

Glossary

Words are listed here according to the language in which they are used in this dissertation, i.e., if the Japanese word is used, the listing is in Japanese, etc.

ai (Jap. 愛) = love.

aidagara (Jap. 間柄) = relation, relationship, “betweenness” self, in relationship to people.

arayashiki (Jap. 阿頼耶識, Skt. *alaya-vijnana*) = “store consciousness.”

Bodhidharma (Skt., Jap. 菩提達摩 *Bodai Daruma*) = d. 520, the person who according to the tradition of Zen transmitted Chan Buddhism from India to China.

bonno (Jap. 煩惱, Skt. *klesa*) = “Illusion. Those mental functions which disturb the mind” (*Japanese-English Buddhist Dictionary*, p. 21). Yasunaga Roshi said, “Whenever I try to translate the word *bonno* in Japanese into English I can’t find out an appropriate English word. Unnecessary desires” (May 8, 2001, p. 15).

Chan (Chinese) = the Chinese school of Buddhism that was the ancestor of Zen Buddhism.

dharma (Skt., Jap. 法 *ho*) = central notion of Buddhism, used in various meanings. 1. The cosmic law, the “great norm,” underlying our world; above all, the law of *karmically* determined rebirth. 2. The teaching of the Buddha, who recognized and formulated this “law”: thus the teaching that expresses the universal truth. ... 3. Norms of

behavior and ethical rules. 4. Manifestation of reality, of the general state of affairs; thing, phenomenon. 5. Mental content, object of thought, idea – a reflection of a thing in the human mind. 6. Term for the so-called factors of existence, which the Hinayana considers as building blocks of the empirical personality and its world. (*The Shambala Dictionary of Buddhism and Zen*, 1991, p. 54)

dokuraku (Jap. 独楽) = private or personal pleasure.

en (Jap. 縁, Skt. *pratyaya*) = cause. *En* is defined by the *Japanese-English Buddhist Dictionary* (1999) as “a contributory cause, as distinct from a direct cause (*in* 因). For example, a plant is produced from a seed (*in*) and various contributory causes such as rain, soil, etc. (*en*)” (p. 59).

engi (Jap. 縁起, Skt. *pratiya-samutpada*) = arising from causation. This is how the result or effect part of the law of cause and effect is understood to occur.

gashu (Jap. 我執, a Buddhist term) = *Gashu* is defined by the *Bukkyo gaku jiten* as ego attachment. *Gashu* refers to clinging to the idea that there is an ego. It is divided into innate ego attachment and acquired ego attachment. A related term is *ho-shu* 法執, things attachment, clinging to the idea that every thing has its own substance. Ego attachment and things attachment are *ni-shu* 二執, the two basic attachments (1995, p. 62).

gogo no shyugyo (Jap. 悟後の修行) = after realization practices, after-*satori* practices.

hachi-oku-shisen-shi (Jap. 八億四千思) = “eight hundred million four thousand thoughts ... It conveys the irrepressibility and limitless of thoughts” (Arntzen, 1986, p. 165).

honne (Jap. 本音) = a person’s private real intention. The opposite is *tatemae* (Jap. 建前) = a person’s social face.

Hosso sect (Jap. 法相宗) = the Japanese equivalent of the Chinese Faxiang Sect. ... This sect is also called the Consciousness-Only Sect. ... Hosso means to discriminate clearly the real nature of all existence. This sect is based upon the Vijñānavāda doctrines of Maitreya-nātha, Asaṅga, Vasubandhu, and Dharmapāla. (*Japanese-English Buddhist Dictionary*, 1999, p. 131)

ichi-nen (Jap. 一念) = the moment of a single thought. “*Ichi-nen* refers to an exceedingly short period of time. Sometimes it is said to be equal to sixty or ninety *ksanas* (*setsuna*--about one seventy-fifth of a second), sometimes to only one *ksana*” (*Japanese-English Buddhist Dictionary*, 1999, p. 136).

in (Jap. 因) = a direct cause.

inga (Jap. 因果) = the Buddhist law of cause and effect. This law states that every cause *in* 因 will have an effect *ka* 果 and every result has its cause. All phenomena are the result of various causes, in Japanese *en* (縁) or *innen* (因縁).

inkashomei (Jap. 印可証明) = the certification of enlightenment given by a Zen master in the Rinzai sect to their disciple when the master judges that the disciple has completed their practice.

innen (Jap. 因縁, Skt. *hetu-pratyaya*) = direct and indirect causes.

innenga (Jap. 因縁果) = a term along with *inga* that means the law of cause and effect.

ishin denshin (Jap. 以心傳心) = the definition in the *Japanese-English Buddhist Dictionary* is: “Transmission from mind to mind. The transmission of the true law from a Zen master to his disciple by personal contact without depending on the words and letters of the scriptures” (1999, p. 143).

isshokenmei (Jap. 一生懸命) = for dear life, working very hard with concentration of mind.

jiga (Jap. 自我) = self, ego.

jiyu (Jap. 自由) = freedom.

junsui keiken (Jap. 純粹經驗) = pure experience, a term used by Kitaro Nishida.

ka (Jap. 果, Skt. *phala*) = fruit or result. It expresses the nature of the effect part of the law of cause and effect.

kanshi (Jap. 漢詩) = Chinese poem.

karma (Skt., Jap. 業 *go*) = The *Japanese-English Buddhist Dictionary* defines *karma* as, “A deed which is produced by the action of the mind. ... that which is produced by the mind, body, or mouth (i.e., words), and which

will produce an effect in the future” (1999, p. 84). It also states that, “In common Japanese parlance, *go* indicates bad *karman*” (1999, p. 85).

katsu (Jap. 渴) = thirsty.

kensho (Jap. 見性) = to see into one’s original or own nature, that is, to attain enlightenment.

koan (Jap. 公案) = statements and questions by Zen masters used by students as subjects for meditation. The word “*koan*” is “an abbreviation of *kofu-no-antoku*, which was a notice board on which a new law was announced to the public in ancient China. So *koan* expresses a law, or a universal principle” (Nishijima & Cross, 1994, Book 1, p. 33).

kokutai (Jap. 国体) = national; specifically, Japanese national.

ku (Jap. 空) = empty.

kufu (Jap.) = meditation device. The characters for *kufu* in Japanese are usually 工夫. However, in some sects of Zen 力 (*chikara* = strength, power) is added, so in these sects *kufu* is written 功夫.

kugi (Jap. 釘) = nail.

kyoge-betsuden (Jap. 教外別傳) = a transmission outside the scriptures. The *Japanese-English Buddhist Dictionary* (1999) defines this Zen expression as: “transmission of doctrines without dependence upon *sutras* or other writings” (p. 211).

makoto (Jap. 誠) = the truth.

makyou (Jap. 魔境) = literally, a world of devils.

Discussed by Torei (disciple of Hakuin) in *Shumon mujinto ron* (The

Inexhaustible Lamp of Zen), Taisho 81: 581a-605b

manas (Skt., Jap. *manashiki* 末那識) = this is the “thought-consciousness,”

which arises from the store-consciousness, has the function of always reflecting, cogitating, and deliberating, and objectifies the store-consciousness as its own. Its cogitations are always based on this attachment.

ma-uke (Jap. 真受け) = receive the truth.

messhi-hoko (Jap. 滅私奉公) = self-annihilation for the sake of one’s country.

mondo (Jap. 問答) = questions and answers, a dialog.

motte = form of the Japanese verb Jap. 持つ (*motsu*) = to have, hold.

mu (Jap. 無) = nothing, zero.

muga (Jap. 無我) = selflessness, no-self.

mumyo (Jap. 無明) = ignorance.

mushin (Jap. 無心) = no mind.

nakodo (Jap. 仲人) = a matchmaker.

nin-ga (Jap. 人我) = personal ego, the attachment to which is called *ga-shu* 我執.

ningen (Jap. 人間) = human being.

nirvana (Skt., Jap. 滅度 *metsu-do*) = “extinguishing (illusion) and passing over

(to *nirvana*). A translation of emancipation (*nirvana*). One who has entered emancipation severs eternally the suffering of transmigration and crosses the stream of afflictions” (*Japanese-English Buddhist Dictionary*, 1999, p. 219).

nuku (Jap. 抜く) = to draw out.

omoiyari no kokoro (Jap. 思いやりの心) = the heart or mind of being considerate to others.

prajna (Skt., Jap. 知恵 *chi-e*) = wisdom.

Rinzai sect (Jap. 臨済宗) = the Rinzai sect of Zen Buddhism.

rohatsu (Jap. 臘八) = a meditation period from the first of December until the morning of the eighth, in commemoration of the Buddha's enlightenment.

rokkon (Jap. 六根) = the six sense organs, mind being the sixth sense organ.

roshi (Jap. 老師) = Zen master, literally it means respected older teacher or master.

sabetsu (Jap. 差別) = discrimination.

sad-pravrtii- vijnanani (Skt., Jap. 六識 *rokushiki*) = in the Yogacara system, this is the third transformation, the "six active consciousnesses." This consciousness is the six senses, the five senses plus the conscious mind (Skt. *mano-vijnana*, Jap. 意識 *ishiki*), that perceive and discriminate between objects.

samadhi (Skt., Jap 定 *joo*, 三昧 *sammai*, or 等持 *toji*) = it has several different meanings according to the *Japanese-English Buddhist Dictionary*. "(1) The mental state where the mind is concentrated upon one object and does not wander. (2) The condition of mind which is gained by the practices which conduce to concentration. (3) Its most general meaning is meditation" (1999, p. 156).

satori (Jap. 悟) = awakening to the Truth of one's being, enlightenment.

samsara (Skt., Jap. 輪廻 *rinne*) = transmigration. See *nirvana* for associated meaning.

sesshin (Jap. 接心) = literally, searching the heart; in practice, a week period of Zen meditation.

Shakamuni (Jap. 釈迦牟尼) = the Buddha. Sometimes *Sakya* is used.

shiho (Jap. 嗣法) = the certificate of transmission of the dharma in the Soto sect.

Yuho Yokoi (1991) defines *shiho* as, "to succeed to a mantle of the Law" (p. 638).

shikantaza (Jap. 只管打座) = doing sitting meditation without a meditation object.

shikata ga nai (Jap. 仕方が無い) = it can't be helped.

shisei (Jap. 至誠) = ultimate fidelity or sincerity.

shitsugo (Jap. 屋号) = a term used in the Rinzai sect. It is the name that a Zen master gives to his disciple when he gives this disciple *inkashomei*. It signifies that a person has received *inkashomei* and becomes the name this person uses in formal situations.

shugyo (Jap. 修行) = "practice pursued according to the Buddha's precepts. In Dogen's Zen Buddhism there is no gap between practice and enlightenment" (Yokoi, 1991, p. 705).

shu-jaku (Jap., 執着) = attachment. *Shu-jaku* is the Buddhist pronunciation. The Japanese pronunciation is *shu-chaku*.

shunyata (Skt., Jap. *ku* 空) = emptiness.

Soto Zen sect (Jap. 曹洞宗) = the Soto sect of Zen Buddhism.

sutra (Skt., Jap. 經 *kyo*) = the scriptures that convey the Buddha's teaching.

taiken (Jap. 体験) = immediate, apodictic, lived experience.

tatemae (Jap. 建前) = a person's social face. The opposite is *honne* (Jap. 本音) =

a person's private real intention

tathata (Skt., Jap. 眞如 *shinnyo*) = "suchness" or "as-it-is-ness."

teisho (Jap. 提唱) = a lecture on the way of the truth given by a Zen master to

their Zen students.

tenzo (Jap. 典座) = head of the kitchen.

vijnana (Skt., Jap. 識 *shiki*) = the faculty of consciousness that distinguishes,

perceives, or judges, and functions through, i.e., is dependent on, the six

senses--touch, sight, hearing, taste, smell, + thought.

zazen (Jap. 座禅) = Zen meditation.

zazenkai (Jap. 座禅会) = a short period, from a few hours to a few days, of Zen

meditation.