Standard Observances of the Soto Zen School

Volume 2: Introduction, Glossaries, and Index

T. Griffith Foulk

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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 Sōtōshū gyōji 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 Sōtōshū gyōji kihan are transliterated herein using the modified Hepburn system of romanization explained in section 1.B. above.
IV

ABBREVIATIONS

S. = Sanskrit
P. = Pali
C. = Chinese


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),¹ a manual compiled and published by the Administrative Headquarters of Soto Zen Buddhism (Sōtōshū Shūmuchō 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 Sōjīji, 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

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 Sōji) 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.* *maitri*) 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. 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. 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

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2 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.

3 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 植樹林指南紀), compiled in 1674 by Gesshū Sōko 月舟宗胡 (1618-1696) and his disciple Manzan Dōhaku 万山道白 (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), published in 1753; and (3) the Small Eihei Rules of Purity (Eihei shō

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4 Sōtōshū Zensho Kankōkai, ed., Sōtōshū zensho: Shingi (Tokyo: Sōtōshū Shūmunchō, 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 shinankan 植樹林大乘護國禪寺清規指南簿); also known as Shōju Grove Rules of Purity (Shōjurin shingi 植樹林清規). Gesshū’s disciple, Manzan Dōhaku 万山道白 assisted to such a degree in the compilation that he should be considered a co-author.

5 Sōtōshū zensho: Shingi, 29-207. The original full title of the text is Summary of Procedures in Rules of Purity for Sotō Sangha Halls (Tōjō sōdō shingi gyōbōshō 洞上僧堂清規行法釈). The colophon has the date 1741, so the text may have been completed then, but Menzan’s preface to its publication is dated 1753.
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 Eiheiji. 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 (Nichiikiki sótō shoso 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 Eiheiji, 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 Eiheiji. 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). 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 gogejaribō 对大己五夏闍梨法), 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;

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7 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). 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), compiled in 1103 by Changlu Zongze 長蘆宗賾 (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

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

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 bukkyō 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 abbeys 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. 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 智顗 (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). 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 傳燈録) and discourse records (C. yulu, J. goroku 語録), learning the distinctive mode of rhetoric that those texts modeled, and receiving formal dharma transmision 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. busshin 佛心). But affiliation with the Chan school never entailed giving up any of the observances that occu-
plied 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 坐禅). 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 佛道) in its entirety, not only the practice of meditation (C. xichan, J. shūzen 禪).  

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

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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 Sōjijī, 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),12 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 瑻山和尚清規). 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),13 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 蕃主) or abbot, head seat (C. shouzuo, J. shuso 首座), assistant abbot (C. fuan, J. fukuan 副蒭), stores manager (C. zhiku, J. chiko 知

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12 T 82.423c-451c.
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 分衞), 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),14 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),15 or Auxiliary Rules of Purity (Beiyong qinggui 備用清規) for short, which was completed in 1286 by an abbot named Zeshan Yixian 澤山弌咸 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-

14 ZZ 2-1-1, 1a-28a.
15 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* 諏經) 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).16 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.

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16 ZZ 2–17–1.71d-72b.
Two other Chinese monastic codes that the Meiji era compilers of the first edition of Gyōji kihan consulted are: (1) *Rules of Purity for Daily Life in the Assembly* (*Ruzhong riyong qinggui* 入衆日用清規), 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), 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.


18 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. 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 黃檗禪. 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* 黃檗清規), that was based on earlier Song and Yuan rules of purity. When the Japanese saw the style of commu-

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19 ZGDJ 1050b-c
20 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 大乗寺 (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 正法眼蔵), 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 Zuïhō’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 betsuroku 洞上僧堂清規考訂別録), 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

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in the Various Halls of Soto Monasteries (Tōjō garan shodō anzōki 洞上伽藍諸堂安像記).  

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 Eiheiji 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.

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22 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 apppellations 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.23

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

with Mazu can also be interpreted as an expression of the doctrine of innate buddha nature (C. foxing, J. busshō 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.²⁴ 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-

²⁴ 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 (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 (包括宗教法人) registered with the Japanese government that are recognized as belonging to the Zen tradition (禪系). Those include: the Soto school (曹洞宗); fifteen separate corporations that identify themselves as branches (派) of the Rinzai school (臨濟宗); the Ōbaku school (黄檗宗); and five small

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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 (Rinzai-shū Myōshinjiha 临済宗妙心寺派), 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 総持寺 in Yokohama, and a separate Administrative Headquarters (shūmuchō 宗務庁) located in a Tokyo high-rise. The Ōbaku school’s head temple is Manpuku-ji 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.26 Sōjiji, after

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.27

The construction of the sangha hall at Eiheiji 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 Eiheiji in 1796. All of the sangha hall observances listed by Gentō, however, have been practiced routinely at Eiheiji and Sōjīji 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-

especially 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 祇管打坐) 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 南禅寺, Tenryūji 天龍寺, Shōkokuji 相國寺, Daitokuji 大徳寺, Myōshinji 妙心寺, Engakuji 圓覚寺, 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 Sōjīji, Eiheiji, 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-
Introduction

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.28 The only observances that brought all the monks together in the central buddha halls (butsuden 佛殿) and dharma halls (hattō 法堂) of a main monastery (hon garan 本伽藍) were major ceremonies such as the annual New Year’s assembly (shushō-e 正月會) 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 jiin 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-

28 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 (*zazen* 天) 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 shūmuchō* 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 暁天坐禪), mid-morning zazen (sōshin zazen 早晨坐禪), and evening zazen (kōkon zazen 黄昏坐禪); (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 竗公諷經), meditation hall service (dōnai fugin 堂內諷經), and evening service (banka fugin 晩課諷經); (3) three meals—morning gruel (shuku 粥), midday main meal (sai 斋), 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 圣僧), 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 功徳) 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” (nissshitatsu 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 拮提) 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 功徳) 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 (おしゅうふくえ 应供護經), (3) ancestral teachers hall sutra chanting (そだふくえ 祖堂護經), (4) sutra chanting for founding and former abbots (かいさんれきじゅふくえ 開山歴住護經), and (5) ancestors hall sutra chanting (しでふくえ 祠堂護經). All five are actually performed in one place, the main hall (ほんどう 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 (いの 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 dhāranis 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 dhāranis) 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 廚) 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 (sahō 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 洗浄之偈). 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 祈禱諷經), 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 小参) 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 宣讀箴規). 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 浄髪), 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 転読大般若), a colorful rite that involves riffling 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 (shupan shōkō 出班焼香). 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 摂心) 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 mealtime 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 (binko 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 (butsdan 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 (maitsuki 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 功徳), 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 (bondô 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. 29

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

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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 煩悩) that are the cause of all suffering. 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

30 A more concise list of afflictions (S. kleśa, J. bonnō 煩悩) 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 (butsdan 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 lay-outs 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 太姊) 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 (jūshoku 住職, 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 小参), 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 寝堂*). 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. ☞ “abbot’s quarters.”

**abbot’s quarters** (*hōjō 方丈*).

1. The term *hōjō*, literally “ten feet” (*jō 丈*) “square” (*bō 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 寝堂*), 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 獨参*); 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 (*jisba 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 (ibai 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-temples 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. ☞ “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. ☞ “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 燃香侍者), 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 (shōjō jisha 書状侍者), 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 (sōdō 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 直倉). 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 Sōji, 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-

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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 (kusushi), the part of the monastery where they lived and worked—the administration hall (kusudo) or kitchen-residence (kuri)—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” (donai); that is a reference to the sangha hall (sodō) or meditation hall (zendō) where monks practice zazen and may also take meals and sleep.

administrators (kusushi). 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 (kusudo, kusu), the administrators’ quarters (kusuryō) 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).

administrators’ quarters (kusuryō). “administrators,” “administration hall,” “administrative wing.”

admixture of “new tin” (shinsbaku sōken). 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). A text written by Dōgen in 1249 to regulate activities in the common quarters (shu ryō). The work was subsequently included in the so-called Eihei Rules of Purity (Eihei shingi), a collection of Dōgen’s writings on monastic discipline that was compiled and edited in the Edo period (1600-1868).

Admonitions for Zazen (Zazen yōjinki). A work by Keizan, based in part on Dōgen’s Universally Recommended Instructions for Zazen (Fukan zazengi).
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勸坐禅儀, 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 孟蘭盆) season, for example, a group of abbots will perform great food-offering assemblies (dai sejiki 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 sobō 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 飢餓類). 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** (*ubatsu 孟鉢*). *U 孟* means “bowl”; *batsu 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. *kāśāya*) 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” (*batsu 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” (*hōu 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-

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**EXPLANATORY GLOSSARY**

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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 bodhisatvas, 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* 無縁佛). 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” (く Yosh 供養) — food, drink, and merit — that are given to ancestral spirits who have descendants to care for them. ☞ “gate,” “Bon festival,” “hungry ghosts,” “decoction.”

Anan 阿難. S. Ananda. 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 Bodaideruma.

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). Bodaideruma, first ancestor (shoso 初祖) of the Zen lineage in China.

ancestors hall (shidō 祠堂). Literally, “hall” (dō 廟) for “sacrifice to ancestors” (shi 祀). 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 Eiheiji, 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 (bondo 本堂).

ancestors of old (nōso 襲祖). Same as ☞ “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. ☞ “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 傳燈録), (2) the discourse records (goroku 語録) of individual Zen masters, and (3) koan collections that draw their root cases (bonsoku 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 開山歴住諷經), 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 (bondō 本堂). ☞ "mortuary portrait."

ancestral wind (sofū 祖風). Literally the "wind" (fū 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."

anda 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 andae 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. *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*).

**appearance is ruined** (*kigyō 毀形*). Literally, to “spoil” or “ruin” (*ki 毁*) one’s “form” or “appearance” (*gyō 形*) by shaving the head. This expression occurs in the opening line of the *Verse of Disfigurement* (*Kigyōge 毁形偈*), 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 arabant, 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 Sōjii 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 ango 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 觉靈). The spirit of any deceased person, as addressed in a funeral service. It is clear from the dedications of merit to such spirits (rei 灵) that they are not considered “awakened” (kaku 覚) 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 livings 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 覚).

awakening (bodai 菩提, kaku 覚, 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 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. Bhadrapāla. Also called Kengo Bodhisattva (Kengo Daishi 堅護大士). 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 Bhadrapāla is also translated into Sino-Japanese as Resolute Defender (Kengo 堅護) and Good Defender (Zenshu 善守).

**bamboo staff** (shippei 竹籃). Literally, “bamboo” (chiku 竹) “spatula” (hei 篮). 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 (bossen 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** (hata 幡). (1) For ceremony of installing an abbot (shinsan shiki 頤山式), four brocaded banners (nishikibata shiryū 錦幡四流), usually colored banners
(irobata 彩幡) made of green (shō 青), yellow (ō 黃), 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.

shobutsu nyorai dai kudoku 諸佛如來大功德
sho kichijō chū saimujō 諸吉祥中最無上
shobutsu gurai nyū zesho 諸佛倶來入是處
zeko shichi sai kichijō 是故此地最吉祥

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

on mani baji rei un 唵麼抳日哩吽
on mani darei un batta 唵麼抳駄哩泮吒

(b) “five tathagatas” banners (go’nyoraibata 五如來幡). Five colored banners (green (shō 青), yellow (ō 黃), 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

namu tahō nyorai 南無多寶如來
namu myōshikishin nyorai 南無妙色身如來
namu kanroō nyorai 南無甘露王如來
namu kōhakushin nyorai 南無廣博身如來
namu rifui nyorai 南無離怖畏如來

(c) “four deva kings” banners (shitennōbata 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
(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.
(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

nyorai shō nehan  如來證涅槃  
yōdan o shōji  永斷於生死  
nyaku u shii shinchō  若有至心聽  
jō toku mujō raku  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

Ordinary Deluded People Call it Death
Non-Buddhists Grasp it as Extermination

Ordinary Deluded People Call it Death
Non-Buddhists Grasp it as Extermination

(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.

(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 十佛的名號) written on it:

All buddhas of the ten directions and three times.
All honored bodhisattvas, those great beings.
Great perfection of wisdom.
dai jin fuen bu sa  大乘普賢菩薩
daihi kan shiin bu sa  大悲觀世音菩薩
shi son bu sa mo ko sa  諸尊菩薩摩訶薩
mo ko ho ja ho ro mi  摩訶般若波羅蜜

(4) For funeral of a deceased monk (bōsō sógi 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  

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

(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  

issai u i hō  一切有爲法  
nyo mugen hōyō  如夢幻泡影  
nyo ro yaku nyo den  如露亦如電  
ō sa nyo ze kan  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?  

mei ko sangai jō  迷故三界城  
go ko jippō kū  悟故十方空  
honrai mu tōsai  本來無東西  
ga sho u nanboku  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 (hosshō jizō ō bosatsu 法性地藏王菩薩)
2. Dharani Earth-Store King Bodhisattva (darani jizō ō bosatsu 陀羅尼地藏王菩薩)
3. Treasure Mound Earth-Store King Bodhisattva (hōryō jizō ō bosatsu 寶陵地藏王菩薩)
4. Dharma Seal Earth-Store King Bodhisattva (hōin jizō ō bosatsu 法印地藏王菩薩)
5. Cockscomb Earth-Store King Bodhisattva (keito jizō ō bosatsu 鷄兜地藏王菩薩)
6. Earth-Holding Earth-Store King Bodhisattva (jiji jizō ō bosatsu 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 萬歳). Literally “ten thousand” (ban 萬) “years” (sai 歳), 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 隠). 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 須磨壇) 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 sahō 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 五右衞門風呂), 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). ☞ “cooking stove.”
bath prefect (ch iyoku 知浴). Literally “overseeing” (chi 知) the “bath” (yoku 浴). An officer in a monastic bureaucracy; one of the six prefects (roku chōshū 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 Sōjīji 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 (ch iyoku 知浴) or (during a retreat) the head seat (shuso 首座).☞ “Sacred Monk,” “bathe.”
bay of cranes (kakuan 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 蘇麻). 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 瑯山) 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 Eiheiji.

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. samsāra. 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 潮蓮那佛). 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 (bossin 法身, S. dharma-kāya),
Rushan �.BigDecimal (ōshin 應身, S. sambhogakāya), and Shaka-muni is the transformation body (keshin 化身, S. nirmānakāya) 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 (rijū 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 (busshō 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).** Variously 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 [buddha]-mind by means of mind, without setting up scriptures” (ishin denshin furyū monji 以心傳心不立文字).

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

**bodhi tree** (bodaiju 僧提樹). 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 (Bonnōkyō 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....
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 (ritsuō 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. pośadha), 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 孟蘭盆, 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,

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 孟蘭盆大施食會*). 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 (*butsuden 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 (Bonsaku 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 batsu 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.

“**Bowing 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, batsu, 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” (óryōki, C. yingliangqi 應量器). ☞ “oryoki.”

**bowl-bell (keisu 钵子, kei 鎝).** 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 手鐃, inkin 引鐃), 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
(shakei 小鑶) is a medium-sized bowl, about 20 cm in diameter, that sits on a cush-
ion and is rung with a wooden baton. Large bowl-bells (daikei 大鑶) 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 捺鑶).

brazier (ro 爐). A charcoal hibachi used for heat. Traditional Japanese architec-
ture, 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 tempera-
tures 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 transmis-
sion 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 “trans-
mittted the flame” (dentō 傳燈) of awakening to the second ancestor Eka and sever-
al other disciples.

brocaded banner (nishikibata 錦幡). “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 unsur-
passed 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 (butsdenu 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. Shaka-
muni 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 lin-
eage. 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 Sōjīji, 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 讀), 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” ([kyō] zō [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. ☞ “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 香に薰じる). To ritually purify something by passing it through the smoke of burning incense. ☞ “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. ☞ “incense.”

censer fire (roka 焚火). 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. ☞ “censer.”

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

chant sutras (jukyō 誦経, dokyō 讀経). 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 圏遍天邊). A figure of speech used to emphasize the (metaphorical) all-pervasiveness of the smoke from an offering of incense. ☞ “incense.”
circumambulate (nyōgyō 迴行, gyōdō 行道, nyōsō 遞市). 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 (行雲流水 kōun ryūsui) in their lack of any fixed abode. Those who had “hung up the staff” (掛搭 kata) of a wandering monk and taken up residence in a sangha hall were not called unsui, and the “clouds and water halls” (雲水堂 unsui dō) 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** (彩幡 irobata). *☞ “banners.”*

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

**common quarters** (衆寮 shu ryō). Monks who belong to the sangha hall assembly (僧堂衆 sōdōshu), a.k.a. great assembly (大衆 daishu), are also assigned seats in a facility known as the “quarters” (寮 ryō) for the “assembly” (衆 shu). 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” (聖僧 shōsō) 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 (看讀位 kandoku i) 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 (明窗 meisō) (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 Sōjīji 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 作業). 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 直歳). In contemporary Soto Zen, only training monasteries (Eiheiji and Sōjīji 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. ☞ “six stewards.”

**confession** *(fusatsu 布薩)*. A Sino-Japanese transliteration of Sanskrit *posadha*, 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. ☞ “Pratimoksha,” “bodhisattva precepts.”

**Congrong Hermitage Record** *(Shōyōroku 從容録)*. 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 Kakus 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 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 (battō 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.

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 廚裡), 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.

crossing the Yangzi River on a single reed (ban 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 鏧を押さえ). ❧ “bowl-bell.”

damp hand-bell (ōkei 押鈴, shukei osae 手鈴押さえ). ❧ “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.

dead 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.”

decocotion (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. parināmanā. 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 dhāranis, 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 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 口, 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** (ほ 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 ほ. 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. svalaksana) 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 (busshin 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 betsuden 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 (bōrei 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 (bōe 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” (kesbin 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” (sansbin 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** (bōson 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 (battō 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** (bōdō 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** (bōdōshi 法幢師). The priest (abbot) who presides over a retreat (kessei ango 結制安居). ☞ “dharma flag.”

**dharma gate** (bōmon 法門). An approach or “gate” (mon 門) to the dharma (bō 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* 説法) 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, Eiheiji and Sōjīji, 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” (*bō* 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 (busshin 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** (bossō 法性). S. dharmatā, dharma-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 ☞ “dharma realm” (hokkai 法界). ④ A synonym for ☞ “dharma body” (busshin 法身), “buddha nature” (busshō 佛性), and “buddha mind” (busshin 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. viññapti-mātratā).

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

**dharma of wondrous existence** (myōu bō 妙有法). The “dharma” (bō 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 話) that elucidates the dharma (bō 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 bud-
dha can “see” the dharma realm as it is; even the designations “reality” and “things as
they are” are just conventional designations.

**dharma relative** (bakken 法眷, hōrei 法類). A person belonging to the same lin-
eage (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” (bō 法).

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

**dharma wheel** (bōrin 法輪). S. dharmacakra. A wheel with eight spokes, repre-
senting the eight-fold path, used in sculpture and painting to symbolize the teach-
ings of Buddha Shakamuni. ☞ “turn the wheel of dharma.”
dharmas (sho bō 諸法). 翻訳 “dharma” ②.

“ding, crack, thump” (chin, kachi, don チン・カチッ・ドン). A sequence of three blows struck first on hand–bell (shukei 手鈲, inkin 引鈲), then with large wooden clappers (taku 槌), 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 手鈲, inkin 引鈲), then on drum (ku 鼓), and finally with cymbals (batsu 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 譽西 (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 如浄, 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 普勧坐禪儀).

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 飮光). 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 (rokkyyō 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 触), (12) objects of mind (hā 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 Bodai Daruma, 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 正宗普覚大師). For the story of Eka’s initial encounter with Bodai Daruma, ☞ “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 Tên Buddha Names (Jābutsunyō 十佛名).

emptiness (kū 空, kūjaku 空寂). 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 (bōkū 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 Mulamadhyamakakārikā, 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 (bikkyō 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 無為空). 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 有為空). 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). 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 内空). 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 (muhen'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 (honshō 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 (jisshō 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 (bōshin 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. Yanruodado 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 (busshō 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 (nisshitsu 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 sansāra, 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 增崇). 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 增崇品位). 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 daiichigī 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 機縁) [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. Ruijing 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 Sōjīji, 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* 昼尾末章). The text of Gyōjikihan edits out the reference to hell (*jigoku* 地獄), hungry ghosts (*gaki* 餓
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鬼, and animals (chikushō 畜生) that appears in this passage in the original sutra (T19.945.136c.17-137a.).

final verse (yuige 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 (gojō 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 Shaka-muni 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 敎主). 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.
**foundating 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** (*shisu 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** (*shiigi 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** (*shirobata 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 (*jibi 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*). ≡ “mark of completeness.”

**fully fledged** (*risshin 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 (*bossen 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** (*bōmi 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) of the ultimate reality, conceived as the “gate,” “approach,” or “key” (mon 門) to “liberation” (gedatsu 解脫) from suffering in the round of rebirth. ☞ “gate.”

Gentō Sokuchū 玄透即中. The fiftieth abbot of Eiheiji, 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” (*bō* 法).

give rise to the highest aspiration (*batsu mujō i* 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, batsu 發*) to it marks the beginning of the bodhisattva path. Synonymous with ☞ “giving rise to the thought of awakening” (*hotsu bodai shin 發菩提心*).

give rise to the thought of awakening (*batsu bodai shin 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, batsu 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. ☞ “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 灵山*), 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 Makakaho; 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** (*zennyonin 善女人*). S. *kuladhibhīra*. 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. *kalyāna-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 沙を握って寶と為る). 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 生因縁品略) of the Aśoka sūtra (Aikuō kyō 阿育王經).

Great Ancestor (taiso 太祖). An epithet for Keizan

great assembly (daibu 大衆). ① The “large” (dai 大) “group” or “assembly” (shu 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 (sōdōshu 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 ☞ bodhisattva.

Great Benefactor (daion 大恩). An epithet for Buddha Shakyamuni. ☞ “blessings.”

great effort (shōjin 精進). S. vīrya, 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 Shakyamuni. ③ Honorific title given to an eminent monk, often posthumously, by the imperial court in China or Japan.


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 阳).

Great Master Sekitō Musai (Sekitō Musai Daishi, C. Shitou Wuji 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. Wuji Dashi 無際大師) and is the putative author of the text entitled Harmony of Difference and Equality (Sandōkai 參同契).


“Great” Verse (Makabon 摩訶梵). A short verse chanted at the end of various services: “Great perfection of wisdom” (mo ko ho ja bo 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 (dennan 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 Sōjīji 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 手鑪, inkin 引鑪). ☞ “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 棟厳會). ① An “assembly” (e 會)—short for “dharma assembly” (hōe 法會)—that entails chanting the **Heroic March Dharani** (ryōgon shu 棟嚴呪) 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 真歇清了, 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, its 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 betsuroku 洞上僧堂清規考訂別録), 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. >({②}“retreat,” “Heroic March Dharani.”

**Heroic March Dharani** (ryōgon shu 棟嚴呪). Short for Great Buddha’s Usñīṣa 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 “Śūraṅgama-sūtra.” The term śūraṅgama 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 捞鑲). ☞ “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 羚鼓林). 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 飢餓). 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 靡た). 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 sullying (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 Eiheiji) 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 (mujō 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 tense yuiga dokuson 天上天下唯我獨尊).” Words attributed to the newborn Buddha Shakyamuni.

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 worshiping 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 counters bad odors, incense smoke is understood as a purifying agent. In Buddhist rituals that involve censing 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 as 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 焼香伴者). ☞ “acolyte.”

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

**infirmary** (enjudō 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 (nehando 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 (daishu 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 薫鐵泉下). A figure of speech used to emphasize the (metaphorical) all-pervasiveness of the smoke from an offering of incense.
initiate chanting (ko 舉, kosu 舉す, ko suru 舉する, 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 舉) 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 坐禅儀) 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 地蔵菩薩). 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). ☞ “Daigen Shuri Bodhisattva.”

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

**kalpa** (ご劫). 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 ☞ “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 renge kyō kanzeon fumon bon 妙法蓮華經觀世音普門品).

**Kanzeon** (Kanzeon 觀世音). ☞ “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 (jibi 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 観自在菩薩). 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 十一面観音) and Thousand-Hand Kannon (Senju Kannon 千手観音) 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 renge 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 縁). 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 四大縁謝). 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 瑷山. Keizan Jōkin 瑷山紹瑾 (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 Eiheiji at age 13. At age 32 he received dharma transmission from Tettsū Gikai 徹通義介 (1219-1309), an heir to Dōgen’s lineage who had converted Daijō Monastery (Daijōji 大乗寺) 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, Yōkōji, and Sōjiji; 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 坐禅用心記), Record of the Transmission of the Light (Denkōroku 傳光録), and Keizan’s Rules of Purity (Keizan shingi 嶽山清規).

Keizan Jōkin 嶽山紹瑾. ☞ “Keizan.”


Keizan’s Rules of Purity (Keizan shingi 嶽山清規). 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 嶽山和尚清規). 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 Obsevances 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 ☞ “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 kesa 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 kāśāya 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 kāśāya. 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 kāśāya: (1) an antarvāsa or “under robe,” (2) an uttarāsangha 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 kāśāya 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 kesa upon their ordination. ☞ “robes,” “three robes,” “long robe,” “rakusu.”

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


King Whose Two Legs Straddle a Lion (sōkyaku ko shiō 雙腳跨獅王). An epithet of Monju Bodhisattva.
kitchen-residence (kuri 廚裡). 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 bossen 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 Hiranavatī.

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 直歳). 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 専門僧堂) 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 楽土). 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 極楽國土), but in Mahayana mythology there are as many buddha lands as there are buddhas, a number that is incalculably great.


large banner (ōbata 大幡).☞ “banners.”

large bowl-bell (daikei 大鐺).☞ “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 (shinryo 信女, daishi 大姉). Literally, “woman” (nyo 女) of “faith” (shin 信), or “great” (dai 大) “elder sister” (shi 姊). A female lay supporter. The terms shinryo 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 解脫). Literally, to “unloosen” (ge 解) and “cast off” (datsu 脫) 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 bodhisattvas even as they remain in the round of rebirth to help living beings.

line of ancestors (resso 列祖). The ancestral teachers (soshi 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.☞ “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 (chörenjō 長連牀). Literally “long” (chō 長) “linked” (ren 連) “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 (*jikitotsu* 直裰). A style of Buddhist monk’s robe that was developed in China by “sewing” (*totsu* 被) “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” (*rengezō 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 (*rengeza* 蓮華座). The lotus flower that a buddha or bodhisattva uses as a kind of throne.

lotus flower (*renge* 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 renge* 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 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* 観無量壽經, 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 (*gebon* 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 ☞ “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. ☞ “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. sūnyatā), consciousness only (yuishiki 唯識, S. vijñapti-mātratā), and the womb of the tathagata (nyorai-zō 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. vijñāpti-mātratā). 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 (zubatsu 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 (bonzon 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 (bonji 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 (bonji 本寺). In Soto Zen today, the relationship between ordinary temples and their regional main temples (which are not the head temples Eiheiji or Sōjiji) 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” (ichibì 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).


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

*mattock-lifting officiant* (*kokakushi* 擧钁師). 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 Ōuchi 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 zaike 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 Brahma’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 zaike 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 預), 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 (busshin 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 shinsō 一靈心性). “Single spirit” (ichirei 一靈) refers here to the individual spirit of the deceased; its “mind-nature” (shinsō 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 Mahayana 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 ☞ “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 bai 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 英蘭盆經), 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.

**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 “thicker” (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 祇園精舎, S. Jetāvana) in Śrāvastī to the Buddha to build a monastery.

⑥ Bonsetsu 梵刹 means “pure” (bon 梵) “monastery” (setsu 剃). The original meaning of setsu 剃 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.
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 (Shūmuchō 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 戒次). The seniority of a monk, as calculated by the number of “years” (rō 輩) 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 (*jihi*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.

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 褻) 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 招提) 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 早参). A “small convocation” (shōsan 小参) 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 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 真, chinzō 頂相). The painted “likeness” (shin 真) 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 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 玄關), and a kitchen-residence (kuri 庫裡), that is located on the grounds of a larger “main monastery” (hon garan 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 (ibai 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.

☞ “reverend.”

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 (bōkan 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 華厳經), 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. 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. The death of Shakamuni Buddha. 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 sabō 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 bhikṣuṇis (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 fami...
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,” “ascetics,” 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 官) 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** (kogi 古規). Same as ☞ “old rules of purity.”

**old rules of purity** (ko shingi 古清規). ① Unspecified rules of purity (shingi 清規) used in the past. ② A reference to “Hyakujō’s Old Rules of Purity” (Hyakujō ko shingi 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** (shuchi 種智). An attribute of buddhahood.
On mani baji rei un 唵擊駄日哩吽. Dharani written on first of eleven banners hung for food-offering assembly during the Bon festival. ☞ “banners.”

On mani darei un batta 唵擊駄哩泮吒. 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 Bodairuma 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 Bodairuma 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 Bodairuma 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 (hyakukubashō 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
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(2) one’s own buddha mind (busshin 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 (hondō 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 宝光). 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 (bōke 宝華). 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 金刚密跡) as innumerable as the sands of ten Ganges Rivers (gōgas ha 恒河沙), who from lofty mountains (kyōsen 擎山) wield their vajras throughout the entire universe (kokūkai 虚空界). 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 听佛) single-mindedly (isshin 一心). His invisible ushnisha (muken chōsō 無見頂相) emitting light, the Tathagata proclaimed (sensetsu 宣説) the supernatural spell (jinshu 神呪).

ni ji se son   ju niku kei chu 爾時世尊 從肉髻中
yu hyaku po ko   ko chu yu shutsu 涌百寶光 光中涌出
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 発心の人, 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 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-robed monk (nossu 衴子). ☞ “kesa,” “monk.”
**patron** *(sesbu 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 *(kanetsu 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 檔波羅蜜)*. 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 *(bō 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. śūnyatā)*. 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. ☞ "ksa."

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" (*hatsu 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 (*ibai* 位牌). ③ The rank or status of a person, living or dead.

portico (*genkan* 玄関). Literally "gateway" (*kan* 関) 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 (*bon 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" (*bon* 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 增崇) — both in the sense of “raising to a higher rank” and that of “dignifying” — the “posthumous status” (bon 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 經咒力). Merit (kudoku 功德) created by chanting sutras and dharanis.

Pratimoksha (baradaimokusha 波羅提木叉, mokusha 木叉). The Sino-Japanese transliteration of Sanskrit Prātimokṣa, a para-canonical text associated with the Vinaya pitaka 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-piṭaka (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 "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 *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). ☞ "Verse of Threesfold Refuge."

**precious pearl** (*chinbōju* 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” (shibō 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 (shibō 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 bosshin 清淨法身, jō bosshin 淨法身).** ☞ “dharma body.”

**pure great oceanic assembly (shōjō daikaishu 清浄大海衆).** 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 (bōu 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 (takubatsu 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 ango 雨安居). Literally “tranquil” (an 安) “shelter” (go 居) during the monsoon “rains” (u 雨). S. varṣavāsa. Also called summer retreat (ge ango 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 擧則). 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 絾子). 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 dharani while fixing the mind on a deity associated with the dharani 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 (Jābutsumyō 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.” ☞ “Ten Buddha Names.”

recommended (suiyō 推揚). Selected by abbot to serve in a monastic office.

Record of the Transmission of the Light (Denkōroku 傳光録). 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 結磨陀那. 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 擧經) 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” (anjia 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 湯薬侍者, tōyaku 湯薬). 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” (seicha 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 十), 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” (禁, kin) to wander “on foot” (足, soku) 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, antarà) 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” (前, zen) “later” (後, go) and “in between” (中, chū), 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 ango 前安居) begins on 4/16 and lasts for three months; the “late retreat” (go ango 後安居) begins on 5/16 and also lasts for three months; but the “middle retreat” (chū ango 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 wuçu, 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 空手還郷).** 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 ango 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, ordinals must purify themselves by repenting all evil actions preformed in the past. ☞ “repentance,” “Verse of Repentance.”

**robe and bowl** (*ebatsu 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** (*ebatsu 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 帯*) 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.


**Rushana** (Rushana 領那). ≡ “Rushana Buddha.”

**Rushana Buddha** (Rushana butsu 領那佛). 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 領那 is the response body (ōshin 應身, S. sambhogakāya), and Shakamuni is the transformation body (keshin 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-
sembl. 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. sāla. 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” (boppōsō 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 Eiheiji) 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 Bodhisat-
tva, 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 as-
sembly spent much of their time at their individual places on the platforms, sit-
ting 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 monk-
ish implements were stored in boxes at the rear of the platforms. Seats in the in-
ner 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 plat-
forms 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. Observanc-
es centered in the sangha hall included: recitations of buddha names to generate
merit in support of prayers; rites marking the induction and retirement of monas-
tic officers in the ranks of stewards and precepts; novice ordinations; sutra chant-
ing; 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 chant-
ing (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 en-
gage 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 ma-
jor 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 monas-
teries 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 Eiheiji and an effort was made to reinstate
the modes of training there that had originally been established by Dōgen. Even to-
day, there are only a handful of Song style sangha halls operating in Japan, all of
them at Soto monasteries (Eiheiji and Sōjiji first among them).
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 (Sōgī 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 掇出兩祖腑臟).** 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 拭出) 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** (*hokkai 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** (*busshin in 仏心印*). Buddha-mind (*busshin 仏心*) 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. ﾙ ﾄ “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 Bodai Daruma.

**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 an 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 書状侍者, shojō 書状). ☞ “acolyte.”

**serpentining** (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 (daishu 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 撮心). Literally, to “collect” or “gather in” (setsu 撮) 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 撮心會). 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 Lumbini 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 yūiga 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 Vārāṇasi; 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 Hiranyavati 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 (nyehan e 涅槃會).

Shakamuni Buddha (Shakamuni Butsu 釋迦牟尼佛). ❭“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. Songshan 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” (shō 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. samāra) 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 (dharmas) that exist in and of themselves, separate from other things. From that point of view, whatever things (dharmas) 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 (kekkafuza 結跏趺坐, fuza 足坐). 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 fuza 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 (zaqu 坐具, gu 具, nishidan 尼師壇). S. nisidana. 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 ☞ “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). ☞ “Verses of Food Offering.”

six Jizō (roku jizō 六地蔵). ☞ “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 honorific titles and seating position in various ritual observances, which senior monks hold for the duration of the ceremony. ☞ “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 (zetatsu 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” (chī 知) of “affairs” (ji 事). They are: (1) prior (tsūsu 都寺), (2) comptroller (kansu 監寺), (3) assistant comptroller (fūsu 副寺), (4) rector (ino 維那), (5) head cook (teuzo 典座), and (6) labor steward (shissui 直歳). 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 浴場內小版). 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.

moku yoku shin tai 沐浴身體
to gan shujō 當願衆生
shin jin muku 身心無垢
nai gai ko ketsu 內外光潔

small bowl-bell (shōkei 小鑬). ☞ “bowl bell.”

small convocation (shōsan 小參). A gathering, originally in an abbot's 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 is 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 *samghāti*, they wear a long robe (*jikitotsu 直裰*) topped by a kesa or rakusu.
☞ “nine-panel robe,” “three robes,” “kesa,” “robes.”

**Sōjī Monastery (Sōjji 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 Sōjī (Shogakusan Sōjji 諸嶽山總持寺); it had previously been called Shogaku Kannō Hall (Shogaku Kannondō 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 総*) “upholding” (*ji 持*), entered the lexicon of East Asian Buddhism as a Chinese translation of the Sanskrit *dhāranī* (magical spell, literally, “that which supports”). Under Keizan’s guidance, Sōjji became a leading center of Soto Zen. In 1898, almost the entire monastery was destroyed by fire. In 1907, Sōjji 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 Sōjji (Sōjji Soin 總持寺祖院).

**Sōjji (Sōjji 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 Sōjī in Yokohama), and a separate Administrative Headquarters (*Shūmuchō 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 (Sōtōshū 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 jiin 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 sōtōshū seinenkai 全國曹洞宗青年會) and Soto School Women’s Association (Sōtōshū 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, reibai 靈牌, shinpai 墓牌, bai 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, daishi 大姉), “most reverend” (daioshō 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 ☞ “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 居位). Synonymous with ☞ “posthumous status.”

spread cloth (tengu 展具). An abbreviation of ☞ “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. ☞ “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 Eiheiji.

strong and immovable (kengo fukado 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” (hoshin 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 Mahayana 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 (rizō 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 (butsdan 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 歴代祖師菩薩). 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 歴代祖師). 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 (bonzon 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 ☞ “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). ☞ “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. ☞ “deva.”

**Tamer of Men** (jōgojōbu 調御丈夫). An epithet of Shakamuni Buddha.

Tathagata Abundant Treasures (Tahō nyorai 多寶如來). S. Prabhūtaratna. One of five tathagatas. Taḥō 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. Aksobha. One of five tathagatas. Myōshikishin means "body" (shin 身) with "wonderful" or "exquisite" (myō 妙) "form" or "color" (shiki 色).

Tathagata Extensive Body (Kōbakashin nyorai 廣博身如來). S. Mahāvairocana. One of five tathagatas. Kōbakashin means "vastly" (kō 廣) "extensive" (baku 博) "body" (shin 身).

Tathagata Fearless (Rifui nyorai 異怖畏如來). S. Sākyamuni. 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 (tenninshi 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 大衆), as follows:

Rector:

Relying entirely on the three treasures, which bestow upon us their certification, we call upon the venerable assembly to mindfully recite:

nyan ni san po ansu inshi 仰惟三寶咸賜印知
nyan pin son shu nyan 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.

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* (*Fushukuhanpō* 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 kiban* 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.


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.

kan ze on 觀世音
na mu butsu 南無佛
yo butsu u in 與佛有因
yo butsu u en 與佛有縁
butsu ho so en 佛法僧縁
jo raku ga jo 常樂我淨
cho nen kan ze on 朝念觀世音
bo nen kan ze on 暮念觀世音
nen nen ju shin ki 念念從心起
nen nen fu ri shin 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. smrti) and prayers for help, typ-
ically by calling his name in “mindful recitation” (nen 念): “Homage to Kanzeon Bo-
dhisattva” (namu Kanzeon Bosa 南無觀世音菩薩). Lines three and four play on the
term innen 因縁, which in Buddhist philosophy refers to “immediate causes (in 因)
and enabling conditions (en 縁),” but in common Japanese parlance means some-
thing 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 (bō 法, S. dharmas) in the round of birth and death (shōji 生死, S. samsāra). The final two lines turn away from Kanzeon as an object of devo-
tion 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
(busshin 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 in-
fluence on Japanese Zen

ten thousand leagues of billowing waves (banri hato 萬里波濤). A poetic ref-
ence 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 天童如浄. 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 (uttarasā 碧多羅僧, S. uttarāsangha), and (3) nine-panel robe (kujōe 九條衣), a.k.a. sōgyari robe (sōgyari 僧伽梨, S. saṃghāti). According to Indian Vinaya texts translated into Chinese, Buddhist monks are allowed three types of robes: (1) an antarvāsa
or “under robe,” (2) an *uttarasangha* or “upper robe,” and (3) a *saṃghāti* or “full dress robe.” These three types of robes are symbolically represented by the three types of kesa 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.

☞ “andra 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* 撮律儀戒), (2) precepts of adopting good qualities (*shōzenbōkai* 撮善法戒), and (3) precepts of benefiting all living beings (*shōshujōkai* 撮衆生戒). 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 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 Rinzai lineage. When Dōgen returned in 1225, Wuji had been succeeded by Nyojo (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. ☞ “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 三解脫門) 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.” ☞ “mountain gate.”

**true emptiness** (shinkū 真空). The true (shin 真) 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 shinnin 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 貞). 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 轉輪王, rinnō 輪王, S. cakravarti-rāja, 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, jūnisbo 十二處, jūninya 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 (rokkyo 六境): (1) eye (gen 眼), (2) ear (ni or ji 聽), (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 声), (9) smells (kō 香), (10) tastes (mi 味), (11) palpables (soku 觴), and (12) objects of mind (bō 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 大般若経). 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 内), (2) external (ge 外), (3) inside and outside (naige 内外), (4) emptiness (kū 空), (5) greatness (dai 大), (6) ultimate truth (shōgi 勝義), (7) having purpose (ui 有為), (8) having no purpose (mu i 無為), (9) final analysis (bikkyō 竣竟), (10) atemporality (musai 無際), (11) dissipation (san 散), (12) invariability (muhení 無變異), (13) original nature (bonsō 本性), (14) own mark (jisō 自相), (15) ancillary marks (gusō 共相), (16) all dhar mas (issaibō 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 Eiheiji, and Keizan, Dōgen’s dharma heir in the fourth generation and founder of the monastery Sōjīji. 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 Eiheiji faction and the much larger Sōjīji 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 (bōrin 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.

“So *Universal Dedication of Merit* placards (fuekō hai 普囘向牌). 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.

**ushnisha** (butchō 佛頂, chinsō 頂相) S. uṣṇīṣa. The protuberance on the top of “Buddha’s” (butsu 仏) “head” (chō, chin 頂); one of the thirty-two “marks” (sō 相, S.
laksana) of a tathagata. In non-Buddhist Sanskrit texts, usnīsa 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 筇多羅僧, S. uttarāsangha). 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 uttarāsangha or “upper robe.” The uttarāsangha 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 uttarāsangha 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 uttarāsangha, they wear a long robe (jikitotsu 直裰) topped by a kesa or rakusu. ☞ “seven-panel robe,” “three robes.”

**Vārānasī** (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.
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.

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 從容録), “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.

kakunen mushō 廓然無聖
raiki keitei 來機巡庭
toku hihan ni kikin 得非犯鼻而揮斤
shitsu fukai tō ni dasō 失不迴頭而墮甑
ryōryō rei za shōrin 寥寥冷坐少林
moku moku zentei shōryō 默默全提正令
“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 聖誶第一義)?” 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 挥斤) — i.e. give a verbal reply to the emperor’s question — without violating (han 犯) the first principle of sacred truth (shōtai daiichigi 聖誶第一義), 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 嘹鐘の偈):

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.

sanzu hachi nan 三途八難
sok-ku jo san 息苦停酸
bok-kai shujō 法界衆生
mon sho godō 聞聲悟道

Verse for Bowl Raising (Keihatsu no ge 擎鉢の偈, Keibatsumon 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.

<table>
<thead>
<tr>
<th>jo bun san bo</th>
<th>上分三寶</th>
</tr>
</thead>
<tbody>
<tr>
<td>chu bun shion</td>
<td>中分四恩</td>
</tr>
<tr>
<td>gekyū roku do</td>
<td>下及六道</td>
</tr>
<tr>
<td>kai do kuyō</td>
<td>皆同供養</td>
</tr>
<tr>
<td>ik-ku idan is-sai aku</td>
<td>一口為斷一切惡</td>
</tr>
<tr>
<td>niku i shu is-sai zen</td>
<td>二口為修一切善</td>
</tr>
<tr>
<td>sanku i do shosho jo</td>
<td>三口為度諸衆生</td>
</tr>
<tr>
<td>kaigu jo butsu do</td>
<td>皆共成佛道</td>
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</tbody>
</table>

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 though 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.

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 (sanjujōkai 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.
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 shoju 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 Tathāgata’s true meaning.

*Mujō jin jin mimyō ho*

百千萬劫難遭遇

*Mujō jin jin mimyō ho*

無上甚深微妙法

*Byaku sen man go nan so gu*

百千萬劫難遭遇

*Gakon ken mon toku juji*

我今見聞得受持

*Gange nyorai shin jitsugi*

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.

The oryoki (oryoki 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.”

verse from Five Phoenix Garden of Verses (Kanrin gōshū 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?
This four line verse appears in fascicle 1 of Five Phoenix Garden of Verses (Kanrin gohōshū 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 善人) 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 無為):

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 (bushin 佛心) or buddha nature (busshō 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-
everyone’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.

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.
VERSE OF DISFIGUREMENT (Kigyō ge 毁形偈). Verse chanted upon shaving off the final tuft of hair (topknot) of an ordainand 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.

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

hitotsu ni wa, kō no tashō wo hakari, kano raisho wo hakaru
一には功の多少を計り彼の来處を量る
futatsu ni wa, onore ga tokugyō no zenketsu wo bakatte, ku ni ōzu
二には己が德行の全缺を付て供に應ず
mitsu ni wa, shin wo fusegi, toga wo hanaruru koto wa tontō wo shū to su
三には心を防ぎ過を離るところは貪等を宗とす
yotsu ni wa, masa ni ryōyaku wo koto to suru wa gyōko wo ryōzen ga tame nari
四には食を防げ過を離るるは食等を宗とす
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.

| shujō muhen sei gan do | 衆生無邊誓願度 |
| bon-no mujin sei gan dan | 煩惱無盡誓願斷 |
| ho mon muryō sei gan gaku | 法門無量誓願學 |
| butsu do mujō sei gan jo | 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.

*zai ho nise* 財法二施
*kudoku muryō* 功德無量
*dan para mitsu* 檀波羅蜜
*gusoku en man* 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.

☞ “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.

*is-shin cho rai*  
一心頂禮  

*man toku en man*  
萬德圓滿  

*sha ka nyo rai*  
釋迦如來  

*shin jin sha ri*  
眞身舍利  

*hon ji bos-shin*  
本地法心  

*hok-kai to ba*  
法界塔婆  

*ga to rai kyo*  
我等禮敬  

*i ga gen shin*  
以我現身  

*nyu ga ga nyu*  
入我々入  

*butsu ga ji ko*  
佛加持故  

*ga sho bo dai*  
我證菩提  

*i butsu jin riki*  
以佛神力  

*ri yaku shu jo*  
利益衆生  

*hotsu bo dai shin*  
發菩提心  

*shu bo satsu gyo*  
修菩薩行  

*do nyu en jaku*  
同入圓寂  

*byo do dai chi*  
平等大智  

*kon jo cho rai*  
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.

*shogyō mujō*  
諸行無常  

*ze shōmetsu hō*  
是生滅法  

*shōmetsu metsu i*  
生滅滅已  

*jakumetsu i raku*  
寂滅為樂
**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 tathāgatas.

\[
\begin{align*}
\text{sange sho gon hen jip-po} & \quad \text{散華莊厳徳十方} \\
\text{sanshu bōke ii cho} & \quad \text{散衆寶華以爲帳} \\
\text{sanshu bōke hen jip po} & \quad \text{散衆寶華徳十方} \\
\text{kuyō is-sai shonyo rai} & \quad \text{供養一切諸如來}
\end{align*}
\]

**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.

\[
\begin{align*}
\text{shishi kai jiki kun} & \quad \text{處世界如虚空} \\
\text{jiren ka fu jashī} & \quad \text{如蓮花不著水} \\
\text{shin shin jo cho ibi} & \quad \text{心清淨超於彼} \\
\text{kishu rinbu jo son} & \quad \text{稽首禮無上尊}
\end{align*}
\]

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 dhammas (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.

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 悪業) 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.

Jiten kijinsbu 汝等鬼神衆
Gokin suji kyu 我今施汝供
Suji ben jihō 此食偏十方
Ishi kijin kyu 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.

*In Japanese text:

gashi sen pas-sui  我此洗鉢水  
nyo ten kan romi  如天甘露味  
seyo kijinsbu  施與鬼神衆  
shitsu ryo toku bo man  悉令得飽滿  
On makura sai sowaka  啓摩休羅細娑婆訶*

**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.

*In Japanese text:

zen zai hat-tara  善哉鉢多羅  
jōji kudokuju  常持功德聚  
gakon cho daiju  我今頂戴受  
ten den kegun jo  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.
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 分別説), 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.

zen zai nishi dan 善哉尼師壇
shobutsu shoju yu 諸佛所受用
gangu is-saishu 願共一切衆
jōza ogo chu 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.

zen zai dai jōbu/ fujin  善哉大丈夫/夫人
no ryo semu jo  能了世無常
kizokushu nai on  棄俗趣泥洹
keu nan shigi  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.

jikie butsu  自歸依佛
to gan shujō  當願衆生
taige tai do  體解大道
botsu mujōi  發無上意
jikie ho  自歸依法
to gan shujō  當願衆生
jin nyu kyo zo  深入經藏
chie nyokai  智慧如海
jikie so  自歸依僧
to gan shujō  當願衆生
tōri daishu  統理大衆
is-sai muge  一切無礙
To “embody” (体解, *taige*) the “great way” (大道, *taidō*) means to personally engage in the practice of Buddhism. To “give rise to the highest aspiration” (发無上意, *hotsu mujō*) is to arouse the thought of awakening (菩提心, *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 (經藏, *kyōzō*) is the collection of sutras that embody the wisdom (智慧, *prajñā*) and teachings (法, *dharma*) of the Buddha, which are said to be vast and deep, “like an ocean” (如海, *nyokai*). The “great assembly” (大衆, *daishu*) 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” (僧, *sō*) to include all living beings (衆生, *shujō*), 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” (無碍, *muge*).

**Verse of Threefold Refuge** *(San kie mon 三歸依文)*. Also called precepts of three refuges (三歸戒, *sankikai*). Verse for taking refuge in three treasures in connection with ceremony of taking precepts when going forth from household life (出家得度式, *shukke tokudo shiki*).

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.

*namu kie butsu*  南無歸依佛
*namu kie ho*  南無歸依法
*namu kie so*  南無歸依僧
*kie butsu mujō son*  归依佛無上尊
*kie bo rijin son*  归依法離塵尊
*kie so wagō son*  归依僧和合尊
*kie buk-kyō*  归依佛竟
*kie bo kyo*  归依法竟
*kie so kyo*  归依僧竟
Verse of Tonsure (Teibatsu no ge 剃髪偈). 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.

* ruden san gai chu * 流轉三界中
* on nai funō dan * 恩愛不能斷
* kion nyu mui * 棄恩入無為
* shin jitsu ho on sha * 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” (hōon 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 afterlife. 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. 父母 "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 淨髪), 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.

*teijo shuhatsu* 剃除鬚髪
*to gan shujō* 當願衆生
*yōri bon no* 永離煩惱
*kyūyō jakumetsu* 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

*shōjiji dai* 生死事大
*mujō jinsoku* 無常迅速
*kaku gi shōkaku* 各宜醒覺
*shin butsu hōitsu* 慎勿放逸

**verse paraphrase of Great Perfection of Wisdom Sutra (Dai bannya kyō 大般若經).** May be chanted during revolving reading of Great Perfection of Wisdom Sutra *(tendoku dai bannya 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.
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* 大般若経).

**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.

---

*shobō kaize in-nen sho* 諸法皆是因縁生  
*in-nen sho komuji sho* 因縁生故無自性  
*muji sho komuko rai* 無自性故無去來  
*muko rai komu shotoku* 無去来故無所得  
*musbo tokuko hik-kyo ku* 無所得故畢竟空  
*hik-kyo kū* 畢竟空故  
*zymyō han-nya hara mitsu* 是名般若波羅蜜  
*namu is-sai san bo* 南無一切三寶  
*muryō ko dai* 無量廣大  
*hotsu anoku tara san myaku san bodai* 發阿耨多羅三藐三菩提  
*nōbo bagya batei* 納慕跋伽筏帝  
*haraja hara mita ei* 鉢喇壤波羅蜜多曳  
*ta’nyata* 咀呪他  
*shitsu rei ei* 室曇曳  
*shitsu rei ei* 室曇曳  
*shitsu rei ei* 室曇曳  
*shitsu rei ei* 室曇曳  
*sai sowaka* 細薩婆訶  
*mon sho godō* 開聲悟道  
*ken shiki myo shin* 見色明心  
*rei kan fumai* 靈鑑不昧  
*chōko ek-kin* 超古越今  
*namu daibi kan zeon* 南無大悲觀世音
**Verse Upon Hearing Mallet** (*Montsui no ge* 間槌の偈). The signal for setting out bowls (*tenpatsu* 展鉢) at the start of a formal meal is a blow on an octagonal wooden block made by a “mallet” (*tsui* 槌). The great assembly of monks then gassho and chant:

Buddha was born in Kapilavastu,
atained the way in Magadha,
preached the dharma in Vārānisī,
and entered nirvana in Kuśinagara.

*bus-sho kabira* 佛生迦毘羅
*jo do makada* 成道摩掲陀
*sep-po harana* 說法波羅奈
*nyu metsu kuchira* 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 ☞ “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.

*namu fudo ya* 南無佛陀耶
*namu tamo ya* 南無達磨耶
*namu sugya ya* 南無僧伽耶
*namu susu bu sa* 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.
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.

Upon rinsing out the mouth and teeth, I pray that all living beings may approach the pure dharma gate and finally attain liberation.

Upon washing the face with water, I pray that all living beings may gain the pure dharma gate and forever be without defilement.
The “tooth stick” (楊枝 yōji) mentioned here is literally a “willow” (楊 yō) “branch” (枝 ji), 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 (齒藥 shiyaku), 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 toothpaste, 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 (粥時 shukuji) (breakfast) verse:

  This morning gruel has ten benefits
  that richly profit the practitioner.
  Its fruit is boundless:
  a supreme and lasting ease.

  
  詩有十利
  饒益行人
  果報無邊
  究寛常樂

The “ten benefits” (十利 jūri) are: (1) good physical appearance (色 shoku), (2) strength (力 riki), (3) long life (壽 ju), (4) bodily ease (樂 raku), (5) a clear voice (調清辯 chōseiben), (6) prevention of indigestion (宿食除 shukushokujo), (7) prevention of colds (風除 fūjo), (8) elimination of hunger (飢消 kishō), (9) elimination of thirst (渴消 kasshō), and (10) healthy defecation and urination (大小便調適 daishōben chōteki). “Lasting ease” (常樂 jōraku) 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.

\[
\begin{align*}
\text{sante rumi} & \quad \text{三德六味} \\
\text{shifu gisun} & \quad \text{施佛及僧} \\
\text{hakai ujin} & \quad \text{法界有情} \\
\text{fuzun kyun yyo} & \quad \text{普同供养}
\end{align*}
\]

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 (*nyobō* 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* 供养) 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* 洗浄偈)

(when in lavatory (*shishitsu* 厕室))

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.

\[
\begin{align*}
\text{sayū benri} & \quad \text{左右便利} \\
\text{to gan shujō} & \quad \text{當願衆生} \\
\text{kenjō eo} & \quad \text{坂除穢汚} \\
\text{muin nuchi} & \quad \text{無姦怒癡}
\end{align*}
\]

(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.

ini jusui
已而就水
to gan shujō
當願衆生
kōmu jo do
向無上道
toku shus-se ho
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.

isui dekie
以水瀝穢
to gan shujō
當願衆生
gusoku jo nin
具足淨忍
hik-kyo muku
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.

isui kan sho
以水盥掌
to gan shujō
當願衆生
toku jo myōshū
得上妙手
juji bup-po
受持佛法

vessel of the dharma (bokki 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 appropri-
ate to hold one meal. ② Set of bowls received by Soto Zen monks upon ordination
and used for formal meals in training monasteries. ☞ “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 (shirohata 白幡). ☞ “banners.”

“When 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 碧巖録), where it had pride of place as the first case (T 48.140a17-141b26.), and the Congrong Hermitage Record (Shōyōroku 從容録), 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. ≡ “wind,” “merit.”

**wind of our school** (monpū 門風). The “influence” and “popularity” (fū 風) of the Soto “gate,” “approach” or “school” (mon 門). ≡ “wind,” “gate.”

**wind of the way** (dōfū 道風). The “influence” and “popularity” (fū 風) of the “way” (dō 道) of Buddha. ≡ “wind.”

**winter assembly** (fuyue 冬會). Same as ≡ “winter retreat.”

**winter retreat** (tō angō 冬安居). Literally “tranquil” (an 安) “shelter” (go 居) during the “winter” (tō 冬). Also called snow retreat (setsu angō 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 angō 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.”

**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 雪園勝躅). 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). ☞ “vessel of the dharma.”

World Honored One (seson 世尊). An epithet of Shakamuni Buddha.


Yoshimine 吉峰. Literally “auspicious peak.” The name of the hill behind Eiheiji. The mountain name (sangō 山號) of Eiheiji is “Auspicious Mountain” (Kichijōsan 吉祥山). When Dōgen first moved to Echizen in 1243, before building Eiheiji, 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!” (bo 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” (daichi gi 第一義) is short for “first principle of sacred truth (shōtai daichi 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 庭)*. 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 *(ba 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 諡)
abbot (jūjisboku 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 住持検単)
abbot makes rounds of quarters (jūji junryō 住持巡寮)
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 寝堂) ☞ p. 54
abbot’s quarters (hōjō 方丈) ☞ p. 54
abbot’s quarters assistant (hōjō anja 方丈行者, bōan 方行) ☞ p. 55
abbot’s ritual choreography (jūji shintai 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 倭疏式)
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, ryakubō 略法)
abbreviated procedure for mountain seating (shinsan ryakubō 晋山略法)
abbreviated procedure for retreat (kessei ryaku sabō 結制略作法)
abbreviated prostrations (sokurei 触礼)
abbreviated retirement ceremony (taitō shiki ryakubō 退董式略法)
ablution (kan'yoku �贯彻)
absentee ordination (daikai 代戒)
abundance of successors in the monastery (mon'yō hankō 門業繁興)
accompaniment by staffs of various quarters (shoryōshu sanzui 諸寮衆参随)
accompanying incense (jukō 従香)
accumulation of merit (kudokuju 功徳聚)
acolyte (jisha 侍者)
acolytes quarters (jisharyō 侍者寮)
activities inquiry (anri chōsa 行履調査)
administration hall assistant (kuin kusanji 库下諸寮行者)
Administrative Headquarters of Soto Zen Buddhism (shūmuchō 宗務庁)
administrative wing (jōjū 常住)
administrators (kusu 庫司)
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)
admixture of “new tin” (shinshaku sōken 新錫相兼)
admonitions (suikai 垂誡)
Admonitions for Common Quarters (Shu ryō shingi 衆寮箴規)
Admonitions for Zazen (Zazen yōjinki 坐禅用心記)
administrative administrative wing (jōjū 常住)
administrative wing (jōjū 常住)
administrators (kusu 庫司)
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)
affiliated lay followers (kōchū shinja 讲中信者)
affiliated temples (kumiji 組寺)
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 粥罷諷経)
after evening bell (konshōha 昏鐘罷)
after-meal dharma instruction (saiha hōyaku 斎罷法益)
after-meal reading (saiha kandoku 斎罷看読)
after midday meal (saiha 斎罷)
after morning sutra chanting (chōkabaka 朝課罷, kaha 課罷)
after small convocation (*shōsan ha* 小参罷)

**age of the end of the dharma** (*masse* 末世) ☞ p. 59

**age of the true dharma** (*shōbō* 正法)

**aggregate of ignorance** (*mumyōju* 無明)

**aggregate of merit of the harmonious assembly of monks** (*wagō shusō kudokuju* 和合衆僧功德聚)

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* 隠顕利益)

all bodhisattvas of the ten directions who together train in dharma (*dōgaku hōryo jippō shobosatsu* 同學法侶十方諸菩薩)

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)

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)

all conditions auspicious (*shoen kikkei* 諸縁吉慶)

all conditions favorable (*shoen kichijō* 諸縁吉祥)

all constellations (*issai shōsbuku* 一切星宿)

all dharma-protecting devas (*issai gobō shoten* 一切護法諸天)

all dharma-protecting devas and benevolent deities (*issai gobō shoten zenjin* 一切護法諸天善神)

all dharmas are marked by emptiness (*ze shobō kūsō* 是諸法空相)

all disciples of the ten directions who together train in dharma (*dōgaku hōryo jippō shobosatsu* 同學法侶十方諸兄弟)

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. 60
all 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 諸来群類) ☞ p. 60
all modes of contact with phenomena (sokusho 触処)
all nations (banpō 万邦)
all-night vigil (tsuya 通夜)
all-night vigil sutra chanting (tsuya fugin 通夜諷経)
all-night zazen (tetsuya zazen 徹夜坐禅)
all patrons may live long and prosper (shodan fukuju 諸檀福寿) ☞ p. 60
all sentient beings (issai ganrui 一切含類)
all spirits (shō shōrei 諸精霊)
alms bowl (uhatsu 孟鉢) ☞ p. 61
alms gathering (takubatsu 托鉢) ☞ p. 61
alms money (shinkin 曬金) alms money and sweets three prostrations (shinkin ka sanpai 曬金薬三拝)
aloes wood incense (jinkō 沈香) ☞ p. 62
altar (gan 仏堂) ☞ p. 62
alternating 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. 63
Ancestor 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. 63
ancestors hall sutra chanting (shidō fugin 祠堂諷経)
ancestors of old (nōso 曩祖) ☞ p. 63
ancestral admonition (sokun 祖訓)
ancestral portrait (soshin 祖真) ☞ p. 63
ancestral records (soroku 祖録) ☞ p. 64
ancestral spirits (senmō shōrei 先亡精霊)
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 祖堂諷経)
ancestral wind (sofū 祖風) □ p. 64
ancient rule (kyūki 旧規)
ancient sutra (kokyō 古経)
anda robe (anda 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)
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announcement by rector (ino hirō 維那告報)
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—B—
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chant (dokuju 読誦, fujū 諷誦, ju 誦, dokkyō 諷経)
chant and uphold (juji 諷持)
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chant dharani (jushu 誦呪)
chant dharani while circumambulating (jushu gyōdo 誦呪行道)
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chief of department with jurisdiction (shōkan 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 (busshi 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 絶句)
chopsticks bag (hashibukuro 箸袋)
chopsticks for ritual burning (shōkyakubashi 焼却箸)
cinnamon disk (keirin 桂輪)
circulate around every corner of heaven (i'nyō tenpen 囲繞天辺)
circumambulate (nyōgyō 遞行, gyōdō 行道, nyōsō 遊帀)
circumambulate place of practice (nyōdojō 道場)
circumambulate Sumeru altar (shumi nyōsō 須弥遶帀)
circumambulate while chanting dharani (gyōdō jushu 行道誦呪)
circumambulating chanting (nyōju 遊誦)
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)
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)
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 (ryögōn e mansan 僧会満散)
closing overnight quarters (bei tanga 閉旦過)
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cloud gong in front of kitchen (chūzen no unpan 厨前の雲版)
cloud hall (undō 雲堂)
Cockscomb Earth-Store King Bodhisattva (keito jizō ō bosatsu 鶏兜地藏王菩薩)
coffin (gan 棺, 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 収舎利)
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 (tanbokuiro 淡墨色)
colored banners (irobata 彩幡)
colored mixing stick (saibō 彩棒)
coming-out ceremony (zuise 瑞世)
comment (agyo 下語)
commentary (teishō 提唱)
commentary on root case (honsoku teishō 本則提唱)
common quarters (shu ryō 衆寮)
common quarters bell (shu ryō shō 衆寮鐘)
common quarters Heroic March assembly (shu ryō ryögōn e 衆寮楞厳會)
common quarters monitor (shuryō 守寮)
common quarters sutra chanting (shu ryō fugin 衆寮諷経)
communal (fushin 普請)
communal cleaning (fushin sōji 普請掃除)
communal labor (fushin samu 普請作務)
communal labor drum (fushin ku 普請鼓)
compassion (jibi 慈悲)
compassionate blessings (jion 慈恩)
compassionate insight memorial (jimyō ki 慈明忌)
compassionate mind (bishin 慈心)
compassionate path of awakening (jibi bodaidō 慈悲菩提道)
compile (chōnin 調認)
compiled register of monkish seniority (kairōbo chōnin 戒臘簿調認)
compiling statements, decoction notice, recitations texts (sho, tōbō, nenjumon chōnin 疏・湯牓・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, ibaidō, kaikan tō rakkei 庫裡・位牌堂・会館等落慶)
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)
compartment (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 遠授)
confer karmic connection chart (inmyaku juyo 因脈授与)
confer lineage chart (kechimyaku juyo 血脈授与)
confer precepts (juyo kikai 改與帰戒)
conference (kyōgikai 協議会)
confession (fusatsu 布薩)☞ p. 93
confinement in overnight quarters (tanga ryō zume 旦過ぎ詰)
congratulations (kankei 歓慶, shukuga 祝賀, keishuku 慶祝)
congratulatory gift (kasōgi 嘉悰儀)
congratulatory noodles (shukumen 祝麺)
congratulatory prostration (shukuhai 祝拝)
congratulatory rice cakes (shukubyō 祝餅)
congratulatory tea (shukucha 祝茶)
congratulatory words (shukuji 祝詞, 祝辞)
Congrong Hermitage Record (Shōyōroku 從容録) ☞ p. 93
connected blows (renchō 連打)
connecting corridor (kairō 邪廊)
constantly mindful (okunen 憶念)
contemplation of reality memorial (shijitsu ki 思実忌)
continuing proper mindfulness (shōnen sōzoku 正念相続)
continuous patrolling (rensaku 追策)
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 (dengo 伝語)
convocation (jōdō 上堂)☞p. 94
convocation dharma lecture (jōdō enpō 上堂演法)
convocation for retiring from abbacy (taitō jōdō 退堂上堂)
“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 凉簾)
cooling refreshment (shōryō 清凉)
cord belt for raising robe (agejukin 上げ手巾)
correctly transmit (shōden 正伝)
corridor (rōka 隊下)
cosmos (uchū 宇宙)
countless beings (jinja 塵沙)
countries as numerous as specks of dust (setsu jinjin 利塵塵)
courtesy words (chigo 敬語)
covering cloth (fukusa 袢子)
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 (ban ichii yo chōkō 一葦於長江)☞p. 94
cup stand (santaku 盞托)
curriculum vita (rirekisho 履歴書)
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 曲廻)
cushion (zafu 坐蒲)
cymbals (hatsu 鈸, nyōhatsu 鈸鉾, nyōbachi 銅鉾)

—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 nikkan 法脈会行持日鑑)
daily schedule of rites (nittei sajō 日程差定)
daily sutra chanting services (nikka fugin 日課諷経)
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 鍾を押さえ)☞p. 95
**damp hand-bell** (ōkei 押鑠, shukei osae 手鍾押さえ)☞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 味旦)
dawn bell (kyōsbō 暁鐘)
dawn buddha praising (kyōten tanbutsu 暁天弾仏)
dawn drum (kyōku 暁鼓)
dawn sitting (kyōza 暁坐)
dawn zazen (kyōten zazen 暁坐禅)
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 楙厳会満散前日)
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 楙厳会前日)
day before nirvana assembly (nehan e zenjitsu 涅槃会前日)
day before opening of ceremony (keikenzenmichi 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 瑞世拝登)☞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)
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decide line-up of ordinands (kaitei junretsukettei 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 (tōjikisanpei 湯食三拝)
decoction and tea (tōcha 湯茶)
decoction ceremony (tōrei 湯礼)
decoction cup (tōsan 湯盞)
decoction notice (tōbō 湯榜)
decoction notice ceremony (tōbōshiki 湯榜式)
decoction-offering officiant (tentōshi 献湯師)
decoction-offering sutra chanting (kentōfugin 献湯詠経)
decocation service (tentō 点湯)
decocition, sweets, and tea (tōkasa 湯菓茶)
decocition, sweets, tea and rare delicacies (tōkasa chinshū 湯菓茶珍饈)
decocition vessel (tōki 湯器)
decorate (shōgon 莊厳)
decoration of flower pavilion (kateishōgon 花亭莊厳)
decoration of ritual site (dōjōshōgon 道場莊厳)
decorations (shōgon 莊厳)
decorative robe (shōgon'e 莊厳依)
dedicate merit (ekō 回向) ☞ p. 96
dedication of merit for greeting sacred beings (gōshō ekō 迎聖回向)
deep bow in gassho (jinmonjin 深問訊)
“Deep Import” Section (Rishubun 理趣分)
“Deep Import of Wisdom” Section (Hannya rishubun 般若理趣分)
deeply bow head (keishu 稽首)
defeat all demons (gōbukushoma 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 (mōzōjitsuju 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 (boshaku 発錫)
descend from platform (gedan 下壇)
descendant (kōkon 後昆, jison 児孫)
designated greeter (sōgeigakari 送迎係)
designation tag (hyōjifuda 標示札)
deva (ten 天) ☞ p. 97
deva king (tennō 天王) ☞ p. 97
Deva King All Hearing (Tamón tennō 多聞天王) ☞ p. 97
Deva King All Seeing (Kōmoku tennō 広目天王) ☞ p. 97
Deva King Nation Preserver (Jikoku tennō 持国天王) ☞ p. 97
Deva King Prosperity (Zōchō tennō 増長天王) ☞ p. 97
devas (shoten 諸天)
devas together maintain standards (shoten dōkan 諸天同鑑)
dharani (darani 陀羅尼, shu 句, 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 陀羅尼蒙甘露法味)
Dharani for Breaking Down the Gates of Hell and Opening Throats (Hajigokumon 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 心水輪観陀羅尼)
Dharani for Contemplating Birushana through the Graph "Heart" on a Disk of Water (Birushana ichiji shin suirin kan darani 毘盧舎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 Tathāgatas (Go nyorai hōgō chōshō darani 五如来名号招請陀羅尼)
Dharani for Producing the Thought of Awakening (Hotsu bodaishin darani 発菩提心陀羅尼)
Dharani for Sanctifying the Food with the Unimpeded Radiance of Innumerable Virtues (Muryō itoku jizai kōmyō kaji onjiki darani 無量威徳自在光明加持飲食陀羅尼)
Dharani of Giving the Bodhisattva Samaya Precepts (Ju bosatsu sanmyakai 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 taban tara 仏頂光聚悉怛多怛羅呪)
dharani power (jinshuriki 神呪力)
dharma (hō 法) ☞ p. 98
dharma age (hōrei 法齢, hōju 法寿) ☞ p. 99
dharma and precept names (hōkaimyō 法戒名)
dharma assembly (hōe 法会, hōen 法筵) ☞ p. 99
dharma body (hōshin 法身) ☞ p. 99
dharma body of the six elements (roku dai hōshin 六大法身)
dharma canopy (hōgai 法蓋)
dharma chariot (hōga 法駕)

**dharma combat** (hōsen 法戦) ☞ p. 100

Dharma combat ceremony (hōsen shiki 法戦式)

Dharma combat (hōsen 法戦)

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)

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 (shibō 鬱法) ☞ p. 101

Dharma instruction (hōyaku 法益) ☞ p. 101

Dharma King (hōō 法王) ☞ p. 102

Dharma lamp (hōtō 法燈) ☞ 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 (bosshō 法性) ☞ p. 102

Dharma Nature Earth-Store King Bodhisattva (bosshō jizō お盆屋地蔵王菩薩)

Dharma-nature water (bosshōsui 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, DOJIDÔ, sodō, kaisandô hōgo 仏殿・地堂・祖堂・開山堂法語)

Dharma power (hōriki 法力)

Dharma preaching (seppō 説法)

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)
LIST OF TECHNICAL TERMS

Dharma-protecting saints (gohō shōja 護法聖者)
Dharma Protecting Society (Gohōkai 護法會)
Dharma-protecting gods (gohōjin 護法神)
Dharma question (hōmon 法問)
Dharma rank (hōkai 法階)
Dharma realm (hokkai 法界)
Dharma realm concentration mudra (hokkaijō in 法界定印)
Dharma relative (bakken 法眷, bōrui 法類)
Dharma rite of rapid copying (tonsha hōji 頼急速法事)
Dharma seat (hōseki 法席, hōza 法座)
Dharma-sucession incense (shijōkō 嗣承香)
Dharma talk (hōwa 法話)
Dharma talk sermon (hōwa sekkyō 法話説教)
Dharma torch (hōko 法炬, a.k.a. taimatsu)
Dharma transmission (denbō 伝法)
Dharma transmitted monk (denbō shamon 伝法沙門)
Dharma verse (hokku 法句)
Dharma wheel (hōrin 法輪)
Dharma year (bossai 法歳)
Dharmas (sho hō 諸法)

Diagram of arrangement of “four deva kings” banners on pillar (shitennohō chūhō zu 四天王幡柱法図)
Diagram of arrangement of oblations on platform (danjō kengu haii zu 坛上供供牌位図)
Diagram of arrangement for precepts assembly (shira e haii zu 正面会牌位図)
Diagram of arrangements for dharma instruction (hōyaku zu 法収図)
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, kechimyaku yuyo zu 灌頂洒水・血脈授与図)
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 誦誦位図)
Diagram of circumambulation (nyōgyō no zu 逆行の図, nyōgyō zu 逆行図)
Diagram of earth spirit hall recitations (buddha hall) (dojidō nenju zū 土地堂念誦図 (butouden 仏殿))
Diagram of excellent buddha-praising assembly (tanbutsu shōe zu 歌仏勝会図)
Diagram of four-fold sangha meal table places (shishu chūhō 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 棱厳会の図, ryōgon e zu 棱厳会図)
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 (shutsukan shōkō zu 出班焼香図)
diagram of monastery-entering ceremony of appointing head seat (shō shuso bō 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 preparations for precepts-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 懴悔道場図)
diagram of ritual burning of repentance register (sange chō shōkyaku zu 懴悔帳焼却図)
diagram of ritual choreography by stewards in sangha hall salutations (sōdō ninji chiji shintai zu 僧堂人事知事進退図)
diagram of room-entering (nisshitsu 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 課罷小参図)
diagram of worship on platform and worship of buddhas and ancestors (danjōrai bussorai zu 坛上礼仏祖先礼図)

Diamond Sutra (Kongō kyō 金剛経)
different voices chanting as one (iku dōon 异口同音)
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 チン・ドン・チャラン) p. 104
dining area (saiseki 斋席)
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 子)
discussion (shōryō 商量) p. 104
dishes manager (wanjū 湯頭)
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 bibu 立地披奉)
don robe (jakue 著衣)
donated materials (sezai 施財)
donations (kisha 喜捨)
donning of transmission robe (den’ē tojaku 伝衣搭著)
donor (danna 檄那, 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 (kubatsu 鼓銅)
drum and cymbals assistant (kubatsu anja 鼓銅行者)
drum for convocation (jōdō ku 上堂鼓)
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drum for entering room (nisshitsu ku 入室鼓)
drum for evening convocation (bansan ku 晩参鼓)
drum for meals (saishuku ku 斋粥鼓)
drum for morning convocation (sōsan ku 早参鼓)
drum for public sermon (fusetsu ku 普説鼓)
drum for sermon by head seat (hinpotsu ku 秉払鼓)
drum for sermon-inviting incense (kokkō ku 告香鼓)
drum for small convocation (shōsanku 小参鼓)
drum for withdrawing (taiku 退鼓)
drumsticks in tandem (sōbō 双枹)
dumplings (man 馃)
during retreat (angochū 安居中)

during sutra chanting (kyōchū 経中) duties elsewhere (tagyō 他行),
dwelling in the world (zokkyo 俗居) dwelling of pure ascetics (shōja 精舎)

—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 早暁)
early night (shoya 初夜)
early night zazen (shoya zazen 初夜坐禅)
early retreat (zen ango 前安居)
earnest invitation (konshō 懇請)
earth (tenka 天下)
Earth-Holding Earth-Store King Bodhisattva (jiji jizō ō bosatsu 地持地蔵王菩薩)
earth spirit (dojin 土地神, doji 土地) earth spirit and monastery-protecting spirits (doji garan 土地伽藍)
earth spirit of the monastery (garan doji 伽藍土地)
earth spirit hall (dojidō 土地堂)
earth spirit hall recitations (dojidō nenju 土地堂念誦)
earth spirit hall recitations text (dojidō nenju mon 土地堂念誦文)
“Earth, water, fire, wind, space” (chi sui ka fū kū 地水火風空)
case (raku 楽) case and joy (anraku 安楽)
east row (tōjo 東序) east row of officers (tōjo 東序)
east stairs (tōkai 東階) eastern hermitage (tōan 東庵)
“Easy Practice Chapter” (Anrakugyō hon 安楽行品, Anraku hon 安楽品) “Easy Practice” Chapter circumambulation (Anrakugyō hon gyōdo 安楽行品行道)
“Easy Practice” Chapter of Sutra of the Lotus of the Wonderful Dharma (Myōhō renge kyō anrakugyō hon 妙法蓮華経安楽行品)
eat (kitsujiki 喫食)
eaves overhanging entrance (kōhai 向拝)
edges of cymbals (hasshin 鈸唇)
egg-shaped stupa (rantō 卵塔)☞ p. 106
egg-shaped stupas of deceased monks (bōsō rantō 亡僧卵塔)
eight hardships (bachinan 八難)
eight liberations (bachige 八解)
eight platforms (bachiban 八版)
eighteen articles of a wandering monk (unsui no jūhachi motsu 雲水の十八物)

eighteen elements (jūbakai 十八界, S. dhātus) ☞ p. 106
eighteen prostrations (jūhachi hai 十八拝)

Eihei 永平 ☞ p. 107
Eihei Monastery (Eiheiji 永平寺, Eihei 永平) ☞ p. 107
Eiheiji (Eiheiji 永平寺) ☞ p. 107
Eihei’s spiritual tree (Eihei reiboku 永平霊木) ☞ p. 107

Eka (Eka 慧可) ☞ p. 107
eko (ekō 回向) ☞ p. 107
eko for sutra chanting for arhats (ōgu fugin ekō 応供諷経回向)

eko text (ekōmon 回向文) ☞ p. 107
eko texts for abbreviated morning sutra chanting (ryaku chōka fugin ekōmon 略朝課諷経回向文)

Eko text for evening sutra chanting (banka fugin ekōmon 暮課諷経回向文)
Eko text for midday sutra chanting (nitchū fugin ekōmon 日中諷経回向文)
Eko texts for morning sutra chanting (chōka fugin ekōmon 朝課諷経回向文)
Eko text for oblations sutra chanting (kengu fugin ekōmon 献供諷経回向文)
Eko text for offerings sutra chanting (kuyō fugin ekōmon 供養諷経回向文)
Eko text for sutra chanting for greeting sacred beings (gōshō fugin ekōmon 迎聖諷経回向文)
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emptiness of emptiness (kūkū 空空)☞ p. 108
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emptiness of having purpose (ui kū 有為空)☞ p. 109
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emptiness of own-nature (jishō kū 自性空)☞ p. 110
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empty (kū 空)☞ p. 110
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empty seat (kūza 空座)
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Encyclopedia of Buddhism (Shakushi yōran 釈氏要覧)☞ p. 110
Encyclopedia of Zen Monasticism (Zenrin shōkisen 禅林象器箋)☞ p. 110
encoffin (nyūgan 入龕, nyūkan 入棺)
encoffining officiant (nyūganshi 入龕師)
encoffining recitations (nyūgan nenju 入龕念誦)
encoffining sutra chanting (nyūkan fugin 入棺誦経)
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end of meditation period (kaijō 開静)
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end place (matsu i 末位)
end place goes first (matsu i senkō 末位先行)
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enjoyment body (hōshin 報身)
☞ p. 111
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enshrine (hōshi 奉祠)
enshrine a buddha (nyūbutsu 入仏)
enter bath (nyūyoku 入浴)
enter hall (nyūdō 入堂, jōden 上殿)
enter hall, pass offerings, make nine prostrations (jōden dengu kyūhai 上殿伝供九拝)
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)
enter into site (nyūjō 入場)
enter nirvana (nyūmetsu 入滅)
☞ p. 111
enter quarters (nyūryō 入寮)
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enter room (nisshitsu 入室) ☞ p. 111
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entering buddha hall, passing offerings, and making nine prostrations in nirvana assembly sutra chanting (nehan e fugin jōden dengu kyūhai 涅槃會諷経上殿伝供九拜)
entering hall while sounding boards in sequence (junpan nyūdō 巡版入堂)
entering hall with great pounding of drum (dairai jōden 大擂上殿)
“Entering Room” placard (nisshitsu hai 入室牌)
entertaining visitors (gakyaku settai 賀客接待)
entire assembly (isshū 一衆)
entire assembly in the realm of the main object of veneration (bonzon kaie 本尊界会)
entire assembly sits facing each other (isshū 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)
entire universe (kokūkai 虚空界)
eternity of heaven (manten 滿天)
entrance (basshakuten 八尺間)
equally and universally benefited (byōdō fujun 平等普潤)
equally perfect (dōen 同円) ☞ p. 111
equally shared (byōdōguu 平等共有)
equilibrium (kenkō 権衡)
equinox (higan 彼岸) ☞ p. 111
equinox assembly (higan e 彼岸會)
escorer (sōsha 送者)
especially condescend (tokusui 特垂)
especially favored (dokumoku 特沐)
especially for (dokui 特為)
especially for a dharani (jushin 呱心)
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 isai no jōjā sanbō 三世十方一切の常住三宝)
eternally reside (jōzai 常在)
etiquette (sahō 作法)
etiquette for sitting cloth (zagu sahō 坐具作法)
etiquette for various Buddha rites (shō butsuji no gi 諸仏事の儀)
evening (kōkon 黄昏)
evening before (tōban 当晩)
evening bell (konshō 昏鐘)
evening convocation (bansan 晩参)
evening convocation tea service (yasan gyōcha 夜参行茶)
evening drum (konku 昏鼓)
evening meal (yakuseki kittō 薬石喫湯, yakuseki 薬石) ☞ p. 111
evening meal touring of hall (yakuseki jundō 薬石巡堂)
evening sitting (yaza 夜坐)
evening sitting by monks of great assembly (daishu yaza 大衆夜坐)
evening sutra chanting (banka fugin 晩課諷経, banka 晩課)
evening sutra chanting food offering (banka sejiki 晩課施食)
evening talk (yasetsu 夜説)
evening zazen (kōkon zazen 黄昏坐禅)
ever radiant (gōkaku 恒赫)
everlasting spiritual virtue (yōgō reitoku 永劫霊徳)
everything is going well (kikyo banpuku 起居万福)
evil actions (akugō 悪業)
exactly this sort of time (shōyomogi 正与麼時)
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exalt his/her posthumous status (zōsō hon i 増崇品位) ☞ p. 112
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example of registration certificate (katajō bunrei 掛搭状文例)
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examples of eye-opening Dharma phrases (kaigen hōgo rei 開眼法語例)
excellent assembly (shōe 勝会)
excellent Heroic March assembly (ryōgon shōe 楞厳勝会)
excellent buddha-praising assembly (tanbutsu shōe 歎仏勝会)
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exchange in the Liang court (Ryōgū shōryō 梁宮商量) ☞ p. 112
exchange with abbot (shōsoku 消息)
excused from dawn zazen (kyōten menza 暁天免坐)
exhale (kanki 欠気)
exhort (sakurei 策励)
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)
exit hall and return to quarters (shutsudō kiryō 出堂帰寮)
exhaustion (shōken 等懸)
expedient means (hōben 方便) ☞ p. 112
experience fully (kukyō 究竟)
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explanation (kusen 口宣)
explanation after evening meal (yakusekiha kusen 薬石罷口宣)
explanation by platform manager (jikidan kusen 直壇口宣)
explanation of precepts (sekkai 説戒)
express condolences (chōji 弊詞)
express gratitude (raija 礼謝)
express praise (hyōtan 表歎)
express thanks (jarai 謝礼)
expression of thanks (jaji 謝辞)
expression of thanks (jaji 謝, jaji 謝辞)
extended gong (chōhan 長版)
“Extending offerings for the <whatever> memorial of layman <Name>”
(i nan koji nannani ki shin kuyō 為何居士何々忌伸供養)
extensive rest memorial (kyūkō ki 休広忌)
extinction (metsujin 滅尽)
extinguish (shōmetsu 消滅)
extraordinary fragrance (ikō 異香)
extraordinary seedling (ibyō 異苗) p. 113
extreme courtesy (ongon 慳懌)
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)
eyes (ganzei 眼睛)
eyes of the sage (shōgen 聖眼)
eyes of the sun and moon (jitsugetsugan 日月眼) p. 113
—F—
face (menmon 面門)
face each other (sōtai 相對, aimukau 相向)
face north (hokumen 北面)
face south (nanmen 南面)
face-to-face encounter (shōken 相見) p. 113
face-to-face transmission (menju 面授)
face wall (menpeki 面壁, hekimen 壁面)
face washing (senmen 洗面)
face-washing bowl (menbon 面盆, tarai 盥)
faint moon (bigetsu 微月) p. 113
family (kamon 家門)
family mortuary temple (bodaiji 菩提寺) p. 113
far and near (ongon 遠近)
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farewell gift (senbetsu 饞別)
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“Felicitations” (kagi 賀儀)
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Felicity Association (Kichijōkō 吉祥講)
fellow practitioner (dōgaku 同学)
fellow traveller (dōgyō 同行)
female believers (shinnyo 信女)
festive red rice (sekihan 赤飯)
fetus (mizuko, suiji 水子)
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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)
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final admonition (yuikai 遺諭) ☞ p. 114
final courtesy (saigo ongon 最後慇懃)
final mallet (gotsui 後槌)
final month (gokugetsu 極月)
final nirvana (hatsunehan 本涅槃) ☞ 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 紋哭忌)
final wishes (yuui 遺意)
fire gong (kahan 火版)
fire of wisdom (hannya chika 般若智火)
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 (hatsu shōken 初相見) ☞ p. 115
first nested bowl (daippun 第饋, zufun 頭饋)
first period of four drums (shiku no itten 四鼓の一点)
first phrase (daikku 第一句)
first place (hantō 版頭)
first ring (daissai 第一声)
first sequence (daichi 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 (gōkei 五鈴)
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five buddha rites (go butsujī 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)
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flag of victory (shōdō 勝幡)
☞ 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 繁栄, insei 殊盛)
flourishing of the true dharma (shōbō kōryū 正法興隆)
flower basket (banazara 華皿)
flower of bodhi (kakui no hana 覚意之華)
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 華爐燭)
flowers, lamps, and candles (katōshoku 華灯燭)
flowers of awakening (kakuge 覚華)
flowers of loosestrife plant (miso hagi 溝萩)
flowers that remain (zange 残華)
fold hands and lower head (shashu teizu 叉手低頭)
folds of robe at collar (eri 襟)
fold robe vertically (sha’e 叉衣)
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 (sha’e 叉衣)
folding case (chitsu 帳)
folding screen (byōbu 屏風)
follow after (sanzui 参隨)
follow along (zuiju 隨従)
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 孟蘭盆前施食会)
food-offering assembly on behalf of deceased (senmō sejiki e 賛亡施食会)
food-offering prayer (sejiki jugan 施食呪願)
food-offering stand (sejiki ka 施食架)
food offerings for buddha (busshō 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 牓式)
form two facing rows (ryōjo sōtai 両序相対)
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 (fuen hōwa 敷演法話)
formal envelope (karo 可漏, 倉漏)
formal envelope affixed with band (obi karo 帯可漏)
formal envelope tied with band, for offering incense (kenkō obi karo 献香帯可漏)
formal greeting speech (shikiji 式辞)
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 拝問)
formal thanks to west hall roshi (seidō e raija 西堂へ礼謝)
former abbot (zenjū 前住)
former abbots (sedai 世代, rekijū 歴住)
formless (musō 無相)
fortunate (zuiki 随喜)
fifty-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 開山歴住)
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 四来)
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 四大軽安)
four-fold sangha (shishu 四衆)☞ p. 118
four-fold sangha burns incense (shishu shokō 四衆焼香)
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 禪戒之四衆)
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 (shiban 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 四徳)
four white banners (shirobata shiryū, shirobata shiryū 白幡四流)☞ p. 118
four wisdoms (shichi 四智)
fourth nested bowl (daiyonpun 第四餉)
fourth seven days (yo nanuka 四七日)
fragrance memorial (ihō ki 以芳忌)
fragrant aroma (kōki 香気)
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 薫風扇野)
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 前鈸)
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 (bossai 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 (risshin 立身, zagen 座元) ☞ p. 119
fully realized (enjō 円成)
fully satiated with the taste of dharma (bōmi bōman 法味飽滿) ☞ p. 119
fully spread sitting cloth (daiten 大展)
fully support (tōri 統理)
function (yō 用)
fund-raising alms gathering (bokin takubatsu 募金托鉢)
funeral (sōgi 喪儀, sōsō 送葬)
funeral appointees (sōgi sajō 喪儀差定)
funeral attendees (kaisōsha 会葬者)
funeral eve (daiya 大夜, taiya 追夜)
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 葬送諷経)
funerary implements (sōgubin 裝具品)
funerary music (sōsō no sōgaku 葬送の奏楽)
futile kalpas (kōgō 昵劫)

—G—
gaining awakening through the faculty of hearing (monshō godō 聞声悟道)
garden of awakening (kakuon 觉苑, bodai onri 菩提園裡)
garden where all difficulties are eliminated (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 合掌帰位)
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 仰観)
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 拝具)
gift of benefits (nyōyaku 饒益)
gift of dharma (hōse 法施) p. 121
girl (dō'nyo 童女)
give precepts (jukai 授戒)
given rise to a serious intention (batsushijūshin 発至重心)
give rise to the highest aspiration (batsu mujō 発無上意) p. 121
give rise to the thought of awakening (hotsu bodaishin 発菩提心, hosshin 發心) 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 洪名)
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 周而復始)
go forth from household life (shukke 出家) p. 121
go in worship (kei 訪)
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 黃紗袈裟)
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 (ahatsuhan 下鉢版)
good boy (zen dōji 善童子)
good daughter (zennyonin 善女人)
☞ p. 122
good fortune (fuku 福, keiso 啓祚, tekikitsu 迪吉)
good fortune overflows our house (zuiki eimon 瑞気盈門)
good friend (zen chishiki 善知識)
☞ p. 122
good girl (zen dō'nyo 善童女)
good karmic connections (shōin 勝因)
good karmic roots (zengon 善根)
☞ p. 122
good men and good women (zennanshi zennyonin 善男子善女人)
good son (zennanshi 善男子) ☞ p. 122
goodness (gen 元) ☞ p. 122
gourd-shaped pipes (shō 笺)
graduate monk (rikishō 力生)
gradual practice (zenshu 漸修)
grandchildren disciples (shison 師孫)
granted teacher rank (bonin 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 unnun 太祖大師云々)
Great Ancestor’s birthday assembly (Taiso gōtan e 太祖降誕会)
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, seidô tô ni chinga 大衆、西堂等に陳賀)
great assembly of assisting monks (zuiki no daishu 随喜の大衆)
Great Avatar Myōri of Haku Mountain (Hakusan myōri daigongen 白山妙理大権現)
great beating (dairai 大擂)
great being (daishi 大士) ☞ p. 123
great being memorial (daishi ki 大士忌)
great bell (daishô 大鐘)
Great Benefactor (daion 大恩).
☞ p. 123
Great Benefactor and Founder of the Teachings, the Original Master, Most Reverend Shakamuni Buddha (daion kyôshu honshi Shakamuni Butsu dai oshô 大恩教主本師釈迦牟尼仏大和尚)
great benevolent deities who protect the dharma (gobô dai zenjin 護法大善神)
great blessings (kôfuku 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 (daibutsuhôden 大仏宝殿)
Great Buddha’s Usbnisha Heroic March Dharani of the Ten Thousand Practices (Dai butchô mangyô shuryôgon darani 大仏頂万行首楞厳陀羅尼)
great ceremonial procedures (daiho shiki 大法式)
great compassion (daihi 大悲)
Great Compassion Dharani (Daibisu 大悲祝)
great compassionate father (dai jibi fu 大慈悲父)
Great Compassionate Mind Dharani (Daibishin darani 大悲心陀羅尼)
great deeds and great vows (daigyô daigan 大行大願)
great demons (daima 大魔)
great earth and sentient beings (daichi ujô 大地有情)
great effort (shôjin 精進) ☞ p. 123
great field of merit (daifukuden 大福田)
great final nirvana (daibatsu nehan 大般涅槃)
great food offering (daisejiki 大施食)
great food-offering assembly (daisejiki e 大施食会)
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 (Daibô rôkaku darani 大寶楼閣陀羅尼)
great mass of all sentient beings (gunshu ganrui 群衆含類)
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 圓覚大師) 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 正宗普覚大師)
☞ p. 124

great matter (daiji 大事)
great mercy (dai aimin 大哀愍)
great nirvana (dai nehan 大涅槃)
great palace (dai kyūden 大宮殿)
great perfect awakening (dai enmangaku 大円滿覚)
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 大般若波羅蜜多経, Dai hannya kyō 大般若経, Dai hannya 大般若)
great pity (daizu 大慈)
great pounding drums (dairaiku 大擂鼓)
great power of wisdom (daichiriki 大智力)
great precepts of purity of a bodhisattva (bosatsu shōjō daikai 菩薩清浄大戒)
great purification (daishōjō 大清浄)
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 金猊大座)
great thousand worlds (daisen 大千)

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 大禅定尼)
great Zen master (daizenji 大禪師)
greater arising from stillness (daikaijō 大開静)
greater auspicious memorial (daijō ki 大祥忌)
greater preparation memorial (daiaren ki 大練忌)

Greatly Awakened One (daikaku 大覚) p. 124

greed, anger, and delusion (tonjinchi 貪瞋痴) p. 124
green emperor (seitei 青帝)
green pine (suishō 翆松)
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 賀状, haihyō 拝表)
greetings prostrations (shōken no hai 相見の拝)
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 随喜の衆)
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 来者)
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 来賓, shukyaku 主客)
guest places (bin i 賓位) in administration 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’ān 引行)
guiding people and managing assembly (inin sesshu 為人接衆)
guitar, zither, lute, and harp (kinhitsu kūgō 琴瑟箜篌)

—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摂受)
hair board (hatsuban 髪板)
hair reliquary (hattō 髪塔)
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 手鏧, inkin 引鏧)☞ p. 125
hand–bell for dispersing from hall (sandō shukei 散堂手鏧)
hand–bell for standing up (kiryū shukei 起立手鏧)
hand–bell for taking seats (chakuza inkin 著坐引鏧, chakuza shukei 著坐手鏧)
hand cloth (shukin 手巾)
hand over (denchi 伝致)
hand 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 (kabai 掛牌)
hanging placard (kabai 掛牌)
hanging portrait (kashin 掛真)
hanging sign (kakefuda 掛札)
happiness (keraku 快楽)
happiness is complete (keraku enman 快楽円満)
harmony among all nations (banpō waraku 万邦和楽)
Harmony of Difference and Equality (Sandōkai 参同契)
head-anointing water (kanjōsui 潅頂水)
head attendant (zuikōchō 随行長)
head bowl (zufun 頭紛饙)
head cook (tenzo 典座)☞ p. 126
head of clan (monshu 門首)
head of group (santō 参頭)
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 (shuhan 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 (shusō kyūhai 首座九拝)
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 首座法戦式)
head seat’s place (shuso i 首座位)
head seat’s platform (shusohan 首座版, shusotan 首座単)
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 Eiheiji (daihonzan eiheiji 大本山永平寺)
Head Temple Sōjiji (daihonzan sōjiji 大本山総持寺)
head temple training monastery (honzan sōdō 本山僧堂)
Heart Sutra (Hannya shingyō 般若心経, Shingyō 心経)
Heart of the Great Perfection of Wisdom Sutra (Maka hannya baramitta shingyō 摩訶般若波羅蜜多心経)
heaven and earth (kenkon 乾坤, tenchi 天地)
heaven of the thirty-three (sanjūsan nen 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 酥酡)
heavenly order (tenrin 天倫)
heavy beat (daishō 大声)
heir to the dharma (yuibō 遺法)
help (shiji 資持)
here and now (konji 今衆)
Heroic March assembly (ryōgon e 棱厳会) ☞ p. 128
Heroic March Dharani (Ryōgon shu 棱厳呪) p. 128
Heroic March Dharani circumambulation (Ryōgonsu gyōdō 棱厳行道)
“Heroic March Universal Dedication of Merit” placard (ryōgon fuekō hai 棱厳普回向牌)
Heroic March head (ryōgontō 棱厳頭)
Heroic March King (shuryōgon ō 首楞厳王)
Heroic March Secret Dharani (Ryōgon himitsu shu 棱厳秘密呪)
high and wide and beautifully adorned (kōkō gonjiki 高広厳飾)
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)
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 嘈槌)
hit damped bowl-bell with butt of baton (nakkei 捍磐) ☞ 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 拈竹篦)
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 Tathagata Abundant Treasures
(namu tahō nyorai 南無多宝如来)
homage to Tathagata Ambrosia King
(namu kanroō nyorai 南無甘露王如来)
homage to Tathagata Ambrosia King
(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 南無當年星)
home of deceased (sōke 喪家)
home temple (shuryōji 衆寮寺)
honorable face (songan 尊顔)
honorary head of line (dokuji jōshu 特為上首)
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 伏希)
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 祢候)

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)

hundred thousand  
(Idaten 韆天)

icon of sixteen benevolent deities  
(jūroku zenjin zuzō 十六善神図像)

icy cold  
(ryōkan 凌寒)

I (sanzō 山僧)[literally, “this mountain monk”]

“I am not clever and have no idea why I was selected, thus sullying 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 御開山拝登)

“I recall”  
(kitoku 記得)

illuminating approach  
(shōrin 照臨)

illuminating window  
(meisō 明窓)

illuminating the mind  
(shōshin 照心)

illuminating image  
(hannya e zu 般若会図)

image of Fugen Bodhisattva  
(Fugen Bosatsu zō 普賢菩薩像)

image of Jizō Bodhisattva  
(Jizō bosatsu zō 地蔵菩薩像)

image of Kannon Bodhisattva  
(Kannon Bosatsu zō 観音菩薩像)

image of Monk 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 son ten 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 Ta-thagata, our Original Master (honshi nyorai aimin nōju 本師如来哀愍納受)
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 室内看経)
“in the heavens above and this earth below, I alone am uniquely honored (tenjō tenge yuiga dokuson 天上天下唯我独尊)” ☞ p. 130
in the midst of all activities (shi igi chū 四威儀中) ☞ p. 130
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 功徳無量)
incalculable long life and prosperity (fukuju muryō 福寿無量)
incalculable mental afflictions (muryō bonnō 無量煩悩)
incalculable verbal light (muryō shōkō 無量声光)
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 焼香侍者) ☞ p. 131
incense-burning bow (shōkō monjin 焼香問訊)
incense burning for five tathagatas (go nyorai shōkō 五如来燒香)
incense-burning gassho (shōkō gasshō 燒香合掌)
incense-burning master (shōkōshi 燒香師)
incense burning stand (shōkōdai 燒香台)
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)
indefinite and secure (kongō kengo 金剛堅固)
infinite life (fue no jumyō 不壊之壽命)
indeterminate prostrations (mujūhai 無住拝)
individual consultation (dokusan 独参)
individual place on platform (tan 単)
inexhaustible (mujin 無尽)
inexhaustible ages yet to come (jimmiraisai 尽未来際)
inexhaustible dharma realms (mujin hokkai 無尽法界)
infant boy (gaiji 子)
infant girl (gainyo 女)
infinitude 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 (beiko 平挙)
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 薫鐵泉下)☞ p. 131
inherent buddha-nature (bonnu busshō 本有仏性)
inherit (sōjō 相承)
inherit the teachings (yuikyō 遺教)
inheritance (sōzoku 相続)
initial prayers memorial (shogan ki 初願忌)
initial series (ittsū 一通)
initiate chanting (ko挙, kosu挙す, ko suru挙する, senshō 先唱)☞ p. 132
initiate sutra chanting (kokyō挙経)☞ p. 132
initiate chanting of Heart Sutra (ko shingyō挙心経)
initiation (kanjō 潭頂)
initiator of sutra chanting (kokyō挙経)
in-knot box (suzuribako 啄箱)
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)
in 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)
inquiries (*sanmon* 參問)
insentient (*mujō* 無情)
inside abbot’s room (*shitchū* 室中)
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)
inside sutra chanting (*uchi fugin* 内諷経)
inside tables (*naka bandai* 内飯台)
inspect (*tenken* 点検)
inspect platforms (*kentan* 検単)
inspect ritual site (*kendōjō* 見道場)
inspect various quarters (*shoryō tenken* 諸寮点検)
install (*hōan* 奉安)
instruct (*kyōju* 教授)
instructing master’s acolyte (*kyō jisha* 教侍, *kyōji* 教侍)
instructing master’s assistant (*kyōan* 教行)
instructing preceptor, Miroku Bodhisattva (*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)
The *Instructions for Zazen* (*Zazengi* 坐禅儀)
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)
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)
inviting stewards, prefects (*shō chiji chōshu* 請知事・頭首)
inviting the three treasures” (*bushō sanbō* 奉請三宝)
invitation (*haishō* 拝請, *sōgi* 請儀)
invitation courtesies (*haishō no rai* 拝請の礼)
invitation drum (*shinku* 請鼓)
invitation money (haishōkin 拜請金)
invitation notice (shōbō 請榜)
invitation prostrations (uke no hai, shōhai 拜請)
invitation rite (shōrai 請礼)
invite (kanjō 勧請, haishō 拜請)
invite stewards (shō chiji 請知事)
inviting guest of honor (shō dokui i 請特為)
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)
invoicing (busō 奉請, keishō 啓唱)
invoicing of holy names (shōgō keishō 聖号啓唱)
invoicing of name (shōgō 称号)
invoicing text (keibyaku mon 啓白文)
Invoking the Vow to Awaken (Chōshō hotsugan 招請発願)
iron scepter (tetsu nyōi 鉄如意)
item by item (menmen 面面)

—J—
Japan (Nihon 日本, Nichiki 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 宝印地蔵王菩薩)
jewelled sword (hōken 宝剣)
Jizō Bodhisattva (Jizō Bosatsu 地蔵菩薩)
☞ 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 観音)
☞ p. 133
Kannon Bodhisattva (Kannon Bosatsu 観音菩薩)
☞ p. 133
Kannon repentance rite (Kannon senbō 観音懴法)
Kannon Sutra (Kannon gyō 観音経)
☞ p. 133
“Kannon’s wonderful wisdom power can relieve the sufferings of the world” (Kannon myō chiriki nōkyū sekken ku 観音妙智力能救世間苦)
Kanzeon (Kanzeon 観世音)
☞ p. 133
Kanzeon Bodhisattva (Kanzeon Bosatsu 観世音菩薩)
☞ p. 133
“Kanzeon Universal Gate” Chapter of Sutra of the Lotus of the Wonderful Dharma (Myōhō renge kyō kanzeon fumon bon 妙法蓮華経観世音普門品)
☞ p. 134
Kapilavastu (Kapira 喜毘羅)
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 瑠山 ☞ p. 134
Keizan Jōkin 瑠山紹瑾 ☞ p. 135
Keizan’s Rules (Keigi 瑠規) ☞ p. 135
Keizan’s Rules of Purity (Keizan shingi 瑠山清規) ☞ 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 覚王) ☞ p. 136
King of Emptiness (kūō 空王) ☞ p. 136
King Whose Two Legs Straddle a Lion (sōkyaku ko shīō 双脚跨獅王) ☞ p. 136
kitchen (chūzen 厨前)
kitchen (chūbō 厨房)
kitchen-residence (kuri 庫裡) ☞ p. 137
kneel (seiza 靜坐) ☞ p. 137
kneel down (hizamazuku 跪く)
kneel holding censer (kiro 脚炉)
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 直歳) ☞ p. 137
ladder of wisdom (chitei 智梯) ☞ p. 138
lamp (tō 燈)
lamps and candles (tōshoku 燈燭)
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 大鐙) ☞ 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)

lead praiser (shusan 主賛)
lead teacher of the lotus blossom realm,
Rushana Buddha (kezō kyōshu rushana butsu 華蔵教主盧舎那仏)
leader of funeral (shusō 主喪, moshu 喪主)
leave (itoma 嘕, sōan 送行)
leave or stay (dōjō 動靜)
leave platform (kitan 起単)
leave place (ri i 離位)
leave ranks (shutsuban 出班)
leave ranks and burn incense (shutsuban shōkō 出班焼香)
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)
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 (sankeinin 参詣人)
lay women (ubai 優婆夷)
layman (shinji 信士, koji 居士)
laywoman (shinnyo 信女, daishi 大姉)
lead (inshō 引請)
lead chanter (shushō 主唱)

☞ p. 138

list of technical terms 285

Legal domicile (honseki 本籍)
Legions of Mara (matō 魔党)
Legal domicile (honseki 本籍)
Lengthwise seam (awaseme 合わせ目)
Lesser arising from stillness (shōkaijō 小開静)
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 解脫)☞ p. 139
lid of censer (rogai 炉蓋)
Life-Extending Ten-Line Kannon Sutra (Enmyō jikku kannon gyō 延命十句観音経).
“Life Span of the Tathagata” Chapter of Sutra of the Lotus of the Wonderful Dharma (Myōbō renge kyō 定法蓮華経如来寿量品)
“Life Span” Chapter (Juryō bon 寿量品)
“Life Span” Chapter circumambulation (Juryō bon gyōdō 寿量品行道)
lift coffin (kogan 挙龕)
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 下帯)
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 寿餠)
look back on and remember (tsuioku 追憶)
look up in worship (senrai 瞻礼)
look up with reverence (sengō 瞻仰)
look up to (aogu 仰ぐ)
luggage attendant (nimotsu gakari 荷物係)
luminescence (bunki 分輝)
luminous (shōshō 昭々)
luminous mirror (heikan 辉鏡)
luminous mirror of the two ancestors (ryōso heikan 両祖炳鑑) ☞ 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 摩掲陀) ☞ p. 141
magical buddha (kebutsu 化仏) ☞ p. 141
magically appearing tathagata (ke nyorai 化如来) ☞ p. 141
Mahayana (daijō 大乗)
Mahayana Meaning of Practice and Verification (Daijō shushōgi 大乗修証義)
Mahayana teaching of one mind (jōjō isshin no hō 上乗一心之法) ☞ 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 斎時行鉢)
main meal time (saiji 斎時)
main meal time offering (saiji jōgu 斎時上供)
main memorial (shōki 正忌) ☞ p. 142
main memorial service for two ancestors (ryōso shōki 両祖正忌)
main memorial service sutra chanting (shōki fugin 正忌諷経)
main object of veneration (honzon 本尊)
main quarters (honryō 本寮)
main ringing (ōzuki 大撞)
main ritual site (bondō 本道場)
main signal for end of meditation (daikaijō 大開静)
main temple (honji 本寺)
main temple place (honji i 本寺位)
maintain harmony in six ways (roku wakyō 六和敬)
maintain precepts (gonjō kairitsu 報浄戒律)
majestic light (ikō 威光)
major confession assembly (dai fusatsu e 大布薩会)
major precepts of the buddhas and ancestors (busso daikai 仏祖大戒)
make a vow (hotsugan 発願)
make appearance at ritual site (shutsujō 出場)
make dot (benten 便点)
make offerings (kenbi 献備)
make one dot (ten itten 点一点)
make rounds and express thanks (kairei 廸礼)
make rounds and express thanks at monasteries (kairei jōsan 廸礼上山)
make rounds to pay respects (kairai 回礼)
male believers (shinnan 信男)
mallet (tsui 槌)
mallet acolyte (tsuji 槌侍)
mallet and block (tsuichin 槌砧)
mallet for completion of serving food (benjiki 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 (byakutsuishi 白槌師)
mallet of buddha names (butsumyō tsui 仏名槌)
mallet of prayer (jugan tsui 咎願槌)
mallet of verse of praise (tange tsui 歎偈槌)
manager of food-offering assembly (sejiki e gakari 施食会係)
manager of mortuary ordinations (mōkai gakari 亡戒係)
manager of platform tasks (danmu gakari 崇務係)
manifest nirvana (jijaku 示寂)
manifest proof (genshō 現証)
manifest the fruit of awakening (genjō bodaika 現成菩提果)
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)
m assessment (myōkaku 始覚)
motivating knowledge (myōchi 妙智)
marvelous merit (myōtoku 妙徳)
m Marvelous record (hiroku 秘録)
m 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 洪霊)
mast师 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 随行師)
matter of birth and death is great (shōjij idai 生死事大)
mattock (kuwa 鏺子) ☞ p. 144
mattock lifting (kokaku 挙鍬)
mattock-lifting officiant (kokakushi 挙鍬師) ☞ p. 144
meal-announcing assistant (kasshiki anja 喝食行者, kasshiki 喝食)
meal-announcing passing of offering (kasshiki dengu 喝食伝供)
meal donor (kuyō no seshu 供養の施主)
meal drum (saiku 斎鼓)
meal place (jiki i 飯位, 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 (shukuban 糙飯, saishoku 斎粥)
mealtime (shukuhanji 糙飯時)
\Large{\textit{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 放箍鐘)
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)
\Large{\textit{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)
\Large{\textit{mental afflictions}} (bonnō 頭悩) ☞ p. 145
mentally intone (sōnen shite tonaeru 想念して唱える)
mentally recite (nenjiru 念じる)
\Large{\textit{merit}} (kudoku 功徳, ku 功) ☞ p. 145
merit circulates around (ekō 回向)
merit-dedication book (ekō zōshi 回向双紙)
merit of the precepts (kaitoku 戒德)
merit transfer stupa (ekō tō 回向塔)
**meritorious deeds** (fukugō 福業)
☞ p. 145
message of condolence (chōji 弊辞)
metal bell (kinrei 金鈴)
method for announcing time (jibun no hôjikata 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)
mido-meals (hansai 半斎)
mid-morning (gūchū 禹中)
mid-morning buddha praising (gūchū tanbutsu 禹中歎仏)
mid-morning sermon (gūchū sekkyō 禹中説教)
mid-morning sutra chanting (gūchū fugin 禹中諷経)
mid-retreat Heroic March assemblies (gechū ryōgon e 夏中楞厳会)
mid-sized thick ceremonial paper (chūbōsho 中奉書)
midday (nitchū 日中)
midday meal (sai 斋, gosai 午斎, gosai gyōbatsu 午斎行鉢)
midday meal bell (saisho 斋鐘)
midday sutra chanting (nitchū fugin 日中諷経)
middle (chū 中央)
middle day (chūnichi 中日)
middle day services (chūnichi hôyō 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 ango kessei hange 夏安居結制半夏)
midpoint of winter retreat (tō ango kessei hange 冬安居結制半夏)
midway bow three prostrations (chū’itsu sanpai 中揖三拝)
midway bow with clasped hands (chū’itsu 中揖)
midyear gifts (chūgen 中元)
mighty spirit (irei 威霊)
mighty supernatural power of those who have practiced together during the retreat (ango dōshu no ijinrikiki 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 禅心)
mind is without hindrance (shin mu kei ge 心無罣礙)
mind-nature of a single spirit (ichirei shinsō 一霊心性) ☞ 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 汰泥難拔)
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 亡僧諷経準例)
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 (tasan 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 山門繁栄)
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 (kairōhai 戒臘牌, enkyō 戒臘牌・円鏡)
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, buku 比丘) ☞ p. 150

monk attendees from other temples (sanretsu jiin 参列寺院)

monk in training (unsui 雲水, unnō 雲衲)
☞ p. 150

monk registration placard (sôseki hai 僧籍牌)

monk registration for this summer/ winter retreat (kon ge/tō kessei sôseki 今夏/冬結制僧籍)

monks and lay people (shibaku 緬白)

monks assembled for retreat (ango shusô 安居衆僧)

monks come to assist from other temples (zuiki jiin 隨喜寺院)

monks on staff (shusô 衆僧)

monks of assembly (sôshu 僧衆, shusô 衆僧)

monks of great assembly (daishu 大衆)

monthly memorial (gakki 月忌)
☞ p. 151

monthly observances (getsun gyôji 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 (sonsibuku, sedai gakki 尊宿・世代月忌)

moonlight (getsuei 月影)

morning (sôshin 早晨)

morning and evening (chôbo 朝暮)

morning consultation obeisances (chôsan no hai 朝参の拝)

morning convocation (sôsan 早参)
☞ p. 151

morning convocation prostration (chôsan no hai 朝参の拝)

morning convocation dharma instruction (sôsan hôyaku 朝参法益)

morning gruel (chôshuku 朝粥)
☞ p. 151

morning meal (chôshuku gyôhatsu 朝粥行鉢)

morning of January 3 (shôgatsu sanchô 正月三朝)

morning officer (shinsu 辰司)

morning sutra chanting (chôka fugin 朝課諷経, chôka 朝課)

morning zazen (sôshin zazen 早晨坐禅)

mortuary ordination (môkai 亡戒)
☞ p. 151

mortuary portrait (shin 真, chinzô 頂相)
☞ p. 151

mortuary sub-temple (tatchû 塔頭)
☞ p. 151

Most Holy Blessed One (daishô bagyabon 大聖薄伽梵)
☞ p. 152

Most Honored One (mujôson 無上尊)
☞ p. 152

most reverend (daishô 大和尚)
☞ p. 152

Most Reverend Abbot (dôchô daishô 堂頭大和尚)

Most Reverend Bibashi Buddha (Bibashi butsu daishô 琵琶仏大和尚)

Most Reverend Eka (Eka daishô 慧可大和尚)
Most Reverend Bodaidaruma (Bodaidaruma daioshō 菩提達磨大和尚)
most reverend former abbots (rekijū sho daioshō 歴住諸位大和尚)
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 天童如浄大和尚)
Most Reverend Tettsū Gikai (Tettsū 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)
mountain name (sangō 山号)
mountain of floating dust (fujinsen 浮塵山)
mountain of merit (santoku 山德)
mountain of nirvana (nehan san 涅槃山)
mountain seat ceremony (shinsan shiki 晋山式)
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)
mountain seating with riding entrance (norikomi shinsan 乗込晉山)
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 (bancho 万重)
myriad phenomena (banmotsu 万物)
myriad spirits (banrei 万霊)
myriad spirits of the three realms (sangai banrei 三界万霊)
“Myriad Spirits of the Three Realms” placard (sangai banrei hai 三界万霊牌)
“Myriad Spirits” placard (banrei hai 万霊牌)
myriad virtues (mantoku 万徳)
mysterious function (genki 玄機)
—N—

name-calling memorial (*shōmyō ki* 称名忌)
nome of venerated (*songō* 尊号)
☞ p. 154
name plaque (*sekitan* 籍単, *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 muhen* 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, *gantan* 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* 新鋳梵鐘)
newly deceased (*shinmō* 新亡, *shin mokko* 新物故)
newly deceased spirit (*shinmō shōrei* 新亡精神)
newly departed (*shin kiko* 新帰去)
newly entered final nirvana (*shinpatsunehan* 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 新帰寂)
newly returned to the source (shin kigen 新帰元, shin genpon 新還本)
newly returned to truth (shin kishin 新帰真)
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 (kyūbai 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 涅槃会)
nirvana assembly statement (nehan e sho 涅槃会疏)
nirvana assembly sutra chanting (nehan e fugin 涅槃会諷経)
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 涅槃経)
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 handai 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 北頬) [of front door]
north winds fan the plains (hokufū sensho 北風扇野)
not fully grasped by even the most skillful of calculations (eisan mukyū 叡算無窮)
not in accord with proper procedure (hi'nyohō 非如法)
not yet a full-fledged monk (mihasan 未罷参)
notice (bō 膃)
notice listing order of procession to crematorium (suisō gyōretsu shidai bō 出喪行列次第幟)
nourishment and pleasure (riyaku 利楽)
**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 (raihai 礼拝)
object of perception (shokyō 所境)
object of worship (son i 尊位)
oblations (kengu 献供)
oblations for two ancestors (ryōso kengu 兩祖獻供)
oblations sutra chanting (kengu fugin 献供諷経)
observances (gyōji 行持, gyōji 行事) p. 156
observerances in midst of retreat (seichū 酉中行持)
occassion of the attainment of the way (jōdō no shin 成道之辰) p. 156
occassion of the birth (gōtan no shin 降誕之辰) p. 156
occassion of the entry into final nirvana (nyū hatsuneban no shin 入般涅槃之辰) p. 156
occasional bath (rinkan 淋汗)
“Occasional Bath” placard (rinkan bai 淋汗牌)
ocassional observances (rinji gyōji 臨時行事)
ocassional retreat (ichī e kessei 一会結制)
occupying room (koshitsu 觀室)
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 徳海)
ocean of suffering (kukai 苦海) p. 156
oceanic assembly (kaishū 海衆)
oceanic assembly may be at peace (kaishu annon 海衆安穏)
of particular faith (shinjin 信心)
offer (kuyō 供養, ku 供, shukuken 祝獻, kenzuru 献ずる, ken 献, 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 上嚫金菓茶三拝)
offer decoction (kentō 献湯, jōtō 上湯, tentō 奉湯)
offer decoction, sweets, and tea (kentōkasa 献湯菓茶)
offer decoction and food (jōtōjiki 上湯食)
offer decoction and food and make three prostrations (jōtō 上湯食三拝)
offer incense (gyōkō 行香, kenko 献香)
offer rice (kuhan 供飯)
offer rice gruel (jōshuku 上粥)
offer stick of incense (jōkō 上香)
offer stick of incense and decoction (jōkō kentō 上香献湯)
offer stick of incense, fully spread sitting cloth and make three prostrations (jōkō daiten sanpai 上香大展三拝)
offer sweets and tea (jōkasa 上菓茶, jōcha 上茶)
offer up (teijō 呈上)
offer tea (kencha 献茶, jōcha 上茶)
offering (ku 供, jōgu 上供)
offering and dedication of merit (kuyō ekō 供養回向)
offering assembly (kuyō e 供養会)
offering incense in various halls (shodō gyōkō 諸堂行香)
offering incense to founding abbot (kaisan kenkō 開山献香)
offering nourishment as one wishes (kuyō nyoi 供養如意)
offering of candles (kenshoku 献燭)
offering of sweets (kenka 献菓)
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 奉茶)
offering tea and making three prostrations (kencha sanpai 献茶三拝)
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 精進本尊上供)
offering to spirits (shōrei kuyō 精霊供養)
offering vessel (kagu 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 供養諷経, jōgu fugin 上供諷経)
offerings upon opening eyes of a buddha image (butsuzō kaigen kuyō 仏像開眼供養)
office (ryō 寮) ☞ p. 156
office assignment tags (ryōhai fuda 寮配札)
office of attendants (zuikōshi ryō 随行師寮)
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 説戒師寮)
office of precept master (kaishi ryō 戒師寮)
office of purser (keshu ryō 化主寮)
office of sermon master (sekkyōshi ryō 説教師寮)
office of two ranks (ryōban ryō 両班寮)
office of worship officiant (raisanshi ryō 礼讃師寮)
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 butsuji 聖仏事師)
officiant of rite of hanging portrait (kashin butsuji 畫真仏事師)
officiant of rite of moving coffin (igan butsuji 移仏事師)
officiant of rite of sealing coffin (sagan butsuji 釘仏事師)
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 (kogi 古規, kobō 古法) p. 156

old rules of purity (ko shingi 古清規) p. 156
old standards (kogi 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 biji rei un 唵摩抳日哩吽 p. 157
On mani darei un buta 唵摩抳駄哩泮吒 p. 157
on offering table (takujō 卓上)
on pedestal (daizaio 台座上)
on platform (danjō 坛上)
on Sumeru altar (danjō 坛上)
on top of bowls (batsuji 鉢上)
on top of head (chōjō 頂上)
on wall between pillars (hekikan 壁間)
one around (issō 一帀)
one abbreviated prostration (sokurei ippai 触礼一拝)
one breath, half step (issoku hanpo 一息半歩)
one blossom with five petals (ikke goyō 一華五葉)
one censer (ichiro 一炉)
one Buddha and two ancestors (ichibutsu ryōso 一仏両祖)
one censer (ichiro 一炉)
one dot (itten 一点)
one flower blossoms with five petals (ikke kai goyō 一華開五葉)
one hit on board (meihan issei 嘹版一声)

**one hundred and eight rings**
(byakkubasshō 百八声)☞ p. 158

“**one hundred prostrations**” (byappai 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 一両歩)
one pair of rhymes (kyaku ittsui 腳一対)
one piece (ippen 一片)
one piece of incense (ichibenkō 一弁香)
one prostration (ippai 一拝)
one prostration for each recitation (issei ichirai 一唱一礼)
one prostration in reply (tō ippai 答一拝)
one sequence (iche 一会)
one sequence on small bell (shōshō ichi e 小鐘一会)
one series (ittsū 一通)
one-sided opinions (henshiki 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 隨意)
one's own incense (jikō 自香)
one's own teachers (shiisō 師僧)
one's senior (chōjō 長上)

**open a sangha hall** (kaitan 開単)☞ p. 158

open bath (kaiyoku 開浴)

**open floor space** (roji 露地)☞ p. 158

open floor space hand-bell (roji shukei 露地手鍵)
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 (uchidasbi 打ち出し)
**opening braziers** (kairo 開炉)☞ p. 158

Opening Lines Verse (Join mon 序引文)☞ p. 158

opening of barrier (kaikan 開関)
opening of Heroic March assembly (ryōgon e keiken 楞厳会啓建)
opening of this sangha hall (hon sōdō kaitan 本僧堂開単)
opening overnight quarters (kai tanga 間旦過)
opening rings (uchidasbi 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)

ordination (bosshin no hito 発心の人, kaitei 戒弟)☞ p. 159
ordinand solicitation form (kankai bo 勘戒簿)
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 (bonshin 本身)
original master (bonshi 本師) ☞ p. 159
Original Master of Receiving Precepts, Shakamuni Buddha (tokukai bonshi Shakamuni Butsu 得戒本師釈迦牟尼仏)
Original Master, the Tathagata Shakamuni (bonshi Shakamuni Nyorai 本師釈迦牟尼如来)
original place (bon i 本位)
origins (raiyu 来由)
oryoki (ōryōki 応量器) ☞ p. 160
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 (shitsu-gai 室外)
Our Great Benefactor and Founder of the Teachings, the Original Master Shakyamuni Buddha (daion kyōshū bonshi Shakamuni Butsu 大恩教主本師釈迦牟尼仏) ☞ p. 160
Our Original Master the Tathagata (bonshi nyorai 本師如来)
our Soto school (bonshū 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 余徳温厚)
overnight quarters (tanga ryō 旦過寮, tanga 旦過) ☞ p. 160
overwhelming influence (jifū 威風)
own beloved mother (jibo 慈母)
own head (jichō 自頂)
own place (ji i 自位)
—P—
pack up (tajō 打畳)
painful afflictions (kuwaku 苦惑)
painting (tansei 丹青)
pair of drums (ku ittsui 鼓一対)
pair of eyes (sōgan 双目)
pair of Sal trees (shara sōju 沙羅双樹)
☞ p. 160
paired hand-bells (tsui inkin 对引鐞, tsui shukei 对手鐞)
paired lanterns (tsui chōchin 对堤灯)
paper flowers (shika 紙華)
parental tablets (bumohai 父母牌)
paris white pigment (gofun 胡粉)
parish temples (kyōku jiin 教区寺院)
part company (taige 退下)
participants in rite (gijū 儀従)
pass offerings (dengu 伝供)
patch-robed monk (nossu 袴子)
path of awakening (kakuro 觉路, kakudō 觉道)
path of truth (shindō 真道)
path to liberation (gedatsudō 脱解道)
patron (seshu 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 国土安穏, 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 (narashimon 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 baramitsu 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 baramikkyō 金剛般若波羅蜜経)
perfection of wisdom sutras (hannya kyō 般若経) p. 161
Perfectly Awakened (shōhenchi 正遍智) p. 161
perfectly round moon of wisdom (koen chigetsu 孤円智月)
perilous waves (kyōtō 驚涛)
period of retreat (seichū 制中) p. 161
permanent lamp (jōtō 常灯)
permit registration (kata kyōka 挙搭許可)
person at head of line (jōshu 上首)
person who has gained faith (shinjinjusha 信心受者)
person who heads a row (bantō 班頭)
person in charge of karmic connection charts (inmyaku kakari 因脈係)
person in end place (matsu i 末位)
personal possessions (ehatsu rui 衣鉢類)
personal property (eshi 衣資)
personally comprehend (shingo 親悟) ☞ p. 161
perusal of lineage chart (kechimyaku biken 血脈披観)
pervade (kuntetsu 薫徹)
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 枕経)

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 (bosshiki hai 法式牌)
placards for five acolytes (go jisba hai 五侍者牌)
placards for two rows of officers (ryōjo hai 両班牌)
placards hung in buddha hall (butsuden kaba 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)
platform worship text (danjōraimon 坛上礼文)
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, shinnan 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役位)
position of abbot (jūjishoku 住持職)
position of resident priest (jūshoku 住職)
positions for entering hall (nyūdō 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 経呪力)☞ p. 163
power of the vow of great compassion (daihi ganriki 大悲願力)
practice (shugyō 修行, gosho 勤修)
practice and verification (shusho 修証)
practice the way (shudō 修道)
practice mendicancy (gyōkotsu 行乞)
practice of great concentration (dai jakujōmon 大定寂門)
practitioner (shugyōsha 修行者)
practitioners who come after us (kōgaku 後学)
praise (santan 讃歎, san’yō 讚揚, shukusan 祝讃)
priest (san’yō 讚揚, shukusan 祝讃)
Pratimoksha (haradaimokusha 波羅提木叉, mokusha 木叉)
prayer (tōki 祈禱, kitō 祈祷, kisei 祈誓, kigan 祈願, kinen 祈念, gan 願)
prayer card (kitō fuda 祈祷札)
prayer supported by recitation (kitō nenju 祈祷念誦)
prayer supported by revolving reading of Great Perfection of Wisdom Sutra (kitō hannya 祈祷般若)
prayers dedication of merit (shukutō ekō 祝禱回向)
prayers sutra chanting (kitō fugin 祈祷諷経, shukutō fugin 祝禱諷経)
predict (ensetsu 演説, fuen 敷演)
predict the dharma (seppō 説法)
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 kll living beings (*fusesshōkai* 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* 不説過戒)

precept not to praise oneself and denigrate others (*fujisankitakai* 不自讃毀他戒)

precept not to steal (*fuchūtōkai* 不偸盗戒)

**precept platform** (*kaidan* 戒壇) ☞ p. 164

precept rice (*kaimai* 戒米)

**precept platform** (*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, Mon-ju Bodhisattva (*konma ajiro monju bosatsu* 磨多阿闍梨文殊菩薩)

**precepts** (*kairitsu* 戒律) ☞ p. 164

precepts acolyte (*kai jisha* 戒侍者, *kaiji* 戒侍)

**precepts assembly** (*shira e* 尸羅会, *kai e* 戒会) ☞ p. 165

precepts-giving assembly (*jukai e* 授戒会)

precepts-giving site (*shōju dōjō* 正授道場)

precepts-giving text (*shōjukaimon* 正授戒文)

precepts of adopting good qualities (*shōzenbōkai* 摄善法戒)

precepts-explaining master (*sekkaishi* 説戒師)

precepts-instructing text (*kyōjukaimon* 教授戒文)

precepts lineage chart (*kaimyaku* 戒脈)

precepts manual (*gikibaibon* 儀規戒本)

precepts of benefiting all living beings (*shōshujōkai* 摄衆生戒)

precepts of restraint (*shōritsugikai* 摄律儀戒)

**precepts of three refuges** (*sankikai* 三帰戒) ☞ p. 165

precept-protecting (*gokai* 護戒)

precept-protecting and dharma-protecting deities and benevolent deities (*gokai gohō shoten zenjin* 護戒護法諸天善神)
precepts site (*shiraijō* 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)

primary master (*honshi* 本師)

primary master from whom one has inherited the dharma (*shihō no honshi* 嗣法の本師)

prince of South India (*nanten taishi* 南天太子)

prince of the great dharma (*daihō ōji* 大法王子)

prior (*tsūsu* 都寺)

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 (*sahō* 作法, *reihō* 礼法)

procedure for abbreviating daily observances (*nichibun gyōji raukuhō* 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 raukuhō* 日分行持略法)

procedure for appointing head seat (*shō shuso hō* 請首座法)

procedure for bathing Sacred Monk (*shōyukubō* 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* 開単式法)
procedure for ceremony of taking precepts (*tokudo shiki sabō* 得度式作法)
procedure for ceremony of taking precepts as member of a temple family (*jizoku tokudo shiki sabō* 寺族得度式作法)
procedure for ceremony of taking precepts when going forth from household life (*shukke tokudo shiki sabō* 出家得度式作法)
procedure for chanting sutras (*jukyō hō* 誦経法)
procedure for circumambulation (*nyōgyō hō* 遝行法)
procedure for convocation (*jōdōhō* 上堂法)
procedure for dedicating merit (*ekō hō* 回向法)
procedure for dharma instruction (*hōyaku sabō* 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 sabō* 授菩薩戒作法)
procedure for ground-breaking ceremony (*jichin shiki hō* 地鎮式法)
procedure for handling over merit-dedication book (*ekō zōshi denchi hō* 回向雙紙伝致法)
procedure for handing over merit-dedication book, etc. (*ekō zōshi to denchi hō* 回向等紙伝致法)
procedure for handling over prostration mat, sitting cushion, and incense stand (*baiseki, zaniku, kōdai denchi hō* 拝席・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* 経巻の取り扱い法)
procedure for holding a retreat (*kessei gyōhō* 結制行法)
procedure for holding up robe (*nen’ehō* 抚衣法)
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* 両経法)
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 献茶湯法)
procedure for offerings to deceased victims of disasters (sōnan shibōsha kuyō hō 遭難死者供養法)
procedure for offerings to spirits of those who sacrificed themselves in war (sen'eki junnansha shōrei kuyō hō 戦役殉難者精霊供養法)
procedure for officiant burning incense (dōshi shōkō hō 導師焼香法)
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 净道場法)
procedure for receiving food (jujikihō 受食法)
procedure for recitations for an ailing monk (byōsō nenju hō 病僧念誦法)
procedure for retirement ceremony (taitō shiki sahō 退董式作法)
procedure for riffling (tenbonhō 転翻法)
procedure for seated meditation (zazen hō 坐禅法)
procedure for sermon place (sekkyō dōjō hō 説教道場法)
procedure for serving food (gyōjikihō 行食法)
procedure for shaving head and taking precepts (teido sabō 剃度作法)
procedure for taking meals (fushukihanpō 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 shōhō 位牌・塔婆書法)
procedure for writing on envelopes and greeting cards (karo, haihyō chōnin hō 可漏・拝表調認法)
procedure for writing notices, statements, placards, and banners (bō, sho, hai, han shōhō 牀・疏・牌・幡書法)
procedure for writing statements (sho shōhō 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 sahō 法脈会作法)
procedures for bowl-bells (takeibō 打鐸法)
procedures for dharma rite of rapid copying (tonsha hōji hō 頓写法事法)
procedures for funerals (sōgi hō 喪儀法)
procedures for giving and receiving gifts (baigu teiju hō 拝具呈受法)
procedures for giving and receiving gifts and making invitations (haigu teiju oyobi haishō hō 拝具呈受及び拝請法)

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 真読)

proper chanting of Sutra of Brahma’s Net (Bonmōkyō shindoku 梵網経真読)

proper position (shō i 正位)

proper procedure (nyōhō 如法)

proper restraint (yōshin 要慎, yōshin 要慎)

properties of wisdom and virtue (chietokusō 智德相)

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 拝, raihai 礼拜)

prostration dais (raihan 礼盤)

prostration in reply (tōhai 答拝)

prostration in thanks (jahai 謝拝, jarai no hai 謝礼の拝)

prostration in thanks and request for leave (jahai kōka 謝拝乞暇)

prostration mat (haiseki 拝席)

prostration seat (raiseki 礼席)

provisions manager (kanryō 看糧)

proxy (dainin 代人) p. 166

provide (kenbi 度願, benbi 斎備)

provide meals (benjiki 斎食)

proposer of offerings (setsu kuyō 設供養)

protection (onpi 蔭庇)

public sermon (fusetsu 普説)
pure assembly (seishu 清衆)
pure body of the dharma realm (jō hokkaishin 法界身)
pure breakfast (jōshuku 清粥)
pure bucket (jōtsū 清桶)
pure dharma body (seijō hosshin 清浄法身, jō hosshin 清法身)
☞ p. 166
pure food (jōjiki 清食)
pure great oceanic assembly (shōjō daikaishu 清浄大海衆)
☞ p. 166
pure gruel (jōshuku 清粥)
“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 (isshin shōjō 一心清浄)
pure land (jōiki 清域)
☞ p. 167
pure midday meal (jōsai 清斎)
pure offerings of food (ibo seisai 伊蒲清齋)
“Pure Practice” Chapter of Flower Garland Sutra (Kegonkyō jōgyōbon 華厳経浄行品)
pure rice (jōbon 清飯)
pure sangha (jōryo 清侶)
pure water (jōsui 清水)
purification of the innate memorial (shōjō honnen ki 清浄本然忌)
purify (shasō 酒掃)
purify by sprinkling water (shajō 酒浄)
purify place of practice (jōdōjō 清道場)
purity and calm (seihei 清平)
purity of the three wheels (sanrin shōjō 三輪清浄)
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)
☞ p. 166
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 寮舎)
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 頓拝)
☞ p. 167
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 (renten 拈転)
raise bowl, bowl raising (keibatsu 擎鉢)
**raise a case (nensoku 拈則, kosoku 举則)** ☞ p. 167
raise coffin (kigun 起鬱)
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 絲子)** ☞ 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 (chinshū 珍饈)
raw vegetables (shōsai 生菜)
razor (kamisori 剃刀)
read (kandoku 看読)
read aloud (sendoku 宣読)
read statement (sensho 宣疏)
read statement and kneel holding censer (sensho kiro 宣疏跪炉)
reader (sendokusha 宣読者)
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 宣読箴規)
reading of Last Teaching Sutra (doku yuikyōgyō 諸教教経)
reading of letter of appointment (jirei sendoku 辞令宣読)
reading officiant (sendokushi 宣讀師)
“Reading” placard (sendoku hai 宣讀牌)
reading places (kandoku i 看讀位)
reading stand (kendai 見台)
realistic (hōfutsu 髴髴)
realize (jō 成)
realm (kyōgai 境界)
rear cymbals (gobatsu 後钹)
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 後堂単)
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)
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 拾龕念誦, kokan nenju 拾棺念誦)
recitations upon transferring bones (sōkotsu nenju 送骨念誦)
recite buddha names (nen 念)
recommence (hōtō 報答)
Record of the Transmission of the Light (Denkōroku 伝光録) ❯ p. 168
recruit ordinands (kankai 勧戒)
rectangular monk’s robe (hōbō 方袍)
rectangular stupa post (kaku tōba 角塔婆)
rectify the round of rebirth (shō ruten 正流転)
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 byakutsu 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 赤帯)
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 湯薬侍者, tōyaku 湯薬) ☞ p. 169

register, registration (kashaku 掛錫, kata 掛搭)

register of deceased ordinands to receive dedications of merit (mōkai ekō 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 因縁脈申込帳)

registering monk (katasō 掛搭僧)

registers (bō 牆)

registration allowed (menkata 免掛搭)

registration ceremony (kata shiki 掛搭式)

registration certificate (katajō 掛搭状)

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 (bonkai 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 随喜功徳)

relations are successful (shoen jōju 諸縁成就)

relatives (shinzui 親随)

release from convocation (hōsan 放参) ☞ p. 169

“Release from Convocation” placard (hōsan hai 放参牌)

release from meditation (hōzen 放禅)

release from training (jishi 自恣)

reliefs (shari 舍利) ☞ p. 169

relief (kyūsai 救済)

relief for an ailing monk (byōsō geshaku 病僧解釈)
relieve the sufferings of beings (passai gunku 抜济群苦)

Religious Corporations Law (Shūkyō hōjin hō 宗教法人法)

rely on each other (sōe 相依)

rely upon (kijō 帚仗)

remainder of the candle (zanshoku 残燭)

remembered (shonen 所念)

remote place (enrisho 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 断臂報恩)

repeated chanting (fukushō 復唱)

repentance (sange 懴悔) ☞ p. 169

repentance and self-sacrifice (sange shashin 懵悔捨身)

repentance before another (taishu sange 對首懵悔)

repentance register (sangechō 懵悔帳)

repentance rites (senbō 懵法)

repentance site (sange dōjō 懵悔道場)

Repentance Verse (Sangemon 懵悔文)

“Repenting and Eliminating Bad Karma” Chapter of Meaning of Practice and Verification (Shushōgi sange metsuzai 修証義懵悔滅罪)

repository of the dharma (hōzō 法蔵)
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 (taitō 退董)
retire from hall (taiidō 退堂)
retire from ritual site (taijō 退場)
retired senior officer (gonkyū 勤旧)
retirement ceremony (taitō shiki 退董式)
retirement from abbacy (taitō 退董)
retirement quarters (inryō 隠寮)
retiring abbot (taitōsha 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 (nyussei 入制)
retreat-entering alms gathering (nyussei takubatsu 入制托鉢)
retreat opening (kessei 結制)☞ p. 172
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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 帰位三拝)
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reveal and illuminate (kaimei 開明)
reverberate resoundingly (in’in 殿々)
revered (son 尊)
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reverend abbot (dōchō oshō 堂頭和尚)
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reverently protect (chōdai goji 頂戴護持)
reviver (chūkō 中興)
revolve (ten 転)
revolving canon (rinzō 輪蔵)
revolving of Great Perfection of Wisdom (ten daibannya 転大般若)
revolving reading (tendoku 転読)
revolving reading of Great Perfection of Wisdom Sutra (daibannya tendoku 大般若転読, tendoku daibannya 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 転麪)
right knee on ground (ushitsu jakuchi 右膝着地)
righteousness (shō 正)
ring bell (meishō 鳴鐘)
ring bell progressively faster (tenjō 転畳)
ring bowl-bell once (ichikei 一鏧)
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)
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ritual choreography and procedures (shintai gyōhō 進退行法)
ritual choreography for acolyte and incense acolyte (jisba, jikō shintai hō 侍者・侍香進退法)
ritual implements (dōgu 道具)
ritual manual (shikibon 式本)
ritual music (reigaku 礼楽)
ritual procedures (gyōrei 行禮, gyōhō 行法)
ritual site (dōjō 道場, shikijō 式場)
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salutations (ninji 人事)

salutations by dharma relatives (bakken ninji 法眷人事)

salutations by disciples, acolytes, et al. (shōshi, jishatō ninji 小師、侍者等人事)

salutations by prefects (chōshu ninji 頭首人事)

salutations by prefects, etc. (chōshu ninji tō 頭首人事等)

salutations by stewards (chiji ninji 知事人事)

salutations inside abbot’s quarters (hōjōnai ninji 方丈内人事)

salutations upon binding rules for summer retreat (ge ango kessei ninji 夏安居結制人事)

salutations upon binding rules for winter retreat (tō ango kessei ninji 冬安居結制人事)

salutations upon end of summer retreat (ge ango kaisei ninji 夏安居解制人事)

salutations upon end of winter retreat (tō ango kaisei ninji 冬安居解制人事)

salute food (itsujiki 揖食)

salvation (sekke 接化)

samadhi of firelight (kakō zanmai 火光三昧)

same retreat (dō ango 同安居)

sanctifying rope (nawa 綱)

sandalwood spreading memorial (dankō ki 檀弘忌)

sands of the Ganges (gasha 河沙)

sands of the Ganges River (gōgasha 恒河沙)

**sangha** (sōgi 僧衆, sō 僧) ☞ p. 175

**sangha hall** (sōdō 僧堂) ☞ p. 175

**sangha hall assembly** (sōdōshu 僧堂衆) ☞ p. 177

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**sangha hall opening** (sōdō kaitan 僧堂開単) ☞ p. 177

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sangha hall salutations (sōdō ninji 僧堂人事)

sangha hall sounding board (sōdō han 僧堂版)

sangha hall tea service (sōdō gyōcha 僧堂行茶)

sangha of Mahayana bodhisattvas (daijō bosatsu sō 大乗菩薩僧)

**sangha of the ten directions** (jippō sō 十方僧) ☞ p. 177

**Sangha Rules** (Sōgi 僧規) ☞ p. 177

sangha treasure may increasingly flourish (sōbō zōjō 僧宝増盛)

Sanskrit letters (bonji 梵字)

satiate (bōsoku 飽足)

**Sattaharin 薩埵波倫** ☞ p. 177

save (do 度) ☞ p. 177

save lives (goshō 護生)

savories (zen 膳)

scatter flowers (sange 散華)
scepter (*nyoi 如意*)
schedule of dharma rites performed at new year (*saisetsu gyō hōji satei 歲節行法事差定*)
schedule of events (*nikkan 日鑑*)
**scooping out the guts of the two ancestors** (*kessui ryōso fuzō 抜出両祖腑*) ☞ p. 177
screen (*ren 簾*)
sea of buddhahood (*kakai 果海*)
sea of emptiness (*kūkai 空海*)
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seal (*in 印, fū 封*)
seal of the buddha-mind (*busshinchin 仏心印*) ☞ p. 178
seal of three treasures (*sanbōin 三宝印*)
seal script (*tenmon 篆文*)
sealing coffin (*sagan 鎖龕*) ☞ p. 178
seat of awakening (*bodaiza 菩提座*) ☞ p. 178
seated chanting (*zaju 坐誦*)
seating place (*seki i 席位, kegyō i 加行位*)
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**Second Ancestor in China** (*shintan niso 震旦二祖*) ☞ p. 178
second meal service (*niban handai 二番飯台*)
second nested bowl (*dainifun 第二饋, nifun 二饋*)
second period (*niten 二点*)
second seat (*dainiza 第二座*)
second serving (*saishin 再進*)
second sequence (*daini e 第二会, ni e 二会*)
second seven days (*futa nanuka 二七日*)
second seven days memorial (*futa nanuka ki 二七日忌*)
second spread of sitting cloth (*saiten 再展*)
Secret Dharani (*Himitsu jinshu 秘密神呪, Himitsu shu 秘密呪*)
secret canon (*himitsuzō 秘密蔵*)
secret gatha (*himitsu gata 秘密伽陀*)
Secret Root Dharani for Dwelling in the Great Jewelled Pavilion (*Daihō rōkaku zenjū himitsu konpon darani 大宝楼閣善住秘密根本陀羅尼*)
secretary (*shoki 書記*) ☞ p. 178
secretary acolyte (*shojō jisha 書状侍者, shojō 書状*) ☞ p. 179
secretary to platform manager (*injiki 因直*)
secretary’s aide (*jikishoki 直書記*)
see directly (*shōken 正見*)
seeking instruction (*shin’eki 請益*)
selecting functionaries (*sajō 差定*)
self-sacrifice offerings (*shashin kuyō 捨身供養*)
selfless (*mushi 無私*)
selfless blessings (*mushi no kei 無私之慶*)
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*)
send-off bowl-bell (*okurigeisu 送鑾子*)
“Sending Off Deceased” placard (sōbōhai 送亡牌)
sending off portraits of two ancestors (ryōsō sōshin 両祖送真)
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 gyōbō shidai 山門仏誕生会行法次第)
sequence of sutra chanting services (fugin junjo 諷経順序)
sermon (sekkyō 説教)
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)
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serve food (gyōjiki 行食, benjiki 遍食)
serve refreshments (tentai 展待)
serve sweets (gyōka 行菓)
serve tea (tencha 点茶, gyōcha 行茶)
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servers plaque (jōnin fuda 清人札)
services (hōyō 法要)
serving decoction (tentō 点湯)
“Serving Decoction” placard (tentō hai 点湯牌)
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sesshin (sesshin 摂心) ☞ p. 179
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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 片錚)
seven buddhas of the past (kako shichi butsu 過去七仏)
seven buddha rites (shichi butsuji 七仏事)
seven coins (shichimonsen 七文銭)
seven generations of parents (shichi bumo 七世父母)
seven-panel robe (shichijō e 七条衣)
seven rings of bell (shichigeshō 七下鐘)
seven rings on small bowl-bell (shōkei shichishō 小鑼七声)
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)
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shape of a gift envelope (noshigata 熨斗型)
share of life (jumyō 寿命)
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shave head (teizu 剃頭)
shaving (jōhatsu 浄髪)
shaving chief (hatsujū 髪頭)
shaving off beard and hair (teijo shubatsu 剃除髪)
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short flute (hichi 笛)
short leave (shōka 小暇)
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shutting down hearths (heiro 閉炉)
side by side (sōhei 相並)
side dishes (sai 菜)
side of shrine (gansoku 畢側)
side stand (katawara no dai 傍の台)
sideways rakusu (yokorakusu 横絡子)
sign (sen suru 奨する, sen 奨)
signoness (musō 無相)☞p. 181
signal (hyōbaku 表白)
signature (sensho 僉書)
signature seal (inkan 印鑑)
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sign statement (sensho 僼疏)
silently intone (mokuju 黙誦)
silk (kenbu 絹布)
silver candles (ginsboku 銀燭)
sincerity (jōshin 誠心)
sing praises (shōyō 称揚)
single blow with striker (issho 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 (kekkafuza 結跏趺坐, fuza 背坐)☞p. 181
sit facing each other (taiza 対坐)
sit properly (tanza 端坐)
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sitting (taza 打坐)
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sitting cushion (zaniku 座褥)
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sitting mat (zaniku 座褥)
sitting place (za i 坐位)
sitting prostration (zahai 坐拝)
six classes of ordinary beings in the three realms (sangai rokubon 三界六凡)
six close kin (roku shinken zoku 六親眷)
six destinations of rebirth (rokushu jushō 六趣受生) ☞ p. 182
six dominant tones (rokuritsu 六律)
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six hundred scrolls [of Great Perfection of Wisdom Sutra] (roppyakujiku 六百軸)
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six stewards (roku chiji 六知事) ☞ p. 182
six supernatural powers (rokutsū 六通)
sixteen assemblies of the Great Perfection of Wisdom Sutra (bannya 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 善権)
sky of utter emptiness (hikkyō kū 畢竟空)
sleep (tasui 打睡, tamin 打眠)
sleep of delusions (bonnō min 煩悩眠)
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)
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small bowl-bell (shōkei 小鏧) ☞ p. 184
small bowl-bell baton (bachi 樽)
small clappered bell (rei 鈴)
small convocation (shōsan 小参)
small convocation after morning sutra chanting (kaha shōsan 課罷小參)
small convocation facing portrait (taishin shōsan 対真小參)
small convocation officiant (shōsanshi 小参師)
“Small Convocation” placard ($shōsan hai$ 小参牌)
small convocation that evening ($tōban $shōsan$ 当晩小参)
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)
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sound v. ($mei$ 喋)
sound board ($meihan$ 喋版)
sound boards in sequence ($jumpan$ 巡版)
sound continuously ($renmei$ 連鳴)
sound cymbals ($meibatsu$ 喋鈸)
sound drum ($meiku$ 喋鼓)
sound drum three times ($meiku$ $sange$ 喋鼓三下)
sound five times upon returning to place ($gosei$ $ki$ $ri$ 五声帰位)
sound four times upon stepping back ($yonse$ $taibo$ 四声退歩)
sound hand-bell three times ($shukei$ $sanmei$ 手鏺三鳴)
sound hand-bell two times ($shukei$ $nimei$ 手鏺二鳴)
sound of bowl-bell ($keishō$ 鏺声)
sound once upon leaving place ($issei$ $ri$ $i$ 一声離位)
sound three times upon burning incense ($sansei$ $shōkō$ 三声焼香)
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 ($bōjō$ $zen$ $no$ $han$ 方丈前版)
sounding board in front of common quarters (shū ryō zen no han 衆寮前版)
sounding board in front of dharma hall (hatto 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 (sado 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 南顔)
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 kento 特為獻湯)
special decoction-offering sutra chanting (dokui kento fugin 特為獻湯詣経)
special decoction service (dokui tentō 特為點湯)
special decoction service for head seat and great assembly (dokui shuso daishu tentō 特為首座大衆點湯)
special emissary (senshi 専使)
special offering of tea (dokui kensa 特為献茶)
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 特為點茶, dokui cha 特為茶)
special tea service in sangha hall (sōdō dokui cha 僧堂特為茶)
special training monastery (senmon sōdō 専門僧堂)
specially dispatched missionary (tokuha fukyōshi 特派布教師)
spell (jinshu 神呪)
spirit (shin 神)
spirit bones (reikotsu 霊骨)
spirit coffin (reikan 霊棺, reigan 霊龕)
spirit offering stupa (shingu tō 神供塔)
spirit place (rei i 霊位)
spirit tablet (ibai 位牌, reibai 霊牌, shinpai 真牌, hai牌)
spirit tablet hall (ibaidō 位牌堂)
spirits (shōrei 精霊)
“Spirits” placard (shōrei hai 精霊牌)
“Spirits of Donor Families” (seshuke shōrei 施主家精霊)
spiritual light (reikō 霊光)
spiritual luminosity (shinkō 神光)
spiritual mirror (reikan 霊鑑)
“Spiritual Powers” Chapter (Jinriki hon 神力品)
“Spiritual Powers” Chapter of the Sutra of the Lotus of the Wonderful Dharma (Myōhō renge kyō nyorai jinriki hon 妙法蓮華経如来神力品)
spiritual rank (shin i 真位)
spiritual virtue (reitoku 霊德)
splendid (zenzai 善哉)
sponsor (shusaisha 主催者)
sponsor a bath (seyoku 施浴)
sponsor a meal (sessaï 設斎, sesai 施斎)
sponsored meal (seshusai 施主斎)
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 両展三礼)
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)

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 洒ぐ)
sprinkling pine (sosogi matsu 濟ぎ松)
sprinkling water at time of hair-clipping (shingiri shasui 真剪洒水)
staff (shujō 柄杖, 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)

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 藩篱)
stand in attendance (jiryū 侍立)
stand in concentration (ryū 立位)
stand in for abbot (bunza 立班)
stand in row (hairyū 排立, ryūretsu 立列)
stand in two rows (ryōjo hanryū 両序班立)
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 (noriire 糊入)
start lecture (kaikō 開講)
start lecture (kaikō 開講)

“start of spring” talisman (risshun 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 kihan 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 (*Uraban sejiki e sho* 孟蘭盆施食会疏)
statement for closing of Heroic March assembly (*ryōgon e mansan sho* 楞厳会満散疏)
statement for opening of Heroic March assembly (*ryōgon e keiken sho* 楞厳啓建疏)
statement of congratulations from associates (*mon'yō sho* 門葉疏)
statement of congratulations from old friends in practice (*dōkyū sho* 道舊疏)
statement of purpose for revolving reading of *Great Perfection of Wisdom Sutra* (*tendoku dai hannya sho* 転読大般若疏)
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・大衆に礼謝)
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)

**Strong terms**

*strong and determined in the dharma body (*hosshin kengo* 法身堅固)
strike block with mallet (*tatsui* 打槌)
strike board (*taban* 打版)
strike board one series (*tahan ittsū* 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* 打鑑)
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* 第二鑑)
strike third time on bowl-bell a (*daisan kei* 第三鑑)
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 参禅 Benzō)

stupa (tō 塔) p. 188
“Stupa adorning the land of recompense” (shōgon hōchi kōken 荘厳報地高顕)

stupa board (tōba 塔婆) p. 190
“Stupa for assisting the awakened spirit” (shijo kakurei tō 資助覚霊塔)
“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 資助覚霊莊嚴報地者也)

stupas of former abbots (sedai tō 世代塔)

style of Zen (zenpū 禅風)
subject and object (nōjo 能所)
subordinate cook (fukuten 副典)
subordinate rector (fukuetsu 副悦)
substance (tai 体)
substitute incense (daikō 代香)
substitute incense by precept master’s acolyte (shitsuji daikō 室侍代香)
substitute lecturer (daiko 代講)

subtle and wondrous (mimyō 微妙)

subtle and wondrous dharma (mimyō hō 微妙法)
subtle brightness (yūkō 幽光)
subtle essence (myōtai 妙体)
subtle form (myōsō 妙相)
successive generations (rekidai 历代)
successive generations of ancestor bodhisattvas (rekidai soshi bosatsu 历代祖師菩薩) 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 伝灯歴代仏祖)
successive generations of buddhas and ancestors who transmitted the precepts (denkai rekidai busso 伝戒歴代仏祖)
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 ango 夏安居) p. 191
summer retreat recitations (ge ango kessei nenju 夏安居結制念誦)
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 (kakunichi 赫日)
sunning canon (shazō 晒蔵)
sunning mats (shasen 晒薦)
supernatural harmony of the dharma nature (hossō shin'in 法性神韻)
supernatural merits (shinkō 神功)
supernatural powers of hearing (nikon enzū 耳根円通)
supernatural spell (jinshu 神呪)
supervisor (jōshi 上司)
support (kaji 加持)
supreme and perfect awakening (mujō shōhen chikaku 無上正遍知覚
supreme awakening (mujōgaku 無上覚)
Supreme Human (mujōshi 無上士)
☞ p. 191
supreme perfect awakening (mujō shōhen chikaku 無上正遍知覚)
sutra (kyō 経, kyōten 経典) ☞ p. 191
sutra "A" memorial (akyō ki 阿経忌)
sutra board (kyōgi 経木)
sutra book (kyōbon 経本)
sutra box (kyōbako 経箱)
sutra chanting (fugin 諷経) ☞ p. 191
sutra chanting and dedication of merit (fugin ekō 諷経回向, jukyō ekō 誦経回向)
sutra chanting at time of death (rinjū fugin 臨終諷経)
sutra chanting before coffin (kanzen fugin 棺前諷経)
sutra chanting before egg-shaped stupas of deceased monks (bōsō rantō mae fugin 亡僧卵塔前諷経)
sutra chanting before former abbots’ stupas (sedai tō mae fugin 世代塔前諷経)
sutra chanting before founding abbot’s stupa (kaian tō mae fugin 開山塔前諷経)
sutra chanting-circumambulation (gyōdō fugin 行道諷経, fugin gyōdō 諷経行道, jukyō gyōdō 誦経行道)
sutra chanting for all spirits (banrei fugin 万霊諷経)
sutra chanting for ancestors hall patrons (shidō danna fugin 祠堂檀那諷経)
sutra chanting for arhats (ōgu fugin 応供諷経)
sutra chanting for Buddha and ancestors (busso fugin 仏祖諷経)
sutra chanting for deceased (senmō fugin 薦亡諷経)
sutra chanting for deceased ordinands (mōkai fugin 亡戒諷経)
sutra chanting for donors (seshu fugin 施主諷経)
sutra chanting for encoffining (nyūgan fugin 入龕諷経)
sutra chanting for founding and former abbots (kaian rekijū fugin 開山歴住諷経)
sutra chanting for greeting portraits (gōshin fugin 迎真諷経)
sutra chanting for greeting sacred beings (gōshō fugin 迎聖諷経)
sutra chanting for Idaten (Idaten fugin 韋駄天諷経)
sutra chanting for kitchen god (sōkō fugin 竃公諷経)
sutra chanting for meal sponsors (sesai fugin 施斎諷経)
sutra chanting for patrons (danna fugin 檀那諷経)
sutra chanting for patron’s ancestors (dannotsu senmō ruidai fugin 檀越洗亡累代諷経)
sutra chanting for placing tablet (an i fugin 安位諷経)
sutra chanting for precepts source master (kaigenshi fugin 戒源師諷経)
sutra chanting for repaying blessings (hōon fugin 報恩諷経)
sutra chanting for sending off portraits (sōshin fugin 送真諷経)
sutra chanting for sending off sacred beings (sōshō fugin 送聖諷経)
sutra chanting for stove god (sōkō fugin 竃公諷経)
sutra chanting for tutelary deities (chinju fugin 鎮守諷経)
sutra chanting on evening before (tōban fugin 当晩諷経)
sutra chest (kinki 経櫃)
sutra copying (shakyō 写経)
sutra desk (kyōki 経机)
sutra fascicle (kyōkan 経巻)
sutra frontispiece (kyōshu 経首)

Sutra of Brahma’s Net (Bonmōkyō 梵網経)
Sutra of the Condensed Teachings Left by the Buddha Upon His Final Nirvana (Busshi hatsu nehan ryaku setsu kyōkai kyō 仏垂般涅槃略説教誡経)

Sutra of Three Thousand Buddha Names (Sanzen butsumyō kyō 三千仏名経)
Sutra on the True Dharma as a Foundation of Mindfulness (Shōbō nensho kyō 正法念仏経)
Sutra Opening Verse (Kaikyōge 開経偈)
sutra phrases (kyōku 経句)☞ p. 191
sutra reading (kankin 看経)☞ p. 191
sutra table (kyōtaku 経卓)
sutra text (kyōmon 経文)
sutra title (kyōdai 経題)
sutra’s dharani (kyōshu 経呪)
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)
tablet (bōdoku 宝鏡)

Taishaku 帝釈☞ p. 192
take care of yourselves (chinbō 珍重)
take leave (haiji 拝辞)
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, 坐座) 
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 (Tāhō nyorai 多宝如来) p. 192 
Tathagata Ambrosia King (Kanroō 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) 
tathagas 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 盃, chasan 茶盞) 
teadrum (saku 茶鼓) 
teahall (sadō 茶堂) 
teaimplements (chaki 茶器) 
tea notice (sabō 茶牓) 
te-offering officiant (tenchashi 奠茶師) 
tearefreshment (senten 煎点) 
teaservice (gyōcha 行茶) 
teaservice bow (gyōcha monjin 行茶問訊) 
teaservice ceremony (gyōcha shiki 行茶式) 
teaservice placard (tencha hai 点茶牌) 
teas, sweets, lamps, and candles (sakatōshoku 茶菓灯燭) 
teathanks bow (jacha monjin 謝茶問訊) 
teatreprostrations (sa sanpai 茶三拝) 
etea urging bow (kansa monjin 勧茶問訊) 
teacher (kyōshi 教師) 
teacher certification examination (kyōshi kentei shiken 教師検定試験) 
teacher monk (shisō 師僧) 
Teacher of Devas and Humans (tenningshi 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 register of buddha rites invitées (shō sho butsuji bözu 請諸仏事
畝図)
template for register ofsequential procedures in funeral (sōchi gyōhō shidai bözu 喪中行法次第第
畝図)
temple bell offering (bonshō kuyō 梵鐘
供養)
temple bell offering dharma assembly (bonshō kuyō hōe 梵鐘供養法会)
temple buildings and stupas (dōtō 堂塔)
temple with rank of associate dharma site (jun hōchi jiin 准法地寺院)
temple with rank of dharma site (hōchi 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 十支浄戒)
ten epithets (jūgō 十号)
Ten-Line Kannon Sutra (Jikku kannon gyō 十句観音経) ☞ p. 195
ten major precepts of restraint (jūjūkinkai 十重禁戒)
ten stages (jāji 十地) [of the bodhisatta
va path]
ten thousand leagues of billowing waves (banri hatō 万里波涛)
Ten Thousand Practices Heroic March (Mangyō shuryō 万行首楞)
Tendō (天童) ☞ p. 196
Tendō Kaku 天童覚
Tendō Kaku’s verse commentary says (Tendō Kaku ju iwaku 天童覚頌云)
Tendō Nyojō 天童如浄 ☞ 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’ stupa (sedai tō mae ekōmon 世代塔前
回向文)
text for eko before founding abbot’s stu-
pa (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 il-
uminates the mind in meditative
concentration” (ichirin meigetsu shō
zenshin 一輪明月照禅心)
there is truth and there is actuality
(usbin ujitsu 有真有実)
these exquisitely craggy shores (reirō ganban 玲瓏巌畔) ☞ p. 196
thick ceremonial paper (bōsho 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-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 他界)
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
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this world (shikai 此界, gense 現世)
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those who sacrificed themselves in war (sen’eki junnansha 戦役殉難者)
those whose goals are yet unattained (jika mijo 自果未成)
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thousand autumns (senshū 千秋)
thousand-petaled jewelled lotus (sen’yō hōren 千葉法蓮)
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three bells, three prostrations (sankei sanpai 三錐三拜)
three Buddha memorials (san bukki 三仏忌)
three buddha rites (san butsuj 三仏事)
three censings and three recitations (sankun sanshō 三薫三唱)
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 (sansbijokai 三支浄戒)
three comprehensive and ten major precepts (sanju jūjū 三聚十重)
three congratulatory prostrations (shukubai sanpai 祝拝三拜)
three disasters (sansai 三災)
three dots (santen 三点)
three drums explanation of precepts (sanku sekkai 三鼓説戒)
three gates of liberation (san gedatsu mon 三解脫門)
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)
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three masters mount platform (sanshi tōdan 三師登壇)
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three months of winter (santō 三冬)
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“Two Ranks of Officers” (ryōban 両班)
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unobstructed in the ten directions (jippō muge 十方無礙)
unsurpassed fruit of buddhahood (mujō 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 不歴)
unwholesome (fuzen 不善)
unworthy monk (sessō 拙僧)
uphold precepts (jikai 持戒)
upholding all phenomena (sōji 総持)
upper and lower sections (jōgekan 上下間)
upper section (jōkan 上間)
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upright kneeling (chōki 長跪)
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—V—
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vast compassionate blessings (kōdai jion 広大慈恩)
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votive rice cakes (kubyō 供餅, sonae mochi 供え餅)
vow (seigan 誓願)
vow to save all beings (seido issai shu 誓度一切衆)
☞ p. 230

Vulture Peak (ryōzen 霊山)

—W—
waiters board (kyūjiban 給任板)
wake sermon (tsuya sekkyō 通夜説教)
wake-up bell ringing (shinrei 振鈴)
waking (kyōkaku 警覚)
walk around (i'nyō 圍遶)
walk slowly (kanpo 緩歩)
walk straight ahead (jikiho 直歩)
walking meditation (kinhin 経行, kanpo 緩歩)
walking meditation area (kinhinjō 経行場)
walking meditation bell (kinhin shō 経行鐘)
wall-facing zazen (menpeki zazen 面壁坐禪)
wander freely (yuge 遊戯)
wander on foot seeking teachers (benzan angya 徘徊行腳)
wandering monk’s pack (kesagōri 袷袋行李)
warm-up beats (gishō 擬声)
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 水晶珠数)
water of merit (kudoku sui 功徳水)
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 (shasuishi 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 袴袈裟)
wear white socks and kesa (chakubetsu takkesa 着襪袈裟)
wear white socks (chakubetsu 着襪)
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 shutsdō 西堂出堂)
west hall roshi's place (seidō i 西堂位)
west hall roshi's platform (seidōtan 西堂単)
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 (hörin 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 諦観法王法、法王法如是)
☞ p. 230
whisk (hossu 扌子)
white banner (shirohata 白幡)
☞ p. 230
white cloth strapping (shiro no nunohimo 白い布紐)
white curtains (shiromaku 白幕)
white elephant (byakuzō 白象)
white emperor (bakutei 白帝)
white leggings (shirokyahan 白脚袢)
white letters (bakusho 白書)
white offering-table cloth (shiro uchibiki 白打敷)
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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 (byakumikō 百味香)
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☞ p. 231
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☞ p. 231
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“Wisdom of equanimity” (byōdōshō chi 平等性智)
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“Wisdom that guides proper action” (jōshosa chi 成所作智)
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with a tapping sound (kachi to カチッ)
“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)
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word of mouth (kōjō 口上)
words of condolence by guest of honor (raihin no chōji 来賓の弔辞)
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words that conclude rite (ketsuza no go 結座の語)
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worship officiant (raisanshi 礼讃師)
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worthy man (daijōbu 大丈夫)
worthy one (ōgu 応供)
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wrapped incense (tsutsumikō 包香)
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writing of will (yuisho 遺書)
writing statement (sho chōnin 疏調認)
writing "Universal Dedication of Merit" placards (Fuekō hai chōnin 普回向牌調認)
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Zen ancestral records (soroku 祖錄)
Zen layman (zenjō mon 禅定門)
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