

# The Urban Well

## The Mercy Seminar 2024, Term II

### Glossary

**AMITABHA.** Name of a Buddha in Pure Land Buddhism; Amida Buddha.

**ANANDA.** One of Sakyamuni Buddha's Ten Great Disciples, known as the disciple "of the best hearing and remembering." Ananda was Sakyamuni Buddha's attendant for twenty-five years and later became Maha Kasho's successor.

**ARAYASHIKI.** A transliteration of the Sanskrit alayavijnana; the basic consciousness from which everything in the universe takes its shape. The Vijnaptimatrata philosophy (Wei-shih) calls it the Eighth Consciousness and explains it as the deepest consciousness of man.

**AVALOKITESVARA.** A Bodhisattva of Great Compassion in Buddhist mythology, who saves all beings from their sufferings and troubles, assuming various forms. In Zen, Avalokitesvara is often taken as a Bodhisattva representing free Zen working.

**BHAGAVAT.** Title usually explained as having six meanings, but in the forty-eighth koan it may be taken in the sense of Buddha. "Bhagavats of the ten directions" means "Buddhas everywhere pervade the universe."

**BHIKKHU.** An ordained Buddhist monk.

**BODHI.** Generally in Buddhism bodhi is taken as the True Wisdom of satori attained by Sakyamuni Buddha. In Zen, however, bodhi, the True Wisdom of satori, is to be attained by each individual as the actual fact of his experience.

**BODHIDHARMA.** Was born in India and came over to South China by sea around 520 A.D. He settled at Shorinji in North China, where he did zazen and taught. Buddhism based on the realization experience of each individual, rejecting mere academic approaches with too much emphasis on sutra studies. Bodhidharma is regarded as the First Patriarch of Zen Buddhism in China, which greatly developed thereafter, and is one of the most important Patriarchs in the history of Zen. Few biographical details are known about him. Bodhidharma is a favorite subject of Zen paintings symbolizing the unique characteristics of Zen.

**BODHISATTVA.** Originally, a being one step below a Buddha; a Buddha-to-be. Hence a Bodhisattva is one who, out of compassion, stays in his Bodhisattvahood to save all beings, without becoming a Buddha. Sometimes a Buddhist in training who disciplines himself following Buddha's teachings is also called a Bodhisattva. In Zen the word is used as a title of respect for one who has outstanding Zen working based on deep experience.

**BUDDHA.** This word can be used in three different ways, depending on the context. (1) It may refer to Sakyamuni Buddha, who was a historical person. (2) It may mean an enlightened one; with this meaning the word can take a plural form. Or (3) it may refer to the Truth experienced by an individual and lived by him as actual fact, here and now, in his daily life.

**BUDDHA DHARMA.** The Truth taught by Sakyamuni Buddha.

**BUDDHAHOOD.** The Truth as fact actually attained by each individual.

**BUDDHA NATURE.** The True Nature all beings were originally born with. It is the Absolute Truth that everyone has, regardless of whether he is enlightened or not. This True Nature transcends all forms of dualism. The experience of awakening to this Buddha Nature is called satori in Zen.

**CHAIN OF CAUSATION.** Describes man's state as living subject to transmigration due to his good or evil karma. It is considered that one who lives in ignorance is unable to become free of causation. Zen, however, has its unique way of dealing with this problem: he who awakens to his Original Nature transcends causation and lives his free life, not at all bound by causality.

**DAIBONTENNO MONBUTSU KETSUGI-KYO.** A Chinese sutra which is well known as the origin of "Sakyamuni Holds Up a Flower." Its Sanskrit original has never been found, and it is the general opinion of specialists that this work must be a later fabrication by some Chinese writer.

**DAIGAKU** ("The Great Learning"). One of the most valued and famous of the Confucian classics.

**DAITSU CHISHO BUDDHA.** A Buddha who appears in a metaphorical story in Hokekyo. Zen takes up Daitso Chisho Buddha in a koan based on its own unique standpoint and asks us to grasp the live Daitso Chisho Buddha experientially ourselves as the Reality of no-form, no-definition. Needless to say, this has no connection at all with the metaphorical background or philosophical interpretations of the particular Buddha.

**DHARMA.** Has various meanings: the Truth, the principle of the universe, teachings left by Sakyamuni Buddha, existences in the objective world in their as-it-is-ness, or the essence of Zen experience which has been handed down in the teacher-disciple transmission of the untransmittable.

**DHARMA SANCTION.** Approval given by a Zen Master to his disciple as his Dharma successor qualified to guide monks in training. The approval can be verbal, written, or take any form, but the one who gives it has to be an authentic Dharma transmitter himself in the traditional Dharma genealogy in Zen. The disciple who is given the Dharma sanction has to be one who has deep Zen experience, outstanding ability, and a refined personality, not yielding even to his teacher. The mere fact of having broken through a Zen barrier, or having studied Zen for a long time, does not qualify him for Dharma sanction.

**DHYANA.** Traditionally translated as "meditation" or "concentration." In Zen dhyana is used to refer to the experience of satori, which transcends moving and nonmoving, activity and tranquility.

**DOGEN.** Founder of Japanese Soto Zen. Dogen went over to China in the Sung dynasty, studied Zen under Master Tendo Nyojo, whom he finally succeeded, and introduced Soto Zen to Japan. He advocated “only sitting,” and his Zen is characteristically attentive, sincere, and precise. Throughout his life Dogen stayed away from powers and authorities of the world and worked exclusively to promote Zen teaching and to train his disciples. He is famous as the author of *Shobo Genzo* (ninety-five volumes), and died in 1253.

**FOX-ZEN.** Sham or false Zen. It is a popular legend in Japan that foxes bewitch and deceive people, hence this derogatory term.

**FUGEN.** A Bodhisattva of Great Compassion in Buddhist mythology. Often Fugen (“great compassion”) and Manjusri (“great wisdom”) are mentioned together to show the two major workings of Buddha.

**GE-PERIOD.** One ge consists of ninety days, usually from May 16 until August 15, corresponding to the rainy season in India. Because Indian monks could not go on their training pilgrimages during that season, they stayed in one place, carrying on their training there.

**GO.** A traditional indoor game in Japan involving intricate maneuvering, played by two people on a board, with small black and white stones to mark control of territory.

**GOTAMA.** Surname of the Sakya clan. In Zen writings, Sakyamuni (the Wise Man of the Sakyas) is often called Gotama in this familiar and rather informal way.

**GOTO EGEN.** Famous historical records of Chinese Zen Masters, comprising twentytwo volumes. (Go of “Goto” means five, and a to is a lamp.) Master Daisen Fusai compiled Goto Egen, combining and editing the five famous books recording Zen history in China: *Dento-roku*, *Koto-roku*, *Rento-roku*, *Zokuto-roku*, *Futo-roku*.

**GRDHRAKUTA.** Mountain near the capital of Magadha in ancient India. It is historically famous as the spot where Sakyamuni Buddha used to give his talks to his many disciples and followers. In Zen, Grdhrakuta is the place where the Truth is alive and shining, transcending time and space—where talk of the Truth is being given. It is therefore said, ““The meeting at Mount Grdhrakuta is definitely present here, now.””

**GREAT DEATH.** To be dead through and through—to transcend both life and death.

**GREAT DOUBT.** This is not our ordinary intellectual doubt, but the fundamental doubt, or quest, of man that drives him to the last extremity of his dualistic discriminating consciousness in order to break through it in the Great Death. It is the inner spiritual doubt that motivates the student’s search for the fundamental meaning of his existence, and finally revives him as a new man of real freedom.

**HAIKU.** Traditional short Japanese poem, consisting of 5-7-5 syllables.

**HAKUIN.** Hakuin Ekaku was born in 1685, ordained as a monk of Rinzai Zen when he was fifteen years old, and after going through hard and assiduous training, succeeded Master Shoju. He stayed at Shorinji, Suruga, near Mount Fuji, and throughout his life never became abbot of any big temple. He

trained many able disciples, was a good writer, and is famous for his calligraphy and his many Zen paintings. He died in 1768 in his eighty-fourth year. He was a Master with an outstandingly sharp Zen spirit and ability who insisted on the vital importance of religious experience in Zen. He established “Koan Zen” and greatly promoted true Zen training and satori experience when the inner life of Zen was dying out in Japan. Hakuin is highly respected as one of the greatest Masters in the history of Zen in Japan.

HEKIGAN-ROKU. A collection of one hundred Zen koan. The book is full of deep and superb Zen spirit and refined poetical insight, and is highly valued as “The First Book in Zen.” Master Seccho (980-1052), who was a Zen Master with great poetical genius, selected a hundred famous koan and wrote a commentary poem on each of them. Master Engo (1063-1135) added his own preliminary remarks, comments, and epigrams on each. The Hekigan-roku was completed in 1125.

HOKE-KYO (Saddharmapundarika Sutra). A Mahayana sutra written around the beginning of the Christian era. In it various beautiful and interesting metaphors and symbolic expressions are used to praise Buddha as the eternally unchanging Truth. It is also valued as an outstanding literary work. Followers of Zen often refer to and appreciate the skillful and beautiful metaphors and symbolic expressions used. Hossu. A tuft of horse or ox hair tied to a short stick about thirty centimeters long. It was at first used to drive mosquitoes away, but today is often carried by Zen Masters in ceremonies or rituals.

IGYO SCHOOL. School of Zen founded by Master Isan Reiyu and his disciple, Master Gyozan Ejaku. Their Zen is kind and prudent, uncomplicated, reflecting the beautiful teacher-disciple accord of the two founders.

Ii! Exclamation implying various complicated feelings such as a strong warning, or admiration in a sarcastic tone, or strong encouragement; its meaning will change depending on how and where it is used. INO. Title of the monk at a Zen monastery who is in charge of the registry and rituals.

“IT” the essence of Zen. In Zen the Truth, or Reality, is often called “it,” because if any name or label is given at all, the Truth is already missed.

JITTOKU. Known only through legendary stories. He led an unconventional and extremely free life and was often with Kanzan. His poems are much appreciated as reflecting a deep and lofty Zen spirit. “Kanzan and Jittoku” has been a favorite subject of paintings in China and Japan. In China they are respected as incarnations of Manjusri and Samantabhadra. See also KANZAN.

JODO SHINSHU. see PURE LAND BUDDHISM.

KALPA. An extremely long period of time. There are various ways of illustrating how long one kalpa is, but all try to indicate the longest possible time, beyond human comprehension.

KANZAN. Figure about whom only legendary stories are known. He is said to have lived in the caves near Kanzanji, leading an almost lunatic existence with his hair untrimmed and wearing rags. Once in a while he would come to Kanzanji to ask for leftover food, and would laugh heartily, sing aloud, and

write his uniquely free and beautiful poems on trees and rocks. Kanzan-shi is a collection of his wonderful poems. See also JITTOKU.

**KARMA.** In a narrow sense, good and evil deeds, but usually interpreted as a causal power which is the origin of transmigration. Zen teaches one to be the master, or Absolute Subjectivity, under any circumstances and to live Truth everywhere. A Zen man thus transcends the restriction of karma and freely develops his Zen life.

**KASHO (Kasyapa).** One of Sakyamuni Buddha's Ten Great Disciples, known as the disciple "of the best discipline." After Sakyamuni Buddha's death Kasho became the leader of the Buddhist organization; he is respected as the First Patriarch in Zen transmission.

**KASHO BUDDHA.** Buddhist legend has a genealogical table of transmission (different from the fact of Dharma transmission), according to which there have been seven Buddhas in the past. Kasho Buddha was the sixth and Sakyamuni Buddha the seventh. A reference to Kasho Buddha indicates the far distant past—time immemorial.

**KEGON.** Philosophy which teaches that "one is all, all is one," and "In one infinitesimal particle the whole universe is embraced; in one instant eternity is included." Expounded in the Avatamsaka Sutra.

**KEGON-KYO (GANDAVYUHA SUTRA).** In teaching Buddha Dharma, this sutra gives a philosophical explanation of the Kegon philosophy. There are three different Chinese translations of the Kegon-kyo. Ever since the T'ang dynasty, Zen Masters have frequently made use of Kegon philosophy and its expressions in commenting on their own realization experiences and Zen working.

**KEITOKU DENTO-ROKU ("The Transmission of the Lamp").** Highly valued historical records of Zen which include the biographies and the sayings and doings of about 1,700 Indian and Chinese Masters (Zen transmitters). It is called Keitoku Dentoroku because all its volumes were compiled in the first year of Keitoku in the Sung dynasty (1004).

**KENSHO.** The same as satori; see SATORI.

**KOAN.** Sayings and doings of ancient Zen Masters which freely and creatively express their Zen spirituality. In Zen training today, a student will do zazen with the koan given to him by his teacher. The koan serves as a tool to deprive him of all his intellect and reasoning power, to make him realize how utterly incapable his discriminating knowledge is of solving the fundamental question of man, and finally to drive him to the abyss of despair, from which he will revive as a new man. It is completely different from an ordinary question or problem.

**KONGO HANNYA-KYO (the DIAMOND PRAJNA SUTRA).** Mahayana sutra which teaches that all existences are empty and have no-self. Zen asks a student to grasp the philosophical teachings of this sutra as his own experience and to make use of this Truth in his daily life. The Diamond Prajna Sutra has been highly valued in Zen, especially after the Sixth Patriarch Eno.

**KWATZ!** A forceful exclamation. The word itself has no meaning, but in Zen KWATZ! is uttered to show directly the Zen spirituality that can never be expressed or explained in words.

**MAHAYANA BUDDHISM.** There are two major branches of Buddhism: Mahayana and Theravada. Mahayana Buddhism teaches one to be awakened to Dharma so that he may save others, while in Theravada Buddhism the emphasis is on the emancipation of oneself. Mahayana means “great vehicle.”

**MAITREYA.** The future Buddha who, it is said, will appear in this world 5,670,000,000 years after Sakyamuni Buddha’s death, to save human beings. Often a reference to Maitreya indicates merely the far distant future.

**MANJUSRI.** A Bodhisattva of prajna wisdom in Buddhist mythology, known in Japan as Monju.

**MANTRA.** A syllable, word, or phrase supposed to bring about mysterious, occult, and supernatural effects. In some religions, including some Buddhist schools, a mantra plays an important role and is considered to have absolute power. Zen, however, asks each individual to awaken to his True Self, and as Absolute Subjectivity himself to live in the world with a completely new outlook. Zen naturally does not rely at all on any secret or occult rituals such as the chanting of mantras or sutras.

**MONDO.** Questions and answers freely exchanged by Zen monks, based on their Zen point of view. Mondo clearly show their Zen spirituality, and are totally different from ordinary dialogue.

**MOUNT SUMERU.** The mountain in the center of the universe in the mythological cosmology of ancient India. The Nine Mountains and the Eight Oceans (Scented Ocean) surround the foot of Mount Sumeru, and the Four Dhyana Heavens spread over them. Zen refers to the Eight Oceans and the Four Dhyana Heavens to indicate symbolically infinite space and infinite height. Mount Sumeru is also often mentioned as a symbol of the absoluteness of Truth.

“**MU**” The Truth that transcends both affirmation and negation, subject and object. Although Mu literally means No or nothingness, it is not a relativistic No standing over against Yes. It is the Truth experientially grasped by each individual by casting away all his discriminating consciousness. “Mu” is a temporary name given to the ever unnamable “it.”

**NANTO KOAN.** A complicated koan given to a Zen student so that he may be free in developing his Zen working in differentiation. Unless one’s Zen eye is clearly opened, he will be unable to grasp the real significance of a nanto koan.

**NATA.** A demon king in Indian mythology. He is four-faced, eight-armed, and has supernatural power.

**NATIONAL TEACHER.** Title of honor and respect given to a Zen Master who became the emperor’s teacher.

**NEMBUTSU.** To recite aloud the name of Amitabha Buddha. Various philosophical explanations of Nembutsu are given in Pure Land Buddhism.

**NI!** Exclamation used to emphasize a strong demand or to stress the meaning.

**NIRVANA.** Satori of no-life, no-death. Ignorance is completely extinct, and the True Wisdom has been attained. Though taken from a Sanskrit word, its meaning in Zen is not the same as in Sanskrit.

**NIRVANA HALL.** A room for sick monks in a monastery. It is also called Enjudo, which means “life-prolonging hall.”

**NIRVANA SUTRA.** This sutra records Sakyamuni Buddha’s final teaching, prior to his death, that we should thoroughly extinguish the fire of our passions and ignorance and thus attain satori. Zen takes up this sutra from the experiential standpoint and maintains that each one of us must actually have the experience of dying in his small self full of passions and ignorance, and then revive as the True Self of satori personality.

**NYOI.** A stick about fifty centimeters long, usually carried by a Zen Master.

**ORYO SCHOOL.** School of Rinzai Zen founded by Master Oryo Enan in the Sung dynasty in China.

**PARAMITAS.** Paramita means literally, “to reach the other shore,” that is, to attain Buddhahood. The Ten Paramitas are usually known as the ten virtues which a Bodhisattva practices to attain Buddhahood: offering (generosity), precepts (morality), endurance (patience), striving, dhyana (meditation), wisdom, skill in knowing the right means, vow (determination), will power, and prajna (wisdom) working. In Zen, however, the virtues would not be the means of attaining Buddhahood (although they might lessen distractions from zazen), but would be the consequences of that attainment.

**PATRIARCH.** Those Masters in the Zen tradition who have transmitted the true teaching of Sakyamuni Buddha as his Dharma successors. They are respected as true Zen men who lived Zen Truth themselves.

**PRAJNA.** In Buddhism generally translated as ‘True Wisdom.’ In Zen prajna means the experience of satori, in which Wisdom and its working are one. One can attain prajna when all of his dualistic discriminating consciousness has been cast away.

**PRAJNA WISDOM.** The True Wisdom that transcends all forms of dualism, such as subject and object, enlightenment and ignorance, good and evil, time and space. The Fundamental Wisdom from which the Truth develops its free working.

**PRECEPTS.** Commandments traditionally given to Buddhists so that they may train themselves and lead decent, orderly lives by observing them. Zen maintains, however, that no-precepts is the true Zen life, because precepts are the natural outcome of a Zen man’s enlightened life. In other words, a Zen man creates precepts as he develops his free daily activities.

**PURE LAND BUDDHISM.** Branch of Japanese Buddhism founded by Saint Shinran. Its exact name is True Pure Land Buddhism. They believe in salvation by Amitabha and in their rebirth in the Pure Land after death.

**RI-BI.** Literally, ri means separateness and bi means subtle or mysterious. Ri refers to the Truth of the universe, Reality, the Self, or One, which is separate from all names, forms, and distinctions. This ri, or Truth, freely works and develops its activity in infinitely different ways, in accordance with varied circumstances of differentiation. This creatively free working is called bi.

**RINZAI.** One of the most famous Zen Masters in the T'ang dynasty in China (died in 867), founder of the Rinzai School of Zen. Master Rinzai developed his activities in northern China, but his Zen spread all over that country. His transcendently free and superb Zen working, with deep experience and dynamically sharp spirit is unparalleled in the history of Zen. He upheld Zen of "great ability and great working," and is famous for his KWATZ! cry.

**RINZAI-ROKU.** A book containing Master Rinzai's sayings, doings, mondo, and biographical records. It is valued as "the foremost Zen book," compiled by his disciple Enen.

**RINZAI ZEN.** School of Zen founded by Master Rinzai Gigen during the T'ang dynasty in China. Rinzai Zen is noted for its creative and wonderful Zen working in differentiation, based on an incomparably free, lofty, and sharp spirituality which reflects the characteristics of the founder.

**RYOGA-KYO (the LANKAVATARA SUTRA).** A Mahayana sutra which represents Buddhist teaching in India; a rather indiscriminate collection of Mahayana thought. Zen takes up especially the "prajna wisdom of Self-realization" taught in this sutra. It is said that Bodhidharma handed down this sutra to Eka, the Second Patriarch.

**SAH!** Exclamation often used as a cry of encouragement or warning; the meaning differs according to circumstances.

**SAKYAMUNI BUDDHA.** Founder of Buddhism, respected as the Buddha. Etymologically, Sakyamuni means "the wise man of the Sakyas." He is a historical person who was born as a prince of the Sakya clan, ruler of a small kingdom in northern India. He left worldly life when he was twenty-nine years old, seeking the Truth, spent six years in ascetic discipline, and later attained Enlightenment while doing zazen under a bodhi tree near Gaya. For forty-five years after the attainment of satori he traveled extensively in India, taught Dharma, and developed his religious activities. He died in 486 B.C. His teaching has greatly influenced the religions and culture of India. Later Buddhism spread to China and then to Japan. Zen does not regard Sakyamuni Buddha as an omnipotent being, but respects him as the great ancestor, first in human history to attain satori.

**SAMADHI.** Originally a Sanskrit word meaning to concentrate one's mind on one point so that the mind remains still and quiet. In Zen, samadhi is used in a somewhat different sense, that is, it is the pure working of no-mind that has transcended both action and quietude.

**SAMANTABHADRA.** Known as Fugen in Japan. See FUGEN.

**SANGHA.** A harmonious gathering of Buddhists. In some cases sangha refers to the working aspect of the Truth.

**SANZEN.** Recurrent occasion on which the Zen student presents the result of his Zen training to his Master face to face, one to one, based on the absolute Zen point of view. In Rinzai Zen, to come to a Zen temple and do zazen, or listen to a Zen talk, or get advice from a Zen Master on various problems is not called sanzen, as is often misunderstood today.



**SATORI.** Zen experience of awakening to one's True Nature, in which all dualistic, discriminating consciousness has been cast away; the experience of dying to one's small, relativistic self and being reborn as a True Self, often translated Enlightenment. It is a fundamental change of the whole person and not a mere psychological insight, emotional ecstasy, or result of philosophical speculation.

**SESSHIN.** Intensive training period at a Zen monastery (literally, "training the mind"). Basically, every moment is sesshin for a Zen student. At a Zen monastery today, however, each month a sesshin period of a week is set apart for monks to devote themselves exclusively to carrying on their assiduous training.

**SHIN BUDDHISM.** True Pure Land Buddhism in Japan.

**SHINRAN.** Founder of Jodo Shin-shu (the True Pure Land School of Buddhism) in Japan. He became a Buddhist monk at an early age and studied Buddhist teachings extensively, but could not get peace of mind. Later he became a disciple of Honen and established his faith in "Other Power Nembutsu." He was exiled for years, during which he spread his teaching in remote provinces. At the age of sixty he returned to Kyoto, where he propagated the Pure Land teaching, and died there in 1262 at the age of ninety. Shinran says, "In one instant of faith, one's salvation is confirmed," and his genuine faith and direct attitude has a penetrating lucidity similar to that of Zen Masters.

**SHIPPEI.** Bamboo stick from about sixty to ninety centimeters long; usually carried or kept at hand by a Zen Master.

**SHOBUTSU YOSHU-KYO** ("Sutra of the Buddha Assembly"). A sutra in which extracts from various sutras are recorded. Except for the fact that the story of "A Woman Comes Out of Meditation" is taken from it as a Zen koan with its unique significance in Zen training, this sutra has no connection with Zen.

**SHOTO-ROKU.** Historical records consisting of biographies, sayings, doings, and poems of twenty-four Chinese and Japanese Masters of the Rinzai Zen School. Compiled by Master Eicho in 1501 in Japan.

**SOTO ZEN.** School of Zen founded by Master Tozan Ryokai during the T'ang dynasty in China. Its teaching is based on the oneness of satori and training. Soto Zen is known as Zen of deep and sincere spirituality, characterized by moderation and profundity.

**SUMERU.** See MOUNT SUMERU.

**SUNYATA.** Originally a Sanskrit term meaning emptiness: nothing in existence has entity of its own, therefore everything is empty. Later, sunyata became one of the principal teachings of Mahayana Buddhism, with a broader meaning. In Zen it is used to indicate the experiential fact of having transcended all forms of dualism.

**SURAMGAMA SUTRA.** Consists of answers given to the question as to what kind of samadhi practices may be needed for a Bodhisattva to attain satori. Practical instructions are set forth concerning the training to be followed. In Zen, the sutra is studied as a guide in "upward training"; also in "downward training" it is appreciated as showing the natural development of Zen life.

**SUTRA.** Usually a written teaching of Sakyamuni Buddha. Zen, however, insists on “transmission outside scriptures, not relying on letters.” For Zen, the religious experience of each individual is the absolute requisite, and verbal or written teachings are of secondary importance. Zen does not depend on any particular sutra.

**TAO.** Name referring to the essence of Zen; the Truth experientially grasped by each individual. The meaning of Tao as used in Zen is not exactly the same as the Tao of Taoism.

**TATHAGATA.** One of the ten names for Sakyamuni Buddha; it means “the one who has come as the Truth.”

**TEISHO.** Zen talk given by a Zen Master to the monks in training in a monastery. The Master directly and concretely presents his Zen spirituality and makes his comments on it. Teisho is not the occasion for philosophical explanations, scholastic lectures, or sectarian preaching.

**TENJIN.** A snack, refreshments. Ten means literally to “light up,” and jin (shin) means “mind.”

**TEN PARAMITAS.** See Paramitas.

**TENZO.** Title of the monk who is in charge of cooking and food supply at a Zen monastery.

**THERAVADA.** One of the two major branches of Buddhism, the other being Mahayana. Theravada Buddhism teaches the emancipation of oneself, abiding by precepts; the term means “the Way of the Elders.”

**TOSOTSU HEAVEN.** Mythological abode of a Bodhisattva who is expected to become a Buddha in the future. It is said that the Bodhisattva Maitreya is living in Tosotsu (Tusita) Heaven now.

**TRIPITAKA.** The whole collection of all Buddhist writings, covering sutras, precepts, and commentaries. Zen insists on the vital importance of the realization experience, and although this can be expressed in infinitely different ways, such expressions in writing are all shadows of the Truth.

**UNMON SCHOOL.** School of Zen founded by Master Unmon Bunen. Unmon was a great Master active from the end of the T'ang dynasty into the Five Dynasties; his school is noted for its strictness and loftiness, reflecting the founder's characteristics.

**VIJNAPTIMATRATA.** Philosophy teaching that all existences and phenomena assume their temporal appearances due to the work of consciousness, which is the basic source of mind. According to this philosophy, outside of consciousness there is no existence.

**VIMALAKIRTI.** In Buddhist mythology the hero figure in the Vimalakirti Sutra, a layman with great Zen ability.

**VIMALAKIRTI SUTRA.** Sutra of which Vimalakirti is hero: a rich, learned nobleman and lay Zen Buddhist who fully attained the real spirit of Mahayana Buddhism. The sutra consists of his mondo with Buddha's disciples, who were bound by various dogmatic interpretations and teachings and were not

free at all. After Vimalakirti's warning to them, the story in the sutra develops to his final mondo with Manjusri on the subject of the Dharma of nonduality from the experiential standpoint. Zen maintains that each student should grasp the Dharma of nonduality as the fact of his experience, and live his life as Vimalakirti here, now.

VIPASYIN BUDDHA. First of the Seven Past Buddhas. Reference to Vipasyin Buddha often indicates infinitely distant past.

WAKA POEM. Traditional short Japanese poem, consisting of 5-7-5-7-7 syllables.

WORLD-HONORED ONE. Name of respect given to Sakyamuni Buddha, the founder of Buddhism.

ZAZEN. Can be traced back to the Sanskrit word dhyana, which means quiet meditation, but has quite a different significance in Zen. It refers to the Zen practice of assuming a full-lotus sitting posture, with straight back, and casting away all discriminating consciousness, thus ultimately awakening to one's True Self. Sometimes the word is used in the same sense as Zen.

ZAZEN WASAN. A song in Japanese consisting of forty-four versified lines, written by Master Hakuin. In it he taught what Mahayana Buddhism is, using simple and clear language so that the general populace could easily understand and recite it. The song describes how important it is for each individual to have the realization experience and to develop his Zen life.

ZEN. Truth experienced and testified to by each individual as the fundamental basis of one's personality, after sincere and assiduous search and training.