables (*goka* 五菓)
- five-flavor gruel (*gomishuku* 五味粥)
- five-panel robe** (*gojō e* 五条衣)  
 ☞ p. 115
- five petals** (*goyō* 五葉) ☞ p. 115
- five powers (*goriki* 五力)
- five tathagatas (*go nyorai* 五如来)
- “five tathagatas” banners** (*go'nyoraibata* 五如来幡) ☞ p. 115
- flag of victory** (*shōdō* 勝幢) ☞ p. 116
- flame of a single lamp (*ittō* 一灯)
- flames on the head (*zunen* 頭燃)
- fleshy topknot** (*nikukei* 肉髻)  
 ☞ p. 116
- floor place in sangha hall (*roji i* 露地位)
- floor plan of funeral place (*sōbazu* 喪場図)
- flourish (*han'ei* 繁荣, *insei* 殷盛)
- flourishing of the true dharma (*shōbō kōryū* 正法興隆)
- flower basket (*hanazara* 華皿)
- flower of bodhi (*kakui no hana* 覺意之華)
- flower of mind (*shinge* 心華)
- flower pavilion** (*hana midō* 花御堂, *katei* 花亭) ☞ p. 116
- flower scatterer (*sange* 散華)
- flower vase (*kabin* 花瓶)
- flowers (*ka, ge* 華)
- flowers and candles (*kashoku* 華燭)
- flowers and incense burner (*karo* 華炉)
- flowers, incense burner, and candles (*karoshoku* 華炉燭)
- flowers, lamps, and candles (*katōshoku* 華灯燭)
- flowers of awakening (*kakuge* 覺華)
- flowers of loosestrife plant (*miso hagi* 溝萩)
- flowers that remain (*zange* 殘華)
- fold hands and lower head (*shashu teizu* 叉手低頭)
- folds of robe at collar (*eri* 襟)
- fold robe vertically (*sha'e* 袂衣)
- fold sitting cloth in quarto (*yotsu ori* 四つ折り)
- folded hands** (*shashu* 叉手) ☞ p. 116
- folded hands at chest (*shashu tōkyō* 叉手当胸)
- folded in thirds (*mitsuori* 三折)
- folded robes (*shae* 袂衣)
- folding case (*chitsu* 帙)
- folding screen (*byōbu* 屏風)
- follow after (*sanzui* 參隨)
- follow along (*zuiju* 隨從)
- follow breaks in wording (*fushi ni shitagau* 節に従う)
- following ceremony (*shikigo* 式後)
- food for spirits** (*saba* 生飯) ☞ p. 116
- food offering (*jōgu* 上供)
- food-offering altar (*sejikidana* 施食棚)
- food-offering assembly (*sejiki e* 施食会)

- food-offering assembly before Bon festival (*urabonzen sejiki e* 盂蘭盆前施食会)
- food-offering assembly on behalf of deceased (*senmō sejiki e* 薦亡施食会)
- food-offering prayer (*sejiki jugan* 施食呪願)
- food-offering stand (*sejiki ka* 施食架)
- food offerings for buddha (*bussō* 仏餉)
- food stand (*daihan* 抬槃)
- food vessel (*jikiki* 食器)
- foot of dharma seat (*zaka* 座下)
- footwear (*ai, uwabaki* 鞋)
- for the attentive concern of all in the monastery (*gasan shōkan* 合山照鑑)
- for we hail great pity, great compassion, and great mercy (*namu daizu daihi dai aimin ko* 南無大慈大悲大哀愍故)
- forbidden food** (*fujujiki* 不受食)  
 ☞ p. 116
- forebears (*sonzoku* 尊属)
- foreigner (*ko* 胡)
- form for notice (*bōshiki* 榜式)
- form two facing rows (*ryōjo sōtai* 兩序相對)
- formal congratulations (*chinga* 陳賀)
- formal congratulations on the new year (*kaisai chinga* 改歲陳賀)
- formal congratulations to abbot (*jūji ni taisuru chinga* 住持に対する陳賀)
- formal dharma talk (*fuēn hōwa* 敷演法話)
- formal envelope (*karo* 可漏, 殼漏)
- formal envelope affixed with band (*obi karo* 帶可漏)
- formal envelope tied with band, for offering incense (*kenkō obi karo* 獻香帶可漏)
- formal greeting speech (*shikiji* 式辭)
- formal invitation (*jōshō* 狀請)
- formal meal (*gyōhatsu* 行鉢)
- formal meal in administration hall (*kuin gyōhatsu* 庫院行鉢)
- formal meal in sangha hall (*sōdō gyōhatsu* 僧堂行鉢)
- formal procedure (*seishiki* 正式)
- formal reply (*kaishin* 回信)
- formal robes (*igi* 威儀)
- formal salutations (*ninji gyōrei* 人事行礼)
- formal sermon (*enpō* 演法)
- formal visit (*haimon* 拜問)
- formal thanks to west hall roshi (*seidō e raija* 西堂へ礼謝)
- former abbot (*zenjū* 前往)
- former abbots (*sedai* 世代, *rekijū* 歷住)
- formless (*musō* 無相)
- fortunate (*zuiki* 隨喜)
- forty-eight adornments (*shiha shōgon* 四八莊嚴)
- forward and reverse water sprinkling (*jungyaku shasui* 順逆洒水)
- Founder of the Teachings** (*kyōshu* 教主) ☞ p. 116
- founding abbot** (*kaisan* 開山)  
 ☞ p. 116
- founding abbot of this monastery (*tōji kaisan* 当寺開山)
- founding abbot's hall (*kaisandō* 開山堂)
- founding abbot's hall bell (*kaisandō shō* 開山堂鐘)

- founding abbot's memorial (*kaisan ki* 開山忌)
- founding abbot's stupa (*kaisan tō* 開山塔)
- founding ancestor** (*kaiso* 開祖)  
 ㊦ p. 116
- founding and former abbots (*kaisan rekijū* 開山歷住)
- founding patron** (*kaiki* 開基)  
 ㊦ p. 116
- founding patron's hall** (*kaikidō* 開基堂)  
 ㊦ p. 117
- four benefactors** (*shion* 四恩) ㊦ p. 117
- four brocaded banners** (*nishikibata shiryū* 錦幡四流) ㊦ p. 117
- four colored banners** (*irobata shiryū* 彩幡四流) ㊦ p. 117
- four corners of the earth (*shirai* 四來)
- four deva kings** (*shitennō* 四天王)  
 ㊦ p. 117
- “four deva kings” banners** (*shitennōbata* 四天王幡) ㊦ p. 117
- four elements** (*shidai* 四大) ㊦ p. 117
- four elements are at ease (*shidai kyōan* 四大輕安)
- four-fold sangha** (*shishu* 四衆)  
 ㊦ p. 118
- four-fold sangha burns incense (*shishu shōkō* 四衆燒香)
- four-fold sangha disperses (*shishu kaisan* 四衆開散)
- four-fold sangha mounts platform (*shishu tōdan* 四衆登壇)
- four-fold sangha who receive the precepts (*bonkai no shishu* 稟戒之四衆)
- four gates (*shimon* 四門)
- four-line verse (*shiku no ge* 四句の偈)
- four occasions** (*shisetsu* 四節) ㊦ p. 118
- four perfections (*shishu haramitsu* 四種波羅蜜)
- four-phrase (*yonku* 四句)
- four platforms (*shihan* 四版)
- four postures** (*shi igi* 四威儀)  
 ㊦ p. 118
- four-row circumambulation (*yongyō nyōgyō* 四行遶行)
- four seas (*shikai* 四海)
- four-sided pillar (*yosumi no hashira* 四隅の柱)
- Four Universal Vows** (*shigu seigan* 四弘誓願) ㊦ p. 118
- four virtues (*shitoku* 四德)
- four white banners** (*shirohata shiryū, shirobata shiryū* 白幡四流)  
 ㊦ p. 118
- four wisdoms (*shichi* 四智)
- fourth nested bowl (*daiyonpun* 第四饋)
- fourth seven days (*yo nanuka* 四七日)
- fragrance memorial (*ihō ki* 以芳忌)
- fragrant aroma (*kōki* 香氣)
- fragrant decoction (*kōtō* 香湯)
- fragrant rice (*kyōhan* 香飯)
- fragrant side dishes (*kyōsai* 香菜)
- fragrant soup (*kyōjū* 香汁)
- fragrant wind fans the plains (*kunpū sen'ya* 薰風扇野)
- fragrant wood** (*kōboku* 香木)  
 ㊦ p. 118
- free from hindrances (*muge* 無礙)
- freedom (*jizai* 自在)

- fresh flowers (*namabana* 生花)  
 front courtyard (*zentei* 前庭)  
 front cymbals (*zenhatsu* 前鉢)  
 front door (*zenmon* 前門)  
 front hall head seat (*zendō shuso* 前堂  
首座)  
 front of abbot's quarters (*hōjōmae* 方  
丈前)  
 front of altar (*danzen* 壇前)  
 front stairs (*shōmen kaidan* 正面階段,  
*shōkai* 正階)  
 fruit (*ka* 菓)  
**fruit of awakening** (*bodaika* 菩提果,  
*bodai no ka* 菩提之果) ☞ p. 118  
**fruit of buddhahood** (*bukka* 仏果,  
*shōka* 証果) ☞ p. 118  
 fruits of good deeds (*shiryō* 資糧)  
**Fugen** (*Fugen* 普賢) ☞ p. 118  
**Fugen Bodhisattva** (*Fugen Bosatsu* 普  
賢菩薩) ☞ p. 118  
 full bow in gassho (*dai monjin* 大問訊)  
**full circle** (*ichiensō* 一円相) ☞ p. 119  
 full circle memorial (*aen ki* 阿円忌)  
 full dharma year has passed (*hossai*  
*shūen* 法歳周円)  
 full prostration with head to ground  
(*chōrai* 頂礼)  
 fully express (*zentei* 全提)  
 fully fathom (*ryōshū* 量周)  
**fully fledged** (*rishshin* 立身, *zagen* 座元)  
☞ p. 119  
 fully realized (*enjō* 円成)  
**fully satiated with the taste of dharma**  
(*hōmi bōman* 法味飽満) ☞ p. 119  
 fully spread sitting cloth (*daiten* 大展)
- fully support (*tōri* 統理)  
 function (*yō* 用)  
 fund-raising alms gathering (*bokin*  
*takuhatsu* 募金托鉢)  
 funeral (*sōgi* 葬儀, *sōsō* 送葬)  
 funeral appointees (*sōgi sajiō* 喪儀差定)  
 funeral attendees (*kaisōsha* 会葬者)  
 funeral eve (*daiya* 大夜, *taiya* 逮夜)  
 funeral eve recitations (*daiya nenju* 大  
夜念誦)  
 funeral gift (*yuisō* 遺贈)  
 funeral of venerable monk (*sonshuku*  
*sōgi* 尊宿喪儀)  
 funeral official (*sōsu* 喪司)  
 funeral place (*sōjō* 喪場)  
 funeral proceedings (*sōsō* 葬送)  
 funeral procession (*sōretsu* 喪列)  
 funeral recitations (*sōsō nenju* 葬送念  
誦)  
 funeral rites (*sōgi* 喪儀, *sōji* 喪事)  
 funeral site (*santō* 山頭)  
 funeral sutra chanting (*sōsō fugin* 葬送  
諷經)  
 funerary implements (*sōgubin* 装具品)  
 funerary music (*sōsō no sōgaku* 葬送の  
奏樂)  
 futile kalpas (*kōgō* 曠劫)

## —G—

- gaining awakening through the faculty  
of hearing (*monshō godō* 聞声悟道)  
 garden of awakening (*kakuon* 覺苑,  
*bodai onri* 菩提園裡)  
 garden where all difficulties are elimi-  
nated (*shonan shōjo no en* 諸難消除  
の園)



- gassho** (*gasshō* 合掌)  
 “gassho and face Buddha” (*gasshō kōbutsu* 合掌向仏)  
 gassho and hold up (*gasshō keiji* 合掌擎持)  
 gassho and lower head (*gasshō teizu* 合掌低頭)  
 gassho to return to place (*gasshō ki i* 合掌歸位)
- gate** (*mon* 門) ㊦ p. 119
- gate of aspiration** (*hosshin mon* 発心門) ㊦ p. 120
- gate of awakening** (*bodai mon* 菩提門) ㊦ p. 120
- gate of compassion** (*jimon* 慈門) ㊦ p. 120
- gate of conversion** (*kemon* 化門) ㊦ p. 120
- gate of emptiness** (*kūmon* 空門) ㊦ p. 120
- gate of nirvana** (*nehan mon* 涅槃門) ㊦ p. 120
- gate of non-constructedness** (*musakumon* 無作門) ㊦ p. 120
- gate of practice** (*shugyō mon* 修行門) ㊦ p. 120
- gate of signlessness** (*musōmon* 無相門) ㊦ p. 120
- gate placard (*monpai* 門牌)  
 gaze up in contemplation (*gōkan* 仰觀)  
 gaze up with respect (*keigō* 景仰)  
 general (*shōgun* 將軍)  
 General Dedication of Merit (*Sōekō* 総回向)  
**Gentō Sokuchū** 玄透即中 ㊦ p. 120  
 get a handle on (*shōju* 摂受)
- get down from platform (*ajō* 下牀)  
 get down from seat (*geza* 下坐, 下座)  
 get formally dressed (*iigi wo totoneru* 威儀を整える)  
 gift (*haigu* 拜具)  
 gift of benefits (*nyōyaku* 饒益)  
**gift of dharma** (*hōse* 法施) ㊦ p. 121  
 girl (*dōnyo* 童女)  
 give precepts (*jukai* 授戒)  
 given rise to a serious intention (*hatsushijūshin* 発至重心)  
**give rise to the highest aspiration** (*hatsu mujō i* 発無上意) ㊦ p. 121  
**give rise to the thought of awakening** (*hotsu bodaishin* 発菩提心, *hosshin* 发心) ㊦ p. 121  
 giver of merit (*nōekō* 能回向)  
 giving instructions on ritual procedures (*hōyō kyōke* 法要教化)  
 giving long robe (*ju jikitotsu* 授直裰)  
 giving rakusu (*ju rakusu* 授絡子)  
 giving sitting cloth, robes and bowls (*ju zagu ehatsu* 授坐具衣鉢)  
 giving up of monastery seal (*jiin jōyo* 寺印譲与)  
 gloom and brightness (*yūmei* 幽明)  
 glorious names (*kōmyō* 洪名, *kōmei* 鴻名)  
**glory of our lineage** (*shūkō* 宗光) ㊦ p. 121  
 glutinous rice cakes (*mochi* 餅, *kenbyō* 献餅)  
 go around and return to beginning (*shū ni fuku shi* 周而复始)  
**go forth from household life** (*shukke* 出家) ㊦ p. 121

- go in worship (*kei* 詣)  
 go to hall (*fudō* 赴堂)  
 go to monastery (*jōsan* 上山)  
 god (*shinmyō* 神明)  
 godly power is furious (*shin'i mōretsu* 神威猛烈)  
 gods and demons (*shinki* 神鬼)  
 gods and humans (*shinjin* 神人)  
 going up to abbots quarters (*jōhōjō* 上方丈)  
 goings and comings (*ōrai* 往来)  
 goings and comings of birth and death (*korai* 去来)  
 gold silk kesa (*kōsa kesa* 黄紗袈裟)  
 golden brocade robe (*kinran' e* 金襴衣)  
 golden light (*konkō* 金光)  
 golden lotus flower (*konparage* 金波羅華) ㊦ p. 121  
**Golden Mouthed One** (*konku* 金口) ㊦ p. 122  
 golden text (*konmon* 金文)  
 golden visage (*konsō* 金相)  
 golden wind fans the plains (*kinpū sensho* 金風扇野)  
 gong for taking down bowls (*ahatsuban* 下鉢版)  
 good boy (*zen dōji* 善童子)  
**good daughter** (*zennyōnin* 善女人) ㊦ p. 122  
 good fortune (*fuku* 福, *keiso* 啓祚, *tekikitsu* 迪吉)  
 good fortune overflows our house (*zuiki eimon* 瑞氣盈門)  
**good friend** (*zen chishiki* 善知識) ㊦ p. 122  
 good girl (*zen dōnyo* 善童女)  
 good karmic connections (*shōin* 勝因)  
**good karmic roots** (*zengon* 善根) ㊦ p. 122  
 good men and good women (*zennanshi zennyōnin* 善男子善女人)  
**good son** (*zennanshi* 善男子) ㊦ p. 122  
**goodness** (*gen* 元) ㊦ p. 122  
 gourd-shaped pipes (*shō* 笙)  
 graduate monk (*rikishō* 力生)  
 gradual practice (*zenshu* 漸修)  
 grandchildren disciples (*shison* 師孫)  
 granted teacher rank (*honin kyōshi* 補任教師)  
**grasp** (*shikishu* 識取) ㊦ p. 122  
**grasp the one inside the hall** (*shikishu denritei* 識取殿裏底) ㊦ p. 122  
**“grasping sand and making it a treasure”** (*sha wo nigitte takara to suru* 沙を握って宝と為る) ㊦ p. 122  
**Great Ancestor** (*taiso* 太祖) ㊦ p. 123  
 “Great Ancestor Great Master, etc.” (*Taiso daishi unun* 太祖大師云々)  
 Great Ancestor’s birthday assembly (*Taiso gōtan e* 太祖降誕會)  
**great assembly** (*daishu* 大衆) ㊦ p. 123  
 great assembly enters hall (*daishu nyūdō* 大衆入堂)  
 great assembly excused from hall touring (*daishu men jundō* 大衆免巡堂)  
 great assembly tours hall (*daishu jundō* 大衆巡堂)  
 great assembly’s formal congratulations to head seat (*daishu, shuso ni chinga* 大衆、首座に陳賀)

- great assembly's formal congratulations to stewards (*daishu, chiji ni chinga* 大衆、知事に陳賀)
- great assembly's formal congratulations to west hall roshi, et al. (*daishu, seidō tō ni chinga* 大衆、西堂等に陳賀)
- great assembly of assisting monks (*zuiki no daishu* 隨喜の大衆)
- Great Avatar Myōri of Haku Mountain (*Hakusan myōri daigongen* 白山妙理大權現)
- great beating (*dairai* 大播)
- great being (*daishi* 大士) ㊦ p. 123
- great being memorial (*daishi ki* 大士忌)
- great bell (*daishō* 大鐘)
- Great Benefactor** (*daion* 大恩). ㊦ p. 123
- Great Benefactor and Founder of the Teachings, the Original Master, Most Reverend Shakamuni Buddha (*daion kyōshu honshi Shakamuni Butsu dai oshō* 大恩教主本師釈迦牟尼仏大和尚)
- great benevolent deities who protect the dharma (*gohō dai zenjin* 護法大善神)
- great blessings (*kōfuku* 鴻福)
- great blessings at the start of spring (*risshun daikichi* 立春大吉)
- great bodhisattvas (*dai bosatsu* 大菩薩)
- great bodhisattva precepts (*bosatsu daikai* 菩薩大戒)
- great buddha hall (*daibutsuhōden* 大仏宝殿)
- Great Buddha's Ushnisha Heroic March Dharani of the Ten Thousand Practices (*Dai butchō mangyō shuryōgon darani* 大仏頂万行首楞嚴陀羅尼)
- great ceremonial procedures (*daihossbiki* 大法式)
- great compassion (*daibi* 大悲)
- Great Compassion Dharani (*Daihishu* 大悲呪)
- great compassionate father (*dai jibi fu* 大慈悲父)
- Great Compassionate Mind Dharani (*Daihishin darani* 大悲心陀羅尼)
- great deeds and great vows (*daigyō daigan* 大行大願)
- great demons (*daima* 大魔)
- great earth and sentient beings (*daichi ujō* 大地有情)
- great effort** (*shōjin* 精進) ㊦ p. 123
- great field of merit (*daifukuden* 大福田)
- great final nirvana (*daihatsunehan* 大般涅槃)
- great food offering (*daisejiki* 大施食)
- great food-offering assembly (*daisejiki e* 大施食會)
- great food offering assembly for unconnected spirits (*muen daisejiki e* 無縁大施食)
- great head temple (*daihonzan* 大本山)
- Great Jewelled Tower Dharani (*Daihō rōkaku darani* 大宝樓閣陀羅尼)
- great mass of all sentient beings (*gunshu ganrui* 群聚含類)
- great master** (*daishi* 大師) ㊦ p. 123
- Great Master Daruma's monthly memorial (*Daruma daishi gakki* 達磨大師月忌)
- Great Master Daruma's monthly memorial eve (*Daruma daishi gakki taiya* 達磨大師月忌逮夜)

- Great Master Eka** (*Eka daishi* 慧可大師) ㊦ p. 123
- Great Master Engaku** (*Engaku Daishi* 円覚大師) ㊦ p. 123
- Great Master Jōsai** (*Jōsai Daishi* 常濟大師) ㊦ p. 124
- Great Master Jōyō** (*Jōyō Daishi* 承陽大師)
- Great Master Sekitō Musai** (*Sekitō Musai Daishi* 石頭無際大師) ㊦ p. 124
- Great Master Sekito Musai's Harmony of Difference and Equality* (*Sekitō musai daishi sandōkai* 石頭無際大師參同契)
- Great Master Shōshū Fukaku** (*Shōshū Fukaku daishi* 正宗普覺大師) ㊦ p. 124
- great matter (*daiji* 大事)
- great mercy (*dai aimin* 大哀愍)
- great nirvana (*dai nehan* 大涅槃)
- great palace (*daikyūden* 大宮殿)
- great perfect awakening (*dai enmangaku* 大円満覚)
- great perfection of wisdom (*maka hannya haramitsu* 摩訶般若波羅蜜)
- great perfection of wisdom statement (*dai hannya sho* 大般若疏)
- Great Perfection of Wisdom Sutra* (*Dai hannya haramitta kyō* 大般若波羅蜜多經, *Dai hannya kyō* 大般若經, *Dai hannya* 大般若)
- great pity (*daizu* 大慈)
- great pounding drums (*dairaiiku* 大播鼓)
- great power of wisdom (*daichiriki* 大智力)
- great precepts of purity of a bodhisattva (*bosatsu shōjō daikai* 菩薩清淨大戒)
- great purification (*daishōjō* 大清淨)
- great question and answer (*daimondō* 大問答)
- great sage (*daisen* 大仙)
- great samadhi (*daijō* 大定)
- great seat of the golden lion (*kingei daiza* 金獅大座)
- great thousand worlds (*daisen* 大千)
- “Great” Verse** (*Makabon* 摩訶梵) ㊦ p. 124
- Great Vexed-Faced King of Ghosts** (*shōmen daikiō* 焦面大鬼王)
- great vow (*daigan* 大願)
- great way (*daidō* 大道)
- great wisdom tablet (*dai hannya hōdoku* 大般若寶牘)
- great wonderful marks (*daimyōsō* 大妙相)
- great workings of our ancestral line (*senshū shunki* 先宗峻機)
- great Zen layman (*dai zenjō mon* 大禪定門)
- great Zen laywoman (*dai zenjō ni* 大禪定尼)
- great Zen master (*daizenji* 大禪師)
- greater arising from stillness (*daikaijō* 大開靜)
- greater auspicious memorial (*daijō ki* 大祥忌)
- greater preparation memorial (*dairen ki* 大練忌)
- Greatly Awakened One** (*daikaku* 大覺) ㊦ p. 124
- greed, anger, and delusion** (*tonjinchi* 貪瞋痴) ㊦ p. 124

- green emperor (*seitei* 青帝)  
green pine (*suishō* 翠松)  
greet (*geisetsu* 迎接)  
greet portrait (*gōshin* 迎真)  
greet sacred beings (*gōshō* 迎聖)  
greeting abbot (*setsu jūji* 接住持)  
“Greeting Abbot” placard (*setsu jūji hai*  
接住持牌)  
greeting assistant instructor (*jokeshi*  
*geisetsu* 助化師迎接)  
greeting bow in gassho (*mukae monjin*  
迎問訊)  
greeting card (*gajō* 賀狀, *haihyō* 拜表)  
greetings prostrations (*shōken no hai* 相  
見の拜)  
group chanting in unison (*shuwa* 衆和)  
group of twenty-eight deities  
(*nijūhachibu shū* 二十八部衆)  
group of empathetic participants (*zuiki*  
*no shu* 隨喜の衆)  
groups of ten (*jūin* 什員)  
gruel time (*shukuji* 粥時)  
guard and adhere (*goji* 護持)  
guard fires and candles (*chinbō kashoku*  
鎮防火燭)  
“guard fires and candles” talisman  
(*chinbō kashoku fu* 鎮防火燭符)  
guest (*raisha* 來者)  
**guest acolyte** (*jikyaku* 侍客) ㊦ p. 124  
guest attendant (*sekkyaku* 接客)  
guest monk (*zantō* 暫到)  
guest-inviting (*shōkyaku* 請客)  
**guest-inviting acolyte** (*shōkyaku jisha*  
請客侍者) ㊦ p. 124  
guest of honor (*raihin* 來賓, *shukyaku*  
主客)  
guest places (*hin i* 賓位) in administra-  
tion hall  
**guest prefect** (*shika* 知客) ㊦ p. 124  
**guest prefect’s assistant** (*ka’an* 客行)  
㊦ p. 125  
guest reception (*seppin* 接賓)  
**guest room** (*kyakuma* 客間) ㊦ p. 125  
guidance and assistance (*sōshi* 相資)  
guidance dharma phrase (*indō hōgo* 引  
導法語)  
guide (*indō* 引導, *dōshi* 導師)  
guiding master (*injōshi* 引請師)  
guiding master’s acolyte (*injisha* 引侍者,  
*inji* 引侍)  
guiding master’s assistant (*in’an* 引行)  
guiding people and managing assembly  
(*inin sesshu* 為人接衆)  
guitar, zither, lute, and harp (*kinhitsu*  
*kūgō* 琴瑟箏篋)
- H—
- “hail great pity, great compassion, and  
great mercy, which embrace us”  
(*namu daizu daihi dai aimin shōju* 南  
無大慈大悲大哀愍摺受)  
hair board (*hatsuban* 髮板)  
hair reliquary (*hattō* 髮塔)  
half kneeling (*koki* 胡跪, *goki* 互跪)  
half-sheet of Chinese paper (*hansetsu*  
半切)  
half-sized piece of paper (*hansetsudai* 半  
切大)  
hall assembly (*dōshu* 堂衆)  
**hall assistant** (*dennan* 殿行). ㊦ p. 125  
hall bell (*denshō* 殿鐘, *dōshō* 堂鐘)

- hall-entering three prostrations (*nyūdō sanpai* 入堂三拜)
- hall exterior (*dōgai* 堂外)
- hall manager (*dōsu* 堂司)
- hall manager's name plate (*dōsubō* 堂司榜)
- hall monitor (*jikidō* 直堂)
- hall monitor placard (*jikidō hai* 直堂牌)
- hall monitor placard exchange (*jikidō kōhai* 直堂交牌)
- hall opening (*kaidō* 開堂)
- hall opening to mark debut (*shusse kaidō* 出世開堂)
- hall prefect** (*chiden* 知殿) ㊦ p. 125
- halls for tutelary deities (*chinjudō* 鎮守堂)
- hand-bell** (*shukei* 手鑿, *inkin* 引鑿) ㊦ p. 125
- hand-bell for dispersing from hall (*sandō shukei* 散堂手鑿)
- hand-bell for standing up (*kiryū shukei* 起立手鑿)
- hand-bell for taking seats (*chakuza inkin* 著坐引鑿, *chakuza shukei* 著坐手鑿)
- hand cloth (*shukin* 手巾)
- hand over (*denchi* 伝致)
- handed down (*denrai* 伝来)
- hands folded to advance (*shashu shinzen* 叉手進前)
- hand-held censer** (*teiro* 提炉) ㊦ p. 125
- handled censer** (*heiro* 柄炉) ㊦ p. 126
- hang placard (*kahai* 掛牌)
- hanging candelabra (*tsurishoku* 釣燭)
- hanging curtains (*tsuriren* 釣蓮)
- hanging placard (*kahai* 掛牌)
- hanging portrait (*kashin* 掛真)
- hanging sign (*kakefuda* 掛札)
- happiness (*keraku* 快樂)
- happiness is complete (*keraku enman* 快樂圓滿)
- harmony among all nations (*banpō waraku* 万邦和樂)
- Harmony of Difference and Equality* (*Sandōkai* 參同契)
- head-anointing water (*kanjōsui* 灌頂水)
- head attendant (*zuikōchō* 隨行長)
- head bowl (*zufun* 頭紛饋)
- head cook** (*tenzo* 典座) ㊦ p. 126
- head of clan (*monshu* 門首)
- head of group (*santō* 參頭)
- head of line of stewards (*chiji no jōshu* 知事の上首)
- head of ordainer's acolytes (*shitsujichō* 室侍長)
- head ordinand (*kaitō* 戒頭)
- head ordinand monk (*kaitō biku* 戒頭比丘)
- head platform (*shuban* 首版)
- head position (*sentō* 先頭, *shui* 首位)
- head seat** (*shuso* 首座) ㊦ p. 126
- head seat exits hall (*shusō shutsudō* 首座出堂)
- head seat goes to place (*shuso shū i* 首座就位)
- head seat nine prostrations (*shuso kyūhai* 首座九拜)
- head seat takes dharma seat (*shuso hōza* 首座法座)
- head seat tours hall (*shuso jundō* 首座巡堂)

- head seat's congratulatory tea (*shuso shukucha* 首座祝茶)
- head seat's courtesy words to abbot (*shuso, jūji ni chigo* 首座住持に致語)
- head seat's dharma combat ceremony (*shuso hossen shiki* 首座法戰式)
- head seat's place (*shuso i* 首座位)
- head seat's platform (*shusohan* 首座版, *shusotan* 首座單)
- head seat's quarters (*shusoryō* 首座寮)
- head seat's root case tea (*shuso honsoku cha* 首座本則茶)
- head temple** (*honzan* 本山) ㊦ p. 127
- Head Temple Eiheiiji (*daihonzan eiheiiji* 大本山永平寺)
- Head Temple Sōjiji (*daihonzan sōjiji* 大本山總持寺)
- head temple training monastery (*honzan sōdō* 本山僧堂)
- Heart Sutra (*Hannya shingyō* 般若心經, *Shingyō* 心經)
- Heart of the Great Perfection of Wisdom Sutra (*Maka hannya haramitta shingyō* 摩訶般若波羅蜜多心經)
- heaven and earth (*kenkon* 乾坤, *tenchi* 天地)
- heaven of the thirty-three** (*sanjūsan ten* 三十三天) ㊦ p. 127
- heavenly ambrosia (*ten kanro* 天甘露)
- heavenly canopy (*tengai* 天蓋)
- heavenly dais bamboo hat (*tendaigasa* 天台笠)
- heavenly eye (*tengen* 天眼)
- heavenly food (*soda* 酥酹)
- heavenly order (*tenrin* 天倫)
- heavy beat (*daishō* 大声)
- heir to the dharma (*yuihō* 遺法)
- help (*shiji* 資持)
- here and now (*konji* 今茲)
- Heroic March assembly** (*ryōgon e* 楞嚴會) ㊦ p. 128
- Heroic March Dharani** (*Ryōgon shu* 楞嚴呪) ㊦ p. 128
- Heroic March Dharani* circumambulation (*Ryōgonshu gyōdō* 楞嚴呪行道)
- “Heroic March Universal Dedication of Merit” placard (*ryōgon fuekō hai* 楞嚴普回向牌)
- Heroic March head (*ryōgontō* 楞嚴頭)
- Heroic March King (*shuryōgon ō* 首楞嚴王)
- Heroic March Secret Dharani* (*Ryōgon himitsu shu* 楞嚴秘密呪)
- high and wide and beautifully adorned (*kōkō gonjiki* 高広嚴飾)
- high quality incense (*meikō* 銘香)
- high ranking monastery (*kakuchi* 格地寺院)
- high reading stand (*takakendai* 高見台)
- high seat** (*kōza* 高座). ㊦ p. 129
- highest ranking (*jōshu* 上首)
- highest ranking individual (*jōshu* 上首)
- hit at long intervals (*chōda* 長打)
- hit bell (*tashō* 打鐘)
- hit board three times (*tahan sange* 打版三下)
- hit block with mallet (*meitsui* 鳴槌)
- hit damped bowl-bell with butt of baton** (*nakkei* 捺磬) ㊦ p. 129
- hoisted high (*kōken* 高懸)
- hold up (*keiji* 擎持)
- hold up robe (*nen'e* 拈衣)

- holding up bamboo staff (*nen shippei* 拈竹篋)
- holy names (*shōgō* 聖号)
- holy path (*shōdō* 聖道)
- “Homage to...”** (*namu* 南無) ㊦ p. 129
- homage to all buddhas of the three times (*namu sanze shobutsu* 南無三世諸仏)
- homage to the Bodhisattva Prayer King, savior of beings in all six destinies (*namu rokudō nōke jizō gannō bosatsu* 南無六道能化願王菩薩)
- homage to Kanzeon, of Great Compassion (*namu daihi kanzeon* 南無大悲觀世音)
- homage to our Original Master, Shakyamuni Buddha (*namu honshi shakamuni butsu* 南無本師釈迦牟尼仏)
- homage to Shakamuni Buddha (*namu shakamuni butsu* 南無釈迦牟尼仏)
- homage to Tathagata Abundant Treasures (*namu tahō nyorai* 南無多宝如来)
- homage to Tathagata Ambrosia King (*namu kanrō nyorai* 南無甘露王如来)
- homage to Tathagata Amida (*namu amida nyorai* 南無阿弥陀如来)
- homage to Tathagata Exquisitely Hued Body (*namu myōshikishin nyorai* 南無妙色身如来)
- homage to Tathagata Extensive Body (*namu kōhakushin nyorai* 南無広博身如来)
- homage to Tathagata Fearless (*namu rifui nyorai* 南無離怖畏如来)
- homage to Tathagata Jewel Victory (*namu hōshin nyorai* 南無宝勝如来)
- homage to the buddhas of the ten directions (*namu jippō butsu* 南無十方仏)
- homage to this year's stars (*namu tōnenjō* 南無当年星)
- home of deceased (*sōke* 喪家)
- home temple (*shuryōji* 衆寮寺)
- honorable face (*songan* 尊顔)
- honorary head of line (*dokui jōshu* 特为上首)
- honoree (*dokuinin* 特為人)
- honored companion (*kōban* 光伴)
- honored guest (*hinkyaku* 賓客, *sonkyaku* 尊客)
- hook words (*chōgo* 釣語)
- host (*jusha* 受者)
- host and guest (*shukyaku* 主客)
- hot and cold water (*yumizu* 湯水)
- hot water (*ontō* 温湯)
- Hourglass Drum Woods** (*Kakkorin* 羯鼓林) ㊦ p. 129
- hours (*ji* 時)
- hours of the sheep (*hitsuji* 未)
- householder** (*zaike* 在家) ㊦ p. 129
- how great! (*daisai* 大哉)
- how fortunate! (*kōsai* 幸哉)
- human affairs (*ninji* 人事)
- humans and devas (*ninden* 人天)
- humble abbot of (*shōjū* 小住)
- humble decoction (*sotō* 粗湯)
- humble offering (*bugon* 奉獻)
- humbly beg (*aogi koinegawaku* 仰冀)
- humbly invited assembly (*fūki shushitsu* 伏希衆悉)



- humbly inviting the entire assembly  
(*fukushin shushitsu* 伏請衆悉)
- humbly pray (*fukugan* 伏願)
- humbly wait on (*shikō* 祇候)
- humbly yielding (*fūkutsu* 伏屈)
- humility (*kinshin* 謹慎)
- hundred bones (*hyakugai* 百骸)
- hundred million kalpas (*okkō* 億劫)
- hundreds of thousands of millions  
(*hyaku sen oku* 百千億)
- hunger and starvation** (*kikin* 飢饉)  
☞ p. 129
- hungry ghost** (*gaki* 餓鬼) ☞ p. 129
- hymn (*shōmyō* 声明)
- I—
- I (*sanzō* 山僧)[literally, “this mountain monk”]
- “I am not clever and have no idea why I was selected, thus sullyng the position of head seat.....”** ☞ p. 129
- “I cannot help but feel” (*ajō* 下情)
- “I gratefully respond to your opening of the monastery” (*gokaisan haitō* 御開山拜登)
- “I recall” (*kitoku* 記得)
- icons of sixteen benevolent deities  
(*jūroku zenjin zuzō* 十六善神図像)
- icy cold (*ryōkan* 凌寒)
- I Daten (*Idaten* 韋駄天)
- “If you wholeheartedly wish to see Buddha, do not begrudge your own bodily existence” (*iss hin yoku kenbutsu, bu jiseki shinmyō* 一心欲見仏、不自惜身命)
- ignorance (*guchi* 愚痴)
- ignorance and uncertainty (*konku* 昏衢)
- illnesses of delusion (*wakubyō* 惑病)
- illuminate from on high (*tōki* 騰輝)
- illuminate the mind** (*shōshin* 照心)  
☞ p. 130
- illuminating approach (*shōrin* 照臨)
- illuminating window (*meisō* 明窓)
- illumination of wisdom (*eshō* 慧照)
- illusorily produced (*genshō* 幻影)
- illusory image of a lifetime (*ichigo gen'yō* 一期幻影)
- illustration of perfection of wisdom assembly (*hannya e zu* 般若会図)
- image (*zō* 像, *shin'yō* 真容)
- image of ancestral teacher (*sozō* 祖像)
- image of ancestral teacher Daruma  
(*Daruma soshi zō* 達磨祖師像)
- image of Buddha leaving the mountains** (*shussan zō* 出山像) ☞ p. 130
- image of dharma-protecting deity of kitchen (*zusu gohō zō* 厨子護法像)
- image of Fugen Bodhisattva (*Fugen Bosatsu zō* 普賢菩薩像)
- image of Jizō Bodhisattva (*Jizō bosatsu zō* 地藏菩薩像)
- image of Kannon Bodhisattva (*Kannon Bosatsu zō* 觀音菩薩像)
- image of monastery-protecting bodhisattva Daigen (*garan bosatsu* (*Daigen*) *zō* 伽藍菩薩大権像)
- image of Monju Bodhisattva (*Monju Bosatsu zō* 文殊菩薩像)
- images of Shakamuni Buddha with Kasho and Anan (*Shakabutsu narabini Kashō, Anan zō* 釈迦仏並びに迦葉・阿難像)

- image of Shakason (*Shakason zō* 釈尊像)
- image of Venerable Deva Ida (*Ida sonten zō* 韋駄尊天像)
- image of Venerable Shaka (*Shakason zō* 釈迦尊像)
- images of buddhas and ancestors (*busso zō* 仏祖像)
- images of the sixteen arhats (*jūroku rakan zō* 十六羅漢像)
- immovable (*fudō* 不動)
- Immovable Honored One (*fudōson* 不動尊)
- Imperial Edition of Hyakujo's Rules of Purity (*Chokushū hyakujō shingi* 勅修百丈清規)
- impermanence** (*mujō* 無常) ㊦ p. 130
- impermanence of all things (*shogyō mujō* 諸行無常)
- implore Buddha and beg his help (*gubutsu aiyū* 求仏哀祐)
- import of the doctrine (*shūyū* 宗猷)
- imposing (*dōdō* 堂堂)
- “In a single night a blossom opens and the world is fragrant” (*ichiya gekai sekai kō* 一夜華開世界香)
- in acceptance of the mercy of the Tathagata, our Original Master (*honshi nyorai aimin nōju* 本師如來哀愍納受)
- in front (*shōmen* 正面)
- in front of chair (*izen* 椅前)
- in front of gate (*monzen* 門前)
- in front of hall (*dōzen* 堂前, *denzen* 殿前)
- in front of individual place on platform (*tanzen* 單前)
- in front of quarters (*ryōzen* 寮前)
- in front of Sacred Monk (*shōsōzen* 聖僧前)
- in front of spirit (*reizen* 靈前)
- in-room sutra reading (*shitsunai kankin* 室內看經)
- “In the heavens above and this earth below, I alone am uniquely honored** (*tenjō tenge yuiga dokuson* 天上天下唯我獨尊”) ㊦ p. 130
- in the midst of all activities (*shi igi chū* 四威儀中) ㊦ p. 130
- in the teachings (*kyōchū* 教中)
- in this world (*zaise* 在世)
- in unison (*wa suru* 和する)
- in unison join in chanting (*dōwa* 同和)
- incalculable (*muryō* 無量)
- incalculable in its merit (*kudoku muryō* 功德無量)
- incalculable long life and prosperity (*fukuju muryō* 福壽無量)
- incalculable mental afflictions (*muryō bonnō* 無量煩惱)
- incalculable verbal light (*muryō shōkō* 無量聲光)
- incense** (*kō* 香) ㊦ p. 130
- incense acolyte** (*jikō* 侍香) ㊦ p. 131
- incense and candles (*kōshoku* 香燭)
- incense and flowers (*kōge, kōka* 香華)
- incense-borrowing bow (*shakukō monjin* 借香問訊)
- incense box (*kōgō* 香合)
- incense-burning acolyte** (*shōkō jisha* 燒香侍者) ㊦ p. 131
- incense-burning bow (*shōkō monjin* 燒香問訊)

- incense burning for five tathagatas (*go nyorai shōkō* 五如来烧香)
- incense-burning gassho (*shōkō gasshō* 烧香合掌)
- incense-burning master (*shōkōshi* 烧香師)
- incense burning stand (*shōkōdai* 烧香台)
- incense contribution (*kōshi* 香資)
- incense, flowers, lamps, and candles (*kōkatōshoku, kōgetōshoku* 香華灯燭)
- incense for ancillary recipients (*kōbankō* 光伴香)
- incense for repaying blessings (*hōonkō* 報恩香)
- incense for honored companions (*kōbankō* 光伴香)
- incense of requesting dharma (*shōbōkō* 請法香)
- incense phrase (*kōgo* 香語)
- incense stand (*kōdai* 香台)
- incense table (*kōzukue* 香案)
- incense-thanking bow (*jakō monjin* 謝香問訊)
- indestructible and secure (*kongō kengo* 金剛堅固)
- indestructible life (*fue no jumyō* 不壞之壽命)
- indeterminate prostrations (*mujūhai* 無住拜)
- individual consultation (*dokusan* 独參)
- individual place on platform (*tan* 单)
- inexhaustible (*mujin* 無尽)
- inexhaustible ages yet to come (*jinmiraisai* 尽未来際)
- inexhaustible dharma realms (*mujin hokkai* 無尽法界)
- infant boy (*gaiji* 孩子)
- infant girl (*gainyo* 孩女)
- infinite of small sins (*shōzai muryō* 小罪無量)
- infirmary** (*enjudō* 延寿堂) ㊦ p. 131
- infirmary chief (*enjudōsu* 延寿堂主)
- informal breakfast (*shōjiki ryaku bandai* 小食略飯台)
- informal initiation of chanting (*heiko* 平举)
- informal meal** (*ryaku bandai* 略飯台) ㊦ p. 131
- informing the great assembly (*haku daishu* 白大衆)
- infuse iron at the source** (*kuntetsu senka* 薰鐵泉下) ㊦ p. 131
- inherent buddha-nature (*honnu busshō* 本有仏性)
- inherit (*sōjō* 相承)
- inherit the teachings (*yuikyō* 遺教)
- inheritance (*sōzoku* 相統)
- initial prayers memorial (*shogan ki* 初願忌)
- initial series (*ittsū* 一通)
- initiate chanting** (*ko* 举, *kosu* 举す, *ko suru* 举する, *senshō* 先唱) ㊦ p. 132
- initiate sutra chanting** (*kokyō* 举經) ㊦ p. 132
- initiate chanting of Heart Sutra (*ko shingyō* 举心經)
- initiation (*kanjō* 灌頂)
- initiator of sutra chanting (*kokyō* 举經)
- ink-stone box (*suzuribako* 硯箱)
- inner abbot's quarters** (*oku hōjō* 奥方丈, *nai hōjō* 内方丈) ㊦ p. 132
- inner hall (*naidō* 内堂)

- inner hall bell (*naidō shō* 内堂鐘)
- inner sanctum (*naijin* 内陣)
- innumerable as the sands of the Ganges  
(*musū gōsha* 無數恒沙)
- innumerable realms (*shakai* 沙界)
- innumerable realms within realms innumerable as the sands of the Ganges** (*shakai gōshakai* 沙界恒沙界)  
☞ p. 132
- inquiries (*sanmon* 參問)
- insentient (*mujō* 無情)
- inside abbot's room** (*shitchū* 室中)  
☞ p. 132
- inside and outside cleaning (*naigai sōji*  
内外掃除)
- inside bell (*nairei* 内鈴)
- inside brazier (*rochū* 炉中)
- inside ceremony (*nairei* 内礼)
- inside hall (*dōnai* 堂内)
- inside main bowl (*hatchū* 鉢中)
- inside of gate (*monnai* 門内)
- inside room** (*shitchū* 室中) ☞ p. 132
- inside sutra chanting (*uchi fugin* 内諷經)
- inside tables (*naka handai* 内飯台)
- inspect (*tenken* 点檢)
- inspect platforms (*kentan* 檢單)
- inspect ritual site (*kendōjō* 見道場)
- inspect various quarters (*shoryō tenken*  
諸寮点檢)
- inspecting seal (*jiten* 視篆)
- inspection of various quarters (*shoryō  
tenken* 諸寮点檢)
- install (*hōan* 奉安)
- instruct (*kyōju* 教授)
- instructing master (*kyōjushi* 教授師)
- instructing master's acolyte (*kyō jisha* 教  
侍, *kyōji* 教侍)
- instructing master's assistant (*kyōan* 教  
行)
- instructing preceptor, Miroku Bodhi-  
sattva (*kyōju ajari miroku bosatsu* 教  
授阿闍梨弥勒菩薩)
- instruction (*suiji* 垂示)
- instruction period (*kyōke kikan* 教化  
期間)
- instruction site (*kyōju dōjō* 教授道場)
- instructional activities** (*kyōke* 教化)  
☞ p. 132
- Instructions for Zazen** (*Zazengi* 坐禪  
儀) ☞ p. 132
- interaction with the way (*dōkō* 道交)
- interchangeable as leader and follower  
(*gokan shuban* 互換主伴)
- interlocutor (*kaiku* 開口)
- intimidated (*kyōku* 恐懼)
- intone** (*tonaeru* 唱える) ☞ p. 132
- intone three times in unison (*sanshō  
sanwa* 三唱三和)
- intone verse three times (*shōge sanben*  
唱偈三遍)
- inverted views (*tendōsō* 顛倒想)
- invisible ushnisha** (*muken chōsō* 無見頂  
相) ☞ p. 132
- inviting stewards, prefects (*shō chiji  
chōshu* 請知事・頭首)
- inviting the three treasures" (*bushō  
sanbō* 奉請三宝)
- invitation (*haishō* 拜請, *shōgi* 請儀)
- invitation courtesies (*haishō no rai* 拜  
請の礼)
- invitation drum (*shinku* 請鼓)

invitation money (*haishōkin* 拜請金)  
 invitation notice (*shōbō* 請榜)  
 invitation prostrations (*uke no hai, shōbai* 請拜)  
 invitation rite (*shōrai* 請礼)  
 invite (*kanjō* 勸請, *haishō* 拜請)  
 invite stewards (*shō chiji* 請知事)  
 inviting guest of honor (*shō dokui i* 請特為位)  
*Inviting the Three Treasures* (*Bushō sanbō* 奉請三宝)  
 inviting various buddha rite officiants (*shō sho butsujishi* 請諸仏事師)  
 inviting various funeral officials (*shō sōsu shoshoku* 請喪司諸職)  
 invocation (*bushō* 奉請, *keishō* 啓唱)  
 invocation of holy names (*shōgō keishō* 聖号啓唱)  
 invocation of name (*shōgō* 称号)  
 invocation text (*keibyaku mon* 啓白文)  
*Invoking the Vow to Awaken* (*Chōshō hotsugan* 招請發願)  
 iron scepter (*tetsu nyoi* 鉄如意)  
 item by item (*menmen* 面面)

## —J—

Japan (*Nihon* 日本, *Nichiiki* 日域, *Fusō* 扶桑)  
 jewel in strongman's forehead (*rikishi gakuju* 力士額珠)  
 jewelled and bright (*hōmyō* 宝明)  
 jewelled censer (*hōro* 宝炉)  
 jewelled flower (*hōke* 宝華)  
 Jewel Seal Earth-Store King Bodhisattva (*hōin jizō ō bosatsu* 宝印地藏王菩薩)

jewelled sword (*hōken* 宝劍)  
**Jizō Bodhisattva** (*Jizō Bosatsu* 地藏菩薩) ㊦ p. 132  
**Jōhō Shichirō Daigen Shuri Bodhisattva** (*Jōhō Shichirō Daigen Shuri Bosatsu* 招宝七郎大権修理菩薩) ㊦ p. 133  
 join in chanting (*zuishō* 隨唱)  
**Joyful One** (*keiki* 慶喜) ㊦ p. 133

## —K—

**kalpa** (*gō* 劫) ㊦ p. 133  
**Kannon** (*Kannon* 觀音) ㊦ p. 133  
**Kannon Bodhisattva** (*Kannon Bosatsu* 觀音菩薩) ㊦ p. 133  
 Kannon repentance rite (*Kannon senbō* 觀音懺法)  
**Kannon Sutra** (*Kannon gyō* 觀音經) ㊦ p. 133  
 “Kannon’s wonderful wisdom power can relieve the sufferings of the world” (*Kannon myō chiriki nōkyū sekken ku* 觀音妙智能力能救世間苦)  
**Kanzeon** (*Kanzeon* 觀世音) ㊦ p. 133  
**Kanzeon Bodhisattva** (*Kanzeon Bosatsu* 觀世音菩薩) ㊦ p. 133  
 “**Kanzeon Universal Gate**” Chapter of *Sutra of the Lotus of the Wonderful Dharma* (*Myōhō renga kyō kanzeon fumon bon* 妙法蓮華經觀世音普門品) ㊦ p. 134  
 Kapilavastu (*Kapira* 迦毘羅)  
 karmic afflictions (*gōjinrō* 業塵勞)  
**karmic benefits** (*zenri* 善利) ㊦ p. 134  
**karmic conditions** (*en* 緣) ㊦ p. 134

**karmic conjunction of the four elements fades** (*shidai enja* 四大縁謝)

☞ p. 134

karmic conditions supportive of life (*shōen* 生縁)

karmic connection assembly (*inmyaku* 因脈会)

karmic connection chart (*innen myaku* 因縁脈)

karmic good fortune (*shōen* 勝縁)

karmic hindrances (*zaishō* 罪障, *gosshō* 業障)

karmic opportunity to teach (*keen* 化縁)

karmically determined changes (*tenpen* 転変)

**Kasho** 迦葉 ☞ p. 134

keenly aware (*setsui* 切以)

keeper of the stupa (*shutō* 守塔)

**Keizan** 瑩山 ☞ p. 134

**Keizan Jōkin** 瑩山紹瑾 ☞ p. 135

**Keizan's Rules** (*Keigi* 瑩規) ☞ p. 135

**Keizan's Rules of Purity** (*Keizan shingi* 瑩山清規) ☞ p. 135

kelp on a stick (*konbu no sashigushi* 昆布の指串)

**Kengo Bodhisattva** (*Kengo Daishi* 賢護大士) ☞ p. 136

**kesa** (*kesa* 袈裟) ☞ p. 136

kesa pack (*kesagōri* 袈裟行李)

kimono (*jōe* 上衣)

kind instruction (*jishi* 慈旨)

**King of Awakening** (*kakuō* 覺王) ☞ p. 136

**King of Emptiness** (*kūō* 空王) ☞ p. 136

**King Whose Two Legs Straddle a Lion** (*sōkyaku ko shiō* 双脚踏獅王)

☞ p. 136

kitchen (*chūzen* 厨前)

kitchen (*chūbō* 厨房)

**kitchen-residence** (*kuri* 庫裡) ☞ p. 137

**kneel** (*seiza* 静坐) ☞ p. 137

kneel down (*hizamazuku* 跪く)

kneel holding censer (*kiro* 跪炉)

kneel upright (*chōki* 長跪)

**koan** (*wa* 話) ☞ p. 137

**Kuśinagara** (*Kuchira* 拘絺羅, *Kushi* 狗尸) ☞ p. 137

**kyosaku** (*kyōsaku* 警策) admonishing stick ☞ p. 137

kyosaku procedure (*kyōsaku hō* 警策法)

kyosaku stand (*kyōsaku dai* 警策台)

—L—

**labor steward** (*shissui* 直歲). ☞ p. 137

**ladder of wisdom** (*chitei* 智梯) ☞ p. 138

lamp (*tō* 灯)

lamps and candles (*tōshoku* 灯燭)

**land of ease** (*rakudo* 楽土) ☞ p. 138

**Land of the East** (*tōdo* 東土) ☞ p. 138

lands in the ten directions (*jippō kokudo* 十方国土)

**large banner** (*ōbata* 大幡) ☞ p. 138

**large bowl-bell** (*daikei* 大磬) ☞ p. 138

large ceremony room (*daima* 大間)

large dharma ceremony (*dai hōe* 大法会)

- large dharma curtain (*dai happi* 大法被)
- large drum (*taiko* 太鼓)
- large incense (*daikō* 大香)
- large incense box (*daikōgō* 大香合)
- large offering stand (*daiseka* 大施架)
- large umbrella (*daigasa* 大傘)
- large wooden clappers (*taku* 柝)
- last body** (*saigoshin* 最後身) ㊦ p. 138
- Last Teaching Sutra* (*Yuikyōgyō* 遺教經, *Butsu yuikyō gyō* 仏遺教經)
- late afternoon (*hoji* 晡時)
- late afternoon sutra chanting (*hoji no fugin* 晡時の諷經)
- late afternoon zazen (*hoji no zazen* 晡時の坐禪)
- “Late blows hits buddha’s head, early blows hit buddha’s feet” (*osoki wa butchō wo tashi, hayaki wa bussoku wo tashi* 遅きは仏頂を打し、早きは仏足を打し)
- late night (*goya* 後夜)
- late night zazen (*goya zazen* 後夜坐禪)
- late retreat** (*go ango* 後安居) ㊦ p. 138
- lay believer (*shinto* 信徒)
- lay follower (*danshinto* 檀信徒)
- lay men (*ubasoku* 優婆塞)
- lay supporter (*dannotsu* 檀越, *danto* 檀徒)
- lay visitor (*sankeinjin* 參詣人)
- lay women (*ubai* 優婆夷)
- layman** (*shinji* 信士, *koji* 居士) ㊦ p. 138
- laywoman** (*shinnyo* 信女, *daishi* 大姉) ㊦ p. 138
- lead (*inshō* 引請)
- lead chanter (*shushō* 主唱)
- lead praiser (*shusan* 主贊)
- lead teacher of the lotus blossom realm, Rushana Buddha (*kezō kyōshu rushana butsu* 華藏教主盧舍那仏)
- leader of funeral (*shusō* 主喪, *moshu* 喪主)
- leave (*itoma* 暇, *sōan* 送行)
- leave or stay (*dōjō* 動靜)
- leave platform (*kitan* 起單)
- leave place (*ri i* 離位)
- leave ranks (*shutsuban* 出班)
- leave ranks and burn incense (*shutsuban shōkō* 出班燒香)
- leave ranks and offer stick of incense (*shutsuban jōkō* 出班上香)
- leave ranks with folded hands (*shashu shutsuban* 叉手出班)
- leave requester (*shinka* 請暇)
- leave sangha hall (*chūkai* 抽解)
- lecture (*kōen* 講演)
- lecture hall (*kōdō* 講堂)
- lecture hall manager (*kōdōgakari* 講堂係)
- lecture seat (*kōseki* 講席)
- lecturer (*kōshi* 講師)
- lecturer’s quarters (*kōshiryō* 講師寮)
- ledger (*kobikae* 小簿)
- left arm (*sahi* 左臂)
- legal domicile (*honseki* 本籍)
- legions of Mara** (*matō* 魔党) ㊦ p. 138
- lengthwise seam (*awaseme* 合わせ目)
- lesser arising from stillness (*shōkaijō* 小開靜)
- lesser auspicious memorial (*shōjō ki* 小祥忌)

- lesser preparation memorial (*shōren ki*  
小練忌)
- letter of appointment (*jirei* 辞令)
- letter of appointment as resident priest  
(*jūshoku jirei* 住職辞令)
- liberation** (*gedatsu* 解脱) ㊦ p. 139
- lid of censer (*rogai* 炉蓋)
- Life-Extending Ten-Line Kannon Sutra*  
(*Enmyō jikku kannon gyō* 延命十句  
觀音經).
- “Life Span of the Tathagata” Chapter of  
*Sutra of the Lotus of the Wonderful*  
*Dharma* (*Myōhō renga kyō nyorai*  
*juryō hon* 妙法蓮華經如來壽量品)
- “Life Span” Chapter (*Juryō hon* 壽量品)
- “Life Span” Chapter circumambulation  
(*Juryō hon gyōdō* 壽量品行道)
- lift coffin (*kogan* 举籠)
- light (*hikari* 光)
- light emitted from the hair between  
Buddha’s eyebrows (*gōkō* 毫光)
- light gray paper (*tanbokushi* 淡墨紙)
- light of compassion (*jikō* 慈光)
- light of quiescence (*jakushō* 寂照)
- light of the precepts (*kaikō* 戒光)
- light of wisdom (*chikō* 智光)
- light pounding (*kyōrai* 輕播)
- lightly strike (*osaeru* 擦える)
- likeness banner (*shinban* 真幡)
- limitless (*muhen* 無辺, *muhensai* 無辺  
際)
- limitless worlds (*muhenkai* 無辺界)
- line of ancestors** (*resso* 列祖) ㊦ p. 139
- line-up (*junretsu* 順列)
- line-up of ordinands (*kaitei junretsu* 戒  
弟順列)
- line-up register (*junretsuchō* 順列帳)
- lineage chart (*kechimyaku* 血脉)
- lineage chart box (*kechimyakubako* 血  
脈箱)
- lineage chart for display (*bikenmyaku* 披  
見脈)
- linger and linger (*jōjō* 嫋嫋)
- lingering aroma** (*yokun* 余薰)  
㊦ p. 139
- lion** (*shishi* 獅子) ㊦ p. 139
- lion’s cave (*shishi kutsu* 獅子窟)
- lion’s roar is inexhaustible (*shishiku fujin*  
獅子吼不尽)
- list of sutras for ancestor memorials  
(*soki kyōtan* 祖忌經單)
- listen attentively (*taichō* 諦聽)
- listen to the Buddha (*chōbutsu* 聽仏)
- liturgical cycle (*kōshiki* 講式)
- living and dead (*sonmō* 存亡)
- living beings** (*shujō* 衆生, *gunrui* 群類,  
*gunjō* 群生) ㊦ p. 139
- living beings may be tranquil** (*gunjō*  
*kōnei* 群生康寧) ㊦ p. 139
- living beings of the dharma realms  
(*hokkai shujō* 法界衆生)
- living beings who experience suffering**  
(*ganshō juku* 含生受苦) ㊦ p. 139
- loincloth (*shitaobi* 下帶)
- lofty eyebrows (*gabi* 峨眉)
- long benches on both sides (*ryōgawajō*  
両側牀)
- long benches on only one side  
(*katagawajō* 片側牀)
- long confer (*eishi* 永賜)
- long-handled parasol (*nagae* 長柄)



- long period of retreat (*chōki no ango* 長期之安居)
- long platforms** (*chōrenjō* 長連牀)  
 ☞ p. 139
- long robe** (*jikitotsu* 直裰) ☞ p. 140
- longevity (*chōkyū* 長久)
- longevity rice cakes (*jubyō* 寿餅)
- look back on and remember (*tsuioku* 追憶)
- look up in worship (*senrai* 瞻礼)
- look up with reverence (*senjō* 瞻仰)
- look up to (*aogu* 仰ぐ)
- lost and found (*shūi* 拾遺)
- lotus blossom realm** (*kezō* 華藏)  
 ☞ p. 140
- lotus dais** (*rengedai* 蓮華台) ☞ p. 140
- lotus flower** (*rengē* 蓮花) ☞ p. 140
- lotus flower canopy (*rengē gai* 蓮花蓋)
- lotus-opening memorial (*kairen ki* 開蓮忌)
- lotus pedestal** (*rendai* 蓮台) ☞ p. 140
- Lotus Sutra** (*Hokke kyō* 法華經)  
 ☞ p. 140
- lotus will open its highest grade of blossom** (*jōbon no hana* 上品之華)  
 ☞ p. 140
- low volume (*bion* 微音)
- lower head (*teizu* 低頭)
- lower section (*gekan* 下間)
- luggage attendant (*nimotsu gakari* 荷物係)
- luminescence (*bunki* 分輝)
- luminous (*shōshō* 昭々)
- luminous mirror (*heikan* 炳鑑)
- luminous mirror of the two ancestors** (*ryōso heikan* 兩祖炳鑑) ☞ p. 141
- luminous presence of the entire monastic community (*gassan shōko* 合山照顧)
- M—
- made to measure (*ōryōsa* 応量作)
- maelstrom (*senpuku* 漩渦)
- Magadha** (*Makada* 摩揭陀) ☞ p. 141
- magical buddha** (*kebutsu* 化仏)  
 ☞ p. 141
- magically appearing tathagata** (*kenyorai* 化如来) ☞ p. 141
- Mahayana** (*daijō* 大乘) ☞ p. 141
- Mahayana Meaning of Practice and Verification* (*Daijō shushōgi* 大乘修証義)
- Mahayana teaching of one mind** (*jōjō isshin no hō* 上乘一心之法)  
 ☞ p. 141
- main bowl** (*zuhatsu* 頭鉢) = *oryoki*  
 ☞ p. 142
- main hall** (*hondō* 本堂) ☞ p. 142
- main lineage chart (*hon myaku* 本脈)
- main meal service (*saiji gyōhatsu* 齋時行鉢)
- main meal time (*saiji* 齋時)
- main meal time offering (*saiji jōgu* 齋時上供)
- main memorial** (*shōki* 正忌) ☞ p. 142
- main memorial service for two ancestors (*ryōso shōki* 兩祖正忌)
- main memorial service sutra chanting (*shōki fugin* 正忌諷經)
- main object of veneration (*honzon* 本尊)

- main quarters (*honryō* 本寮)
- main ringing (*ōzuki* 大撞)
- main ritual site (*hondōjō* 本道場)
- main signal for end of meditation  
(*daikaijō* 大開靜)
- main temple** (*honji* 本寺) ㊦ p. 142
- main temple place (*honji i* 本寺位)
- maintain harmony in six ways (*roku wakyō* 六和敬)
- maintain precepts** (*gonjō kairitsu* 嚴淨戒律) ㊦ p. 143
- majestic light (*ikō* 威光)
- major confession assembly (*dai fusatsu e* 大布薩會)
- major precepts of the buddhas and ancestors (*busso daikai* 仏祖大戒)
- make a vow (*hotsugan* 發願)
- make appearance at ritual site (*shutsujō* 出場)
- make dot (*benten* 便点)
- make offerings (*kenbi* 獻備)
- make one dot (*ten itten* 点一点)
- make rounds and express thanks (*kairei* 廻禮)
- make rounds and express thanks at monasteries (*kairei jōsan* 廻禮上山)
- make rounds to pay respects (*kairai* 回禮)
- male believers (*shinman* 信男)
- mallet (*tsui* 槌)
- mallet acolyte (*tsuiji* 槌侍)
- mallet and block (*tsuichin* 槌砧)
- mallet for completion of serving food  
(*henjiki tsui* 遍食槌)
- mallet for donations (*sezai tsui* 施財槌)
- mallet for exiting hall (*adō tsui* 下堂槌)
- mallet for setting out bowls (*tenpatsu tsui* 展鉢槌)
- mallet master (*byakutsuisshi* 白槌師)
- mallet of buddha names (*butsumyō tsui* 仏名槌)
- mallet of prayer (*jugan tsui* 呪願槌)
- mallet of verse of praise (*tange tsui* 歎偈槌)
- manager of food-offering assembly  
(*sejiki e gakari* 施食會係)
- manager of mortuary ordinations  
(*mōkai gakari* 亡戒係)
- manager of platform tasks (*danmu gakari* 壇務係)
- manifest nirvana** (*jijaku* 示寂) ㊦ p. 143
- manifest proof (*genshō* 現証)
- manifest the fruit of awakening** (*genjō bodaika* 現成菩提果) ㊦ p. 143
- Mantra of Radiance* (*Kōmyō shingon* 光明真言)
- Mara** 魔羅 ㊦ p. 143
- mark** (*sō* 相) ㊦ p. 143
- mark of buddhahood that is the tongue** (*zessō* 舌相) ㊦ p. 143
- mark of completeness** (*ensō* 円相) ㊦ p. 143
- marvelous and profound (*myōtan* 妙湛)
- marvelous awakening (*myōkaku* 妙覺)
- marvelous knowledge (*myōchi* 妙智)
- marvelous merit (*myōtoku* 妙德)
- marvelous record (*hiroku* 秘録)
- marvelous text** (*myōden* 妙典) ㊦ p. 144
- marvelous tones of the buddha realm  
(*bukkai myōshō* 仏界妙声)

**Marvelously Beneficial Disaster Preventing Dharani** (*Shōsai myōkichijō darani* 消災妙吉祥陀羅尼)

☞ p. 144

mass of jewel flowers (*shuhōke* 衆宝華)

mass of spirits (*kōrei* 洪靈)

master of ceremonies (*shikaisha* 司会者, *shikai* 司会, *shikishi* 式師)

master of the lineage (*shūshi* 宗師)

**Master of the Teachings of Supernatural Powers** (*enzū kyōshu* 円通教主)

☞ p. 144

master's attendant (*zuikōshi* 隨行師)

matter of birth and death is great (*shōjji idai* 生死事大)

**mattock** (*kuwa* 鑿子) ☞ p. 144

mattock lifting (*kokaku* 拳鑿)

**mattock-lifting officiant** (*kokakushi* 拳鑿師) ☞ p. 144

meal-announcing assistant (*kasshiki anja* 喝食行者, *kasshiki* 喝食)

meal-announcing passing of offering (*kasshiki dengū* 喝食伝供)

meal donor (*kuyō no seshu* 供養の施主)

meal drum (*saiku* 齋鼓)

meal place (*jiki i* 食位, *hatsu i* 鉢位)

meal service (*gyōhatsu* 行鉢)

meal table (*handai* 飯台)

meal table places (*handai i* 飯台位)

meal table seats (*handaiza* 飯台座)

meals (*shukuhan* 粥飯, *saishuku* 齋粥)

mealtime (*shukuhanji* 粥飯時)

**Meaning of Practice and Verification**

(*Shushōgi* 修証義) ☞ p. 144

means of instruction (*kegi* 化儀)

meditation cushion (*futon* 蒲団)

meditation patrol (*junkō* 巡香)

meditation patrol name plate (*junkō satsu* 巡更札)

meditation release bell (*hōzenshō* 放禪鐘)

meeting place (*kaijō* 会場)

melodic chanting (*bonbai* 梵唄)

melodic modulations (*kōge kyokusetsu* 高下曲節)

melodically (*fushi wo tsukeru* 節を付ける)

melodious sounds (*onjō* 音声)

melodious voice (*onjō* 音声声)

melon (*uri* 瓜)

members of assembly (*eshu* 会衆)

members of temple family (*jizoku* 寺族)

**memorial** (*ki* 忌) ☞ p. 145

memorial eve (*taiya* 逮夜)

memorial eve service (*shukuki* 宿忌)

memorial for former abbots (*sedai ki* 世代忌)

memorial for previous abbot (*senjū ki* 先住忌)

memorial for the Second Ancestor in China (*shintan niso ki* 震旦二祖忌)

memorial service eve preparations (*shukuki junbi* 宿忌準備)

memorials for Buddha and ancestors (*busso ki* 仏祖忌)

**mental afflictions** (*bonnō* 煩惱)

☞ p. 145

mentally intone (*sōnen shite tonaeru* 想念して唱える)

mentally recite (*nenjiru* 念じる)

**merit** (*kudoku* 功德, *ku* 功) ☞ p. 145

merit circulates around (*ekō* 回向)

- merit-dedication book (*ekō zōshi* 回向双紙)
- merit of the precepts (*kaitoku* 戒徳)
- merit transfer stupa (*ekō tō* 回向塔)
- meritorious deeds** (*fukugō* 福業)  
 ☞ p. 145
- message of condolence (*chōji* 弔辭)
- metal bell (*kinrei* 金鈴)
- method for announcing time (*jibun no hōjikata* 時分の報じ方)
- method for striking block with mallet (*tatsui hō* 打槌法)
- method of marking time (*kōten hō* 更点法)
- method of sounding (*meihō* 鳴法)
- mid-meals (*hansai* 半齋)
- mid-morning (*gūchū* 禺中)
- mid-morning buddha praising (*gūchū tanbutsu* 禺中歎仏)
- mid-morning sermon (*gūchū sekkyō* 禺中説教)
- mid-morning sutra chanting (*gūchū fugin* 禺中諷經)
- mid-retreat Heroic March assemblies (*gechū ryōgon e* 夏中楞嚴会)
- mid-sized thick ceremonial paper (*chūbōsho* 中奉書)
- midday (*nitchū* 日中)
- midday meal (*sai* 齋, *gosai* 午齋, *gosai gyōhatsu* 午齋行鉢)
- midday meal bell (*saishō* 齋鐘)
- midday sutra chanting (*nitchū fugin* 日中諷經)
- middle (*chūō* 中央)
- middle day (*chūnichī* 中日)
- middle day services (*chūnichī hōyō* 中日法要)
- middle of night (*chūya* 中夜)
- middle retreat** (*chūango* 中安居)  
 ☞ p. 145
- middling ring (*chūsho* 中声)
- midpoint of retreat (*kessei hange* 結制半夏)
- midpoint of summer retreat (*ge angō kessei hange* 夏安居結制半夏)
- midpoint of winter retreat (*tō angō kessei hange* 冬安居結制半夏)
- midway bow three prostrations (*chū'itsu sanpai* 中揖三拜)
- midway bow with clasped hands (*chū'itsu* 中揖)
- midyear gifts (*chūgen* 中元)
- mighty spirit (*irei* 威靈)
- mighty supernatural power of those who have practiced together during the retreat** (*angō dōshu no ijinriki* 安居同修之威神力) ☞ p. 145
- mind** (*shin* 心) ☞ p. 145
- mind as resolute as iron and stone (*tessekishin* 鉄石心)
- mind in meditative concentration (*zenshin* 禪心)
- mind is without hindrance (*shin mu kei ge* 心無罣礙)
- mind-nature of a single spirit** (*ichirei shinsō* 一靈心性) ☞ p. 146
- mind-king dharani (*shinnōshu* 心王呪)
- mind seal (*shin'in* 心印)
- mind that aspires (*ganshin* 願心)
- mindfully recite (*nen* 念)
- Ming dynasty pronunciation (*tōon* 唐音)

- miraculous omen (*kizui* 奇瑞)
- mire difficult to escape (*odei nanbatsu*  
淤泥難拔)
- Miroku Bodhisattva** (*Miroku Bosatsu*  
弥勒菩薩) ㊦ p. 146
- Miroku Buddha** (*Miroku Sonbutsu* 弥勒尊仏) ㊦ p. 146
- mirror** (*kyō* 鏡) ㊦ p. 146
- mirror of wisdom (*ekyō* 慧鏡)
- misfortune** (*sainan* 災難) ㊦ p. 146
- misfortunes and hindrances (*saishō* 災障)
- missionary (*fukyōshi* 布教師)
- model for each monastery's founding abbot's memorial (*kakuji kaisan ki junrei* 各寺開山忌準例)
- model for main memorial service for founding patron (*kaiki shōki junrei* 開基正忌準例)
- model for memorials for venerable monks and former abbots (*sonshuku, sedai ki junrei* 尊宿・世代忌準例)
- model for sutra chanting for deceased monk (*bōsō fugin junrei* 亡僧諷經準例)
- modest gift** (*bise* 微施) ㊦ p. 146
- modest offerings** (*bikū* 微供) ㊦ p. 146
- Mokuren** 目連 ㊦ p. 146
- monasteries and temples** (*jiin* 寺院) ㊦ p. 147
- monastery** (*ji* 寺, *jiin* 寺院, *garan* 伽藍, *sōrin* 叢林, *bon'en* 梵苑, *bonsetsu* 梵刹, *sōdō* 僧堂, *sanmon* 山門) ㊦ p. 148
- monastery building (*dendō* 殿堂)
- monastery-entering ceremony (*nyūji shiki* 入寺式)
- monastery other than one's own (*atasan* 他山)
- monastery property (*jōjūmotsu* 常住物)
- monastery-protecting bodhisattva (*garan bosatsu* 伽藍菩薩)
- monastery protecting spirit (*gogaranjin* 護伽藍神, *garanjin* 伽藍神)
- monastery thrives (*sanmon han'ei* 山門繁榮)
- monastery's signature stamp (*jiin* 寺印)
- monastery's statement of invitation (*sanmon sho* 山門疏)
- monastic community (*sanmon* 山門)
- monastic community all recognized (*gassan shitchi* 合山悉知)
- monastic domicile** (*sōseki* 僧籍) ㊦ p. 149
- monastic dwellings** (*rannya* 蘭若) ㊦ p. 149
- monastic office (*shokui* 職位)
- monastic officers (*yakuryō* 役寮)
- monastic seniority** (*kairō* 戒臘, *rōji* 臘次) ㊦ p. 149
- monastic seniority placard (*kairō hai* 戒臘牌)
- monastic seniority placard, seniority chart (*kairōhai, enkyō* 戒臘牌・円鏡)
- money (*kinsu* 金子)
- money for side dishes for great assembly (*daishu tensai ryō* 大衆添菜料)
- Monju** (*Monju* 文殊) ㊦ p. 149
- Monju Bodhisattva** (*Monju Bosatsu* 文殊菩薩, *Monju Daishi* 文殊大師) ㊦ p. 149

- Monjushiri** (*Monjushiri* 文殊師利)  
 ☞ p. 149
- Monjushiri Bodhisattva** (*Monjushiri Bosatsu* 文殊師利菩薩) ☞ p. 149
- monk** (*sō* 僧, *biku* 比丘) ☞ p. 150
- monk attendees from other temples  
 (*sanretsu jiin* 參列寺院)
- monk in training** (*unsui* 雲水, *unnō* 雲衲) ☞ p. 150
- monk registration placard (*sōseki hai* 僧籍牌)
- monk registration for this summer/  
 winter retreat (*kon ge/tō kessei sōseki*  
 今夏/冬結制僧籍)
- monks and lay people (*shihaku* 緇白)
- monks assembled for retreat (*ango shusō*  
 安居衆僧)
- monks come to assist from other temples  
 (*zuiki jiin* 隨喜寺院)
- monks on staff (*shusō* 衆僧)
- monks of assembly (*sōshu* 僧衆, *shusō*  
 衆僧)
- monks of great assembly (*daishu* 大衆)
- monthly memorial** (*gakki* 月忌)  
 ☞ p. 151
- monthly observances (*getsubun gyōji* 月分行持)
- monthly memorial for each monastery's  
 founding abbot (*kakuji kaisan gakki*  
 各寺開山月忌)
- monthly memorial for venerable monks  
 and former abbots (*sonshuku, sedai*  
*gakki* 尊宿・世代月忌)
- moonlight (*getsuei* 月影)
- morning (*sōshin* 早晨)
- morning and evening (*chōbo* 朝暮)
- morning consultation (*chōsan* 朝參)
- morning consultation obeisances  
 (*chōsan no hai* 朝參の拝)
- morning convocation** (*sōsan* 早參)  
 ☞ p. 151
- morning convocation prostration  
 (*chōsan no hai* 朝參の拝)
- morning convocation dharma instruction  
 (*sōsan hōyaku* 早參法益)
- morning gruel** (*chōshuku* 朝粥)  
 ☞ p. 151
- morning meal (*chōshuku gyōbatsu* 朝粥行鉢)
- morning of January 3 (*shōgatsu sanchō*  
 正月三朝)
- morning officer (*shinsu* 辰司)
- morning sutra chanting (*chōka fugin* 朝課諷經, *chōka* 朝課)
- morning zazen (*sōshin zazen* 早晨坐禪)
- mortuary ordination** (*mōkai* 亡戒)  
 ☞ p. 151
- mortuary portrait** (*shin* 真, *chinzō* 頂相)  
 ☞ p. 151
- mortuary sub-temple** (*tatchū* 塔頭)  
 ☞ p. 151
- Most Holy Blessed One** (*daishō bagyabon*  
 大聖薄伽梵) ☞ p. 152
- Most Honored One** (*mujōson* 無上尊)  
 ☞ p. 152
- most reverend** (*daioshō* 大和尚)  
 ☞ p. 152
- Most Reverend Abbot (*dōchō daioshō* 堂頭大和尚)
- Most Reverend Bibashi Buddha  
 (*Bibashi butsu daioshō* 毘婆尸仏大和尚)
- Most Reverend Eka (*Eka daioshō* 慧可大和尚)

- Most Reverend Bodaidaruma  
(*Bodaidaruma daioshō* 菩提達磨大和尚)
- most reverend former abbots (*rekijū shō i daioshō* 歷住諸位大和尚)
- most reverend instructor (*kyōju daioshō* 教授大和尚)
- most reverend precept master (*kaishi daioshō* 戒師大和尚)
- Most Reverend Tendō Nyojō (*Tendō Nyojō Daioshō* 天童如淨大和尚)
- Most Reverend Tetsū Gikai (*Tetsū Gikai Daioshō* 徹通義介大和尚)
- most senior priest (*jōseki* 上席)
- mount platform (*jōjō* 上牀, *tōdan* 登壇)
- mount platform and take seat (*jōjō chakuza* 上牀著坐)
- mount seat (*tōza* 登座)
- mountain gate** (*sanmon* 山門)  
☞ p. 153
- mountain name** (*sangō* 山号)  
☞ p. 153
- mountain of floating dust (*fujinsen* 浮塵山)
- mountain of merit (*santoku* 山徳)
- mountain of nirvana (*nehan san* 涅槃山)
- mountain seat ceremony** (*shinsan shiki* 晋山式) ☞ p. 154
- mountain seat hall opening (*shinsan kaidō* 晋山開堂)
- “Mountain Seat Hall Opening” placard (*shinsan kaidō hai* 晋山開堂牌)
- mountain seating** (*shinsan* 晋山)  
☞ p. 154
- mountain seating with riding entrance (*norikomi shinsan* 乘达晋山)
- mountaintop (*sanchō* 山頂)
- mountain vegetables and wild tea leaves (*sanso yamei* 山蔬野茗)
- mountains and forests (*sanrin* 山林)
- mountains of delusion** (*wakusan* 惑山)  
☞ p. 154
- move back (*kōtai* 後退)
- move into residence (*nakautsuri* 内移り)
- moved by (*fūkan* 俯感)
- moving coffin (*igan* 移龕)
- mutual bow with hands clasped (*ai'itsu* 相揖)
- Mujaku Dōchū** 無著道忠 (1653-1744)  
☞ p. 154
- mundane (*zoku* 俗)
- “My transgressions fill the heavens”**  
(*zaika miten* 罪過弥天) ☞ p. 154
- “My utmost congratulations, ever after”**  
(*shishuku fujin* 至祝不尽)
- myriad classes of beings (*banrui* 万類)
- myriad doors (*banko* 万戸)
- myriad layers (*banchō* 万重)
- myriad phenomena (*banmotsu* 万物)
- myriad spirits (*banrei* 万靈)
- myriad spirits of the three realms (*sangai banrei* 三界万靈)
- “Myriad Spirits of the Three Realms” placard** (*sangai banrei hai* 三界万靈牌)
- “Myriad Spirits” placard** (*banrei hai* 万靈牌)
- myriad virtues (*mantoku* 万徳)
- mysterious function (*genki* 玄機)

## —N—

name-calling memorial (*shōmyō ki* 称名忌)

**name of venerated** (*songō* 尊号)  
 ☞ p. 154

name plaque (*sekitan* 籍单, *sekifuda* 籍札)

names (*myōgō* 名号, *na* 名)

names for times of day (*jikoku no yobikata* 時刻の呼び方)

names of buddhas and ancestors (*bussogō* 仏祖号)

narration text (*chinbyaku mon* 陳白文)

Nation of Japan (*Nihongoku* 日本国)

national borders (*kokkai* 国界)

neighboring monastery (*rinji* 隣寺, *rinpō* 隣峰)

neighboring monastery's statement of welcome (*kinmon sho* 近門疏)

neighboring places (*rin i* 隣位)

neighboring place bow (*rin i monjin* 隣位問訊)

neighboring temple (*rinji* 隣寺, *rinpō* 隣峰)

neither partial nor impartial (*mutō muben* 無党無偏)

never age and never decay (*furō fukyū* 不老不朽)

**new abbot** (*shinmei oshō* 新命和尚, *shinmei* 新命) ☞ p. 154

new abbot enters hall (*shinmei jōden* 新命上殿)

new abbot mounts seat (*shinmei tōza* 新命登座)

new abbot's palanquin (*shimeika* 新命駕)

new abbot proceeds to monastery (*shinmei shinsan* 新命晋山)

new abbot's rest stop (*shinmei angesho* 新命安下処)

**new arrival** (*shintō* 新到) ☞ p. 154

new arrivals registration ceremony (*shintō kata shiki* 新到掛搭式)

new head seat (*shin shuso* 新首座)

new resident priest (*shusen jūshoku* 首先住職)

new robes (*shin'e* 新衣)

**new seat** (*shinza* 新座) ☞ p. 154

new spirit tablet (*shin ihai* 新位牌)

new year (*kasai* 改歳)

New Year's day (*ganshō* 元正, *gantān* 元旦)

New Year's greetings (*nenga* 年賀)

New Year's morning salutations (*saichō ninji* 歳朝人事)

newborn boy (*eiji* 嬰子)

newborn Buddha (*tanjō butsu* 誕生仏)

newborn girl (*einyo* 嬰女)

newly appointed resident priest (*shinmei jūshoku* 新命住職)

newly cast temple bell (*shinchū bonshō* 新鑄梵鐘)

newly deceased (*shinmō* 新亡, *shin mokko* 新物故)

newly deceased spirit (*shinmō shōrei* 新亡精靈)

newly departed (*shin kiko* 新歸去)

newly entered final nirvana (*shinpatsumehan* 新般涅槃)

newly entered into complete quiescence (*shin enjaku* 新円寂)



- newly entered nirvana (*shin jakumetsu*  
新寂滅)
- newly entered quiescence (*shin nyūjaku*  
新入寂),
- newly entered true quiescence (*shin  
shinjaku* 新真寂)
- newly manifested nirvana (*shin jijaku* 新  
示寂)
- newly ordained monk (*shinkai* 新戒)
- newly passed away (*shin junko* 新順去)
- newly passed to quiescence (*shin senjaku*  
新遷寂)
- newly returned to quiescence (*shin  
kijaku* 新歸寂)
- newly returned to the source (*shin kigen*  
新歸元, *shin genpon* 新還本)
- newly returned to truth (*shin kishin* 新  
歸真)
- niece/nephew dharma heir (*hōtetsu* 法  
姪)
- nine buddha rites (*kyū butsuji* 九仏事)
- nine officiants (*kyūshi* 九師)
- nine-panel robe** (*kujōe* 九条衣)  
☞ p. 154
- nine prostrations** (*kyūhai* 九拜)  
☞ p. 154
- nine prostrations by four-fold sangha  
(*shishu kyūhai* 四衆九拜)
- nine prostrations by great assembly  
(*daishu kyūhai* 大衆九拜)
- nine prostrations with cloth spread  
(*tengu kyūhai* 展具九拜)
- nine slow-paced rings (*kan kyūshō* 緩  
九声)
- ninety-day retreat (*kujun ango* 九旬安  
居)
- ninety days (*kujun* 九旬)
- nirvana** (*nehan* 涅槃, *jakumetsu* 寂滅,  
*naion* 泥洹) ☞ p. 155
- nirvana assembly** (*nehan e* 涅槃會)
- nirvana assembly statement (*nehan e sho*  
涅槃會疏)
- nirvana assembly sutra chanting (*nehan  
e fugin* 涅槃會諷經)
- nirvana hall** (*nehandō* 涅槃堂)  
☞ p. 155
- nirvana image (*nehan zō* 涅槃像)
- nirvana money (*nehan kin* 涅槃金)
- nirvana robe (*nehan'e* 涅槃衣)
- Nirvana Sutra* (*Nehangyō* 涅槃經)
- no location (*musho* 無処)
- no unfortunate occurrences (*mu sho  
nanji* 無諸難事)
- non-arising** (*mushō* 無生) ☞ p. 155
- non-Buddhist paths (*shogedō* 諸外道)
- noon (*goji* 午時)
- noon meal (*goji gyōhatsu* 午時行鉢, *goji  
bandai* 午時飯台, *goji* 午時)
- noon meal in morning (*asagoji* 朝午時)
- noon offering service (*goji kuyō* 午時供  
養)
- north side (*hokkyō* 北類) [of front door]
- north winds fan the plains (*hokufū  
sensho* 北風扇野)
- not fully grasped by even the most skill-  
ful of calculations (*eisan mukyū* 叡  
算無窮)
- not in accord with proper procedure  
(*hi'nyōhō* 非如法)
- not yet a full-fledged monk (*mihasan* 未  
罷參)
- notice (*bō* 榜)

notice listing order of procession to crematorium (*suisō gyōretsu shidai bō* 出喪行列次第榜)

nourishment and pleasure (*riyaku* 利樂)

novice (*shami* 沙弥) ㊦ p. 155

number one disciple (*dai ichi shōshi* 第一小師)

number three disciple (*dai san shōshi* 第三小師)

number two disciple (*dai ni shōshi* 第二小師)

nun (*nisō* 尼僧, *bikuni* 比丘尼) ㊦ p. 155

nurse the ill (*kanbyō* 看病)

—O—

obeisance (*raibai* 禮拜)

object of perception (*shokyō* 所境)

object of worship (*son i* 尊位)

oblations (*kengu* 獻供)

oblations for two ancestors (*ryōso kengu* 兩祖獻供)

oblations sutra chanting (*kengu fugin* 獻供諷經)

observances (*gyōji* 行持, *gyōji* 行事) ㊦ p. 156

observances in midst of retreat (*seichū gyōji* 制中行持)

occasion of the attainment of the way (*jōdō no shin* 成道之辰) ㊦ p. 156

occasion of the birth (*gōtan no shin* 降誕之辰) ㊦ p. 156

occasion of the entry into final nirvana (*nyū hatsunehan no shin* 入般涅槃之辰) ㊦ p. 156

occasional bath (*rinkan* 淋汗)

“Occasional Bath” placard (*rinkan hai* 淋汗牌)

occasional observances (*rinji gyōji* 臨時行持)

occasional retreat (*ichi e kessei* 一会結制)

occupying room (*koshitsu* 掘室)

ocean of buddha-nature (*shōkai* 性海)

ocean of delusion and suffering (*meikukai* 迷苦海) ㊦ p. 156

ocean of dharma nature (*hosshō kaichū* 法性海中)

ocean of merit (*kudokukai* 功德海, *tokkai* 德海)

ocean of suffering (*kukai* 苦海) ㊦ p. 156

oceanic assembly (*kaishu* 海衆)

oceanic assembly may be at peace (*kaishu annon* 海衆安穩)

of particular faith (*shinjin* 信心)

offer (*kuyō* 供養, *ku* 供, *shukuken* 祝獻, *kenzuru* 獻ずる, *ken* 獻, *bui* 奉為)

offer alms (*kuyō kisha* 供養喜捨)

offer alms money, sweets and tea and make three prostrations (*jō shinkin kasa sanpai* 上嚩金菓茶三拜)

offer decoction (*kentō* 獻湯, *jōtō* 上湯, *tentō* 奠湯)

offer decoction, sweets, and tea (*kentōkasa* 獻湯菓茶)

offer decoction and food (*jōtōjiki* 上湯食)

offer decoction and food and make three prostrations (*jōtō* 上湯食三拜)

offer incense (*gyōkō* 行香, *kenkō* 獻香)

offer rice (*kuban* 供飯)

offer rice gruel (*jōshuku* 上粥)

- offer stick of incense (*jōkō* 上香)
- offer stick of incense and decoction  
(*jōkō kentō* 上香獻湯)
- offer stick of incense, fully spread sitting  
cloth and make three prostrations  
(*jōkō daiten sanpai* 上香大展三拜)
- offer sweets and tea (*jōkasa* 上菓茶)
- offer tea (*kencha* 獻茶, *jōcha* 上茶)
- offer up (*teijō* 呈上)
- offer tea and decoction (*kenchatō* 獻茶湯)
- offered items (*kuyōmotsu* 供養物)
- offering (*ku* 供, *jōgu* 上供)
- offering and dedication of merit (*kuyō ekō* 供養回向)
- offering assembly (*kuyō e* 供養會)
- offering incense in various halls (*shodō gyōkō* 諸堂行香)
- offering incense to founding abbot  
(*kaisan kenkō* 開山獻香)
- offering nourishment as one wishes  
(*kuyō nyoi* 供養如意)
- offering of candles (*kenshoku* 獻燭)
- offering of sweets (*kenka* 獻菓)
- offering service for deceased (*senmō kuyō* 先亡供養)
- offering stand (*sanbō* 三方, *seka* 施架)
- offering table (*takusu* 卓子, *maejoku* 前卓)
- offering-table cloth (*uchishiki* 打敷)
- offering tea (*tencha* 奠茶)
- offering tea and making three prostrations  
(*kencha sanpai* 獻茶三拜)
- offering to arhats (*rakan kuyō* 羅漢供養)
- offering to main object of veneration  
(*honzon jōgu* 本尊上供)
- offering to main object of veneration  
to benefit patrons (*dannotsu honzon jōgu* 檀越本尊上供)
- offering to spirits (*shōrei kuyō* 精靈供養)
- offering vessel (*kugu* 供具)
- offerings (*kumotsu* 供物)
- offerings chief (*kujū* 供頭)
- offerings chief's assistant (*kujū anja* 供頭行者)
- offerings master (*kuyōshi* 供養師)
- offerings officiant (*ōgushi* 応供師)
- offerings sign (*kuyō tan* 供養單)
- offerings stupa (*kuyō tō* 供養塔)
- offerings sutra chanting (*kuyō fugin* 供養諷經, *jōgu fugin* 上供諷經)
- offerings upon opening eyes of a bud-  
dha image (*butsuzō kaigen kuyō* 佛像開眼供養)
- office** (*ryō* 寮) ㊦ p. 156
- office assignment tags (*ryōhai fuda* 寮配札)
- office of attendants (*zuikōshi ryō* 隨行師寮)
- office of guest prefect (*shika ryō* 知客寮)
- office of guiding master (*injōshi ryō* 引請師寮)
- office of hall prefect (*chiden ryō* 知殿寮)
- office of head cook (*tenzo ryō* 典座寮)
- office of instructing master (*kyōjushi ryō* 教授師寮)
- office of officiant's assistant (*hodōshi ryō* 補導師寮)
- office of officiant's front (*sendōshi ryō* 先導師寮)

- office of ordainer's acolyte (*shitsuji ryō*  
室侍寮)
- office of platform manager (*jikidan ryō*  
直壇寮)
- office of precept-explaining master  
(*sekkaishi ryō* 說戒師寮)
- office of precept master (*kaishi ryō* 戒  
師寮)
- office of purser (*keshu ryō* 化主寮)
- office of sermon master (*sekkyōshi ryō*  
說教師寮)
- office of two ranks (*ryōban ryō* 兩班寮)
- office of worship officiant (*raisanshi ryō*  
礼讚師寮)
- official business (*kōmu* 公務)
- official visit (*hōrin* 訪臨)
- officiant (*dōshi* 導師)
- officiant advances to altar (*dōshi shinzen*  
導師進前)
- officiant for meals (*handai dōshi* 飯台  
導師)
- officiant of rite of encoffining (*nyūgan*  
*butsujishi* 入龕仏事師)
- officiant of rite of hanging portrait  
(*kashin butsujishi* 掛真仏事師)
- officiant of rite of moving coffin (*igan*  
*butsujishi* 移龕仏事師)
- officiant of rite of sealing coffin (*sagan*  
*butsujishi* 鎖龕仏事師)
- officiant's assistant (*hodōshi* 補導師)
- officiant's front (*sendōshi* 先導師)
- old buddha** (*kobutsu* 古仏) ㊦ p. 156
- old moon (*kogetsu* 古月)
- old rules** (*kōgi* 古規, *kōhō* 古法)  
㊦ p. 156
- old rules of purity** (*ko shingi* 古清規)  
㊦ p. 156
- old standards (*kōgi* 古儀)
- omniscience** (*shuchi* 種智) ㊦ p. 157
- on beam (*ryōjō* 梁上)
- on dharma seat (*zajō* 座上)
- On Faith in Mind* (*Shinjinmei* 信心銘)
- On mani baji rei un** 唵麼拏囉日哩吽  
㊦ p. 157
- On mani darei un batta** 唵麼拏駄哩泐  
吒 ㊦ p. 157
- on offering table (*takujō* 卓上)
- on pedestal (*daizajō* 台座上)
- on platform (*danjō* 壇上)
- on Sumeru altar (*danjō* 壇上)
- on top of bowls (*hatsujō* 鉢上)
- on top of head (*chōjō* 頂上)
- on wall between pillars (*hekikan* 壁間)
- once around (*issō* 一帀)
- one abbreviated prostration (*sokurei*  
*ippai* 触礼一拜)
- one breath, half step (*issoku hanpo* 一  
息半歩)
- one blossom with five petals** (*ikke goyō*  
一華五葉, *ikke goyō* 一華五葉)  
㊦ p. 157
- one brazier (*ichiro* 一炉)
- one Buddha and two ancestors**  
(*ichibutsu ryōso* 一仏兩祖)  
㊦ p. 157
- one censer (*ichiro* 一炉)
- one dot (*itten* 一点)
- one flower blossoms with five petals**  
(*ikke kai goyō* 一華開五葉)  
㊦ p. 157

- one hit on board (*meihan issei* 鳴版一声)
- one hundred and eight rings**  
(*hyakkuhasshō* 百八声) ㊦ p. 158
- “one hundred prostrations”** (*hyappai* 百拜) ㊦ p. 158
- one hundred thousand leagues (*jūmanri* 十万里)
- one inside the hall** (*denritei* 殿裏底) ㊦ p. 158
- one or two steps (*ichiryōhō* 一兩歩)
- one pair of rhymes (*kyaku ittsumi* 脚一对)
- one piece (*ippen* 一片)
- one piece of incense (*ichibenkō* 一弁香)
- one prostration (*ippai* 一拜)
- one prostration for each recitation (*issei ichirai* 一唱一礼)
- one prostration in reply (*tō ippai* 答一拜)
- one sequence (*ichie* 一会)
- one sequence on small bell (*shōshō ichi e* 小鐘一会)
- one series (*ittsū* 一通)
- one-sided opinions (*benshiki* 片識)
- one thousand or ten thousand ages past (*senko banko* 千古万古)
- one way then the other (*jungyaku* 順逆)
- one's own discretion (*zuii* 随意)
- one's own incense (*jikō* 自香)
- one's own teachers (*shisō* 師僧)
- one's senior (*chōjō* 長上)
- open a sangha hall** (*kaitan* 開單) ㊦ p. 158
- open bath (*kaiyoku* 開浴)
- open floor space** (*roji* 露地) ㊦ p. 158
- open floor space hand-bell (*roji shukei* 露地手鑿)
- open-minded (*kattatsu* 豁達)
- opening (*keiken* 啓建)
- opening bath for quick rinsing (*rinkan kaiyoku* 淋汗開浴)
- “Opening Bath” placard (*kaiyoku hai* 開浴牌)
- opening beats (*uchidashi* 打ち出し)
- opening braziers** (*kauro* 開炉) ㊦ p. 158
- Opening Lines Verse** (*Join mon* 序引文) ㊦ p. 158
- opening of barrier (*kaikan* 開關)
- opening of Heroic March assembly (*ryōgon e keiken* 楞嚴會啓建)
- opening of this sangha hall (*hon sōdō kaitan* 本僧堂開單)
- opening overnight quarters (*kai tanga* 開且過)
- opening rings (*uchidashi* 打ち出し)
- opportune device (*kiyō* 機要)
- opposite place (*tsui i* 対位)
- opposite seat (*taiza* 対座)
- opposite seat bow (*taiza monjin* 対座問訊)
- ordained life-span (*daimei* 大命)
- ordaining master** (*honshi* 本師, *jugōshi* 受業師) ㊦ p. 159
- orderly progression of the four seasons (*shijo no an* 四序之安)
- ordinand** (*hosshin no hito* 發心の人, *kaitei* 戒弟) ㊦ p. 159
- ordinand solicitation form (*kankai bo* 勸戒簿)

ordinands' arrival place (*kaitei tōchakusho* 戒弟到着所)  
 ordinands go to sleep (*kaitei tamin* 戒弟打眠)  
 ordinands line-up register (*kaitei junretsu chō* 戒弟順列帳)  
 ordinands' reception (*kaitei uketsuke* 戒弟受付)  
 ordinary (*bon* 凡)  
 ordinary and sagely (*bonshō* 凡聖)  
 ordinary people (*bonbu* 凡夫)  
**ordinary person with no responsibilities** (*ajō munin* 下情無任)  
 ☞ p. 159  
**ordination** (*tokudo* 得度) ☞ p. 159  
 original body (*honshin* 本身)  
**original master** (*honshi* 本師)  
 ☞ p. 159  
 Original Master of Receiving Precepts, Shakamuni Buddha (*tokukai honshi Shakamuni Butsu* 得戒本師釈迦牟尼仏)  
 Original Master, the Tathagata Shakamuni (*honshi Shakamuni Nyorai* 本師釈迦牟尼如来)  
 original place (*hon i* 本位)  
 origins (*raiyu* 来由)  
**oryoki** (*ōryōki* 応量器) ☞ p. 160  
 other monasteries (*tasan* 他山)  
 other paths (*yodō* 余道)  
 other shore assembly dharma activities (*higan e hōyō* 彼岸会法要)  
 other supporters (*dōkō sōgo* 同行相互)  
 outer gate (*omotemon* 表門, *sōmon* 総門)  
 outer hall (*gaidō* 外堂)  
 outer platforms (*gaitan* 外單)

outer sanctum (*gaijin* 外陣)  
 outfit (*fukusō* 服装)  
 outfit for practicing mendicancy (*gyōkotsu no iigi* 行乞の威儀)  
 outside bell (*gairei* 外鈴)  
 outside of gate (*mongai* 門外)  
 outside room (*shitsugai* 室外)

**Our Great Benefactor and Founder of the Teachings, the Original Master Shakyamuni Buddha** (*daion kyōshu honshi Shakamuni Butsu* 大恩教主本師釈迦牟尼仏) ☞ p. 160

Our Original Master the Tathagata (*honshi nyorai* 本師如来)

our Soto school (*honshū* 本宗, *shūmon* 宗門)

**outer abbot's quarters** (*omote hōjō* 表方丈) ☞ p. 160

overarching responsibility (*gairin* 蓋稟)  
 overflowing virtue and warm generosity (*yotoku onkō* 余德濃厚)

**overnight quarters** (*tanga ryō* 旦過寮, *tanga* 旦過) ☞ p. 160

overwhelming influence (*ifū* 威風)  
 own beloved mother (*jibo* 慈母)  
 own head (*jichō* 自頂)  
 own place (*ji i* 自位)

—P—

pack up (*tajō* 打量)  
 painful afflictions (*kuwaku* 苦惑)  
 painting (*tansei* 丹青)  
 pair of drums (*ku ittsumi* 鼓一對)  
 pair of eyes (*sōgan* 双眼)  
**pair of Sal trees** (*shara sōju* 沙羅雙樹)  
 ☞ p. 160

- paired hand-bells (*tsui inkin* 対引鑿, *tsui shukei* 對手鑿)
- paired lanterns (*tsui chōchin* 対堤灯)
- paper flowers (*shika* 紙華)
- parental tablets (*bumohai* 父母牌)
- paris white pigment (*gofun* 胡粉)
- parish temples (*kyōku jūin* 教区寺院)
- part company (*taige* 退下)
- participants in rite (*gijū* 儀徒)
- pass offerings (*dengu* 伝供)
- patch-robed monk (*nossu* 衲子)
- path of awakening (*kakuro* 覚路, *kakudō* 覚道)
- path of truth (*shindō* 真道)
- path to liberation (*gedatsudō* 解脱道)
- patron (*sesshu* 施主) ㊦ p. 161
- pay respects (*kugyō* 恭敬, *haisū* 拝趨)
- peace (*taihei* 太平)
- peace and happiness (*anshō* 安祥)
- peace in the land (*kokudo annon* 国土安穩, *kokudo shōhei* 国土昌平)
- peaceful blessings stupa (*meifuku tō* 冥福塔)
- peaceful for ten thousand generations (*bansei taihei* 万世太平)
- peerless (*musō* 無双)
- penetrate (*tsūdatsu* 通達, *yū* 融)
- people in charge (*kakariin* 係員)
- perceiver (*nō* 能)
- perceiving in the patterns on the moon a wonderful rhinoceros horn (*kangetsu seimon reisaikaku* 感月成紋靈犀角) ㊦ p. 161
- percussion instruments (*narashimono* 鳴物)
- perfect awakening (*enman bodai* 円満菩提)
- Perfect Sutra** (*enman shutara* 円満修多羅) ㊦ p. 161
- perfected (*jōjū* 成就)
- perfection of giving** (*danparamitsu* 檀波羅蜜) ㊦ p. 161
- perfection of wisdom** (*hannya haramitsu* 般若波羅蜜) ㊦ p. 161
- perfection of wisdom assembly** (*hannya e* 般若会) ㊦ p. 161
- Perfection of Wisdom Diamond Sutra* (*Kongō hannya haramikyō* 金剛般若波羅蜜經)
- perfection of wisdom sutras** (*hannya kyō* 般若經) ㊦ p. 161
- Perfectly Awakened** (*shōbenchi* 正遍智) ㊦ p. 161
- perfectly round moon of wisdom (*koen chigetsu* 孤円智月)
- perilous waves (*kyōtō* 驚濤)
- period of retreat** (*seichū* 制中) ㊦ p. 161
- permanent lamp (*jōtō* 常灯)
- permit registration (*kata kyōka* 掛搭許可)
- person at head of line (*jōshu* 上首)
- person who has gained faith (*shinjinjusba* 信心受者)
- person who heads a row (*hantō* 班頭)
- person in charge of karmic connection charts (*inmyaku kakari* 因脈係)
- person in end place (*matsu i* 末位)
- personal possessions (*chatsu rui* 衣鉢類)
- personal property (*eshi* 衣資)

- personally comprehend** (*shingo* 親悟) ㊦ p. 161
- perusal of lineage chart (*kechimyaku biken* 血脈披見)
- pervade (*kuntetsu* 薰徹)
- petal incense (*benkō* 弁香)
- phrase (*ku* 句)
- physical body** (*shikishin* 色身) ㊦ p. 161
- pickled plum (*umeboshi* 梅干, 梅干し)
- piece of stone (*henseki* 片石)
- pieced robe** (*kassetsue* 割截衣) ㊦ p. 162
- pilgrimage** (*angya* 行脚). ㊦ p. 162
- pillow sutras (*makuragyō* 枕經)
- pitchers, plates, hairpins, and bracelets (*byōban saisen* 瓶盤釵釧)
- placard (*hai* 牌)
- placard for announcing arrangement of places (*hai i shō hai* 排位照牌)
- placards for ceremonial procedures (*hosshiki hai* 法式牌)
- placards for five acolytes (*go jisha hai* 五侍者牌)
- placards for two rows of officers (*ryōjō hai* 兩序牌)
- placards hung in buddha hall (*butsuden kahai* 仏殿掛牌)
- place** (*i* 位) ㊦ p. 162
- place in coffin (*nōkan* 納棺)
- place in stupa (*nittō* 入塔)
- place of Buddha (*butsujō* 仏場)
- place of guest prefect (*shika i* 知客位)
- place of guiding master (*injōshi i* 引請師位)
- place of honor (*dokui no i* 特為の位)
- place of instructing master (*kyōjushi i* 教授師位)
- place of karmic retribution (*hōchi* 報地)
- place of officiant's assistant' (*hodōshi i* 補導師位)
- place of officiant's front (*sendōshi i* 先導師位)
- place of practice (*dōjō* 道場)
- place of precept master (*kaishi i* 戒師位)
- place of previous abbacy (*zenjūchi* 前住地)
- place to request karmic connection certificates (*innenmyaku mōshikomisho* 因緣脈申込所)
- place to request dedications of merit produced by sutra chanting (*dokkyō ekō mōshikomisho* 読經回向申込所)
- places of two ranks (*ryōban i* 兩班位)
- place-mat (*hattan* 鉢單)
- placing tablet (*an i* 安位)
- platform (*jō* 牀, *han* 版, *dan* 壇)
- platform boxes (*kanki* 函櫃)
- platform chief (*hanshu* 版首)
- platform edge (*jōen* 牀緣)
- platform head (*tantō* 單頭)
- platform head's place (*tantō i* 單頭位)
- platform head's platform (*tantō tan* 單頭單)
- platform manager (*jikidan* 直壇)
- platform manager's aide (*jikiryō* 直僚)
- platform manager's assistant (*jikian* 直行)
- platform-mounting register (*tōdancho* 登壇帳)
- platform placard (*tanpai* 單牌)
- platform place (*tan i* 單位)



- platform worship text (*danjōraimon* 壇上礼文)
- poor disciple (*heishi* 弊師)
- portico** (*genkan* 玄関) ㊦ p. 162
- portrait** (*shin* 真, *chinzō* 頂相) ㊦ p. 162
- portrait acolyte** (*jishin jisha* 侍真侍者, *jishin* 侍真) ㊦ p. 162
- portrait acolyte's assistant** (*jishin anja* 侍真行者, *shinman* 真行) ㊦ p. 162
- portrait altar (*shindan* 真壇)
- portrait hall (*shinden* 真殿)
- portrait-hanging officiant (*kashinshi* 掛真師)
- portrait offerings attendant (*kushin* 供真)
- portrait shrine (*shingan* 真龕)
- position in monastic bureaucracy (*yaku i* 役位)
- position of abbot (*jūjishoku* 住持職)
- position of resident priest (*jūshoku* 住職)
- positions for entering hall (*nyūdō i* 入堂位)
- posthumous status** (*hon i* 品位) ㊦ p. 162
- postulant** (*anja* 行者) ㊦ p. 163
- pour water over one's body (*gyōzui* 行水)
- power of faith (*shinriki* 信力)
- power of sageliness (*kenshō* 堅聖)
- power of sutras and dharanis** (*kyōshuriki* 經呪力) ㊦ p. 163
- power of the vow of great compassion (*daihi ganriki* 大悲願力)
- practice (*shugyō* 修行, *gonshu* 勤修)
- practice and verification (*shushō* 修証)
- practice the way (*shudō* 修道)
- practice mendicancy (*gyōkotsu* 行乞)
- practice of great concentration (*dai jakujōmon* 大寂定門)
- practitioner (*shugyōsha* 修行者)
- practitioners who come after us (*kōgaku* 後学)
- praise (*santan* 讚歎, *santan* 讚嘆, *san'yō* 讚揚, *shukusan* 祝讚)
- praise of four wisdoms (*shichisan* 四智讚)
- Pratimoksha** (*haradaimokusha* 波羅提木叉, *mokusha* 木叉) ㊦ p. 163
- prayer (*tōki* 禱祈, *kitō* 祈禱, *kisei* 祈誓, *kigan* 祈願, *kinen* 祈念, *gan* 願)
- prayer card (*kitō fuda* 祈禱札)
- prayer supported by recitation (*kitō nenju* 祈禱念誦)
- prayer supported by revolving reading of Great Perfection of Wisdom Sutra (*kitō hannya* 祈禱般若)
- prayers dedication of merit (*shukutō ekō* 祝禱回向)
- prayers sutra chanting (*kitō fugin* 祈禱諷經, *shukutō fugin* 祝禱諷經)
- preach (*enzetsu* 演說, *fuen* 敷演)
- preach the dharma (*seppō* 說法)
- precept clappers (*kaishaku* 戒尺)
- precept master (*kaishi* 戒師)
- precept master enters hall (*kaishi jōden* 戒師上殿)
- precept master mounts seat (*kaishi shinzo* 戒師陞座)
- precept master's acolyte (*shitsuji* 室侍)

- precept master's acolyte makes rounds to pay respects (*shitsuji kairai* 室侍回礼)
- precept master's assistant** (*kaian* 戒行) ㊦ p. 164
- precept master's place (*kaishi i* 戒師位)
- precept money (*kaikin* 戒金)
- precept name** (*kaimyō* 戒名) ㊦ p. 164
- precept not to be stingy with the dharma or material things (*fukenhōzaikai* 不慳法財戒)
- precept not to deal in alcoholic beverages (*fukoshukai* 不沽酒戒)
- precept not to disparage the three treasures (*fuhōsanbōkai* 不謗三宝戒)
- precept not to engage in false speech (*fumōgokai* 不妄語戒)
- precept not to give rise to anger (*fushin'ikai* 不瞋恚戒)
- precept not to kill living beings (*fuseshōkai* 不殺生戒)
- precept not to misuse sex (*futon'inkai* 不貪婬戒)
- precept not to point out the transgressions of others (*fusetsukakai* 不說過戒)
- precept not to praise oneself and denigrate others (*fujisankitakai* 不自讚毀他戒)
- precept not to steal (*fuchūtōkai* 不偷盜戒)
- precept platform** (*kaidan* 戒壇) ㊦ p. 164
- precept rice (*kaimai* 戒米)
- precept text (*kaimon* 戒文)
- precept-transmitting great bodhisattva ancestors (*denkai soshi shodaibosatsu* 伝戒祖師諸大菩薩)
- preceptor (*wajō* 和上)
- preceptor of sangha procedures, Monju Bodhisattva (*konma ajari monju bosatsu* 羯磨阿闍梨文殊菩薩)
- precepts** (*kairitsu* 戒律) ㊦ p. 164
- precepts acolyte (*kai jisha* 戒侍者, *kaiji* 戒侍)
- precepts assembly** (*shira e* 尸羅會, *kai e* 戒會) ㊦ p. 165
- precepts-giving assembly (*jukai e* 授戒會)
- precepts-giving site (*shōju dōjō* 正授道場)
- precepts-giving text (*shōjukaimon* 正授戒文)
- precepts of adopting good qualities (*shōzenbōkai* 撰善法戒)
- precepts-explaining master (*sekkaishi* 說戒師)
- precepts-instructing text (*kyōjukaimon* 教授戒文)
- precepts lineage chart (*kaimyaku* 戒脈)
- precepts manual (*gikikaibon* 儀規戒本)
- precepts of benefiting all living beings (*shōshujōkai* 撰衆生戒)
- precepts of restraint (*shōritsugikai* 撰律儀戒)
- precepts of three refuges** (*sankikai* 三歸戒) ㊦ p. 165
- precept-protecting (*gokai* 護戒)
- precept-protecting and dharma-protecting devas and benevolent deities (*gokai gohō shoten zenjin* 護戒護法諸天善神)

- precepts site (*shirajō* 尸羅場, *kaijō* 戒場)
- precepts site coordinator (*kaijōshu* 戒場主)
- precepts source master (*kaigenshi* 戒源師)
- precious light (*hōkō* 宝光)
- Precious Mirror Samadhi (*Hōkyō zanmai* 宝鏡三昧)
- precious pearl** (*chinbōju* 珍宝珠) ㊦ p. 165
- prefects (*chōshu* 頭首)
- prefects bow in gassho (*chōshu monjin* 頭首問訊)
- prefects' places (*chōshu i* 頭首位)
- preliminary signal for end of meditation (*shōkaijō* 小開靜)
- preparations for mountain seating (*shinsan junbi* 晋山準備)
- preparations for mounting platform (*tōdan junbi* 登壇準備)
- preparations for rite of repentance (*sangeshiki junbi* 懺悔式準備)
- present v. (*hōtei* 奉呈, *teinō* 呈納, *bu* 奉)
- present here (*genzen* 現前)
- present precept master (*gen kaishi* 現戒師)
- present time (*konshin* 今辰)
- pre-set sweet decoction** (*oki mittō* 置蜜湯) ㊦ p. 165
- pre-set tea and decoction** (*oki chatō* 置茶湯) ㊦ p. 165
- press in together (*aisemaru* 相逼)
- prevent and remove (*shōjo* 消除)
- previous abbot (*tōdō* 東堂, *senjū* 先住)
- priceless (*muge* 無価)
- primary master** (*honshi* 本師) ㊦ p. 165
- primary master from whom one has inherited the dharma** (*shihō no honshi* 嗣法の本師) ㊦ p. 166
- prince of South India** (*nanten taishi* 南天太子) ㊦ p. 166
- prince of the great dharma (*daihō ōji* 大法王子)
- prior** (*tsūsu* 都寺) ㊦ p. 166
- prior buddhas (*senbutsu* 先仏)
- prior of dharma hall (*hattō tokan* 法堂都管)
- prior to ceremony opening (*keikenzen* 啓建前)
- probationary teacher (*kyōshi ho* 教師補)
- procedure (*sabō* 作法, *reihō* 礼法)
- procedure for abbreviating daily observances (*nichibun gyōji ryakuhō* 日分行持略法)
- procedure for announcements (*hiro hō* 披露法)
- procedure for auctioning the property of a deceased monk (*shōe hō* 唱衣法)
- procedure for abbreviating daily observances (*nichibun gyōji raikuhō* 日分行持略法)
- procedure for appointing head seat (*shō shuso hō* 請首座法)
- procedure for bathing Sacred Monk (*shōyokuhō* 聖浴法)
- procedure for ceremony marking completion of construction of various buildings (*shodō rakkei shiki hō* 諸堂落慶式法)
- procedure for ceremony of enshrining a buddha (*nyūbutsu shiki hō* 入仏式法)

- procedure for ceremony of opening a training monastery (*kaitan shiki hō* 開單式法)
- procedure for ceremony of taking precepts (*tokudo shiki sahō* 得度式作法)
- procedure for ceremony of taking precepts as member of a temple family (*jizoku tokudo shiki sahō* 寺族得度式作法)
- procedure for ceremony of taking precepts when going forth from household life (*shukke tokudo shiki sahō* 出家得度式作法)
- procedure for chanting sutras (*jukyō hō* 誦經法)
- procedure for circumambulation (*nyōgyō hō* 遶行法)
- procedure for convocation (*jōdōhō* 上堂法)
- procedure for dedicating merit (*ekō hō* 回向法)
- procedure for dharma instruction (*hōyaku sahō* 法益作法)
- procedure for dharma instruction site (*hōyaku dōjō hō* 法益道場法)
- procedure for dispersing from hall (*sandōhō* 散堂法)
- procedure for donning kesa (*takkesa hō* 搭袈裟法)
- procedure for entering bath (*nyūyoku hō* 入浴法)
- procedure for entering abbot's room (*nissbitsu hō* 入室法)
- procedure for entering hall (*nyūdōhō* 入堂法)
- procedure for funeral of a deceased monk (*bōsō sōgi hō* 亡僧喪儀法)
- procedure for funeral of a lay follower (*danshinto sōgi hō* 檀信徒喪儀法)
- procedure for funeral of a venerable monk (*sonshuku sōgi hō* 尊宿喪儀法)
- procedure for giving bodhisattva precepts (*ju bosatsukai sahō* 授菩薩戒作法)
- procedure for ground-breaking ceremony (*jichin shiki hō* 地鎮式法)
- procedure for handing over merit-dedication book (*ekō zōshi denchi hō* 回向双紙伝致法)
- procedure for handing over merit-dedication book, etc. (*ekō zōshi tō denchi hō* 回向双等紙伝致法)
- procedure for handing over prostration mat, sitting cushion, and incense stand (*haiseki, zaniku, kōdai denchi hō* 拜席・座褥・香台伝致法)
- procedure for presenting new year's greetings and longevity rice cakes (*nenga oyobi jubyō zōhō* 年賀及び寿餅贈法)
- procedure for handling sutra fascicles (*kyōkan no toriatsukai hō* 經卷の取り扱い法)
- procedure for holding a retreat (*kessei gyōhō* 結制行法)
- procedure for holding up robe (*nen'ehō* 拈衣法)
- procedure for individual consultation (*dokusan hō* 独参法)
- procedure for informal meals (*ryaku handai hō* 略飯台法)
- procedure for informal tea service (*ryaku gyōcha hō* 略行茶法)
- procedure for initiating sutra chanting (*kokyō hō* 挙經法)

- procedure for mountain seat ceremony (*shinsan shiki sabō* 晋山式作法, *shinsan shiki hō* 晋山式法)
- procedure for mountain seat hall opening (*shinsan kaidō hō* 晋山開堂法)
- procedure for mounting platform (*jōjōhō* 上牀法)
- procedure for mountain seating (*shinsan hō* 晋山法)
- procedure for offering tea and decoction (*kenchatō hō* 獻茶湯法)
- procedure for offerings to deceased victims of disasters (*sōnan shibōsha kuyō hō* 遭難死亡者供養法)
- procedure for offerings to spirits of those who sacrificed themselves in war (*sen'eki junnansha shōrei kuyō hō* 戰役殉難者精靈供養法)
- procedure for officiant burning incense (*dōshi shōkō hō* 導師燒香法)
- procedure for opening bath (*kaiyoku hō* 開浴法)
- procedure for percussion instruments (*narashimono hō* 鳴物法)
- procedure for pilgrimage (*angya hō* 行脚法)
- procedure for practicing mendicancy (*gyōkotsu hō* 行乞法)
- procedure for purifying place of practice (*jōdōjō hō* 淨道場法)
- procedure for receiving food (*jujūkihō* 受食法)
- procedure for recitations for an ailing monk (*byōsō nenju hō* 病僧念誦法)
- procedure for retirement ceremony (*taitō shiki sabō* 退董式作法)
- procedure for riffing (*tenbonhō* 轉翻法)
- procedure for seated meditation (*zazen hō* 坐禪法)
- procedure for sermon place (*sekkyō dōjō hō* 説教道場法)
- procedure for serving food (*gyōjūkihō* 行食法)
- procedure for shaving head and taking precepts (*teido sabō* 剃度作法)
- procedure for taking meals (*fushukubanpō* 赴粥飯法)
- procedure for tea and decoction service (*gyōchatō hō* 行茶湯法)
- procedure for writing spirit tablets and stupa boards (*ihai, tōba shohō* 位牌・塔婆書法)
- procedure for writing on envelopes and greeting cards (*karo, haihyō chōnin hō* 可漏・拜表調認法)
- procedure for writing notices, statements, placards, and banners (*bō, sho, hai, han shohō* 榜・疏・牌・幡書法)
- procedure for writing statements (*sho shohō* 疏書法)
- procedures for binding rules and holding a retreat (*kessei ango hō* 結制安居法)
- procedures for dharma lineage assembly (*hōmyaku e sabō* 法脈會作法)
- procedures for bowl-bells (*takeihō* 打鑿法)
- procedures for dharma rite of rapid copying (*tonsha hōji hō* 頓寫法事法)
- procedures for funerals (*sōgi hō* 喪儀法)
- procedures for giving and receiving gifts (*haigu teiju hō* 拜具呈受法)

- procedures for giving and receiving gifts and making invitations (*haigu teiju oyobi haishō hō* 拜具呈受及び拜請法)
- procedures for karmic connection assembly (*inmyaku e sahō* 因脈会作法)
- procedures for marking time (*jibun hō* 時分法)
- procedures for offerings (*kumotsu hō* 供物法)
- procedures for offerings upon eye opening of images and stupas (*zōtō kaigen kuyō hō* 像塔開眼供養法)
- procedures for precepts assembly (*shira e sahō* 尸羅会作法)
- procedures for precepts-giving assembly (*jukai e sahō* 授戒会作法)
- procedures for registration and leaving (*kata, sōan hō* 掛搭・送行法)
- procedures for rites for lay followers (*danshinto hōyō sahō* 檀信徒法要作法)
- procedures for sesshin assembly (*sesshin e sahō* 摂心会作法)
- procedures of this monastery (*sanbō* 山法)
- procession (*gyōretsu* 行列)
- procession to crematorium (*suisō gyōretsu* 出喪行列, *suisō* 出喪)
- proclaim (*kaien* 開筵)
- proclaim and spread (*senyō* 宣揚)
- promote (*kōki* 興起)
- propagation of Buddhism (*fukyō* 布教)
- proper chanting (*shindoku* 真誥)
- proper chanting of *Sutra of Brahma's Net* (*Bonmōkyō shindoku* 梵網經真誥)
- proper position (*shō i* 正位)
- proper procedure (*nyohō* 如法)
- proper restraint (*yōshin* 要慎, *yōshin* 要慎)
- properties of wisdom and virtue (*chietokusō* 智慧德相)
- proprietors place (*shu i* 主位)
- proselytizing lecture (*fukyō kōen* 布教講演)
- prosperity (*fukuju* 福寿)
- prosperity of families (*kamon kōryū* 家門興隆)
- prosperous (*kōryū* 興隆)
- prostration (*hai* 拜, *raihai* 礼拜))
- prostration dais (*raihan* 礼盤)
- prostration in reply (*tōhai* 答拜)
- prostration in thanks (*jahai* 謝拜, *jarai no hai* 謝礼の拜)
- prostration in thanks and request for leave (*jahai kōka* 謝拜乞暇)
- prostration mat (*haiseki* 拜席)
- prostration seat (*raiseki* 礼席)
- prostrations for inviting abbot (*jūji shōhai* 住持請拜)
- prostrations to King of Emptiness (*kūohai* 空王拜)
- protect the dharma (*gohō* 護法)
- protector of the true dharma (*goji shōbō* 護持正法)
- protection (*onpi* 蔭庇)
- provide (*kenbi* 虔備, *benbi* 弁備)
- provide meals (*benjiki* 弁食)
- provider of offerings (*setsu kuyō* 設供養)
- provisions manager (*kanryō* 看糧)
- proxy** (*dainin* 代人) ㊦ p. 166
- public sermon (*fusetsu* 普說)

- pure assembly (*seishu* 清衆)  
 pure body of the dharma realm (*jō hokkaishin* 淨法界身)  
 pure breakfast (*jōshuku* 淨粥)  
 pure bucket (*jōtsū* 淨桶)  
**pure dharma body** (*seijō hosshin* 清淨法身, *jō hosshin* 淨法身) ㊦ p. 166  
 pure food (*jōjiki* 淨食)  
**pure great oceanic assembly** (*shōjō daikaishu* 清淨大海衆) ㊦ p. 166  
 pure gruel (*jōshuku* 淨粥)  
**“pure habits of all are innumerable and have the gracefulness of the sliver of an old moon”** (*seifū sen kogetsu senken* 清風千古月嬋娟) ㊦ p. 166  
 pure in the one mind (*iss shin shōjō* 一心清淨)  
**pure land** (*jōiki* 淨域) ㊦ p. 167  
 pure midday meal (*jōsai* 淨齋)  
 pure offerings of food (*ibo seisai* 伊蒲清齋)  
 “Pure Practice” Chapter of Flower Garland Sutra (*Kegonkyō jōgyōbon* 華嚴經淨行品)  
 pure rice (*jōbon* 淨飯)  
 pure sangha (*jōryo* 淨侶)  
 pure water (*jōsui* 淨水)  
 purification of the innate memorial (*shōjō honnen ki* 清淨本然忌)  
 purify (*shasō* 洒掃)  
 purify by sprinkling water (*shajō* 洒淨)  
 purify place of practice (*jōdōjō* 淨道場)  
 purity and calm (*seihei* 清平)  
 purity of the three wheels (*sanrin shōjō* 三輪清淨)
- purser (*keshu* 化主)  
 purser’s assistant (*kean* 化行)  
 put entire body into stupa (*zenshin nittō* 全身入塔)  
 put into practice (*bugyō* 奉行)  
 putting away bowls (*shūhatsu* 収鉢)
- Q—
- quartermaster (*chiko* 知庫)  
 quartermaster’s aide (*jikichiko* 直知庫)  
**quarters** (*ryō* 寮) ㊦ p. 167  
 quarters chief (*ryōshu* 寮主)  
 quarters chief’s assistant (*ryōshu anja* 寮主行者, *ryōan* 寮行)  
 quarters door (*ryōmon* 寮門)  
 quarters facilities (*ryōsha* 寮舍)  
 quarters head (*ryōtō* 寮頭)  
 quarters placards (*ryō hai* 寮牌)  
 quarters staff (*ryōshu* 寮衆)  
 quasi-raising of dharma flag (*jun kenpōdō* 准健法幢)  
 question words (*monna* 問話)  
 questioner (*monja* 問者)  
**questions and answers** (*mondō* 問答) ㊦ p. 167  
 quick prostration (*toppai* 頓拜)
- R—
- radiance (*kōmyō* 光明, *kōyō* 光耀)  
**rain of dharma** (*hōu* 法雨) ㊦ p. 167  
**rains retreat** (*u ango* 雨安居) ㊦ p. 167  
**raise** (*nen* 拈, *nenjiru* 拈じる) ㊦ p. 167

- raise above head (*chōdai* 頂戴)
- raise and move in a circle (*nenten* 拈轉)
- raise bowl, bowl raising (*keihatsu* 擎鉢)
- raise a case** (*nensoku* 拈則, *kosoku* 舉則)  
 ☞ p. 167
- raise coffin (*kigan* 起龕)
- raise dharma flag** (*kenpōdō* 健法幢)  
 ☞ p. 167
- raise incense (*nenkō* 拈香)
- raise incense and intone dharma phrase  
 (*nenkō hōgo* 拈香法語)
- raise over head (*itadaku* 頂く)
- raise respectfully with both hands (*hōji*  
 捧持)
- raise it to requite (*jōshū* 上酬)
- rakusu** (*rakusu* 絡子) ☞ p. 167
- rank** (*kurai* 位) ☞ p. 167
- rank of all buddhas (*shobutsu i* 諸仏位)
- rank of buddhahood (*butsu i* 仏位)
- rank of venerable monk (*sonshuku i* 尊  
 宿位)
- rank places (*ban i* 班位)
- rare delicacies (*chinsū* 珍饈)
- raw vegetables (*shōsai* 生菜)
- razor (*kamisori* 剃刀)
- read (*kandoku* 看讀)
- read aloud (*sendoku* 宣讀)
- read statement (*sensho* 宣疏)
- read statement and kneel holding censer  
 (*sensho kiro* 宣疏跪炉)
- reader (*sendokusha* 宣讀者)
- reading aloud of various statements  
 (*shosho sendoku* 諸疏宣讀)
- reading bell (*kandoku shō* 看讀鐘)
- reading of common quarters rules  
 (*sendoku shingi* 宣讀箴規)
- reading of Last Teaching Sutra (*doku  
 yuikyōgyō* 讀遺教經)
- reading of letter of appointment (*jirei  
 sendoku* 辭令宣讀)
- reading officiant (*sendokusbi* 宣讀師)
- “Reading” placard (*sendoku hai* 宣讀牌)
- reading places (*kandoku i* 看讀位)
- reading stand (*kendai* 見台)
- realistic (*hōfutsu* 髣髴)
- realize (*jō* 成)
- realm (*kyōgai* 境界)
- rear cymbals (*gohatsu* 後鈸)
- rear door (*gomon* 後門)
- rear guard (*ōgo* 押護)
- rear hall roshi** (*godō* 後堂) ☞ p. 168
- rear hall roshi’s place (*godō i* 後堂位)
- rear hall roshi’s platform (*godōtan* 後  
 堂單)
- rear row (*kōretsu* 後列)
- rear stands (*goka* 後架)
- receive a buddha’s prediction (*mō butsu  
 juki* 蒙仏授記)
- receive and maintain (*juji* 受持)
- receive blessings (*shōon* 承恩)
- receive by placing on head (*chōju* 頂受)
- receive food (*jujiki* 受食)



- receive precepts (*jukai* 受戒)
- receiver of merit (*shoekō* 所回向)
- recently died young (*shin sōsei* 新早世)
- reception hall (*kyakuden* 客殿)
- reception room (*kyakuseki* 客席)
- receptionist (*sōgei gakari* 送迎係)
- recipients of instruction (*shoke* 所化)
- recitations** (*nenju* 念誦) ㊦ p. 168
- recitations and dedication of merit  
(*nenju ekō* 念誦回向)
- recitations at funeral site (*santō nenju* 山頭念誦)
- recitations before coffin (*kanzen nenju* 棺前念誦, *ganzen nenju* 龕前念誦)
- “Recitations for Deceased Monk” placard (*bōsō nenju hai* 亡僧念誦牌)
- recitations hall touring (*nenju jundō* 念誦巡堂)
- “Recitations” placard (*nenju hai* 念誦牌)
- recitations place (*nenju i* 念誦位)
- recitations text (*nenjumon* 念誦文)
- recitations upon auctioning property of deceased monk (*shōe nenju* 唱衣念誦)
- recitations upon lifting coffin (*kogan nenju* 举龕念誦, *kogan nenju* 举棺念誦)
- recitations upon transferring bones  
(*sōkotsu nenju* 送骨念誦)
- recite buddha names (*nen* 念)
- recommended** (*suiyō* 推揚) ㊦ p. 168
- recompense (*hōtō* 報答)
- Record of the Transmission of the Light**  
(*Denkōroku* 伝光録) ㊦ p. 168
- recruit ordinands (*kankai* 勸戒)
- rectangular monk’s robe (*hōbō* 方袍)
- rectangular stupa post (*kaku tōba* 角塔婆)
- rectify the round of rebirth (*shō ruten* 正流轉)
- rector** (*ino* 維那) ㊦ p. 168
- rector makes announcement (*ino kōhō* 維那告報)
- rector reads recitations text (*ino nenju* 維那念誦)
- rector reads statement (*ino sensho* 維那宣疏)
- rector’s announcing mallet (*ino byakutsui* 維那白槌)
- rector’s assistant** (*dōan* 堂行) ㊦ p. 169
- rector’s quarters (*ino ryō* 維那寮)
- rector’s sub-assistant (*fukudō* 副堂)
- red band (*aka obi* 赤帶)
- red banner (*sekiban* 赤幡)
- red carpet (*akamōsen* 赤毛氈)
- red curtain (*akamaku* 紅幕)
- red lacquered board (*shunuri ita* 朱塗板)
- reference letter (*tensho* 添書)
- reflect on (*nen* 念)

- refreshments acolyte** (*tōyaku jisha* 湯藥侍者, *tōyaku* 湯藥) ㊦ p. 169
- register, registration (*kashaku* 掛錫, *kata* 掛搭)
- register of deceased ordinands to receive dedications of merit (*mōkai ekō chō* 亡戒回向帳)
- register of donors for food-offering assembly (*sejiki e seshu chō* 施食会施主帳)
- register of lay men's arrivals (*ubasoku tōchaku chō* 優婆塞到着帳)
- register of lay women's arrivals (*ubai tōchaku chō* 優婆夷到着帳)
- register of monkish seniority (*kairōbo* 戒臘簿)
- register of offerings donors (*kuyō seshu chō* 供養施主帳)
- register of ordinands' arrivals (*kaitei tōchaku chō* 戒弟到着帳)
- register of personal and monastery items (*kōkatsu chō* 交割帳)
- register of requests for karmic connection certificates (*innenmyaku mōshikomi chō* 因緣脈申込帳)
- registering monk (*katasō* 掛搭僧)
- registers (*bō* 榜)
- registration allowed (*menkata* 免掛搭)
- registration ceremony (*kata shiki* 掛搭式)
- registration certificate (*katajō* 掛搭狀)
- registration in sangha hall (*sōdō kata* 僧堂掛搭)
- registration of new arrivals (*shintō kata* 新到掛搭)
- “Registration Stopped” placard (*shikata hai* 止掛搭牌)
- registry of past members (*kakochō* 過去帳)
- regret (*honkai* 翻悔)
- regular observances (*gōrei gyōji* 恒例行持)
- regular temple (*hōchi* 法地)
- regularly scheduled alms gathering (*gōrei takuhatsu* 恒例托鉢)
- regulations (*seirei* 制令, *kishiki* 規式)
- rehearse (*narashi* 習儀)
- rejoice in the merit produced by others (*zuiki kudoku* 隨喜功德)
- relations are successful (*shoen jōju* 諸緣成就)
- relatives (*shinzui* 親隨)
- release from convocation** (*hōsan* 放參) ㊦ p. 169
- “Release from Convocation” placard (*hōsan hai* 放參牌)
- release from meditation (*hōzen* 放禪)
- release from training (*jishi* 自恣)
- relics** (*shari* 舍利) ㊦ p. 169
- relief (*kyūsai* 救濟)
- relief for an ailing monk (*byōsō geshaku* 病僧解釈)

- relieve the sufferings of beings (*passai gunku* 拔濟群苦)
- Religious Corporations Law (*Shūkyō hōjin hō* 宗教法人法)
- rely on each other (*sōe* 相依)
- rely upon (*kijō* 歸仗)
- remainder of the candle (*zanshoku* 殘燭)
- remembered (*shonen* 所念)
- remote place (*enrishi* 遠離処)
- remove bunting (*jomaku* 除幕)
- remove footwear and mount platform (*datsuai jōjō* 脱鞋上牀)
- repay blessings (*hōon* 報恩) ㊦ p. 169
- repaying blessings of the severed arm (*danpi hōon* 斷臂報恩)
- repeated chanting (*fukushō* 復唱)
- repentance (*sange* 懺悔) ㊦ p. 169
- repentance and self-sacrifice (*sange shashin* 懺悔捨身)
- repentance before another (*taishu sange* 對首懺悔)
- repentance register (*sangechō* 懺悔帳)
- repentance rites (*senbō* 懺法)
- repentance site (*sange dōjō* 懺悔道場)
- Repentance Verse (*Sangemon* 懺悔文)
- “Repenting and Eliminating Bad Karma” Chapter of *Meaning of Practice and Verification* (*Shushōgi sange metsuzai* 修証義懺悔滅罪)
- repository of the dharma (*hōzō* 法藏)
- representative of affiliated temples (*kumiji sōdai* 組寺總代)
- representative of branch temples (*matsuji sōdai* 末寺總代)
- representative of lay believers (*shintō sōdai* 信徒總代)
- representative of lay followers (*danshinto sōdai* 檀信徒總代)
- representative of lay supporters (*danto sōdai* 檀徒總代)
- request (*shō* 請)
- request dharma (*shōbō* 請法)
- request dharma on behalf of assembly (*daishu shōbō* 代衆請法)
- request for leave (*kōka* 乞暇)
- requite (*jōshū* 上酬)
- resident priest (*jūshoku* 住職)
- resident priest of main temple (*honji jūshoku* 本寺住職)
- residents of various quarters (*shoryōshū* 諸療衆)
- respect (*wanan* 和南)
- respected elder (*shukutoku* 宿徳)
- respectful rite (*seirei* 盛礼)
- respectfully inquire (*sonkō* 尊候)
- respectfully invite (*kōhyō* 仰憑)
- respectfully praise (*kyōsan* 恭贊)
- respectfully repay (*kinpō* 欽報)
- respectfully request (*kyōshō* 恭請)
- respectfully visit (*haitō* 拜登)

- respectfully visit for new year's greetings  
(*nenga haitō* 年賀拝登)
- respondent (*tōsha* 答者)
- responsive appearance of spiritual powers  
(*tsūken reiō* 通顯靈応)
- rest of assembly (*tashu* 他衆)
- rest stop (*angesho* 安下処)
- rest stop for reverend new abbot  
(*shinmei oshō angesho* 新命和尚安下処)
- retire from abbacy (*taītō* 退董)
- retire from hall (*taidō* 退堂)
- retire from ritual site (*taijō* 退場)
- retired senior officer (*gonkyū* 勤旧)
- retirement ceremony (*taītō shiki* 退董式)
- retirement from abbacy (*taītō* 退董)
- retirement quarters (*inryō* 隱寮)
- retiring abbot (*taītōsha* 退董者)
- retreat** (*ango* 安居, *kessei ango* 結制安居, *kessei* 結制) ㊦ p. 170
- retreat assembly** (*gōko e* 江湖会) ㊦ p. 172
- retreat-end send-off (*kaisei sōan* 解制送行)
- retreat-ending salutations (*kaisei ninji* 解制人事)
- retreat-entering (*nyusse* 入制)
- retreat-entering alms gathering (*nyusse* *takuhatsu* 入制托鉢)
- retreat opening** (*kessei* 結制) ㊦ p. 172
- retreat-opening convocation in dharma hall (*kessei jōdō* 結制上堂)
- retreat-opening salutations (*kessei ninji* 結制人事)
- retreat prayers convocation (*kessei shukutō jōdō* 結制祝禱上堂)
- return home empty-handed** (*kūshu* *genkyō* 空手還郷) ㊦ p. 172
- return to hall (*kidō* 帰堂)
- return to individual place on platform (*kitan* 帰単)
- return to middle (*kichū* 帰中)
- return to monastery (*kizan* 帰山)
- return to place (*ki i* 帰位)
- return to place and make three prostrations (*ki i sanpai* 帰位三拜)
- return to quarters (*kiryō* 帰寮)
- return to quiescence** (*kijaku* 帰寂) ㊦ p. 172
- reveal and illuminate (*kaimei* 開明)
- reverberate resoundingly (*in'in* 殷々)
- revered (*son* 尊)
- reverence and thanks (*haija* 拝謝)
- reverend** (*oshō* 和尚) ㊦ p. 173
- reverend abbot (*dōchō oshō* 堂頭和尚)
- reverend previous abbot (*tōdō oshō* 東堂和尚)
- reverently praise (*sangō* 讚迎)
- reverently protect (*chōdai goji* 頂戴護持)
- reviver (*chūkō* 中興)
- revolve (*ten* 転)

- revolving canon (*rinzō* 輪藏)  
 revolving of *Great Perfection of Wisdom*  
 (*ten daihannya* 転大般若)  
 revolving reading (*tendoku* 転読)  
 revolving reading of *Great Perfection of*  
*Wisdom Sutra* (*daihannya tendoku* 大  
 般若転読, *tendoku daihannya* 転読  
 大般若)  
 rice chief (*hanjū* 飯頭)  
 rice and side dishes (*hansai* 飯菜)  
 rice decoction (*beitō* 米湯)  
 rice gruel (*shuku* 粥)  
 rice offering (*kuhan* 供飯)  
 rice-offering vessel (*shōki* 餉器)  
 riding entrance (*norikomi* 乗込)  
 riffle through (*tenbon* 転翻)  
 right knee on ground (*ushitsu jakuchi* 右  
 膝着地)  
 righteousness (*shō* 正)  
 ring bell (*meishō* 鳴鐘)  
 ring bell progressively faster (*tenjō* 転置)  
 ring bowl-bell once (*ichikei* 一鑿)  
 ring hall bell and enter hall (*denshō*  
*jōden* 殿鐘上殿)  
 ring hand bell (*shinrei* 振鈴)  
 ring once (*issei* 一声)  
 rinse off body (*shimoyu* 下湯)  
 rinse water vessel (*sessuiki* 折水器)  
 rising (*kishō* 起床)  
 rite (*gishiki* 儀式, *shiki* 式)
- rite of buddha-praising assembly  
 (*tanbutsu e hosshiki* 歎仏会法式)  
 rite of convocation (*jōdōshiki* 上堂式)  
 rite of invitation prostrations (*shōhai*  
*shiki* 請拜式)  
**rite of opening retreat** (*kessei no gi* 結  
 制之儀, *kessei gishiki* 結制儀式)  
 ☞ p. 173  
**rite of repentance** (*sange shiki* 懺悔式)  
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 ritual burning of repentance register  
 (*sangechō shōkyaku* 懺悔帳焼却)  
 ritual choreography (*shintai* 進退)  
 ritual choreography and observances  
 (*shintai gyōji* 進退行持)  
 ritual choreography and procedures  
 (*shintai gyōhō* 進退行法)  
 ritual choreography for acolyte and in-  
 cense acolyte (*jisha, jikō shintai hō* 侍  
 者・侍香進退法)  
 ritual implements (*dōgu* 道具)  
 ritual manual (*shikihon* 式本)  
 ritual music (*reigaku* 礼楽)  
 ritual procedures (*gyōrei* 行礼, *gyōhō* 行  
 法)  
 ritual site (*dōjō* 道場, *shikijō* 式場)  
**robe and bowl** (*ehatsu* 衣鉢) ☞ p. 173  
**robe-and-bowl acolyte** (*ehatsu jisha* 衣  
 鉢侍者) ☞ p. 173  
 robe rack (*ikō* 衣桁)  
 robe sleeve (*eshū* 衣袖)

**robe that is a signless field of merit**

(*musō fukuden'e* 無相福田衣)

☞ p. 173

**robes** (*e, koromo* 衣) ☞ p. 173

room (*ma* 間)

**root case** (*honsoku* 本則) ☞ p. 173

root case comment (*honsoku no ju* 本則の頌)

root case tea (*honsoku cha* 本則茶)

root cause (*shin'in* 親因)

**root of desire** (*aikon* 愛根) ☞ p. 174

root of faith (*shinkon* 信根)

rooted pine (*nematsu* 根松)

rotation of abbacy (*tenjū* 転住)

round of rebirth (*ruden, ruten* 流転)

round pillar (*marubashira* 丸柱)

round shaved head (*enchō* 円頂)

rounds (*meguru* 巡る)

rounds bell (*kairai* 廻鈴)

rounds of halls (*jundō* 巡堂)

rounds of halls offering incense (*jundō gyōkō* 巡堂行香)

rounds of monastery (*nyōji* 邊寺)

rounds of quarters (*junryō* 巡察)

“Rounds of Quarters” placard  
(*junryōhai* 巡察牌)

rouse (*kaku* 覺)

routine *adj.*(*kōgi* 恒規)

routine observances (*nichijō gyōji* 日常行持)

row (*han* 班)

rub heads and give predictions of bud-  
dhahood (*machō juki* 摩頂授記)

*Rules for Temples* (*Jiin kisoku* 寺院規則)  
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rules of purity (*shingi* 清規)

*Rules of Purity for Daily Life* (*Nichiyō shingi* 日用清規) ☞ p. 174

*Rules of Purity for Small Monasteries*  
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rules poster (*hekisho* 壁書)

**Rushana** (*Rushana* 盧遮那) ☞ p. 174

**Rushana Buddha** (*Rushana Butsu* 盧遮那仏) ☞ p. 174

—S—

sacred image (*shōzō* 聖像)

**Sacred Monk** (*shōsō* 聖僧) ☞ p. 174

Sacred Monk of common quarters  
(*shuryō no shōsō* 衆寮の聖僧)

**Sacred Monk's acolyte** (*shōsō jisha* 聖僧侍者, *shōji* 聖侍, *jishō* 侍聖) ☞ p. 175

Sacred Monk's altar (*shōgan* 聖龕)

Sacred Monk's place (*shōsō i* 聖僧位)

sacred tray (*shōzen* 聖膳)

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**sacrifice** (*kō* 享) ☞ p. 175

sacrifice self (*shashin* 捨身)

sacrificial shrine (*reishi* 靈祠)

sagely (*shō* 聖)

sagely creations (*shōzō* 聖造)

sages (*shōshō* 諸聖)

- sages of the ten directions (*jippō shishō*  
十方至聖)
- Sal tree** (*shara no ki* 娑羅樹). *S. śāla*  
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- salutation by west hall roshi (*seidō ninji*  
西堂人事)
- salutations (*ninji* 人事)
- salutations by dharma relatives (*hakken  
ninji* 法眷人事)
- salutations by disciples, acolytes, et al.  
(*shōshi, jishatō ninji* 小師、侍者等  
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首人事)
- salutations by prefects, etc. (*chōshu ninji  
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- salutations upon binding rules for sum-  
mer retreat (*ge angō kessei ninji* 夏安  
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ter retreat (*tō angō kessei ninji* 冬安居  
結制人事)
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(*tō angō kaisei ninji* 冬安居解制人事)
- salute food (*itsujiki* 揖食)
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三昧)
- same retreat (*dō angō* 同安居)
- sanctifying rope (*nawa* 繩)
- sandalwood spreading memorial (*dankō  
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- sangha** (*sōgi* 僧祇, *sō* 僧) ☞ p. 175
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kaitan shirei* 僧堂開單指令)
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ish (*sōbō zōjō* 僧寶增盛)
- Sanskrit letters (*bonji* 梵字)
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- scepter (*nyoi* 如意)
- schedule of dharma rites performed at new year (*saisetsu gyō hōji satei* 歳節行法事差定)
- schedule of events (*nikkan* 日鑑)
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- seating place (*seki i* 席位, *kegyō i* 加行位)
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- second serving (*saishin* 再進)
- second sequence (*daini e* 第二会, *ni e* 二会)
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- Secret Dharani* (*Himitsu jinshu* 秘密神呪, *Himitsu shu* 秘密呪)
- secret canon (*himitsuzō* 秘密藏)
- secret gatha (*himitsu gata* 秘密伽陀)
- Secret Root Dharani for Dwelling in the Great Jewelled Pavilion* (*Daihō rōkaku zenjū himitsu konpon darani* 大宝楼阁善住秘密根本陀羅尼)
- secretary** (*shoki* 書記) ㊦ p. 178
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- secretary's aide (*jikishoki* 直書記)
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- selecting functionaries (*sajō* 差定)
- self-sacrifice offerings (*shashin kuyō* 捨身供養)
- selfless (*mushi* 無私)
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- send off deceased (*sōbō* 送亡)
- send off sacred beings (*sōshō* 送聖)
- send-off bow with hands clasped (*issō* 揖送)
- send-off bow in gassho (*okuri monjin* 送問訊)
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- “Sending Off Deceased” placard (*sōbōhai* 送亡牌)
- sending off portraits of two ancestors (*ryōso sōshin* 兩祖送真)
- seniority chart (*enkyō* 円鏡)
- sense organs and their objects (*konjin* 根塵)
- sentient (*jō* 情)
- sentient beings (*ganjiki* 含識, *ujō* 有情)
- sentient beings throughout the dharma realm (*hokkai ganjiki* 法界含識, *hokkai ujō* 法界有情)
- sequence (*junjo* 順序)
- sequence for entering hall (*nyūdō junjo* 入堂順序)
- sequence for going up to buddha hall (*jōden junjo* 上殿順序)
- sequence of procedures (*shidai* 次第)
- sequence of ritual procedures (*hōyō shidai* 法要次第)
- sequence of ritual procedures for Buddha’s birthday assembly at this monastery (*sanmon butsu tanjō e gyōhō shidai* 山門仏誕生会行法次第)
- sequence of sutra chanting services (*fugin junjo* 諷經順序)
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- sermon chair (*sekkyō isu* 説教椅子)
- sermon in dharma hall (*jōdō enpō* 上堂演法)
- sermon-inviting incense (*kokkō* 告香)
- sermon master (*sekkyōshi* 説教師)
- sermon place (*sekkyō dōjō* 説教道場)
- serpentine** (*kyokusetsu* 曲折)  
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- serve food (*gyōjiki* 行食, *henjiki* 遍食)
- serve refreshments (*tentai* 展待)
- serve sweets (*gyōka* 行菓)
- serve tea (*tencha* 点茶, *gyōcha* 行茶)
- server** (*jōnin* 淨人) ㊦ p. 179
- servers plaque (*jōnin fuda* 淨人札)
- services (*hōyō* 法要)
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 ㊦ p. 179
- set of sixteen precepts (*jūrokujōkai* 十六条戒)
- set of sixteen precepts of Buddha (*jūrokujō bukkai* 十六条仏戒)
- setting out bowls (*tenpatsu* 展鉢)
- sesame salt (*gomashio* 胡麻塩)
- set of cymbals (*hachi ippen* 鈸一片)
- set of cymbals, drum, and small bowl-bell (*katahachi* 片鈸)
- seven buddhas of the past (*kako shichi butsu* 過去七仏)
- seven buddha rites (*shichi butsuji* 七仏事)
- seven coins (*shichimonsen* 七文錢)
- seven generations of parents (*shichise bumo* 七世父母)
- seven-panel robe** (*shichijō e* 七条衣, *shichijō* 七条) ㊦ p. 179
- seven rings of bell (*shichigeshō* 七下鐘)
- seven rings on small bowl-bell (*shōkei shichishō* 小鑿七声)
- seven stupa boards (*shichihon tōba* 七本塔婆)

- seventeenth anniversary memorial  
(*jūshichikai ki* 十七回忌)
- seventh anniversary memorial (*shichikai ki* 七回忌)
- seventh seven days (*nana nanuka* 七七日)
- severed his own arm (*dampi* 断臂)
- Shaka** 釈迦 ㊦ p. 180
- Shakamuni** 釈迦牟尼 ㊦ p. 180
- Shakamuni Buddha** (*Shakamuni Butsu*  
釈迦牟尼仏) ㊦ p. 180
- shake staff (*shinshaku* 振錫)
- Shaolin** (*Shōrin* 少林) ㊦ p. 180
- Shaoshi** (*Shōshitsu* 少室) ㊦ p. 181
- shape of a gift envelope (*noshigata* 熨斗型)
- share of life (*jumyō* 寿命)
- share of wisdom (*emyō* 慧命)
- shave head (*teizu* 剃頭)
- shaving (*jōhatsu* 淨髮)
- shaving chief (*hatsujū* 髮頭)
- shaving off beard and hair (*teijo shuhatsu* 剃除鬚髮)
- “Shaving” placard (*jōhatsu hai* 淨髮牌)
- ship of compassion (*jishū* 慈舟)
- Shogaku** 諸岳 ㊦ p. 181
- shore east of the lake (*kotōho* 湖東浦)
- shore of nirvana** (*nehan no kishi* 涅槃の岸) ㊦ p. 181
- short break (*shōkei* 少憩)
- short flute (*hichi* 篳)
- short leave (*shōka* 小暇)
- shouting voice (*reishō* 勵声)
- shower area (*nagashijō* 流し場)
- shutting down hearths (*heiro* 閉炉)
- side by side (*sōhei* 相並)
- side dishes (*sai* 菜)
- side of shrine (*gansoku* 龕側)
- side stand (*katawara no dai* 傍の台)
- sideways rakusu (*yokorakusu* 横絡子)
- sign (*sen suru* 僉する, *sen* 僉)
- signless** (*musō* 無相) ㊦ p. 181
- signal (*hyōhaku* 表白)
- signature (*sensho* 僉書)
- signature seal (*inkan* 印鑑)
- signboard (*teibō* 呈榜, *fuhai* 訃牌)
- sign statement (*sensho* 僉疏)
- silently intone (*mokuju* 默誦)
- silk (*kenbu* 絹布)
- silver candles (*ginsoku* 銀燭)
- sincerity (*jōshin* 誠心)
- sing praises (*shōyō* 称揚)
- single blow with striker (*isshō* 一杵)
- single commandment (*ikkai* 一戒)
- single hair (*ichigō* 一毫)
- single phrase (*ikku* 一句)
- single road to nirvana (*ichiro nehan* 一路涅槃).
- single-minded (*isshin* 一心)
- single-mindedly recite his name” (*isshin shōmyō* 一心称名)
- sit cross-legged** (*kekkaфуza* 結跏趺坐, *фуza* 趺坐) ㊦ p. 181
- sit facing each other (*taiza* 对坐)
- sit properly (*tanza* 端坐)
- sit semi-cross-legged** (*hanka фуza* 半跏趺坐) ㊦ p. 181
- sitting (*taza* 打坐)
- sitting before convocation (*zasan* 坐参)

- sitting chair (*za'i* 坐椅)
- sitting cloth** (*zagu* 坐具, *gu* 具, *nishidan* 尼師壇) ㊦ p. 181
- sitting cushion (*zaniku* 座蓐)
- sitting hall bell (*zadō shō* 坐堂鐘)
- sitting mat (*zaniku* 座褥)
- sitting place (*za i* 坐位)
- sitting prostration (*zabai* 坐拜)
- six classes of ordinary beings in the three realms (*sangai rokubon* 三界六凡)
- six close kin (*roku shinken zoku* 六親眷屬)
- six destinations of rebirth** (*rokushu jushō* 六趣受生) ㊦ p. 182
- six destinies** (*rokudō* 六道) ㊦ p. 182
- six dominant tones (*rokuritsu* 六律)
- six flavors** (*rokumi* 六味) ㊦ p. 182
- six hundred scrolls [of Great Perfection of Wisdom Sutra] (*roppyakujiku* 六百軸)
- six Jizō** (*roku jizō* 六地藏) ㊦ p. 182
- six prefects** (*roku chōshu* 六頭首) ㊦ p. 182
- six-row circumambulation (*rokugyō nyōgyō* 六行遶行)
- six sense gates** (*rokumon* 六門) ㊦ p. 182
- six stewards** (*roku chiji* 六知事) ㊦ p. 182
- six supernatural powers (*rokutsū* 六通)
- sixteen assemblies of the Great Perfection of Wisdom Sutra (*hannya jūroku e* 般若十六會)
- sixteen benevolent deities** (*jūroku zenjin* 十六善神) ㊦ p. 183
- sixteen bodhisattvas (*jūroku kaishi* 十六開士)
- sixteen great arhats** (*jūroku dai arakan* 十六大阿羅漢) ㊦ p. 183
- sixth seven days (*mu nanuka* 六七日)
- size (*taka* 多寡)
- skewer (*sashigushi* 指串)
- skillfully weigh (*zengen* 善權)
- sky of utter emptiness (*hikkyō kū* 畢竟空)
- sleep (*tasui* 打睡, *tamin* 打眠)
- sleep of delusions (*bonnō min* 煩惱眠)
- sleep while sitting (*zasui* 坐睡)
- sleeve of robe (*shūri, tamoto* 袖裡)
- sloppy (*metsuretsu* 滅裂)
- slow pace (*kan* 緩, *yuruku* 緩く)
- small amount of hot water (*shōtō* 少湯)
- small banner** (*kobata* 小旗) ㊦ p. 183
- small bell (*shōshō* 小鐘)
- small board (*shōhan* 小版)
- small board inside bath** (*yokujō nai shōhan* 浴場內小版) ㊦ p. 184
- small bowl-bell** (*shōkei* 小鑿) ㊦ p. 184
- small bowl-bell baton (*bachi* 枹)
- small clappered bell (*rei* 鈴)
- small convocation** (*shōsan* 小參) ㊦ p. 184
- small convocation after morning sutra chanting (*kaha shōsan* 課罷小參)
- small convocation facing portrait (*taishin shōsan* 對真小參)
- small convocation officiant (*shōsanshi* 小參師)

- “Small Convocation” placard (*shōsan hai*  
小参牌)
- small convocation that evening (*tōban shōsan* 当晚小参)
- small convocation upon arrival (*tōchaku no shōsan* 到着の小参)
- Small Eihei Rules of Purity (*Eihei shō shingi* 永平小清規)
- small gift (*soshina* 粗品)
- small incense box (*shōkōgō* 小香合)
- small incense burner (*shō kōro* 小香炉)
- small ladle (*shōshaku* 小杓)
- small offering stand (*shōseka* 小施架)
- small placards (*shōhai* 小牌)
- small ring (*shōshō* 小声)
- small wooden clappers (*kaishaku* 戒尺)
- snack** (*tenjin* 点心) ㊦ p. 184
- snow retreat** (*setsu ango* 雪安居)  
㊦ p. 184
- Society for Support of Education  
(*Kyōiku Kōryūkai* 教育興隆会)
- soft and subtle (*menmitsu* 綿密)
- sōgyari robe** (*sōgyari* 僧伽梨)  
㊦ p. 184
- Sōji Monastery** (*Sōjji* 総持寺)  
㊦ p. 185
- Sōjji** (*Sōjji* 総持寺) ㊦ p. 185
- Song of the Verification of the Way*  
(*Shōdōka* 証道歌)
- soothe without stirring from one’s seat  
(*zachin* 坐鎮)
- Sōtō Church Meaning of Practice and Verification* (*Sōtō kyōkai shushōgi* 曹洞教会修証義)
- Soto lineage** (*Sōtōshū* 曹洞宗)  
㊦ p. 185
- Soto School** (*Sōtōshū* 曹洞宗)  
㊦ p. 185
- Soto School Assembly (*shūgikai* 宗議會)
- Sōtō School Constitution* (*Sōtōshū shūsei* 曹洞宗宗制)
- Sōtō School Meaning of Practice and Verification* (*Tōjō shushōgi* 洞上修証義)
- sound *v.* (*mei* 鳴)
- sound board (*meihan* 鳴版)
- sound boards in sequence (*junpan* 巡版)
- sound continuously (*renmei* 連鳴)
- sound cymbals (*meihatsu* 鳴鉢)
- sound drum (*meiku* 鳴鼓)
- sound drum three times (*meiku sange* 鳴鼓三下)
- sound five times upon returning to place (*gosei ki i* 五声歸位)
- sound four times upon stepping back  
(*yonsei taiho* 四声退步)
- sound hand-bell three times (*shukei sanmei* 手鑿三鳴)
- sound hand-bell two times (*shukei nimei* 手鑿二鳴)
- sound of bowl-bell (*keishō* 鑿聲)
- sound once upon leaving place (*issei ri i* 一声離位)
- sound three times upon burning incense (*sansei shōkō* 三声燒香)
- sound twice upon advancing (*nisei shinzen* 二声進前)
- sounding board** (*han* 版, *han* 板)  
㊦ p. 186
- sounding board in front of abbot’s quarters (*hōjō zen no han* 方丈前版)

- sounding board in front of common quarters (*shu ryō zen no han* 衆寮前版)
- sounding board in front of dharma hall (*hattō zen no han* 法堂前版)
- sounding board in front of head seat's quarters (*shuso ryō zen no han* 首座寮前版)
- sounding board in front of tea hall (*sadō zen no han* 茶堂前版)
- sounding boards at various quarters (*shoryō han* 諸寮版)
- sounding boards in sequence (*junpan* 巡版)
- sounding boards in sequence and bath drum (*junpan yokku* 巡版浴鼓)
- sounding of boards around corridors (*junrō meihan* 巡廊鳴版)
- south side (*nankyō* 南類)
- southern continent Jambudvīpa (*nan'enbudai* 南閻浮提)
- special ancestors hall (*tokubetsu shidō* 特別祠堂)
- special ceremony (*dokui no rei* 特為の礼)
- special decoction offering (*dokui kentō* 特為獻湯)
- special decoction-offering sutra chanting (*dokui kentō fugin* 特為獻湯諷經)
- special decoction service (*dokui tentō* 特為点湯, *dokui tō* 特為湯)
- special decoction service for head seat and great assembly (*dokui shuso daishu tentō* 特為首座大衆点湯)
- special emissary (*senshi* 專使)
- special offering of tea (*dokui kensa* 特為獻茶)
- special place (*doku i* 特位)
- special seat (*dokui seki* 特為席)
- special tea and decoction service (*dokui satō* 特為茶湯)
- special tea service (*dokui tencha* 特為点茶, *dokui cha* 特為茶)
- special tea service in sangha hall (*sōdō dokui cha* 僧堂特為茶)
- special training monastery (*senmon sōdō* 專門僧堂)
- specially dispatched missionary (*tokuha fukyōshi* 特派布教師)
- spell (*jinshu* 神呪)
- spirit (*shin* 神)
- spirit bones** (*reikotsu* 靈骨) ㊦ p. 186
- spirit coffin (*reikan* 靈棺, *reigan* 靈龕)
- spirit offering stupa (*shingu tō* 神供塔)
- spirit place (*rei i* 靈位)
- spirit tablet** (*ihai* 位牌, *reibai* 靈牌, *shinpai* 真牌, *hai* 牌) ㊦ p. 186
- spirit tablet hall** (*ihaidō* 位牌堂) ㊦ p. 186
- spirits** (*shōrei* 精靈) ㊦ p. 187
- “Spirits” placard (*shōrei hai* 精靈牌)
- “Spirits of Donor Families” (*seshuke shōrei* 施主家精靈)
- spiritual light (*reikō* 靈光)
- spiritual luminosity (*shinkō* 神光)
- spiritual mirror (*reikan* 靈鑑)
- “Spiritual Powers” Chapter (*Jinriki hon* 神力品)
- “Spiritual Powers” Chapter of the *Sutra of the Lotus of the Wonderful Dharma* (*Myōhō renga kyō nyorai jinriki hon* 妙法蓮華經如來神力品)
- spiritual rank** (*shin i* 真位) ㊦ p. 187
- spiritual virtue (*reitoku* 靈德)

- splendid (*zenzai* 善哉)
- sponsor (*shusaisha* 主催者)
- sponsor a bath (*seyoku* 施浴)
- sponsor a meal (*sessai* 設齋, *sesai* 施齋)
- sponsored meal (*seshusai* 施主齋)
- sponsored side dish (*tensai* 添菜)
- sponsoring a bath (*seyoku* 施浴)
- spoon (*saji* 匙)
- spread cloth** (*tengu* 展具) ㊦ p. 187
- spread cloth and make three prostrations (*tengu sanpai* 展具三拝)
- spread cloth twice, pay respects thrice (*ryōten sanrai* 兩展三礼)
- spread out (*tenden* 展転)
- spread sitting cloth** (*ten zagu* 展坐具) ㊦ p. 187
- spread sitting cloth and make three prostrations (*ten zagu sanpai* 展坐具三拝, *daiten sanpai* 大展三拝)
- spring (*ichiyō* 一陽)
- spring greeting (*gashun* 賀春)
- spring winds fan the plains (*shunpū sensho* 春風扇野)
- sprinkle water (*shasui* 洒水, *sosogu* 洒く)
- sprinkling pine (*sosogi matsu* 灑ぎ松)
- sprinkling water at time of hair-clipping (*shingiri shasui* 真剪洒水)
- staff** (*shujō* 拄杖, *shakujō* 錫杖, *shaku* 錫) ㊦ p. 187
- staffs of various quarters (*shoryōshu* 諸寮衆)
- staffs of various quarters enter hall (*shoryōshū nyūdō* 諸寮衆入堂)
- stamp seal (*natsuin* 捺印)
- stand *n.* (*taku* 托, *dai* 台)
- stand at either side and attend to his person (*ji shinpen* 侍身辺)
- stand facing (*tairyū* 対立)
- stand facing each other in separate ranks (*bunban tairyū* 分班対立)
- stand guard (*hanri* 藩籬)
- stand in attendance (*jiryū* 侍立)
- stand in concentration (*ryūjō* 立定)
- stand in for abbot (*bunza* 分座)
- stand in place (*ryūi* 立位)
- stand in ranks (*hanryū* 班立)
- stand in row (*hairyū* 排立, *ryūretsu* 立列)
- stand in two rows (*ryōjō hanryū* 兩序班立)
- stand side by side (*ai narabu* 相並)
- stand together (*heiryū* 併立)
- stand up (*kiryū* 起立)
- standard (*hyōjun* 表準)
- standard procedure (*gōki* 恒規)
- starched paper (*norire* 糊入)
- start lecture (*kaikō* 開講)
- start of meditation period (*shijō* 止靜)
- “start of spring” talisman (*rishun fu* 立春符)
- starting lecture (*kaikō* 開講)
- startle awake (*kyō* 驚)
- startled by a flash of lightning, one sees ornamental carvings on the tusks of a frenzied rutting elephant** (*keirai seika kōzōge* 驚雷生華香象牙) ㊦ p. 187
- Standards for Melodic Chanting* (*shōmyō kiban* 声明軌範)
- statement (*sho* 疏)

- statement for bell offering (*kane kuyō sho* 鐘供養疏)
- statement for Bon festival food-offering assembly (*Urabon sejiki e sho* 盂蘭盆施食会疏)
- statement for closing of Heroic March assembly (*ryōgon e mansan sho* 楞嚴会滿散疏)
- statement for opening of Heroic March assembly (*ryōgon e keiken sho* 楞嚴会啓建疏)
- statement of congratulations from associates (*mon'yō sho* 門葉疏)
- statement of congratulations from old friends in practice (*dōkyū sho* 道旧疏)
- statement of purpose for revolving reading of *Great Perfection of Wisdom Sutra* (*tendoku dai hannya sho* 轉誦大般若疏)
- statement signing (*sensho* 僉疏).
- stay in residence (*rushaku* 留錫)
- step back (*taiho* 退歩)
- stewards (*chiji* 知事)
- stewards bow in gassho (*chiji monjin* 知事問訊)
- stewards' courtesy words to head seat (*chiji, shuso ni chigo* 知事、首座に致語)
- stewards express gratitude to head seat and great assembly (*chiji, shuso daishu ni raija* 知事、首座・大眾に礼謝)
- stewards places (*chiji i* 知事位)
- stewards platform (*chijishō* 知事牀)
- stewards tour hall (*chiji jundō* 知事巡堂)
- stick of incense (*senkō* 線香)
- stone stupa (*sekitō* 石塔)
- stop moving and be quiet (*shijō* 止静)
- story (*keikoku* 啓告)
- story telling and idle debate (*setsuwa keron* 說話戲論)
- stove god (*sōkō* 竈公)
- straw mats (*sen* 薦)
- straw matting (*goza* 蔭)
- straw sandals (*waraji* 鞋子, 草鞋)
- streamers (*dōban* 幢幡)
- streams of Etsu** (*etsukei* 越溪)  
 p. 188
- strength and determination in body and mind (*shinjin kengo* 身心堅固)
- strike block with mallet (*tatsui* 打槌)
- strike board (*tahan* 打版)
- strike board one series (*tahan ittō* 打版一通)
- strike board three series (*tahan santsū* 打版三通)
- strike board to signal (*tahan tsūhō* 打版通報)
- strike bowl-bell (*takei* 打鑿)
- strike drum (*taku* 打鼓)
- strike drum three times (*ku sange* 鼓三下)
- strike five times (*goge* 五下)
- strike second time on bowl-bell (*daini kei* 第二鑿)
- strike third time on bowl-bell a (*daisan kei* 第三鑿)
- strike three blows (*sanda* 三打)
- strike wildly (*ranta* 乱打)
- strong (*kengo* 堅固)
- strong and determined in the dharma body (*hosshin kengo* 法身堅固)

- strong and immovable** (*kengo fukadō*  
堅固不可動) ㊦ p. 188
- structure (*dōu* 堂宇)
- student** (*gakunin* 学人) ㊦ p. 188
- study (*shoin* 書院)
- study Zen and pursue the way (*sanzen bendō* 參禪弁道)
- stupa** (*tō* 塔) ㊦ p. 188
- “Stupa adorning the land of recompense” (*shōgon hōchi kōken* 莊嚴報地高顯)
- stupa board** (*tōba* 塔婆) ㊦ p. 190
- “Stupa for assisting the awakened spirit” (*shijo kakurei tō* 資助覺靈塔)
- “Stupa for peaceful blessings and assistance” (*meifuku shijo tō* 冥福資助塔)
- stupa head (*tassu* 塔主)
- stupa manager (*tassu* 塔司)
- stupa of seven precious jewels and metals (*shippōtō* 七宝塔)
- “Stupa to assist the awakened spirit and adorn the land of recompense” (*shijo kakurei shōgon hōchi no mono nari* 資助覺靈莊嚴報地者也)
- stupas of former abbots (*sedai tō* 世代塔)
- style of Zen (*zenpū* 禪風)
- subject and object (*nōjo* 能所)
- subordinate cook (*fukuten* 副典)
- subordinate rector (*fukuetsu* 副悅)
- substance (*tai* 体)
- substitute incense (*daikō* 代香)
- substitute incense by precept master’s acolyte (*shitsuji daikō* 室侍代香)
- substitute lecturer (*daikō* 代講)
- subtle and wondrous (*mimiyō* 微妙)
- subtle and wondrous dharma (*mimiyō hō* 微妙法)
- subtle brightness (*yūkō* 幽光)
- subtle essence (*myōtai* 妙体)
- subtle form (*myōsō* 妙相)
- successive generations (*rekidai* 歷代)
- successive generations of ancestor bodhisattvas** (*rekidai soshi bosatsu* 歷代祖師菩薩) ㊦ p. 190
- successive generations of ancestors** (*senzo ruidai* 先祖累代) ㊦ p. 190
- successive generations of buddhas and ancestors who transmitted the flame (*dentō rekidai busso* 伝灯歷代仏祖)
- successive generations of buddhas and ancestors who transmitted the precepts (*denkai rekidai busso* 伝戒歷代仏祖)
- successive interviews without a break (*rensetsu fudan* 聯接不断)
- successive waves of light (*jūkō* 重光)
- successor after successor (*tekiteki* 嫡嫡)
- sudden prostration (*toppai* 頓拜)
- sufferings of beings (*gunku* 群苦)
- sugar decoction (*satō tō* 砂糖湯)
- Sumeru altar** (*shumidan* 須弥壇, *shumi* 須弥) ㊦ p. 190
- summary of point (*teikō* 提綱)
- summer assembly** (*natsu e* 夏会) ㊦ p. 191
- summer retreat** (*ge angō* 夏安居) ㊦ p. 191
- summer retreat recitations (*ge angō kessei nenju* 夏安居結念誦)
- summon mallet master (*shō byakutsuishi* 請白槌師)



- sun and moon shall hang together**  
(*nichigatsu narabekakeru* 日月双懸)  
☞ p. 191
- sun of clarity (*kakumichi* 赫日)
- sunning canon (*shazō* 晒藏)
- sunning mats (*shasen* 晒薦)
- supernatural harmony of the dharma nature (*hosshō shin'in* 法性神韻)
- supernatural merits (*shinkō* 神功)
- supernatural powers of hearing (*nikon enzū* 耳根円通)
- supernatural spell (*jimshu* 神呪)
- supervisor (*jōshi* 上司)
- support (*kaji* 加持)
- supreme and perfect awakening (*mujō shōtō bodai* 無上正等菩提)
- supreme awakening (*mujōgaku* 無上覺)
- Supreme Human** (*mujōshi* 無上士)  
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- supreme perfect awakening (*mujō shōhen chikaku* 無上正遍知覺)
- sutra** (*kyō* 經, *kyōten* 經典) ☞ p. 191
- sutra "A" memorial (*akyō ki* 阿經忌)
- sutra board (*kyōgi* 經木)
- sutra book (*kyōhon* 經本)
- sutra box (*kyōbako* 經箱)
- sutra chanting** (*fugin* 諷經) ☞ p. 191
- sutra chanting and dedication of merit (*fugin ekō* 諷經回向, *jukyō ekō* 誦經回向)
- sutra chanting at time of death (*rinjū fugin* 臨終諷經)
- sutra chanting before coffin (*kanzen fugin* 棺前諷經)
- sutra chanting before egg-shaped stupas of deceased monks (*bōsō rantō mae fugin* 亡僧卵塔前諷經)
- sutra chanting before former abbots' stupas (*sedai tō mae fugin* 世代塔前諷經)
- sutra chanting before founding abbot's stupa (*kaisan tō mae fugin* 開山塔前諷經)
- sutra-chanting circumambulation (*gyōdō fugin* 行道諷經, *fugin gyōdō* 諷經行道, *jukyō gyōdō* 誦經行道)
- sutra chanting for all spirits (*banrei fugin* 万靈諷經)
- sutra chanting for ancestors hall patrons (*shidō danna fugin* 祠堂檀那諷經)
- sutra chanting for arhats (*ōgu fugin* 応供諷經)
- sutra chanting for Buddha and ancestors (*busso fugin* 仏祖諷經)
- sutra chanting for deceased (*senmō fugin* 薦亡諷經)
- sutra chanting for deceased ordinands (*mōkai fugin* 亡戒諷經)
- sutra chanting for donors (*sesbu fugin* 施主諷經)
- sutra chanting for encoffining (*nyūgan fugin* 入龕諷經)
- sutra chanting for founding and former abbots (*kaisan rekijū fugin* 開山歷住諷經)
- sutra chanting for greeting portraits (*gōshin fugin* 迎真諷經)
- sutra chanting for greeting sacred beings (*gōshō fugin* 迎聖諷經)
- sutra chanting for Idaten (*Idaten fugin* 韋駄天諷經)

- sutra chanting for kitchen god (*sōkō fugin* 竈公諷經)  
 sutra chanting for meal sponsors (*sesai fugin* 施齋諷經)  
 sutra chanting for patrons (*danna fugin* 檀那諷經)  
 sutra chanting for patron's ancestors (*dannotsu senmō ruidai fugin* 檀越洗亡累代諷經)  
 sutra chanting for placing tablet (*an i fugin* 安位諷經)  
 sutra chanting for precepts source master (*kaigenshi fugin* 戒源師諷經)  
 sutra chanting for repaying blessings (*hōon fugin* 報恩諷經)  
 sutra chanting for sending off portraits (*sōshin fugin* 送真諷經)  
 sutra chanting for sending off sacred beings (*sōshō fugin* 送聖諷經)  
 sutra chanting for stove god (*sōkō fugin* 竈公諷經)  
 sutra chanting for tutelary deities (*chinju fugin* 鎮守諷經)  
 sutra chanting on evening before (*tōban fugin* 当晚諷經)  
 sutra chest (*kinki* 經櫃)  
 sutra copying (*shakyō* 写經)  
 sutra desk (*kyōki* 經机)  
 sutra fascicle (*kyōkan* 經卷)  
 sutra frontispiece (*kyōshu* 經首)  
*Sutra of Brahma's Net* (*Bonmōkyō* 梵網經)  
*Sutra of the Condensed Teachings Left by the Buddha Upon His Final Nirvana* (*Bussbi hatsu nehan ryaku setsu kyōkai kyō* 仏垂般涅槃略説教誡經)
- Sutra of Three Thousand Buddha Names* (*Sanzen butsumyō kyō* 三千仏名經)  
*Sutra on the True Dharma as a Foundation of Mindfulness* (*Shōbō nensho kyō* 正法念処經)  
*Sutra Opening Verse* (*Kaikyōge* 開經偈)  
**sutra phrases** (*kyōku* 經句) ㊦ p. 191  
**sutra reading** (*kankin* 看經) ㊦ p. 191  
 sutra table (*kyōtaku* 經卓)  
 sutra text (*kyōmon* 經文)  
 sutra title (*kyōdai* 經題)  
 sutra's dharani (*kyōshu* 經呪)  
 swab (*setsu* 刷)  
 swear oath of office (*sensei* 宣誓)  
 sweet decoction (*mittō* 蜜湯)  
 sweet smell (*fukuiku* 馥郁)  
 sweet tea (*amacha* 甘茶)  
 sweets (*kashi* 菓子, *ka* 菓)  
 sweets and tea (*kasa* 菓茶)  
 sweets money (*kagi* 菓誼)  
 symbol ∴ (*iji* ∴ 字)  
 sympathetic response (*kannō* 感応)
- T—
- table (*takusu* 卓子, *taku* 卓, *takajoku* たかじょく)  
 table lamp (*bonbori* 雪洞)  
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**Taishaku** 帝釈 ㊦ p. 192  
 take care of yourselves (*chinchō* 珍重)  
 take leave (*haiji* 拜辞)  
 take precepts (*tokudo* 得度)  
 take precepts as member of a temple family (*jizoku tokudo* 寺族得度)

- take refuge (*kigō* 帰仰, *kie* 帰依, *ki* 帰)  
 take refuge and worship (*kisō* 帰崇)  
 take refuge in the precepts (*kikai* 帰戒)  
 take seat (*chakuza* 著坐, 箸座)  
 take up residence in community (*isei sayū* 以棲左右)  
 take up sitting cloth and stand (*shūgu kiryū* 収具起立)  
 talisman (*fuda* 札)  
 tall tower (*kōrō* 高樓)  
 tall tray (*takazen* 高膳)  
**Tamer of Men** (*jōgojōbu* 調御丈夫)  
 ☞ p. 192  
**tathagata** (*nyorai* 如来) ☞ p. 192  
**Tathagata Abundant Treasures** (*Tahō nyorai* 多宝如来) ☞ p. 192  
**Tathagata Ambrosia King** (*Kanrō nyorai* 甘露王如来) ☞ p. 192  
**Tathagata Exquisitely Hued Body** (*Myōshikishin nyorai* 妙色身如来)  
 ☞ p. 192  
**Tathagata Extensive Body** (*Kōhakushin nyorai* 広博身如来) ☞ p. 192  
**Tathagata Fearless** (*Rifui nyorai* 離怖畏如来) ☞ p. 192  
 Tathagata who attained the way (*jōdō nyorai* 成道如来)  
 Tathagata's eternal power of conversion (*nyorai jōzai no ke* 如来常在之化)  
 tathagatas of the ten directions (*jippō nyorai* 十方如来)  
 Tathagata's true meaning (*nyorai shinjitsu* 如来真実)  
 tea (*cha* 茶, *sa* 茶)  
 tea and decoction (*satō* 茶湯)  
 tea and decoction service (*tenchatō* 点茶湯, *gyōchatō* 行茶湯)  
 tea and sweets (*saka* 茶菓)  
 tea ceremony (*sarei* 茶礼)  
 tea chief (*chajū* 茶頭)  
 tea chief's assistant (*chajū anja* 茶頭行者)  
 tea cup (*san* 盞, *chasan* 茶盞)  
 tea drum (*saku* 茶鼓)  
 tea hall (*sadō* 茶堂)  
 tea implements (*chaki* 茶器)  
 tea notice (*sabō* 茶勝)  
 tea-offering officiant (*tenchashi* 奠茶師)  
 tea refreshment (*senten* 煎点)  
 tea service (*gyōcha* 行茶)  
 tea service bow (*gyōcha monjin* 行茶問訊)  
 tea service ceremony (*gyōcha shiki* 行茶式)  
 tea service placard (*tencha hai* 点茶牌)  
 tea, sweets, lamps, and candles (*sakatōshoku* 茶菓灯燭)  
 tea thanks bow (*jacha monjin* 謝茶問訊)  
 tea three prostrations (*sa sanpai* 茶三拜)  
 tea urging bow (*kansa monjin* 勸茶問訊)  
 teacher (*kyōshi* 教師)  
 teacher certification examination (*kyōshi kentei shiken* 教師檢定試験)  
 teacher monk (*shisō* 師僧)  
**Teacher of Devas and Humans** (*temminshi* 天人師) ☞ p. 192  
 teacher's mandate (*shimei* 師命)  
 ☞ p. 192  
 teachings of our lineage (*shūfū* 宗風)  
 ☞ p. 192

- telegram of condolence (*chōden* 弔電)
- template for poster listing order of procession to crematorium (*suisō gyōretsu shidai bō zu* 出喪行列次第勝図)
- template for register of buddha rites invitees (*shō sho butsuji bōzu* 請諸仏事勝図)
- template for register of invited funeral officials (*shō sōsu shoshoku bōzu* 請喪司諸職勝図)
- template for register of sequential procedures in funeral (*sōchū gyōhō shidai bōzu* 喪中行法次第勝図)
- temple bell offering (*bonshō kuyō* 梵鐘供養)
- temple bell offering dharma assembly (*bonshō kuyō hōc* 梵鐘供養法会)
- temple buildings and stupas (*dōtō* 堂塔)
- temple with rank of associate dharma site (*jun hōchi jūin* 准法地寺院)
- temple with rank of dharma site (*hōchi jūin* 法地寺院)
- temples of our school (*monsetsu* 門刹)
- ten benefits** (*jiri* 十利) ㊦ p. 193
- Ten Buddha Names** (*Jūbutsumyō* 十仏名) ㊦ p. 193
- ten directions (*jippō* 十方)
- ten classes of pure precepts (*jisshijōkai* 十支淨戒)
- ten epithets (*jūgō* 十号)
- Ten-Line Kannon Sutra** (*Jikku kannon gyō* 十句觀音經) ㊦ p. 195
- ten major precepts of restraint (*jūjūkinkai* 十重禁戒)
- ten stages (*jūji* 十地) [of the bodhisattva path]
- ten thousand leagues of billowing waves** (*banri hatō* 万里波涛) ㊦ p. 196
- Ten Thousand Practices Heroic March* (*Mangyō shuryō* 万行首楞)
- Tendō** (天童) ㊦ p. 196
- Tendō Kaku 天童覺
- Tendō Kaku's verse commentary says (*Tendō Kaku ju iwaku* 天童覺頌云)
- Tendō Nyojō** 天童如淨 ㊦ p. 196
- text for ceremony of shaving head and taking precepts (*teidoshikimon* 剃度式文)
- text for eko before egg-shaped stupas of deceased monks (*bōsō rantō mae ekōmon* 亡僧卵塔前回向文)
- text for eko before former abbots' stupas (*sedai tō mae ekōmon* 世代塔前回向文)
- text for eko before founding abbot's stupa (*kaisan tō mae ekōmon* 開山塔前回向文)
- thank-you money (*jagi* 謝誼)
- thanking abbot (*shajūji* 謝住持)
- "That which came out of the lion's cave** (*shishi kutsu* 獅子窟) **I return to the lion's cave."** ㊦ p. 196
- "The dharma of the Dharma King is thus" (*hōō hō nyoze* 法王法如是)
- "The moon penetrates deeply into the depths, but in the water there is no trace of it" (*getsu sentan tei sui mukon* 月穿潭底水無痕)
- "The single disk of the bright moon illuminates the mind in meditative concentration" (*ichirin meigetsu shō zenshin* 一輪明月照禪心)

- there is truth and there is actuality  
(*ushin ujitsu* 有真有実)
- these exquisitely craggy shores** (*reirō ganban* 玲瓏巖畔) ㊦ p. 196
- thick ceremonial paper (*hōsho* 奉書)
- third anniversary memorial (*sankai ki* 三回忌)
- third-day recitations (*san nenju* 三念誦)
- third helpings (*sanji* 三次)
- third nested bowl (*daisanpun* 第三饋, *sanpun* 三饋)
- third period of eight drums (*hachiku no santen* 八鼓の三点)
- third place (*daisan i* 第三位)
- third sequence (*daisan e* 第三会)
- third seven days (*mi nanuka* 三七日)
- thirteenth anniversary memorial  
(*jūsankai ki* 十三回忌)
- thirty-seventh anniversary memorial  
(*sanjūshichikai ki* 三十七回忌)
- thirty-five buddhas (*sanjūgo butsu* 三十五仏)
- thirty-third anniversary memorial  
(*sanjūsankai ki* 三十三回忌)
- thirty-three autumns (*sanjūsan shū* 三十三秋)
- this afternoon (*konbo* 今晡)
- this and other worlds (*shikai tahō* 此界他方)
- this monastery (*sanmon* 山門, *tōzan* 当山)
- this morning (*konshin* 今晨)
- this noon (*kongo* 今午)
- this occasion (*shisai* 此際)
- “This too is most wonderful** (*yataiki* 也太奇).” ㊦ p. 196
- this very moment (*sokkon* 即今)
- this world (*shikai* 此界, *gense* 現世)
- those who enter the triple gate  
(*sanmonnyū* 三門入)
- those who sacrificed themselves in war  
(*sen'eki junmansha* 戰役殉難者)
- those whose goals are yet unattained  
(*jika mijō* 自果未成)
- those with and those without connections to the living (*uen muen* 有緣無緣)
- thought of awakening** (*bodaishin* 菩提心) ㊦ p. 196
- thousand ages past (*senko* 千古)
- thousand autumns (*senshū* 千秋)
- thousand-petaled jewelled lotus (*sen'yō hōren* 千葉法蓮)
- three abbreviated prostrations (*sokurei sanpai* 触礼三拜)
- three awarenesses (*sanmyō* 三明)
- three bells, three prostrations (*sankei sanpai* 三磬三拜)
- three Buddha memorials (*san bukki* 三仏忌)
- three buddha rites (*san butsuji* 三仏事)
- three censings and three recitations  
(*sankun sanshō* 三薰三唱)
- three circlings (*sansō* 三帀)
- three circlings of Sumeru (*shumi sansō* 須弥三帀)
- three classes of existences (*sannu* 三有)
- three classes of pure precepts  
(*sanshijōkai* 三支淨戒)
- three comprehensive and ten major precepts (*sanju jūjū* 三聚十重)
- three congratulatory prostrations  
(*shukuhai sanpai* 祝拜三拜)

- three disasters (*sansai* 三災)
- three dots (*santen* 三点)
- three drums explanation of precepts  
(*sanku sekkai* 三鼓說戒)
- three gates of liberation (*san gedatsu mon* 三解脱門)
- three hits at long intervals (*chōda sange* 長打三下)
- three hits in close succession (*renda sange* 連打三下)
- three incalculable eons (*sangikō* 三祇劫)
- three libations (*santen* 三奠)
- three lineage documents (*sanmyaku* 三脈)
- three masters (*sanshi* 三師)
- three masters mount platform (*sanshi tōdan* 三師登壇)
- three modes of karma** (*sangō* 三業)  
☞ p. 197
- three months of winter (*santō* 三冬)
- three painful destinies** (*sanzu* 三途)  
☞ p. 197
- three perplexities (*sanwaku* 三惑)
- three placards (*sanpai* 三牌)
- three prostrations (*sanpai* 三拜)
- three prostrations and three bells  
(*sanpai sankei* 三拜三鑿)
- three prostrations before and after  
(*zengo sanpai* 前後三拜)
- three prostrations by great assembly  
(*daishu sanpai* 大眾三拜)
- three prostrations for inviting precept  
master (*shō kaisbi sanpai* 請戒師三拜)
- three prostrations in reply (*tō sanpai* 答三拜)
- three prostrations in thanks (*raija sanpai* 禮謝三拜)
- three prostrations to seat of king of  
emptiness (*kūōza sanpai* 空王座三拜)
- three prostrations upon entering hall  
(*jōden sanpai* 上殿三拜)
- three prostrations upon offering stick of  
incense (*jōkō sanpai* 上香三拜)
- three prostrations while seated (*zarai sanpai* 坐禮三拜)
- three prostrations while wearing kesa  
(*takkesa sanpai* 搭袈裟三拜)
- three realms (*sangai* 三界)
- three recitations with three prostrations  
(*sanshō sanrai* 三唱三禮)
- three refuges ( *sanki* 三歸, *sankirai* 三歸禮)
- three rings (*santō* 三擣)
- three robes** (*sanne* 三衣) ☞ p. 197
- three sequences (*san'e* 三会)
- three sequences on drum (*sanku* 三鼓)
- three sequences on hall bell (*denshō san'e* 殿鐘三会)
- three series (*santsū* 三通)
- three series on drum and cymbals  
(*kuhatsu santsū* 鼓鈸三通)
- three sets of pure precepts** (*sanjujōkai* 三聚淨戒) ☞ p. 197
- three sittings (*sanza* 三座)
- three spheres of karma (*sangō* 三業)
- three thousand worlds (*sanzenkai* 三千界)
- three thousands and great thousands of  
world systems (*sanzen yo daisen* 三千与大千)
- three times** (*sanze* 三世) ☞ p. 198

- three times (*sanben* 三遍, *sange* 三下, *sansei* 三声)
- three treasures** (*sanbō* 三宝) ㊦ p. 198
- three treasures as a single essence (*ittai sanbō* 一体三宝)
- three treasures as maintained [by humans] (*jūji sanbō* 住持三宝)
- three treasures as manifested [by the Buddha] (*genzen sanbō* 現前三宝)
- three treasures bear witness (*sanbō shōmei* 三宝証明)
- three treasures in the ten directions (*jippō sanbō* 十方三宝)
- three virtues** (*santoku* 三徳)
- three virtues and six flavors (*santoku rokumi* 三徳六味)
- three warm-up rings (*gishō sange* 擬声 三下)
- three wheels** (*sanrin* 三輪) ㊦ p. 198
- “Through one recital of ‘Homage to Buddha’ (*namu butsu* 南無仏), every one has already attained the buddha way (*jō butsudō* 成仏道).”
- throughout the world (*hengai* 遍界)
- Tiantong Mountain** (*Tendōzan* 天童山) ㊦ p. 198
- tidbit offerings (*mizu no ko* 水の子)
- time (*jibun* 時分, *shin* 辰)
- time immemorial (*banko* 万古)
- timetable for announcing time (*jibun no hōzuru jikoku* 時分の報ずる時刻)
- tip of brush (*gōtan* 毫端)
- title of sutra (*kyōmoku* 經目)
- titles (*daigō* 題号).
- toilet (*tōsu* 東司)
- toilet manager (*chinjū* 浄頭)
- token of appreciation (*jashin* 謝嚙)
- token of gratitude (*hakuja* 薄謝)
- token of sympathy (*mimai* 見舞)
- toned-down intensity (*mentei no ikioi* 免停の勢い)
- tonsure (*teihatsu* 剃髪)
- top place (*jō i* 上位)
- top places go first (*jō i senkō* 上位先行)
- top places in two ranks of officers (*ryōban jō i* 兩班上位)
- topic words (*suigo* 垂語)
- topknot** (*chōkei* 頂髻) ㊦ p. 198
- torch (*shishoku* 紙燭)
- torch wielding (*hinko* 秉炬)
- torch-wielding officiant (*hinkoshi* 秉炬師)
- touch ground with five parts of body (*gotai tōchi* 五体投地)
- touch head to floor (*kōtō* 叩頭)
- tour hall (*jundō* 巡堂)
- tour hall bowing in gassho (*jundō monjin* 巡堂問訊)
- tour hall inspecting platforms (*kentan jundō* 檢單巡堂)
- touring hall and circumambulating (*jundō nyōsō* 巡堂遶市)
- touring hall and making inspection (*jundō tenken* 巡堂点検)
- touring hall and tea service (*jundo gyōcha* 巡堂行茶)
- town (*gaitō* 街頭)
- traces of teachings (*keshaku* 化迹)
- tradition of the monastery** (*sanpū* 山風) ㊦ p. 199
- traditional rules (*kyūgi* 旧規)
- trainee** (*gakunin* 学人) ㊦ p. 199

- trainee monk (*jōza* 上座)
- training center for future abbots (*shusse dōjō* 出世道場)
- training master (*sangaku shi* 参学師)
- training retreat (*ango* 安居)
- transfer bones (*sōkotsu* 送骨)
- transfer of merit (*ekō* 回向)
- transformation body** (*keshin* 化身). S. *nirmānakāya* ㊦ p. 199
- transformations of the natural world (*kaō* 化工)
- transmission robe (*den'e* 伝衣)
- transmit face-to-face (*sōden* 相伝)
- transmit the flame (*dentō* 伝灯)
- tranquility (*chinjō* 鎮静, *kōnei* 康寧)
- tray and cloth (*bonpuku* 盆袱)
- tray of food for spirits (*reizen* 靈膳)
- treasure hall (*hōden* 宝殿)
- Treasure Mound Earth-Store King Bodhisattva (*hōryō jizō ō bosatsu* 宝陵地藏王菩薩)
- treasures (*hōmotsu* 宝物)
- Treasury of the Eye of the True Dharma** (*Genzō* 眼藏) ㊦ p. 199
- Treatise on the Great Perfection of Wisdom* (*Chidoron* 智度論)
- Treatise on the Stage of Buddhahood* (*Butsuji ron* 仏地論)
- tree of fruition (*kaju* 果樹)
- trillions of years (*okumanshinen* 億万斯年)
- Tripiṭaka Scholar and Dharma Master Genjō Bu (*sanzō hosshi Genjō Bu* 三藏法師玄奘奉)
- triple gate** (*sanmon* 三門) ㊦ p. 199
- true and perfect awakening (*shishintō shōgaku* 至真等正覺)
- true aspect of the unconditioned (*mui jissō* 無為実相)
- true characteristics (*jissō* 実相)
- true compassion (*shinji* 真慈)
- true dharma (*shōbō* 正法)
- true emptiness** (*shinkū* 真空) ㊦ p. 199
- true eye dotted and opened (*shōgen tenkai* 正眼点開)
- true field of merit (*shin fukuden* 真福田)
- true form (*shingyō* 真形)
- true inherent virtue (*honnu no jittoku* 本有の実徳)
- true man of no rank** (*mu i no shinnin* 無位の真人) ㊦ p. 200
- true permanence (*shinjō* 真常)
- true purport (*shinshū* 真宗)
- true quiescence (*shinjaku* 真寂)
- true repayment of blessings (*shinjitsu hōon* 真実報恩)
- true teaching (*shōrei* 正令)
- true virtue (*jittoku* 実徳)
- true wisdom (*shōchi* 正智)
- true words (*jōgon* 誠言)
- truly know (*jōchi* 誠知)
- truth** (*tei* 貞) ㊦ p. 200
- tub (*hattsu* 鉢桶)
- tuft** (*shūra* 周羅) ㊦ p. 200
- turn body (*tenshin* 轉身)
- turn the dharma wheel** (*tenbōrin* 轉法輪) ㊦ p. 200
- turn the great wheel of dharma** (*ten daibōrin* 轉大法輪) ㊦ p. 201



- tutelary deity (*chinju* 鎮守, *shinsai* 真宰)
- tutelary deities enshrined in all halls  
(*gattō shinsai* 合堂真宰)
- tutelary deities mount platform (*chinju tōdan* 鎮守登壇)
- tutelary deity tablets (*chinjuhui* 鎮守牌)
- twelve bases** (*jūnikon* 十二根, *jūnisho* 十二処, *jūni'nyū* 十二入) ㊦ p. 201
- twelve hours of the day (*jūnji* 十二時)
- twelve platforms (*jūniban* 十二版)
- twenty empty categories** (*nijū kū* 二十空) ㊦ p. 201
- twenty-fifth anniversary memorial  
(*nijūgokai ki* 二十五回忌)
- twenty-five modes of existence (*nijūgo u* 二十五有)
- twenty-five panel robe (*nijūgojō e* 二十五条衣)
- twenty-five types of supernatural powers (*nijūgosbu no enzū* 二十五種之円通)
- twenty-seven fast-paced rings (*kin nijūshichishō* 緊二十七声)
- twenty-seventh anniversary memorial  
(*nijūshichikai ki* 二十七回忌)
- twenty-seventh day memorial (*nijūshichi ichi ki* 二十七日忌)
- twenty-third anniversary memorial  
(*nijūsankai ki* 二十三回忌)
- twisting Taishaku's nose** (*netten Taishaku bikū* 捏転帝釈鼻孔) ㊦ p. 201
- two acolytes (*ni jisha* 二侍者)
- two ancestors** (*ryōso* 両祖) ㊦ p. 202
- two ancestors' memorial (*ryōso ki* 両祖忌)
- two ancestors' memorial statement  
(*ryōso ki sho* 両祖忌疏)
- two ancestors' monthly memorial (*ryōso gakki* 両祖月忌)
- two ancestors' monthly memorial eve  
(*ryōso gakki taiya* 両祖月忌逮夜)
- two ancestral and three Buddha memorials (*niso sanbukki* 二祖三仏忌)
- two bells (*nikei* 二鑿)
- two daily meals (*shukusai* 粥齋)
- two gifts, of wealth and dharma (*zaihō nise* 財法二施)
- two head temples (*ryōhonzan* 兩本山)
- two legged beings** (*ryōsoku* 兩足) ㊦ p. 202
- two masters (*nishi* 二師)
- two masters' places (*nishi i* 二師位)
- two ranks make an about-face (*ryōban tenkan* 両班轉換)
- two ranks of officers (*ryōban* 両班)
- “Two Ranks of Officers” (*ryōban* 両班)
- “Two Ranks of Officers for Precepts Assembly” (*shira e ryōban* 尸羅会 両班)
- two ranks stand facing each other  
(*ryōban tairyū* 両班対立)
- two rings (*nisei* 二声)
- two rings on hand-bell (*shukei nisei* 手鑿二声)
- two rows bow in gassho (*ryōjo monjin* 両序問訊)
- two rows of officers (*ryōjo* 両序)
- two rows of separate lines (*ryōjo bunban* 両序分班)
- two rows return to places (*ryōjo ki i* 両序歸位)

two series of connected blows (*renda nisei* 連打二声, *nisei renda* 二声連打)

two sittings (*niza* 二座)

two three-person ranks (*sannin ryōban* 三人兩班)

two times (*nisei* 二声, *nige* 二下)

**two trees of nirvana** (*naion sōju* 泥洹双樹) ㊦ p. 202

two types of repentance (*nigi ryōsan* 二儀兩懺)

**two wheels** (*nirin* 二輪) ㊦ p. 202

—U—

udambara flower (*donge* 曇華)

ultimate truth (*daiichi gi* 第一義)

“ultimate victory in the surrender of all great demons has been attained” (*gōbuku issai daima saishō jōjū* 降伏一切大魔最勝成就)

unconditioned (*mui* 無為)nirvana

**unconnected spirits** (*muen* 無緣) ㊦ p. 202

uncountable thousands of realms (*daisen shakai* 大千沙界)

**uncultivated** (*sanso* 生疎) ㊦ p. 202

undershirt (*naikun* 內裙)

**understand** (*takai* 打開) ㊦ p. 203

understanding (*shoge* 所解, *kanben* 勘弁)

unforgettable (*kōkō* 耿耿)

unfortunate occurrence (*nanji* 難事)

unglazed (*kiji* 生地)

unhappy and unfortunate (*fushō fukitsu* 不祥不吉)

uniquely honored in the three realms (*sangai dokuson* 三界獨尊)

united in intention (*dōshin* 同心)

*Universal Dedication of Merit* (*Fuekō* 普回向)

**“Universal Dedication of Merit” placard** (*fuekō hai* 普回向牌) ㊦ p. 203

*“Universal Gate” Chapter* (*Fumonbon* 普門品)

*“Universal Gate of Kanzeon Bodhisattva” Chapter of Sutra of the Lotus of the Wonderful Dharma* (*Myōhō rengyō kyō kanzeon bosatsu fumonbon* 妙法蓮華經觀世音菩薩普門品)

universal vows (*guzeigan* 弘誓願)

universally deliver (*fudo* 普度)

universally profit (*futen* 普霑)

*Universally Recommended Instructions for Zazen* (*Fukan zazengi* 普勸坐禪儀)

universe (*kan’u* 寰宇)

unobstructed in the ten directions (*jippō muge* 十方無礙)

unsurpassed fruit of buddhahood (*mujo bukka* 無上仏果)

unsurpassed supreme and perfect awakening (*anokutara sanmyaku sanbodai* 阿耨多羅三藐三菩提)

untold generations (*fureki* 不歷)

unwholesome (*fuzen* 不善)

unworthy monk (*sessō* 拙僧)

uphold precepts (*jikai* 持戒)

upholding all phenomena (*sōji* 總持)

upper and lower sections (*jōgekan* 上下間)

upper section (*jōkan* 上間)

upper side (*jōhen* 上辺)

- upright kneeling (*chōki* 長跪)  
 unsurpassed (*mujō* 無上)  
 upwards seeking enlightenment, downwards converting living beings“  
 (*jōgubodai, gekeshujō* 上求菩提下化衆生)  
 usher (*sendō* 先導)  
**ushnisha** (*butchō* 佛頂, *chinsō* 頂相)  
 ㊦ p. 204  
 usual procedure (*jōki* 常規)  
**uttarasō robe** (*uttarasō* 鬱多羅僧)  
 ㊦ p. 204  
 utensil bag (*shijotai* 匙筋袋)  
 utmost ease and joy (*gokuanraku* 極安樂)  
 utmost faith (*gokushinjin* 極信心)  
 utmost purity (*jō kiwamari* 淨極)  
 utmost sincerity (*shiishin* 至心, *shijō* 至誠)  
 utmost joy (*dai kangī* 大歡喜)
- V—
- vain illusion (*kyogen* 虛幻)  
 vajra (*kongō* 金剛)  
 vajra wielder (*kongō mishhaku* 金剛密跡)  
 valuable items (*sonchōmotsu* 尊重物)  
**Vārāṇasī** (*Harana* 波羅奈) ㊦ p. 204  
 variegated lines and colors (*monsaiban* 文彩斑)  
 various assistants (*sho anja* 諸行者)  
 various funeral officials (*sōsu no shoshoku* 喪司の諸職)  
 various halls (*shodō* 諸堂)  
 various monastic officers (*sho yakuryō* 諸役寮)  
 various monastic rules (*shoki* 諸規)  
 various objects of veneration (*shoson* 諸尊)  
 various placards for opening bath (*kaiyoku shohai* 開浴諸牌)  
 various placards in bathhouse (*yokushitsu shohai* 浴室諸牌)  
 various placards in sangha hall (*sōdō shohai* 僧堂諸牌)  
 various quarters (*shoryō* 諸寮)  
 various rules of purity (*sho shingi* 諸清規)  
 various stewards (*sho chiji* 諸知事)  
 vast (*kōdai* 廣大)  
 vast and great (*gigi* 巍巍)  
 vast and wide (*kōkō* 浩々)  
 vast compassionate blessings (*kōdai jion* 廣大慈恩)  
 vast empty space (*daiko* 大虛)  
 vast merit power (*kudokuriki* 功德力)  
 vast ocean (*kokai* 巨海)  
 vegetable chief (*saijū* 菜頭)  
 vehicle (*norimono* 駕)  
 vehicle of compassion (*hijō* 悲乘)  
 venerable assembly (*sonshū* 尊衆)  
 venerable corpse (*songai* 尊骸)  
 venerable deva (*sonten* 尊天)  
 Venerable Deva Ida (*Ida sonten* 韋駄尊天)  
 venerable footsteps (*sonchoku* 尊躡)  
 venerable image (*sonzō* 尊像)  
 Venerable Jinnyo (*Jinnyo sonja* 陳如尊者)  
 Venerable Kanjizai (*Kanjizai son* 觀自在尊)  
 venerable monk (*sonsbuku* 尊宿)

- venerable monks from other lineages  
(*tashū sonshuku* 他宗尊宿)
- venerable monks from other monasteries  
(*tasān sonshuku* 他山尊宿)
- venerable monks with karmic connections  
(*uen sonshuku* 有緣尊宿)
- venerable old buddha (*rōkobutsu* 老古仏)
- Venerable Shaka (*Shakason* 釈迦尊, 釈尊)
- verse (*ge* 偈, *gemon* 偈文)
- Verse After Eating** (*Shokugo no ge* 食後の偈) ㊦ p. 204
- Verse Before Eating** (*Shokuzen no ge* 食前の偈) ㊦ p. 205
- verse commentary (*ju* 頌)
- Verse Commentary of Tendō Kaku**  
(*Tendō Kaku ju* 天童覺頌) ㊦ p. 205
- “Verse Commentary on Root Case” placard (*honsoku ju hai* 本則頌牌)
- verse commentary placard (*juhāi* 頌牌)
- Verse for Bell Ringing** (*Meishō no ge* 鳴鐘の偈) ㊦ p. 206
- Verse for Bowl Raising** (*Keihatsu no ge* 擊鉢の偈, *Keihatsumon* 擊鉢文) ㊦ p. 206
- Verse for Dedicating Merit** (*Ekō ge* 回向偈)
- verse for dedicating merit incense burning (*ekō ge shōkō* 回向偈焼香)
- Verse for Donning Kesa** (*Takkesa no ge* 搭袈裟の偈) ㊦ p. 207
- Verse for Opening Sutras** (*Kaikyōge* 開經偈) ㊦ p. 208
- Verse for Ringing Bell** (*Meishō no ge* 鳴鐘偈) ㊦ p. 208
- Verse for Setting Out Bowls** (*Tenpatsu no ge* 展鉢の偈) ㊦ p. 209
- Verse for Universal Dedication of Merit**  
(*Fuekōmon* 普回向文)
- verse from Five Phoenix Garden of Verses** (*Kanrin gohōshū* 翰林五鳳集) ㊦ p. 210
- verse from Great Perfection of Wisdom Sutra** (*Dai hannya* 大般若) ㊦ p. 211
- Verse from the Lifespan Chapter** (*Juryō hon ge* 寿量品偈)
- Verse from “Life-span of the Tathagata” Chapter of Sutra of the Lotus of the Wonderful Dharma** (*Myōhō renga kyō nyorai juryō hon ge* 妙法蓮華經如來寿量品偈)
- Verse of Bathing Buddha** (*Yokubutsu no ge* 浴仏の偈, *Yokubutsu ge* 浴仏偈) ㊦ p. 211
- “Verse of Bathing Buddha” placard (*Yokubutsu ge hai* 浴仏偈牌)
- Verse of Disfigurement** (*Kigyō ge* 毀形偈) ㊦ p. 212
- Verse of Five Contemplations** (*Gokan no ge* 五觀偈) ㊦ p. 212
- Verse of Four Universal Vows** (*Shigu seiganmon* 四弘誓願文) ㊦ p. 213
- Verse of Giving Wealth** (*Sezai no ge* 施財の偈) ㊦ p. 214
- Verse of Homage to Buddha’s Relics**  
(*Shari raimon* 舍利禮文) ㊦ p. 214
- Verse of Impermanence** (*Mujōge* 無常偈) ㊦ p. 215
- verse of praise (*tange* 歎偈)
- Verse of Purifying Place of Practice**  
(*Jōdōjō no ge* 淨道場の偈) ㊦ p. 216

- Verse of Purity While Abiding in the World** (*Sho sekai bon* 処世界梵, *Sho sekai bon no ge* 処世界梵之偈) ㊦ p. 216
- Verse of Repentance** (*Sange mon* 懺悔文) ㊦ p. 217
- Verse of Rice for Spirits** (*Saba ge* 生飯偈) ㊦ p. 217
- Verse of Rinse Water** (*Sessui no ge* 折水之偈) ㊦ p. 218
- Verse of Robe and Bowls** (*Ehatsu no ge* 衣鉢の偈) ㊦ p. 218
- Verse of Seeking the Way** (*Gudō no ge* 求道偈) ㊦ p. 218
- Verse of Sitting Cloth** (*Zagu no ge* 坐具の偈) ㊦ p. 219
- Verse of Spiritual Aspiration** (*Hosshin no ge* 發心偈) ㊦ p. 219
- Verse of Three Refuges** (*San kirai mon* 三歸礼文) ㊦ p. 220
- Verse of Threefold Refuge** (*San kie mon* 三歸依文) ㊦ p. 221
- Verse of Tonsure** (*Teihatsu no ge* 剃髮偈) ㊦ p. 222
- Verse of “Universal Gate” Chapter** (*Fumonbon ge* 普門品偈)
- Verse of Worship and Praise** (*raisanmon* 礼讚文)
- Verse on Sounding Board** (*Han no ge* 版の偈) ㊦ p. 223
- verse paraphrase of Great Perfection of Wisdom Sutra** (*Dai hannya kyō* 大般若經) ㊦ p. 223
- verse upon first striking of bell** (*tsukizome* 撞初) ㊦ p. 224
- Verse Upon Hearing Mallet** (*Montsui no ge* 聞槌の偈) ㊦ p. 225
- Verse When Ordinands Enter Ritual Site** (*kaitei nyūdōjō no ge* 戒弟子入道場の偈) ㊦ p. 225
- Verses for Face Washing** (*Senmen no ge* 洗面偈) ㊦ p. 225
- Verses for Meals** (*Shokuji no ge* 食事偈)
- Verses of Food Offering** (*Sejiki ge* 施食偈) ㊦ p. 227
- Verses of Purification** (*Senjō ge* 洗淨偈) ㊦ p. 228
- vessel of the dharma** (*hokki* 法器) ㊦ p. 229
- vessels and utensils (*kigu* 器具)
- vessels of the appropriate amount** (*ōryōki* 応量器) ㊦ p. 229
- vestment of liberation** (*gedappaku* 解脱服) ㊦ p. 230
- vex (*nōran* 惱亂)
- vicinity of gate (*montō* 門頭)
- vicinity of mountain gate (*sanmontō* 山門頭)
- Victor’s Dharani** (*Sonshō darani* 尊勝陀羅尼)
- vigor (*shōjin* 精進)
- Vinaya (*bini* 毘尼)
- virtue (*toku* 德)
- virtue-requiting stupa (*hōtoku tō* 報德塔)
- virtues immeasurable as the ocean (*muryō tokukai* 無量德海)
- Virtuous Courage** (*Zen’yūmyō* 善勇猛)
- visage (*menmoku* 面目)
- visit abbot (*monkō* 問候)
- visit ritual site (*rinba* 臨場)
- visitor (*gakyaku* 賀客, *sankeisha* 參詣者)
- visits back and forth (*aiōrai* 相往来)

visualize (*kansō* 觀想)  
 voice and appearance (*on'yō* 音容)  
 voicing (*kōtō* 口頭)  
 votive lamp (*tōmyō* 灯明)  
 votive rice cakes (*kubyō* 供餅, *sonae mochi* 供之餅)  
 vow (*seigan* 誓願)  
**vow to save all beings** (*seido issai shu* 誓度一切衆) ㊦ p. 230  
 Vulture Peak (*ryōzen* 靈山)

## —W—

waiters board (*kyūjiban* 給任板)  
 wake sermon (*tsuya sekkyō* 通夜説教)  
 wake-up bell ringing (*shinrei* 振鈴)  
 waking (*kyōkaku* 警覺)  
 walk around (*i'nyō* 圍遶)  
 walk slowly (*kanpo* 緩歩)  
 walk straight ahead (*jikiho* 直歩)  
 walking meditation (*kinbin* 經行, *kanpo* 緩歩)  
 walking meditation area (*kinbinjō* 經行場)  
 walking meditation bell (*kinbin shō* 經行鐘)  
 wall-facing zazen (*menpeki zazen* 面壁坐禪)  
 wander freely (*yuge* 遊戲)  
 wander on foot seeking teachers (*henzan angya* 徧參行脚)  
 wandering monk's pack (*kesagōri* 袈裟行李)  
 warm-up beats (*gishō* 擬聲)  
 wash bowls (*senpatsu* 洗鉢)  
 washcloth (*yokkin* 浴巾)  
 washed rice (*senmai* 洗米)  
 washstand (*senmenka* 洗面架)  
 water board (*mizuita* 水板)  
 water chief (*suijū* 水頭)  
 water chief's assistant (*suijū anja* 水頭行者)  
 water-crystal prayer beads (*suishō juzu* 水晶珠數)  
 water of merit (*kudoku sui* 功德水)  
 water of the minds of living beings (*shujō shinsui* 衆生心水)  
 water for sprinkling (*shasui* 洒水)  
 water sprinkling (*shasui* 洒水)  
 water sprinkling branch (*shasuisbi* 洒水枝)  
 water-sprinkling memorial (*shasui ki* 洒水忌)  
 water-sprinkling vessel (*shasuiki* 洒水器)  
 water supervisor (*suikan* 水看)  
 wave its colored banners (*sansai* 散彩)  
 waves of purity (*muku no nami* 無垢之波)  
 way (*dō* 道)  
 way of all buddhas (*shobutsudō* 諸仏道)  
 way of the ancestors (*sodō* 祖道)  
 way of the Buddha (*butsudō* 仏道)  
 wear kesa (*takkesa* 搭袈裟)  
 wear white socks and kesa (*chakubetsu takkesa* 著襪搭袈裟)  
 wear white socks (*chakubetsu* 著襪)  
 weather (*kiun* 氣雲)  
**Well Accomplished** (*zenzei* 善逝) ㊦ p. 230  
 wellspring of veracity (*shōgen* 証源)  
 west corridor (*seirō* 西廊)

- west hall roshi (*seidō* 西堂)
- west hall roshi, et al. express gratitude to head seat and great assembly (*seidō tō, shuso daishu ni raija* 西堂等、首座・大衆に礼謝)
- west hall roshi exits hall (*seidō shutsudō* 西堂出堂)
- west hall roshi's place (*seidō i* 西堂位)
- west hall roshi's platform (*seidōtan* 西堂单)
- west hall roshi's quarters (*seidō ryō* 西堂寮)
- west row (*seijo* 西序)
- west row of officers (*seijo* 西序)
- west stairs (*seikai* 西階)
- whale of a bell (*geishō* 鯨鐘)
- wheel of dharma (*hōrin* 法輪)
- wheel of food (*jikirin* 食輪)
- when the land has been cleared, the field of merit becomes productive** (*kontō fukuden shō* 墾到福田生) ㊦ p. 230
- when the water is stilled, the bright moon appears** (*suichō meigetsu gen* 水澄明月現) ㊦ p. 230
- “When you truly perceive the Dharma King's dharma, the Dharma King's dharma is as it is”** (*tai kan ho o ho, ho o ho nyoze* 諦觀法王法、法王法如是) ㊦ p. 230
- whisk (*bossu* 扠子)
- white banner** (*shirohata* 白幡) ㊦ p. 230
- white cloth strapping (*shiro no nunohimo* 白い布紐)
- white curtains (*shiomaku* 白幕)
- white elephant (*byakuzō* 白象)
- white emperor (*hakutei* 白帝)
- white leggings (*shirokyaban* 白脚袴)
- white letters (*hakusho* 白書)
- white offering-table cloth (*shiro uchishiki* 白打敷)
- white paper flowers (*soka* 素華)
- white robes (*hakue* 白衣)
- white socks (*bessu* 襪子)
- white stationery (*shōgasen* 小画仙)
- white wood (*shiragi* 白木)
- wickerwork bamboo hat (*ajirogasa* 網白笠)
- wide variety of delicious flavors (*hyakumikō* 百味香)
- “Wide open and bare — there is nothing sacred”** (*kakunen mushō* 廓然無聖) ㊦ p. 230
- wield torch (*hinko* 秉炬)
- will (*yuimei* 遺命)
- wind (*fū* 風) ㊦ p. 230
- wind and fire (*fūka* 風火)
- wind of merit (*tokufū* 德風) ㊦ p. 231
- wind of our school (*monpū* 門風) ㊦ p. 231
- wind of the way (*dōfū* 道風) ㊦ p. 231
- wind of truth (*shinpū* 真風)
- wiping cloth (*jōkin* 淨巾)
- wiping cloth stand (*jōkinka* 淨巾架)
- winter assembly (*fuyue* 冬会) ㊦ p. 231
- winter retreat (*tō ango* 冬安居) ㊦ p. 231
- winter retreat recitations (*tō ango kessei nenju* 冬安居結制念誦)
- winter solstice (*tō* 冬)

- wisdom (*e* 慧, *chie* 智慧, *hannya* 般若)
- wisdom assembly images (*hannya e no zō* 般若会の像)
- wisdom in the mind** (*shinchi* 心智)
- wisdom light of the sun and moon (*jitsugetsu eikō* 日月慧光)
- “Wisdom like a great perfect mirror” (*daienkō chi* 大円鏡智)
- “Wisdom of equanimity” (*byōdōshō chi* 平等性智)
- “Wisdom of marvelous observation” (*myōkansatsu chi* 妙觀察智)
- wisdom tablet (*hannya no hōdoku* 般若の宝牘)
- “Wisdom that guides proper action” (*jōshosa chi* 成所作智)
- wish-fulfilling jewel (*maniju* 摩尼珠)
- with a tapping sound (*kachi to* カチッと)
- “With the good karma gathered in this practice...” (*ī sū shū an* 以此修行)
- “With wholehearted reverence we bow...” (*is-shin cho rai* 一心頂礼)
- withdraw (*taishutsu* 退出)
- withdraw from hall (*taiden* 退殿)
- within grounds of monastery (*sannai* 山内)
- within hall (*dennai* 殿内)
- within our school (*kachū* 家中)
- without hindrance (*banan* 無難)
- without letters** (*muji* 無字) ☞ p. 231
- wonderful achievement of the snowy courtyard** (*setsuon shōchoku* 雪園勝躑) ☞ p. 231
- wonderful medicine (*myōyaku* 妙藥)
- wood-clappered bell (*bokutaku* 木鉦)
- wooden mallet (*shumoku* 撞木)
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- worship on platform (*danjōrai* 壇上礼)
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- worthy man (*daijōbu* 大丈夫)



- worthy one (*ōgu* 応供)  
 worthy woman (*daifujin* 大夫人)  
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 wrapped incense (*tsutsumikō* 包み香)  
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