

NORMAN MCCLELLAND

Zen Koans,
PARADOXICAL
AWAKENING

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Zen Koans, Paradoxical Awakening
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Outskirts Press, Inc.
<http://www.outskirtspress.com>

ISBN: 978-1-9772-3808-5

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PRINTED IN THE UNITED STATES OF AMERICA

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Zen Koans and Paradoxical Awakening.

What is a koan? The answer depends on who you ask so to begin I believe that we should review some commonly given definitions. The first of these is that a koan is a conundrum and/or a paradox.

A conundrum is commonly defined in one of three ways. (1) A question or problem having only a conjectural answer. This is in turn defined as an inference or judgement based on incomplete evidence, hence guesswork. A koan, however, has nothing to do with inference or guesswork.

2) A riddle whose answer is or involves a pun. Actually a few authors have even called a koan "an irrational riddle technique." However, a riddle is a deliberately enigmatic or ambiguous question requiring a thoughtful and often witty answer. The problem here is the "witty answer. A koan may a riddle like form, but it is always to be taken serious, ever when it expresses Zen humor. A pun is an instance of humorous wordplay in which a word is used to suggest different meanings or applications or is used in place of a similar-sounding word of different meaning. (A) "What is the difference between a jeweler and a jailer? One sells watches and the other watches cells." (B) "On a safari we shot two bucks, but that's all the money we had." In other words, a pun is a word play that is intellectually easily understandable. While some koans may contain a pun they are usually far more subtle and spiritually oriented than the above. Above all, unlike

a standard riddle, the koan is not used briefly and then quickly forgotten. A* koan “riddle” requires enormous concentration and considerable time; it involves the total mental powers of the individual grappling with it and may take years to resolve.¹ An ordinary riddle is to be solved while a koan riddle is to be transcended.

(3) The third definition of a conundrum is an intricate or difficult problem. This third definition can have validity for a koan, but it does not really say much. So it may be best to avoid the use of conundrum in any definition of a koan.

This brings us to the next most popular koan definition which is that it is a paradoxical statement which again can be give three meanings. (1) It is a statement or proposition that, despite sound (or apparently sound) reasoning from acceptable premises, leads to a conclusion that seems senseless, logically unacceptable, or self-contradictory. (2) It starts out as a self-contradictory statement, the underlying meaning of which is only revealed by careful scrutiny which captures the attention and provokes fresh thought. (3) It is a seemingly absurd statement or proposition that when investigated or explained may prove to be well founded or true. This third sense, often called a *dialetheia* (a statement that is both completely false and yet at the same time completely true), clearly applies to many koans.

That numerous koans involve a paradox can be seen by the need for the koan practitioner to paradoxically demonstrate Great *Faith and Great *Doubt at the same time in order to reach Great Awakening. In fact, the *mother koan makes this obvious: “Since without question I am a being of unconditional worth, or of the nature of a fully awakened one (Buddha Natured) right now; how is that I am also an unquestionably self-centered, always wanting, often angry and resentful, and a rarely forgiving fool? On the other hand, some koans are totally lacking in paradox, at least on the surface, such as **“Why did Bodhidharma come from the West?”* This question makes up more koans than any other statement and in the majority of cases it is given a non sequitur response such as *“The oak tree in the garden,”* or *“Pass*

1 *(Means see elsewhere in the main text) *Koan as a Riddle.

me a cushion.” Neither the question nor the non sequitur response has any paradoxicality.² They each stand on their own as independent statements that are seem simply irrelevant to each other. This is not to say that in a greater context they lack relevancy, but in isolation they do. Considering how many koans involve non sequiturs like this it is incorrect to label koans in general as being paradoxical without qualifications.

Some koans have the form of parables, which is to say a simple story teaching a moral or other spiritual lesson, but most koans are not parables. This is because the goal of a parable is not to transcend the logical mind that keeps one from realizing an alternative reality.

Another term to be careful with is the non sequitur mentioned above. This is an inference that does not follow from the premise. A statement (as a response) that does not follow logically from anything previously said. Clearly many koans have what must be regarded as obvious non sequiturs elements. However, one must be cautious here, because some seemingly non sequiturs may be more metaphoric responses on closer examinations. In some koans what seem to be non sequiturs can be given very logical metaphorical meanings, in which case the initial seemingly illogical aspect of those koans would no longer be illogical. Whether such metaphorical meaning was originally intended is open to debate.³

Finally, just because some koans may have a paradoxical nature to it, this is not to be used as a synonym for mysterious, and unfortunately this is too often how the term paradox is used (misused) when describing a koan. A paradox implies opposites, two things in conflict. Mysterious has a much more generalized meaning which may have nothing specifically to do with a conflict. The fact is that many koans have no mysterious elements to them. Chang Chen-Chi (The Practice of Zen) makes this clear when he states that koans serve a number of different purposes. (1) To bring the individual disciple to a direct awakening experience. (2) To test the depth and genuineness of

2 *Paradox vs. Non-Sequitur.

3 * Logicality vs. Meaninglessness.

the understanding and realization of a disciple after an awakening experience. (3) To illustrate a certain Buddhist teaching (dogma). (4) To instruct in Zen rituals. (5) To teach Zen mythology and hagiography.⁴ (6) To support the Zen concept of religious authority (master-student). (7) To express Zen humor and wit. (8) To act as an in-house (esoteric) code. (9) To have once acted as political propaganda. While the first and second of these may be what intrigues Western students most koans will never be meaningful until three through eight are taken into Having said what a koan is or is not it is time to offer some assorted views.

Chang Chen-Chi (The Practice of Zen). "A koan denotes a certain dialog or event that has taken place between the Zen master and his students. It is a Zen story, Zen situation, or a Zen problem. Koans can be tentatively placed in one of three groups. First, Koans illustrate Zen-Truth through plain and direct statements (explicit-affirmative type). Second they illustrate Zen-truth through a negating approach (implicit-negation type). Third, they may be described as somewhere beyond, between, or encompassing the first and second."

Julia Ching ("The Encounter of Chan with Confucianism" in "Buddhist Spirituality, Later China, Korea, Japan, and the Modern World). "A koan is a problem that cannot be solved by the rational intellect. The koan is supposed to lead to the dissolution of the boundary between the conscious and the unconscious in the human psyche, and bring about a sudden experience described metaphorically as the blossoming of a lotus, or the sun emerging from behind the clouds."

Thomas Cleary (Meditating with Koans). "A koan is an 'interactive semantic devise' designed to interact with the learner's mind and assist in unlocking the inherent human potential for awakened awareness, which eventually leads to the discovery and recovery of our Buddha Nature. There is an overarching fallacy that Zen is anti-intellectual and that the irrational koans epitomize this. To a great degree

4 For example **Part Three:** GG #6. Buddha Holds a Flower; GG #22. Maha-Kashyapa's Preaching Sign.

this is the result of certain interpreters who have selectively highlighted those koans which seem to offer an anti-intellectual interpretation, while ignoring those many koans that do not.⁵ Neither Buddhism in general nor Zen in particular rejects reason, only the inflated claims of reason. If Zen has been anti-intellectual how has it manage to have such a deep impact on the East Asian intellectual world?"

Michael S. Diener (The Shambala Dictionary of Buddhism and Zen). "A koan is a phrase from a sutra or teaching on Zen realization, an episode from the life of an ancient master which points to the nature of ultimate reality. Essentially a koan is a paradox⁶ which transcends the logical or conceptual. Thus, since it cannot be solved by reason, a koan is not a riddle. Solving a koan requires a leap to another level of comprehension. Since it eludes solution by means of discursive understanding, it makes clear to the student the limitations of thought and eventually forces him to transcend it in an intuitive leap, which takes him into a world beyond logical contradictions and dualistic modes of thought."

Steven Heine 1. (Shifting Shape, Shaping Text: Philosophy and Folklore in the Fox Koan). Koans are paradigmatic cases based on the traditional records of Zen patriarchs and are noteworthy for their extensive and highly refined use of allusion, wordplay, irony *, and humor. The main theme of many koans involves pushing the limits of language to the logical conclusion in order to test and overcome any reliance on rationality. The koans thereby suggest a position of ontological non-duality and epistemological non-commitment and non-discrimination in accord with Mahayana doctrine of *shunyata. Some koans project an impasse that is designed to create an excruciating sense of futility that helps deconstruct the obstacle to awakening."

2. (Dogen and the Koan Tradition). "The aim of koan training is to foster a psychological process of suppressing and transcending ordinary consciousness and language to realize a non-conceptual truth without reliance on words. They can also be interpreted as rhetorical

5 *Anti-intellectualism, Zen.

6 See above regarding paradox and koans.

devices or literary symbols that utilize fully the resources of language in highly creative and original ways indicating that verbal expression supports rather than obstructs the attainment of Zen awakening.”

3. (Critical Buddhism). “A koan is a form of abbreviated, paradoxical communication harboring an underlying silence and rejection of language and leading to a personal transformation from conscious to unconscious, or from a state of diffusion to unification with the sacred.”

Peter D. Hershock (Liberating Intimacy). “A koan is a capsule of the awakening encounter of master and student that can be characterized catalytically as the introduction of some narrative element that brings about an unprecedented realization of practice while leaving no mark on the student, no remainder that is carried off as something acquired through the interaction. The centrality of the koan is a way of placing master and student in a communicative crisis which if successfully dealt with will lead to the realization that their minds’ is no different from the minds of Buddhas.”

Tomio Hirai (Zen and the Mind). “The koan is a devise for perfecting concentration which consists in most cases of a statement or question that cannot be answered by means of rational thought. A koan may involve knowledge that a student has no way of obtaining. Ex. “What was your original face?”

William Johnson (Christian Zen: A Way of Meditation). “A koan is a paradoxical⁷ problem that is kept in one’s mind both during and outside of formal meditation (zazen) until one eventually breaks through to awakening. The koan is solved not by reason since it defies all logic, but by a process of identification. One lives the koan, forgets the self, and in such forgetting forgets the koan.”

Philip Kapleau (Three Pillars of Zen, and Straight to the Heart of Zen). “A koan is a formulation, in baffling language, pointing to ultimate truth. Koans cannot be solved by recourse to logical reasoning but only by awakening a deeper level of the mind beyond the discursive intellect. Koans are constructed from questions of disciples

7 See above regarding paradox and koans.

of old together with the responses of their masters, from portions of the master's sermons or discourses, from lines of the sutras, and from other teachings."

Robert Linssen (Living Zen). "The weakness of all speech lies in the fact that words and images filling the mind are essentially dualistic. Each affirmation has its (negative) counterpart. In order to encourage the mind to transcend the dualistic processes which imprison it the koan is used."

John Daido Loori (Two Arrows Meeting in Mid Air & The True Dharma Eye). "A koan is an apparently paradoxical statement or question used in Zen training to induce Great *Doubt, allowing students to cut through conventional descriptions of reality and see into their true nature."

Thomas Skead (Zen is Development). "Koans are short questions, propositions, or even stories, encapsulating direct meaning, but in a form challenging to a mind trapped in unhelpful thoughts. Metaphor and parable in koans are used in the communication of basic truths, and are not used simply to make the teaching difficult. Their goal is intuitive understanding—they are an aid to shake one's view from the molded form imposed by verbal thinking and socially accepted ideas. Most koans have an absurd aspect to them when taken literally or superficially. If they are approached as a riddle that requires intellect, they become valueless."

Carl Olson (Zen and the Art of Postmodern Philosophy). "A koan, as a verbal performance utterance, is an illocutionary and perlocutionary⁸ form of language. It is illocutionary in the sense that it creates an event and necessitates some kind of social ceremonial. The perlocutionary act produces often unseen effects. The changes that are caused by the language of the koan involves an ontological shift from a perspective that views truth as already present to a more dynamic process of emergence and continual actualization. By presenting before the mind of the novice an enigmatic and unsolvable statement or

8 Of or relating to an act (as of persuading, frightening, or annoying) performed by a speaker upon a listener by means of an utterance.

problem the master enables the novice to fix his concentration on a single point in order to check the intellect and to motivate the mind to move in a new direction. The paradoxical characteristic of many koans indicates that to use language in an assertive manner is to create an endless cycle of questions and answers.”

Sohaku Ogata (Zen for the West). A koan is a standard of judgment whereby a Zen’s students understanding is tested for correctness. It is generally some statement by a master, or some answer given to a questioner. Unless one understands koan practice “a standard of judgment” might be confusing.

Sung Bae Park (Buddhist Faith and Sudden Awakening). Koan practice is questioning meditation involving a dynamic interplay between Faith and Doubt, or a dialectical tension between affirmation and negation, which becomes resolved in the process of questioning itself. In particular, it is the dialectic struggle between “I am a fully awakened One” and “I am an ignorant sentient being”⁹ which is brought to it limit, until at last it explode in the experience of great awakening.

Eido T. Shimano (Zen Tradition and Transition). “A koan is commonly understood as a tool for reaching awakening. It cannot be solved through intellection because it does not square with the rational mind. In fact, habitual intellection is precisely what a koan is set to undermine. Koan language differs from ordinary or conventional language in that it is intended to propel one to clear insight by a route independent of discursive thought, so as to aim directly at the intuitive, non-rational mind. With all of this it must not be thought that the koan contains some sort of esoteric teaching.¹⁰ One point of the koan is to reduce delusive pride, the belief that we are able to know all the reasons for everything in existence. The simplest of questions “Why are you here?” is unanswerable in the deepest sense as long as we rely on logic and reason alone. When this limitation of logic is accepted, emancipation is possible. When it is denied, suffering is perpetuated.”

9 P. 66, 76, 142. Here is the *mother or root koan.

10 *Esotericism, Open and Closed;

Seung Sahn (The Compass of Zen). “A kong-an (koan) is a paradoxical or a-rational statement used by Zen teachers to cut through students’ thinking and bring them to realization.”

D.T. Suzuki (1). (Introduction to Zen Buddhism). “Some anecdote of an ancient master, or dialog between a master and monk, or a statement or question put forward by a teacher, all of which are used as the means for opening one’s mind to the truth of Zen. Koans are generally such as to shut up all possible avenues to rationalization. The koan is neither a riddle nor a witty remark. It has the most definite objective, the arousing of doubt and pushing it to its furthest limits.”

2. (Essays in Zen Buddhism). “A koan is a standard of judgment whereby one’s understanding of Zen is tested as to its correctness. It is generally some statement made by an old Zen master, or some answer of his given to a questioner. There is no room in the koan to insert an intellectual answer.”

John Tarrant (Bring Me the Rhinoceros). “Koans are not intended to prescribe a particular kind of happiness or right way to live. They don’t teach you to assemble or make something that didn’t exist before. Many psychological and spiritual approaches rely on an engineering metaphor and hope to make your mind more predictable and controllable. Koans go the other way. They encourage you to make an ally of the unpredictability of the mind and to approach your life more as a work of art. The surprise they offer is the one that art offers: inside unpredictability you will find not chaos, but beauty. The goal of the koan is awakening, which is a profound change of heart.”

Hans Waldenfels (Absolute Nothingness: Foundation for a Buddhist-Christian Dialogue). “Koans are parts of dialogues that do not lead on to further reflection and speculation, but rather as a result of the very words themselves, lead to the point that the logic of immediate perception collapses and that words are repudiated. It is to unmask the inadequacy of reason and point the way to pure experience.”

This Author. “The koan is a dialog, question, paradoxical or non-paradoxical statement, short story, riddle, non sequitur, or even a

tautology derived from the history and lore of Chan/Zen Buddhism, many of which (but not all) containing aspects that are inaccessible to logical understanding, yet that may be accessible to intuition via intense meditation. Such mental effort directed to one such non-logical koan is intended to exhaust the analytic intellect and elevate the mind to a new level of intuitive awareness. Traditionally, as a result one will open up to faith in the *Rinzai Zen view of reality (the universality of the *Buddha Nature, the *sacred as the aesthetic continuum; and the *interdependent and mutually interpenetrating phenomenon)."¹¹

Some people will strongly object to this definition because they wish to keep the whole koan concept non-sectarian. But this is more wishful thinking than anything else. It is true that one can have one or more Christian or Jewish or Islamic koans but again they will require a sectarian response.¹² Yes! There are some koans that can be totally non-sectarian (universal) but resolving them will be totally personal and will not relate the person to any larger spiritual community (Buddhist, Christian, etc.). In the Zen view a koan that does not serve to eventually link one to the spiritual community around one is a waste of time because awakening in isolation is an oxymoron.

It is important to understand that if all koans need to have some seemingly impenetrable meaning then they are only suited to a very few practitioners which makes them more or less useless to everyone else. If we accept that some koans serve for the simple but very practical and sacred function of reinforcing loyalty to the spiritual community then they have a much wider and more sacred meaning.



The entries below have a fairly narrow focus. They will mention some basic Buddhist concepts, but not go into these in any details unless absolutely relative to koan practice. They will only deal briefly with the history of Zen up to full development of the koan system.

11 The Rinzai Zen view because this, rather than the Soto view, is structured by the use of koans.

12 *Koan, Islamic; Koan, Jewish; Koan, Judeo-Christian.

They will mention only a small number of names of past Asian teachers and only the most significant names of the twentieth century teachers who are important for the introduction and spread of Rinzai (and lesser of Soto) Buddhism in the West (more or less the United States). Finally, unless I feel there is a significant reason for giving the Chinese, Korean, or Sanskrit name for the entries below, I will use the Japanese, and only this to allow the reader to find further information. Part of the reason for this is that I spent 4 years at the University studying Japanese so I have a familiarity with it.¹³

Since diacritical marks have no meaning in English I have eliminated all them, such as when kensho is pronounced with a long “o” as in kenshō (kenshoo). Also, for easier pronunciation purposes I have anglicized some spellings. For example I have used “ch” for the Sanskrit “cc” as in Yogachara vs. Yogaccara; “sh” for “s-” with a diacritic mark over it as in Avalokiteshvara. I have not changed the spelling of words like Tathagata even through the aspirated “th” is in English pronounced simply as a “t”, not a “th” (Tatagata). To have changed it would have made it unrecognizable for further research purposes. Some words I have not anglicized as these are too familiar, and to have changed them would have made them unrecognizable, for example Buddha, although pronounced Buda in Standard English, would look ridiculous. Also, I have dropped all the diacritic marks such as kōan, dōjō, fuyū-monji, jōbutsu, mokushō, nijūhasso, prajñā (Sanskrit), rōshi, Shōbō-genzō, watō, zendō. When pronounced in Standard English there is no difference between kōan and koan unless there is some familiarity with Japanese pronunciations.

Also, in this work I have tried to be consistent in using the word awakening (awakened) experience in place of the more commonly used enlightenment (enlightened) experience because (1) it better fits the original Sanskrit “bodhi; and (2) it better suits the Zen concept going from being merely asleep to our true spiritual self to waking up to it. Enlightenment has the feel of being the opposite to “in darkness”

13 Unfortunately, my career as an elementary school teacher (33 years) left no time to keep studying it, especially since the Los Angeles Unified School District require I take Spanish lesson since most of my students were Hispanic.

and while in sleep our eyes are in darkness our minds may be very awake-like. So Zen awakening is going from a pseudo-wakefulness to a genuine one.

Finally, in this book there is every attempt to avoid the sexist use of the pronoun “he” to mean both he and she. I spent too many years in the Zen community where sexism was alive and well. Therefore, I will use s/he and to be consistent his/her, him/her.

A.

Abandon Intelligence, Embrace Stupidity. This Zen slogan is its way of encouraging the dropping of our egotistical pride in our rationality and intellect ability to master everything. It is found in the context of using the koan to attain liberation. It has nothing to do with being a mindless fool and so can easily be misunderstood.

*Anti-intellectualism and Zen; Ego.

Abe, Masao (1915–2006). This was a Japanese professor in religious studies, who became well known for his work in Buddhist-Christian interfaith dialogue, which later included Judaism. According to Abe by realization through the Zen practice of the Buddhist teaching of the impermanence of all things (Skt: anitya; J. mujō), we come to experience that we are living-dying at each and every moment. He says that if we grasp our lives not objectively from without but subjectively from within, we are not moving from life to death but are in the midst of this process of living-dying right now.

*Death, Three Forms of.

Ablutions. The ritual cleanings to remove spiritual impurities. This is not a prominent part of normal Zen practice, but has been practiced extensively in *Folk Zen.

*Philosophical-Folk Zen Range.

Absolute, The. In Buddhism various names are given to the concept of the absolute. These include the *Dharmakaya and *Shunya. However, it can also mean the *Adi-Buddha or *Vairochana Buddha as the universe personified as the supreme Buddhahood. One thing

that should always be understood is that the absolute is not an object, it is not a thing, because it is everywhere and nowhere.

Absurdity of Existence, The. The condition in which human are believed to exist in a meaningless, irrational universe. We are born, we live a certain number of years, and we die. This leads to the question "Is that all. Perhaps it would be better if we had never been born in the first place." This is the fundamental reason for the human need for religion.

Part Two: Absurdity of Existence, The.

Adi-Buddha. (Skt: Primordial Buddha). In a number of schools of Buddhism the *Dharmakaya or ultimate reality is often personified as the supreme Buddha. In these schools that Buddha is most often that of Maha-*Vairochana. The term Adi-Buddha seems to have entered into Indian *Vajrayana by the 10th century which was the period that Islam was making its first significant invasion into India. The need to adapt to this invasion may have led to the concept of an Adi-Buddha as a Buddhist version of Allah. From this point on the term spread to other Buddhist Schools. Zen while acknowledging ultimate reality as the Dharmakaya and even as Maha-Vairochana rarely emphasizes this aspect of monotheistic-like Buddhahood. ¹⁴

*Buddhas, Celestial; Samantabhadra. *Amitabha Buddha.

Aesthetic Continuum. *Sacred Reality as the Aesthetic Continuum.

Aesthetics and Morality. At least in Japan these terms were often interchangeable, especially among the upper classes. Perhaps the most extreme examples of this was the extraordinary artistry employed in the production of the samurai's sword and armor, much of which was unnecessary for their deadly function. Consciously or not, the overlapping of aesthetics and morality tended to be encouraged by the Rinza School when catering to its *samurai patrons.

Agriculture. The original vinaya (monk's rules) forbade monks to practice any kind of agricultural activities, instead insisting that all

14 There is no God in Buddhism/That is what most would say;/But should you explore still deeper/It will show up again.

their food be obtained by begging. The Zen school eventually abandoned this rule for two reasons. First, ordinary work was regarded as part of one's meditation practice; and second, it helped to make Zen monasteries far more self-sufficient.

*Monasteries, The Importance of; Parasitic Lifestyle, Monastic.

Agyo (To say something). To give a personal comment such as a Capping Phrase (*Jakugo) on one of the koans or the sayings of a Zen master. The koan itself is sometimes referred to as an agyo.

*Ittengo; Mondo.

Ajari. A monastic teacher.

Aku-byodo (Bad Sameness). The transitional state between being awakened and not being awakened which is often mistaken for the real thing. It is the delightful seeing the sameness of all things, but failing to also see their distinctive and unique aspects.

*Byodo.

Akushu-ku (Falsely understood emptiness). Taking the concept of *shunyata to mean nothingness. It is the Buddhist equivalent of heretical *nihilism.

Alcohol. In the fifth of the five lay precepts there is a prohibition against either taking intoxicants or becoming intoxicated. It can be read either way; however, the monastic is not only forbidden to consume alcohol, but is forbidden to even offer it to others. Despite such prohibitions Japanese lay pilgrims to temples during festival times would partake of sake under the euphemism of 'wisdom-water (*han-nyato*).

*Intoxicants.

Alienation, Existential. All religions agree that to some extent human beings are alienated from, or not in complete harmony with, the ultimate aspect or source of their sense of being. In Western Judeo-Christian-Islamic monotheism humanity is alienated from God due to a primordial act of disobedience (the sin of Adam). In Zen it is alienation from our innate Buddha Nature.

*Absurdity of Existence; Authenticity.

Aloneness, Asceticism of. Zen teaches that before any one can

be truly accepting and comfortable with others s/he must learn to be accepting and comfortable with him/herself.

Part Two: Aloneness, Asceticism of. *Celibacy.

Altered States of Consciousness. A catch all term for any number of states of consciousness that are out of the ordinary everyday type. Anything from profound awakening to complete insanity can qualify as an altered state of consciousness. Such states can arise from concerted spiritual practices, from physical or mental illness, or from drugs. To qualify as an authentic spiritual state it must in some manner be able to be integrated into a social context. This social context is very important in Zen awakening. No matter how great a *satori-like experience may be, if it is not confirmed by a Zen master (the minimum social context) it must be regarded as nothing more than something like a *peak experiences.

*Ego; Oceanic Experience; Unitive Experience.

America, Arrival of Ethnic Buddhism in. Buddhism first came to the United States with Chinese immigrants (mid-19th century). Towards the end of 19th and the beginning of 20th century Japanese immigration largely replaced Chinese. It was the Japanese who founded the first Buddhist organization in this country. This was the Buddhist Mission of North America, later renamed Buddhist Churches of America, and it was affiliated with the *Pure Land School. From the 1960s on it was the turn of Korean, Southeast Asians, and Tibetans to bring Buddhism to this country. This variety of ethnic Buddhism has given American converts a lot to choose from.

American Zen. Zen, in the process of coming to America, has had to undergo a certain amount of enculturation or adaptation; in particular, with a lot less authoritarian power by the Master.

Part Two: American Zen.

American Zen Teachers Association. The purpose of the AZTA is to foster dialogue among Zen Buddhist teachers and to provide access to information about Zen Buddhist practice and teaching. The AZTA includes teachers clerically ordained or lay, from all of the traditional

lineages – Chinese, Japanese, Korean, and Vietnamese – and its members are mostly but not exclusively from North America.

Amitabha Buddha (Amidism). The most popular of the *Celestial Buddhas, he offers salvation to all who with absolute faith call upon his name according to the Jodo (Pure Land) School of Buddhism. However, in Zen he is only of real significance in the *Obaku School. In Rinzai he is mostly used in literary (koan) practice, not devotionally.

*Adi-Buddha; Koshin Mida; Mythology, Buddhist.

Ananda (J. Anan). This was the cousin and favorite disciple of the Buddha. In Zen he is regarded as the second of the twenty-eight Indian *patriarchs. He is mentioned in the *Gateless Gate at #22 and #32.

*Maha-kashapa.

Anatman (Skt. No-self; J. Muga). One of the three most fundamental Buddhist *Marks of Existence, it refers to the non-existence of a permanent autonomous self.

*Anitya; Dukkha.

Androgynous Figures. In keeping with the non-dual views of reality in Eastern philosophy it is a common in iconography to depict in every male some feminine aspect and in every female some masculine aspect. *Kannon was originally the Indian male deity *Avalokiteshvara. Her former gender is still hinted at by her being extremely flat-breasted and often as having a slight moustache. The Chinese *Maitreya (Mi-lo) is very hermaphroditic in is symbolically pregnant belly, his enlarged breasts, and the fact that he is often depicted as surrounded by children. At the same time the laughing expression of Milo announces his delight in, hence validation of, the world, which is a characteristic of feminine religion.

*World accepting, World Rejecting Religions.

Angya (to go on foot). This is the pilgrimage of Zen students to find a suitable master.

Anitya (Skt. impermanence [J. *mujo]). One of the three most fundamental Buddhist

*Marks of Existence, it refers to the view that everything changes, nothing except change itself is permanent.

*Atman; Dukkha; Interdependent and Mutually Interpenetrating Phenomena.

Anjin (Peaceful Heart-mind). This is the pacifying of the mind through great *faith in the *Buddha Nature. It is the state of being fully awake; it is also called Anshin.

Ansho-no Zen (Ignorance-manifesting Zen). This is the term for someone who at best has only an intellectual understanding of Zen, but thinks he has attained some degree of awakening. It applies also to someone who mistakes his or her deep attachment to meditation as an awakening.

*Bakujo.

Anthropocentrism, Religious. This is view that humanity is at the center of reality's ultimate concern. While all Western religions are blatantly anthropocentric standard Buddhism has its own, more subtle version of this.

Part Two: Anthropocentrism, Religious. *Anthropomorphism, Religious.

Anthropology of Zen. This is study of the myths, rituals, symbols, magic and supernaturalism in Zen for academic purposes only.

*Sociology of Zen.

Anthropomorphism, Religious. This describes religious giving of human characteristics to the non-human. If Buddhism can criticize the Christian concept of God as transcendental love, Christianity can do the same to Buddhism for its concept of the Dharmakaya as cosmic compassion (*prajna).

Part Two: Anthropomorphism, Religious. *Anthropocentrism, Religious; Love.

Anti-intellectualism, Zen. That Zen is anti-intellectual is an often repeated criticism of it. The fact is that this is both true and not true depending on how one interprets intellectualism.

Part Two: Anti-intellectualism, Zen. *Temma Zen.

Antinomianism. The belief that one is above normal moral laws

due to one's imagined superior spiritual (awakened) state. The Zen teaching of sudden awakening and all that is related to this teaching has at times permitted antinomian tendencies; this is especially the case where the Zen teachings of the identicalness of the *sacred and the profane are concerned. In fact, Zen has always walked a tightrope between iconoclastic antinomianism and pious moralism.

*Sacred and the Profane, The; Wild Cat (or Mad) Zen; Zen of Indifference.

An-tu, Thich. *Dharma, Karuna.

Anzen (peaceful Zen). *This refers to Zazen in which the body and mind come to a lucid wakeful calmness.

Apathy, Social. Apathy is a form of passive aggression as opposed to hatred which is an active aggression. Buddhism has often been accused by Western opponents of being socially apathetic throughout much of its history. While there is some truth to this accusation it is not to the degree that many of those opponents claim it is. In many cases what Westerners call Buddhist social apathy is really a Buddhist refusal to indulge in some of the violent social reformist activities that Westerners often have felt justified in undertaking and which Buddhist perceive as often involving disguised hatred.

*Mother Koan.

Apophatic and Kataphatic Approaches to the Truth. An apophatic approach is to arrive at the truth through negation rather than affirmation. It is the Via Negativa. From earliest times Buddhism has held this approach in particular favor. For example, the Mahayana and Zen Buddhist description of ultimate reality as emptiness (*shunyata) is apophatic. A kataphatic approach to the truth is arrived at through affirmation rather than negation. This assumes that human beings can use ordinary or dual-thinking and dual-language to comprehend and express ultimate reality. It allows for the use of positive terms to describe what is assumed to be real, hence the Via Positiva. Western religious traditions have preferred this approach, although some Western mystics have regarded the kataphatic approach as inadequate.

Apostolic Succession and Zen. This Zen lineage concept and its teaching of mind to mind transmission at times have been compared to the Christian concept of an apostolic succession. Such succession means that legitimate religious authority is exclusively held by one religious lineage. In Christianity this means a continuous or unbroken line or lineage of bishops who originally acquired their authority directly from the Disciples of Christ. Certainly, the Zen claim that its lineage of masters generation after generation have been the exclusive transmitters of the legitimate Dharma (Buddhist Truth) starting with the Buddha is also an apostolic one. The *Soto Zen view is a bolder apostolic one than the Rinzai.

*Bodhidharma's Robe; Lineage, Dharma; Soto Zen, Meiji Transformation of.

Arhat (Skt. worthy one [saint]; J. rakan). This usually refers to a pre-Mahayana monk or nun who had attained full awakening and so would not be reborn into the world of *dukkha which is to say samsara. In Mahayana Buddhism this ideal was replaced with that of the *Bodhisattva.

*Destroying the Scriptures and Statues; Five Heinous Crimes

Asura (Not-god; J. ashura). In Buddhist *mythology this is a lesser god figure who lives in constant envy of the higher gods *Six Realms of Existence.

Atheism and Buddhism. Western religious authorities, even the more doctrinally tolerant, have consistently called Buddhism atheistic. However, this is a very over-simplification on the issue. **Part Two:** Atheism and Buddhism.

*Adi-Buddha; Celestial Buddhas; Pantheism; Vairochana.

Atman (Skt. Self or Soul). In Hinduism this is not only the real self, but it is regarded as the divinely immortal unchanging self. It is the part of the Supreme Being or Brahman in every sentient creature. It is just the unchanging nature of this soul-like self that is denied in Buddhism which is why it teaches that one of the fundamental characteristics of reality is an-atman (no soul/self).

*Anitya; Three Marks of Existence.

Attachments. We can be attached to anything and everything. Ourselves, others, property, sex, health or sickness, status, reputation, power, ad infinitum. All of these are an impediment to awakening, but not necessarily the greatest impediment. The very paradoxical¹⁵ aspect of awakening clearly demonstrates that the attachment to awakening itself is at times the greatest of all impediments.

Authenticity. This describes the genuine non-dual experience of living in the now. It begins with the understanding that living in the past and/or future is living an inauthentic life. The past is memories, but these are malleable and biased, therefore unreliable; and as for the future that is only a possibility not realized. In other words, the only reality is the present, and this alone is our authenticity. Such authenticity also means accepting that death is a natural part of life that is not to be denied by some hope for an endless afterlife. Authenticity is what one begins to experience once the controlling *ego has been suspended. The main purpose of awakening to the *Buddha Nature is to experience such authenticity.

*Alienation, Existential; Death, Three Forms of; Dogen on Death; Now and the Eternal Now.

Authority in Zen. In theory, the master's authority is expected to go unchallenged by his/her students,¹⁶ at least until those students have their own awakening experience.

Part Two: Authority in Zen.

Avalokiteshvara, Bodhisattva. *Androgynous Figures; Kannon, Mountains, Sacred.

Avatamsaka (Flower Garland) Sutra (J. Kegongyo). This text is best known for its teachings that all sentient beings are of the *Buddha Nature, and for *Indra's Net. Both of which are important to Zen. In fact, it is found as a koan in the *Book of Serenity (#67) as "The Avatamsaka (Kegon) Sutra says, 'I see now all sentient beings everywhere fully possess the wisdom and virtues of the awakened ones, but because of false conceptions and attachments they do not realize

15 *Mother Koan .

16 In this book there is every attempt to avoid the sexist use of the pronoun "he" to mean both he and she. Therefore, I will use s/he and to be consistent his/her, him/her/

it." This is a fairly straight forward doctrinal koan, but a very important one for Zen since it supports the idea of inherent awakening.

*Koans, More Doctrinal and Less Doctrinal; Interdependent and mutually interpenetrating phenomena, Manjushri; Sutras; Zen World View and Suffering, The.

Avidya. (Skt. Ignorance; J. Mumyo). This is one of the *three (poisonous) roots. *Ignorance.

Awakened Boredom. This seemingly paradoxical phrase refers to meditative sacrificing of one's time and worldly productivity for such practice as *zazen. It is boredom because we are so addicted to keeping our egos busy. It is also boredom because it threatens us by the fact that the meditative state permits many very unflattering aspects of ourselves to come into consciousness that otherwise would remain suppressed by our normal frantic mental business. The great *faith great and *determination must be used to prevent this boredom from sabotaging one's practice.

Awakened Person in Zen. To be considered officially an awakened person in Zen the individual in theory is supposed to have more than a major spiritual breakthrough (satori).

Part Two: Awakened Person in Zen. *Clerical Transmission, Japanese.

Awakening. I have chosen the word awakening in place of the more commonly used enlightenment because (1) it better fits the original Sanskrit "*bodhi; and (2) it better suits the Zen concept going from being asleep to our true spiritual self and the need to waking to it. Enlightenment implies the opposite of "in darkness" and while in sleep our eyes are in darkness our minds may be very awake-like. But even that sleep vs. awake has its problems because the everyday being awake is a spiritual sleep in which one's truly ephemeral (hence dream-like) attachments serve as an impediment to a true (spiritual) waking up. So Zen awakening is going from a pseudo-wakefulness to a genuine one.

*Ego.

Awakening, Japanese Words for. The earliest Buddhist word for

awakening was bodhi. The word Buddha is a variation of bodhi and means the Awakened One. The Japanese term for awakening is satori or kensho, neither of which is derived from the original word to awaken. Satori is derived from the Japanese verb satoru (to know), while kensho comes from a Chinese word chien-hsiang meaning to see (one's true) nature.

Awakening, Accidental or Spontaneous (Jinen). The Rinzai Zen School has traditionally been called both a Sudden Awakening School and an Accidental Awakening School.

Part Two: Awakening, Accidental or Spontaneous. *Awakening, Pre-Chan versus Chan Views of Sudden

Awakening, Acquired versus Inherent. Earliest Buddhism and even early Indian Mahayana Buddhism presumed that awakening was an acquired (shikaku) phenomenon. By the 5th century, however, this presumption began to be questioned in China.

Part Two: Awakening, Acquired versus Inherent.

Awakening and Grasping. When the mind lets go of one thing to grasp on to another thing there is a moment of no-grasping. This is also a moment of egolessness since grasping and ego are one and the same. If by careful spiritual preparation and/or by some fortuitous circumstance we can become aware of this gap in grasping/egolessness we may attain a sudden awakening. But unless we have carefully prepared for it through meditation that awakening will not be able to integrate itself into our consciousness in a permanent fashion.

Awakening and Liberation. In Buddhism awakening (bodhi) and liberation (moksha) are usually synonymous terms. In early Buddhism awakening is the realization that the passions are ultimately only a source of suffering (*dukkha) and such realization liberates from the passions. However, in Zen, awakening means two things. First, the realizing of one's universal *Buddha Nature or unconditional Buddha worthiness of self and all others. Second, it is the realization that *samsara and *nirvana are identical, and that suffering is brought about by the self-alienation of dualist-thinking. This means that in Zen the passions are not automatically understood as the main source of suffering.

*Passions are Awakening, The.

Awakening and Mystical States. It is often assumed that awakening is synonymous with a mystical experience, especially one involving some version of a profound altered state of consciousness, but this is not necessarily true. The most important factor in Zen awakening is a non-backsliding faith in the *Buddha Nature in oneself and all others. This requires only a minimum breakthrough from dual-thinking to non-dual thinking, but beyond this there may be little experience of mystical consciousness. In fact, this minimum may be all it takes to realize the other related factors of Zen awakening, the realization of the *sacred as the aesthetic continuum and the eternal now.

*Faith, Backsliding and Non-backsliding; Mystic, Definition of; Mysticism and Zen; Now and the Eternal Now.

Awakening and the *Ego. Awakening is often described as a letting go of the ego; however, can one ever completely let go of one's ego? The ego exists to separate one's self from others but also to enable us to survive as individuals. To let that ego completely go for more than short periods of time would threaten our existence.

Part Two: Awakening and the Ego

Awakening and *Suzuki D.T. While other sources have explained *satori in some of the same ways as has Suzuki it needs to be noted that Suzuki in particular goes to a considerable effort to make the satori experience a uniquely mystical one. Yet, at the same time he specifically denies that it has anything to do with religion.

Part Two: Awakening and *Suzuki D.T.

Awakening, Approximation and Appropriation of. These terms as used by the Danish philosopher and theologian Soren *Kierkegaard (1813-1855) have been suggested as applicable to the gradual and sudden approach to awakening respectively. The approximation approach is that which slowly moves closer and closer to, or piece by piece takes hold of, the religious goal, without necessarily being able to appropriate it entirely. The appropriation approach to spiritual reality is one in which a sudden and dramatic leap of faith seizes that reality completely and all at once.

Part Two: Awakening, Approximation and Appropriation of.

Awakening as Natural or Trans-natural. The earliest Buddhist view regarded mundane existence or *samsara as wholly impure (natural), while regarding transcendental reality or *nirvana as wholly pure (trans-natural). This was the direct opposite of the Chinese view of reality which was eventually adopted by Zen.

Part Two: Awakening as Natural or Trans-natural. *Buddhahood in Zen.

Awakening, Chains Analogy. To understand the different Buddhist views on awakening one might use the analogy of being bounded by chains. In Soto Zen there is the same strong chain as in the Rinzai, but it is one which can slip off or on depending on one's practice. When one is involved with *shikan-taza the chain slips off when one leaves that practice chain slips back on. In Rinzai the goal is to once and for all slip the chain off. **Part Two:** Awakening, Chains Analogy.

Awakening Experience, Pre-doctrinal. This is usually a singularly intense experience which tells one his or her place in the scheme of all things. This is to say that after it one will not doubt his/her relationship of the self to others, the world, and whatever religious beliefs one hold dear.

Part Two: Awakening Experience, Pre-doctrinal.

Awakening, Great. This is the culmination of the Great *Faith, Great *Doubt, and Great *Determination.

Awakening, Indian versus Chinese. During the gradual *Sinification of Buddhism in China the standard Indo-Buddhist concept of awakening had to meet a number of challenges. One of the most important of these had to do with the issue of asceticism. In this the Indian view saw ordinary human nature as an enemy to be subjugated in the quest for awakening. In contrast, the Chinese view saw ordinary human nature as an ally in the quest for awakening. **Part Two:** Awakening, Indian versus Chinese. *Cemetery or Charnel Ground Meditation; Passions are Awakening.

Awakening, Multiple Buddhist Definitions of. Various traditions within the Buddhist community give very different definitions of

awakening. This is because awakening in Buddhism over the centuries has been redefined many times.

Part Two: Awakening, Multiple Buddhist Definitions of.

Awakening of Faith in the Mahayana, Treatise of the (Sanskrit. Mahayana Shraddhotpada Shastra; J. Dai-jo-ki-shin-ron). This text was probably produced in the 6th century CE and its importance is found in its exploration of the concept of the paradox of *original (innate) awakening (hongaku).¹⁷ The Awakening of Faith concludes that it is only our lack of trust or “faith” in this innate awakening that keeps us ignorant. In short, the absolute exists in an impure as well as in a pure form. This placed the Tathagata (Buddha) in the phenomenal world and made it an immensely popular text in East Asian Buddhism. *Awakening, Acquired versus Inherent.

*Shastras.

Awakening or Thought Reform. In the book *Zen: A Rational Critique* (1961) the author Ernest Becker argues that Zen, while sometimes compared to psychoanalysis, is actually closer to the coercive psychological conversion method of Chinese communist political indoctrination or “thought reform.

Part Two: Awakening or Thought Reform.

Awakening, Pre-Chan versus Chan Views of Sudden. While Zen is the school most closely associated with the term Sudden Awakening the term did not originate in Zen. It was used at least as far back as the 4th century in China.

Part Two: Awakening, Pre-Chan versus Chan Views of Sudden.

Awakening, Proof of. Because of the subjective nature of awakening it is impossible to objectively prove a person is awakened. Therefore, it is always safer to assume that a person is not awakened rather than the opposite. There is a tradition dating back to the early Buddhist monastic order which forbids a monk from declaring himself or another monk an awakened being.

Part Two: Awakening, Proof of.

Awakening Rhetoric, the Minimizing of Sudden. In China the

17 *Mother Koan.

Confucianist upper class was for centuries anti-Buddhist and anti-monastic. This is one reason why Chan under later dynasties chose to minimize at times its Sudden Awakening rhetoric.

*Confucianism.

Part Two: Awakening Rhetoric, the Minimizing of Sudden.

Awakening, Rinzai versus Soto. Some authors have suggested that one difference between Rinzai and Soto is that Rinzai is more a sudden awakening practice, while Soto is more a gradual awakening practice. This is a misunderstanding. Both the Rinzai and Soto schools consider themselves Sudden Schools of Awakening. However, they do not agree as to what the term sudden means. For Rinzai it means that some aspects of awakening, although rare, can occur accidentally which is to say without any formal Zen training. To the Soto School this is a *naturalist heresy.

Part Two: Awakening, Rinzai versus Soto. *Awakening, Accidental or Spontaneous.

Awakening, Sudden versus Gradual. The debate between sudden (*tongo*) versus gradual (*zengo*) awakening reached its apex in China in the eighth century along with the closely related issue of acquired versus inherent awakening. Although the sudden awakening side was the clear winner, nonetheless, it was a hard won victory because the gradualist argument was not without logical support.

Part Two: Awakening, Sudden versus Gradual

Awakening through Violence. There has been a considerable amount of discussion in the West about the psychological and sometimes physical violence used in some Zen traditions, all in the name of bringing about a student's awakening. This is due first to the large number of stories about some rather brutal treatment of disciples by the old Zen master which some modern authors have defined as sadistic.

Part Two: Awakening through Violence. Part Three: GG #14, Nansen Fugan Kills the Cat.

Awakening, Zen. While each School of Buddhism has its own definition of awakening the Zen one is to have enough of an experience

of non-dual consciousness that allows for a non-backsliding faith in the universality of the *Buddha Nature, an acceptance of the realization of *interdependent and mutually interpenetrating phenomena, and realization of the *sacred as the aesthetic continuum. In turn, these awaken us to the eternal now. All this allows for one to perceive the world in an open, intuitive way with an unusually strong sense of peace, deep *humility, and empathy (compassion) for the suffering of all.

*Now and the Eternal Now.

B.

Badarabosatsu. A monk mentioned in the *Shurangama Samadhi Sutra who upon entering the bathing chamber and seeing the water that would merely cleanse him outwardly suddenly attained awakening. A small altar is dedicated to him in the bathroom of Zen monasteries.

*Awakening, Accidental or Spontaneous.

Bakujo (Meditation-bondage). This is a meditation practice which causes one to become attached to it rather than liberated through it. The ability of some forms of meditation, not only to calm the mind and reduce stress, but to even produce pleasurable altered states of consciousness, can become very addictive.

*Ansho-no Zen; Breath Observation or Counting.

Bankei Yotaku (1622-1693). This Rinzai Zen master is best known for his talks on the "Unborn" as he called it. Bankei, together with Dogen and Hakuin, is one of the most important Japanese Zen masters and his Unborn Zen is one of the most original developments in the entire history of Zen thought.

Part Two: Bankei Yotaku. *Koan, Self-generating.

Beat Zen. This describes the rather free adaptation of Zen by young anti-establishment intellectuals of the Beat Generation of the late 1940s-1950s. The main appeal of Zen to this generation was its legendary cult of *iconoclasy and spontaneity, a rather hedonic understanding of living in the now, and a distorted view of Zen situational ethics. What was completely ignored in this Beat Zen was

the fact that Zen has always been securely associated with a rather conservative highly disciplined monastic system. The willingness to tolerate and even encourage a large amount of alcohol and drug taking was a perversion of the Buddhist *precepts. Above all this was an exclusively intellectual Zen that had little if anything to do with serious meditation and any koan practice was alien to this anything-goes or *Wild Cat Zen.

*Morality, Situational; Now and the Eternal Now; Watts, Alan.

Being and Non-being. Zen points out that everything is becoming (u) which means that each moment of our being (birth) and non-being (death) occur so close together that we cannot distinguish where one begins and one ends. However, we are conditioned to ignore this fact and view ourselves as just being until the moment of total cessation of any physiological activities we make death an enemy. To counter this conditioning Zen has us focus more on non-being than being in the hope that eventually one can come to a balanced (awakened) view of reality. *Death, Three Forms of; Interdependent and Mutually Interpenetrating Phenomena (*Indra's Net); Shunyata.

Being, not Doing, and Awakening. The fully developed Zen tradition teaches that one of the major factors in keeping people unawakened is the belief that awakening comes from "doing" whatever it takes to become a better (more holy) person than one currently is and more holy than most other people are. Awakening requires just the opposite.

Part Two: Being, not Doing, and Awakening.

Belief, Initial Intellectual. Everyone should start his/her Zen awakening practice with at least the intellectual acceptance of (initial faith in) the universality of the *Buddha Nature. This is because awakening itself is the transforming of this merely intellectual acceptance into full scale non-backsliding faith in that nature.

*Faith, Backsliding and Non-backsliding.

Bell, Zen. This sits to the side of the master and is used to call a student to *dokusan as well as to dismiss him/her.

Bendo. This refers to an earnest pursuit of the Buddhist path.

Bendoho. This is the name for the set of monastic rules written by Dogen Zenji and found in the *Eihei Shingi.

Bendowa (Talks on Pursing the Way). This is a short essay by Dogen Zenji in vernacular Japanese and containing a brief description of the orthodox transmission to the East of the “True Dharma (shobo) of the Buddha and an explanation of (Soto) Zen in a series of 18 questions and answers. The Bendowa was later incorporated into the *Shobogenzo.

Betsugo. An alternative answer that a master offers for a koan, it differs from the traditional one because the master disagrees with that first one. This may replace a *jakugo.

*Daigo.

Betsuji Nembutsu or **Nyoho Nembutsu** (Special-time recitation of the Buddha’s name). This is an intense practice by the followers of Jodoshu (*Pure Land).

Bhavacakra (Skt; J. urin). Wheel of Becoming. This refers to a depiction of *samsara (birth-death) as a wheel usually with 12 spokes representing the 12 linked chain of dependent origination (Skt. pratīyasamutpada; J. engi). Inside this wheel is the 6 spoked wheel representing the *six realms of existence. As a *mandala it is widely used in Buddhism.

Bibliolatry (Literally, Book Worship). In the broadest sense this term refers to an excessive reverence for any sacred texts. In a Western context it obviously refers to the extreme deference given to the Torah in Judaism, the Bible (The Book) in Christian Fundamentalism, and the Koran in Islam. In India it applies to the conservative Hindu regard for the Vedas, and the Adi Granth for the Sikhs. In some sects of Mahayana Buddhism certain Sutras, for example the Lotus Sutra, are held to similar exaltation; and the same is true with regards to the Tantras in *Vajrayana Buddhism.¹⁸ The Zen *Special Transmission Outside of the Sutras (*Kyōge-Butsuden) and *No Dependence on Words or Letters (*Furyū Monji) was to a large degree a reaction against such bibliolatry.

18 Books in various tongues/Each worshipped as divine./But will they liberate/Or still you more entwine?

*Book, Cult of; Four Zen Principles; Sutras; Sutras and Zen.

Bibliophobia. The opposite of *Bibliolatriy. The Zen “Special Transmission Outside of the Sutras” and “No Dependence on Words and Letters” has been called a mild form of such phobia. However, any such Chan or Zen renunciation of the written text was originally far more of a carefully cultivated *Sung Dynasty Chan myth and legend about *Tang Dynasty Chan than what was reality. First, this can be easily shown by the large number of Buddhist sutras that the Tang master’s quoted. Second, sutra study and even chanting is part of the *Zen Curriculum.

*Sutras.

Biku (monk), **Bikuni** (nun). These are derived from the Sanskrit Bhikshu/Bikshuni.

Biographies, Awakening. Chinese monks in general were, for whatever reasons, very reluctant to give much detail about their awakening experiences. Japanese monks, on the other hand, could be very talkative about such experiences. Thus we can learn a lot more from the latter than from the former when it comes to investigating Zen awakening experiences.

Bird’s Path, To Travel the. This Zen expression means to travel through life lightly (without attachments) as a bird must do in order to successfully fly through the sky.

Black. This is generally a metaphor for the absolute, as *white is for the relative. This is especially true when those are depicted as a black and white circle. However, a black lacquer tub signifies a mind clouded by ignorance.

*Kokushitsu.

Black Mountain (Kokusan). A term for attachment to discriminating thinking. in particular it refers to where metaphorically a student’s mind is until s/he *breaks through his/her koan. It is also called living in a cave on the black mountain. The mountain is derived from Indian *mythology of a place that is infested with *demons.

Blind Faith. This is when the preponderance of evidence is against what one wishes to believe in, and yet one refuses to

acknowledge that evidence. It is any type of faith that refuses to accept any challenge that might threaten that faith. It is the refusal to take personal responsibility for what one holds as truth. It is the fear of thinking for oneself. It is cowardliness disguised as obstinacy. It is true that the Zen practitioner is expected to have great faith in the universality of the Buddha Nature, but s/he is also expected simultaneously to have great doubt in that Buddha Nature until it is personally experienced.

Part Two: *Faith, Paradoxical and non-Paradoxical.

Blue Cliff (Green or Emerald Grotto) **Record** (Hekigan-roku). The full name for this 12th century text in Japanese is Buk-ka-en-go-zen-ji-heki-gan-roku; however, it is also referred to as the One Hundred Old Cases and Verses [to the Cases]. Each of its 100 koans is accompanied by a *suiji* or preamble containing the essence of the koan, a **jakugo* or commentary, a *hyosho* or explanation, and an accompanying poem, each of the last are considered classical masterpieces. The Blue Cliff Record of koans plus commentaries is one of the three most well-known of such collections. During the medieval period (1185-1600) Rinzai monks were expected to work through many of these koans, but this was replaced by the koan reform of **Hakuin Ekaku*. Koan-wise there is a lot of overlap in this text with **Gateless Gate* and **Book of Serenity*.

Part Three: Assorted Koans.

Blyth, Reginald Horace (1898-1964). Blyth, who was a friend and student of D.T. **Suzuki*, was a prolific translator of Zen literature especially Zen poetry. While a professor of English at the University of Seoul (Korea) he began to study Japanese language and literature, and to practice **zazen*. Although interned in Japan during the war, he remained there afterwards teaching English at Gakushin University. Blyth's *Zen in English Literature and Oriental Classics* (1942) were followed with his five volumes *Zen and Zen Classics* (1960-1970), his four volume study on **Haiku* (1952), and his two volume *History of Haiku* (1963-1964).

Bodh-Gaya, Bodhi-Gaya, or Buddha-gaya. This is the place where

the historical Buddha, Gautama, is said to have attained awakening. It is one of the four great pilgrimage places for Buddhists. It is seven miles south of the present day city of Gaya in the northern Indian state of Bihar. At present there is a large temple on the site with a 100 foot tower which is topped by a 70 foot spire for a total height of 170 feet.

*Pilgrimage sites.

Bodhi. (Skt. Awakening, Liberation; J. Bodai, kaku or satori) The term Maha-bodhi (Great Awakening) is often used specifically to signify the Awakening of a Buddha; hence the Bodai-shin (mind of awakening), the first step on the *Bodhisattva path.

*Awakening.

Bodhidharma (470?-543?). The twenty-eight legendary Indian Patriarch, he is said to have been the founder of the Chan/Zen School in China.

Part Two: Bodhidharma. *Kyoge-Butsuden; Hui-neng; Lineage; Maha-kashyapa.

Bodhidharma's Beard. This legendary first Zen patriarch is always depicted as having a brushy red beard despite the tradition that monks are required to be clean shaved. In China a mature sage may be shown with a wispy white beard, but otherwise facial hair is considered either a characteristic of foreign barbarians and/or a sign of supernatural power or bravery.

Part Three: GG #4 Wakuan Shitai's Beardless Barbarian

Bodhidharma's Death. There are conflicting stories about Bodhidharma's death. One legend says that a Chinese diplomat passing through the Pamirs Mountains on his way back from India met the first patriarch who was returning to his homeland. Bodhidharma was mysteriously carrying a single *shoe. Upon the diplomat's return to China his report caused some of the patriarch's students to open his grave, only to find it empty except for one shoe. However, this story does not appear until the Annals of the Transmission of the Dharma-Treasure by Tu Fei 713, and has much in common with similar ones told about Daoist immortals. Still other stories have Bodhidharma

respectfully buried; or poisoned by rivals, or even executed by the government.

Bodhidharma's Robe. This is the legendary robe that was said to have been passed on from Bodhidharma to each of the next five patriarchs, including *Hui-neng (638-713), as a ritual as well as magical sign of authentic Dharma transmission. The legend goes on to say that *Maha-kashyapa upon entering awakening gave the robe to *Maitreya, the future Buddha. This robe story is the theme *Gateless Gate #22. The fictional nature of the robe transmission story is further demonstrated by the fact that Hui-neng is said to have decided not to continue to use the robe as a transmission indicator. The final fate of this legendary robe was conveniently never record.

Part Three: GG # 22 (Maha) Kashyapa's Preaching Sign. *Apostolic Succession.

Bodhidharma's Writings. There are a number of texts that have been attributed to Bodhidharma all of which are spurious. There is no evidence of any kind to suggest that he recorded any of his teachings or views in written form. The closest authentic record we probably have of him is presumably written by one of his disciples. Other works are almost certain later forgeries.

Bodhidharma's Wall Facing The. It is said that Bodhidharma spent nine years in his cave practicing Wall-gazing meditation. Over the centuries there has been much debate as to whether or not to accept this term wall-gazing literally, or to assume it has some more metaphorical or even esoteric meaning. The problem that Rinzai has with such wall-gazing is that such sitting is associated with *quietism. The Soto School of Zen, however, takes the term literally, and requires its people to face a blank wall during meditation.¹⁹

*Wall Gazing.

Bodhidharma, Why Did He Come from the West (to China)?

This question is found in over two dozen *encounter dialogs (mon-do) or koans. The obvious answer is to establish the Zen lineage and its authentic teachings concerning the inherent Buddha-nature

¹⁹ The monk from the West/For nine years sat in a cave:/Awakened hemorrhoids.

in everyone. However, Zen says that the question should be treated more deeply.²⁰

Part Two: Bodhidharma Coming from the West. **Part Three:** GG #4, 5, 37.

Bodhisattva (J. Bosatsu). (1) In Early Buddhism this designated a spiritual being on the brink of becoming a Buddha and as such had little more significance. (2) In later (*Mahayana) Buddhism the term came to mean a whole set of celestial beings who had vowed to sacrifice becoming Buddhas (attaining awakening) until all ordinary beings reach at least their level. In other words, these Bodhisattvas became spiritual saviors.

*Jizo; Kannon; Maitreya; Manjushri.

Bodhisattva versus the Sage. Although in theory Zen accepts the standard Mahayana fully divine Bodhisattva as its ultimate spiritual ideal, it is actually the Chinese-like sage-hood that is the practical ideal for its awakened person. In fact, the very human sage-hood of *Bodhidharma was considered identical to that of a Bodhisattva in that he was thought to be an incarnation of *Avalokiteshvara (*Kannon). The equally human sage-hood of *Hui-neng went even farther in that he was declared to be identical to that of a Buddha.

*Chinese Buddha.

Bodhisattva Vows (Shiguseigan). There are four of these. A vow to (1) save all beings, (2) end all deluding passions, (3) study all Dharma gates (Buddhist teachings), and (4) attain the Buddha's way (awakening). These vows are part of the clerical ordination ceremony of most Mahayana schools, including Zen.

Body Language. During private interviews with the master (dokusan) a student may give a verbal response that is totally sincere, partially sincere, or totally insincere. One of the ways that a skilled Zen master can tell which of these is being presented is by reading the student's body language. In many cases the master may not be

20 It might be asked why Bodhidharma is labeled as from the West when India is south west of China proper. Geographically Indian monks traveling to China by land had to go north-east and then east around the Tibetan plateau to get to China. Therefore all those monks would be coming from the west from the Chinese view point.

listening to the verbal response at all and his reaction towards the student may be completely determined by body language. This is one of the reasons that an intensely close relationship between master and student is necessary in order for the master to check the progressive of his student. This is also the reason that long distant or indirect communication between a Zen master and student is so impractical.

*Kannno-doko.

Body Learning. Zen makes no division between body and mind in practice. Both must be part of the practice if it is to be whole. This is one reason Zazen or even some of the non-contact martial arts are such an important part of the meditation. The right posture, right positioning of the hands and feet, and the attention to breathing are all a necessary part of gaining **satori*. If the body is not in harmony then the mind cannot be either. A person is a body as much as a mind. Failing to realize this is a great impediment to awakening.

Bokatsu. (Stick and Shout). This refers to the use of blows and shouts towards students to facilitate awakening. This practice began in the 8th or 9th century as a part of the Sudden Awakening Schools' iconoclastic rejection of a dependence on the sutras.

*Furyu Monji; Katsu; Kyosaku.

Bonpu-no-joshiki (Ordinary consciousness). This is the dual, deluded or un-awakened consciousness in which the majority of humanity dwells. The opposite is **Mujodo-no taigen*.

Bonpu/Bompu/Bombu (An ordinary un-awakened person). Although this usually refers to someone who has no interest in spiritual attainment it may even include one who intellectually accepts the concept of the universality of the Buddha Nature, but makes no attempt to more deeply realize it.

Bonsai (Tray planting). The Japanese art of growing miniaturized trees in small pots. It was originally introduced from China to Japan by Buddhist monks who grew them in their small private rooms or huts. The intensity of the commitment and care required to turn these dwarfed potted trees into works of art is said to be the equivalent of that required for good zazen. **Sacred as the Aesthetic Continuum; Suiseki.*

Book, Cult of. One the Mahayana movement started to compose literary works outside of the commonly accepted early Buddhist canon they came to be regarded as the very body of the Buddha, like relics to be worshipped.

Part Two: Book of the Cult. *Bibliolatry; Sutras and Zen.

Book of Serenity or Equanimity (Shoyo Roku). A 13th century collection of 100 koans plus commentaries, it is one of the three most well-known of such collections. The Shoyo Roku was actually compiled by a Chinese Tsao-tung (*Soto) master which is why it is favored by the Soto School over the *Blue Cliff Record; or *Gateless Gate. To each of these there has been added poetic remark. Koan-wise there is a lot of overlap in these.

Part Three: Assorted Koans.

Born Shinto, Die Buddhist. The Japanese saying that recognizes that both *Shinto and Buddhism have equal meaning to them. Shinto serves this life (genze riyaku, profit here and now), while Buddhism serves the next life.

*Burial Zen.

Bowing: Many Westerners who first enter a Zendo notice people bowing to an image of the Buddha, a picture of a past master, or even to the present teacher in person. There is sometimes a great sense of discomfort on the part of that new person because Zen is thought to be relatively iconoclastic. The key term here is relatively.

Part Two: Bowing.

Brain, Zen and the. Neurologists have been aware for some time that certain neurological conditions, such as temporal lobe epilepsy, can trigger profound religious experiences. In searching for the cause of such epilepsy it has been discovered that identical religious experiences may be reported if a certain part of the temporal-lobe is artificially stimulated by a probe.

Part Two: Brain, Zen and the

Break Through versus Solve/Resolve. To use the terms solve or resolve the koan can have a sense of something intellectual or logical. For this reason it is always better to speak of breaking through the

koan. Moreover, one might think of the koan as being something that imprisons one and to escape from this requires a break out.

*Logicity vs. Meaninglessness.

Breath Observation or Counting. Zen preliminary meditation starts with Susoku-kan (Contemplation of Counting the Breath). This practice is especially important as it functions to calm the mind that is necessary for real *zazen. One can count exhalations and inhalations, exhalations only, inhalations only, or just follow the breath. It is common for a count to be in a cycle of 5 inhalations and 5 exhalations. The breathing should not be too shallow or too deep but as natural as possible. This, however, is only a preliminary calming practice and once one goes into koan meditation this changes. Koan meditation by its very nature is nothing more than stressful with the view of no gain with no pain.

*Bakujo.

Brisk and Lively (Kappatsu Patsuji). Terms used by Rinzai to suggest that the true Buddha was not some cool stoic sitting figure blissfully meditating life away, but rather he was the everyday man going about his everyday business always mindful that awakening was living in the absolute here and now. This is not a criticism of sitting meditation, but a warning not to alienate the true person (each of us) by thinking of the Buddha as a passionless creature.

*Ego; Now and the Eternal Now.

Buber, Martin (1878-1965). This Jewish philosopher had a significant interest in both *Daoism and Zen. In particular he was fascinated by the koans that explicitly focused on the student-master relationship in Zen. Not only did he compare these koans to the legendary anecdotes of Hasidism, but he suggested that the Zen student master relationship had parallels to his 'I and Thou' relationship.

Bucket of Black Paint or Ink (Kokushitsu). This is the state in which a meditator experiences a kind of emotional darkness, often of great stress, before a major awakening breakthrough. If the person's will fails him/her at this point he/she may be unwilling to make the effort to go on and instead revert back to ordinary consciousness. In

some cases the darkness is experienced as something so terrifying that the person will need psychological counseling after any such failure to break through.

Part Two: Kokushitsu.

Buddha, The. Meaning the Awakened One, it most commonly refers to Siddhartha [personal name] *Gautama [clan name] who was also known as Shakyamuni or Sage of the Shakya [tribal name]. The Buddha live somewhere between the 6th and 4th century BCE in northern India and is said to have died at 80 years old. Most of what we know about him comes from much later sources (legends).

Buddha as the First Zen Master. No objective scholars today believe that the historical Buddha, Gautama, taught Zen. This is because Zen has only half of its roots in Indian Buddhism with the other half of its roots in Chinese *Daoism and *Confucianism. But Gautama as the primordial Zen master does not depend on a set of doctrinal teachings, rather in Zen it symbolizes that the Buddha's awakening is just as possible today as it was during the Buddha's life time.

Buddha-Dharma (*Buppo*). This is the Law or Teaching (Dharma) of the Buddha.

Buddha Hall (Butsuden). In Zen temple complexes the building in which the statue of the Buddha (honzon) is kept separate from the *zendo (meditation hall) and *dharma (lecture) hall.

Buddhahood in Zen. The Zen attitude towards Buddhahood, and indeed towards the Buddha, is unique among Buddhists. It can best be described as a bringing the Buddha (back) down to earth and keeping him here. In other words it is a de-deifying of him.²¹

Part Two: Buddhahood in Zen; *Awakening as Natural or Trans-natural; Chinese View of the Gods; Sinification of Buddhism.

Buddha Nature (Bussho). This term covers three different concepts in Zen: (1) the innate sense of the universal unconditional timeless worthiness of one's self and of all others, (2) the *sacred as the

21 Our home is this very Earth,/Why wish to be elsewhere?/Instead it is god's duty/To descend unto us;/And if he is reluctant/We need to pull him down./So let's reach up to Heaven/Grab Buddha by his balls,/Then with one strong sudden jerk/We bring him back to Earth.

aesthetic continuum; and (3) the *interdependent mutually interpenetrating phenomenon (*Indra's Net) which is also called *shunyata (emptiness). It is the realization of these three forms of the Buddha Nature that make up *satori. The first of these is the most personal and concrete and the one most often meant by the term Buddha Nature. In fact, it is the non-backsliding faith in this Buddha Nature that should be thought as the starting point for realizing the other two.

Part Two: Buddha Nature (Bussho); Non-dual Consciousness. *Mother Koan.

Buddha Nature, An Argument for the. For the more skeptical person it may be as difficult to believe in the idealized Zen concept of the innately pure Buddha Nature within all persons as it is for some to believe in the supposedly all good Western God. This is a problem, in both cases, due to the obvious enormous amount of evil that human beings are capable of committing, but it is also the primary factor in Zen awakening.

Part Two: Buddha Nature, An Argument for. *Buddhas Behind Bars; Gap Religion; Humanism, Zen; Interdependent and Mutually Interpenetrating Phenomena; Non-dual Consciousness; Sacred Reality as the Aesthetic Continuum; Sacred Reality as the Unity in Diversity and the Diversity in Unity; Transcendence and Immanence.

Buddha Nature as Being, not Having. Some discussions of the Buddha Nature will state that we all "have" a Buddha Nature, but Zen objects to this verb in that it may imply a possession rather than an absolute part of one's very being. Since this "being" is the root of awakening it is very important to avoid thinking of it as a possession.

Part Three: GG # (Does a dog 'have' a Buddha Nature?)

Buddha Nature in all Sentient Beings. The Mahayana view is that all such beings can attain awakening; therefore, the question modern man should ask is, "While all sentient beings are Buddha Nature beings, do all of them need awakening?" Unlike others, we with our exceptionally rational/irrational minds have alienated ourselves from our Buddha Nature. This is because we are painfully aware of our own mortality. Many higher mammals seem to be aware that one of

their members has “gone from any further possible interaction with others,” but as far as we know none of these can think that “this is going to happen to all of us.” In other words, they are not saddled with the *absurdity of existence and, as such, have no need to discover what they already intuitively know they are.²²

Buddha Seal (*Butchin*). This is the unchanging reality experienced by a Buddha and is also called the Buddha mind seal.

Buddhas, All Beings are Already. Part Two: Being not Doing, and Awakening.

Buddhas Behind Bars. Zen teaches that reality is uncompromisingly non-dual. This means that in an absolute sense there is no distinction between good and evil. Furthermore, Zen teaches that so-called bad people have the same Buddha Nature worth as do so-called good people. However, for the sake of themselves and others some Buddhas belong behind bars.

Part Two: Buddhas Behind Bars. *Capital Punishment.

Buddhas, Five Celestial. Also called the Five Wisdom Tathagatas or the Five Great Buddhas, these are said to be personifications of the Buddhist teachings as a kind of cosmic reality called the *Dharmakaya (Body of the Dharma).

Part Two: Buddhas, Five Celestial; Transcendence and Immanence.

Buddhata (Skt. Buddha Nature, J. *Bussho* or *hossho*). In general Mahayana this means the real and undifferentiated nature of all phenomena.

Buddhism as Rationalism. Ever since the Victorian Era there has been, among some Westerners, an insistence that Buddhism was originally an essentially rational ethical philosophy, unlike so-called non-rational or even irrational Christianity. The justification for this idea was that according to the early canon the Buddha generally rejected metaphysical speculations and views. It is true that in many places in that canon there is considerable disapproval of such speculations and views. However, the Buddhist doctrines of karma, of rebirth, of

22 My four legged fur ball/Knows for sure what it is./Deep down to its marrow/A true Awakened One.

heavens and hells are no less metaphysical than the Christian doctrines of original sin, the resurrection of the dead, and its versions of heaven and hell.

*Kalama Sutra; Victorian Buddhism..

Buddhism, Basic. This is the teachings of the *Three Marks of Existence; the *Four Noble Truths; and the *Eight-fold Path. Each of the three major schools (*Theravada, *Mahayana, *Vajrayana) and sub-schools of these add their own sectarian teachings to these core or foundation Buddhist teachings.

*Creed, The.

Buddhist or Dharma Name. (1) This is a name, usually from *Pali²³ or Sanskrit, given to a previously non-Buddhist layperson who formally converts to Buddhism. (2) It is also a name given to a newly ordained monk or nun. This is called a homyo or kaimyo and may be in some vernacular language.

*Jigo.

Buji-zen. This is the unwarranted self-confidence whereby a person assumes that just because he has Buddha Nature there is no need for practice. It also results from a student thinking a major spiritual experience is automatically a fully awakened one. This is common among those who have a major breakthrough in their koan practice, but nowhere near enough to be confirmed by a Zen master.

*"Passions are awakening, the"; Peak Experiences; Wild Fox Zen.

Bukkyo (Buddha Dharma). In the Zen sense bukkyo is an essential intuitive grasp of reality that cannot be described in words or doctrines, but rather is understood by awakened masters and passed on to their students by way of Mind-to-Mind Transmission (*Ishindenshin). It is the same as buppo and butsudo.

Bunri rei (Separation Edicts). In 1868-1869 there was an imperial Japanese edict requiring the separation of government sponsored Shinto from what it regarded as corrupting Buddhist influence (Shimbutsu bunri). These edicts were the beginning of the Meiji anti-Buddhist policy.

23 Theravada Buddhism.

*Meiji Persecution.

Burakumin. This is an untouchable group in Japan at the bottom of the traditional social hierarchy. They were originally ethnic Japanese with occupations seen as defiling (kegare) such as executioners, undertakers, slaughterhouse workers, etc. Burakumin became a hereditary status of untouchability in the Tokugawan period and were victim of severe discrimination. Although this status was officially abolished after the Meiji Restoration (1868), the descendants have since continued to experience major discrimination in Japan. The Buraku Liberation League has worked to end this but it has been a very slow process. Although the present Soto Zen establishment has made some effort to reform its own historic part in such discrimination the Rinzaï does not seem to have followed in this. This kind of discrimination violates the *mother koan.

Burial Zen. As the Zen version of Soshiki Bukkyo, Burial Buddhism it is sometimes referred to in the even more unflattering words of "Decadent Zen". In Japan very few lay people or even fully ordained clerics practice Zen as a way to gain personal awakening. Zen activities are largely limited to ceremonial functions on weekends and religious holidays, and especially for funeral functions. This is because everyone is still aware of his/her mortality and supporting a Zen temple that will eventually perform his/her mortuary/funeral rituals is a considered worthwhile.

*Born Shinto, Die Buddhist; Folk Zen.

Bushido (The Way of the Warrior). Contrary to what is usually assumed a standardized code of ideal behavior for the Japanese warrior class did not really exist until the *Tokugawa Period (1603-1868). This code grew out of the earlier unwritten kyuba no michi (path of the bow and the horse), but it was not until the long era of peace under the Tokugawa that the samurai were able to look back to a less than ideal past and precede to idealize it. This was at first done under Rinzaï Zen influence, but later under Neo-Confucianist influence. Bushido as a path of dying in the service of one's feudal lord was first

emphasized with the publication of the Hagakure (In the Shadow of the Leaves) by Yamamoto Tsunetomo in 1716.²⁴

*Fudochi shinmyoroku; Hakuin Zen; Kendo; Koans; Nukariya Kaiten; Samurai; Samurai Zen.

Busshi (Son of the Buddha). Although a metaphor for a Buddhist disciple, it may be extended to include all beings as they are considered children of the Buddha.

Busshin-in (Buddha-mind seal).

*Inka-shomei.

Busshin-gyo (Buddha-mind act). When a monk is again expected to enter into the master quarters to try to answer his koan, and the monk fearing more rebuke refuses the summons, the other monks may force him to enter. Since this just may lead to a spiritual breakthrough it is considered an act of great compassion to force the resisting monk into the interview.

*Dokusan.

Busso (Patriarchs). Specifically this refers to all the members of the Zen lineage from the time of the Buddha up until 6th or at the latest 8th century CE. It can also be applied to the Buddha himself as the ultimate patriarch.

Bussokusekika (Buddha Foot Poems). This is an archaic form of poetry of praising and preaching of the Buddhist path. It has six lines of 5-7-5-7-7-7 syllables. There has been a recent interest in reviving this style.

*Haiku; Mondo (2); Poetry; Waka.

Butsudan. This is a Buddhist/Zen shrine in a temple, monastery, or in a private home. In the Zen case it should be fairly simple (not too ornamental). It may or may not have a statue of a Buddha or *Kannon on it, plus the tablets for the deceased family members (*ihai*). To these will be added fresh flowers and/or fruit, a cup of water, and an incense burner.²⁵ It is usually located in a corner in the home of the se-

24 It was the Way of Warriors,/The sword or bow in hand./It was loyalty to one's lord/And a Zen way of death.

25 Be careful. Inhaling incense smoke is unhealthy so use only the very minimum.

nior living family member. In wealthy households the butsudan may be beautifully carved and gilded; but even in poorer households this shrine may be worth as much as the rest of the house. This is possible because the butsudan is handed down as an heirloom and families that once saw better times may have only this to show for it. Some homes will also have a Kamidana or Shinto god shelf though not usually in the same room.

Butsuga. This refers to traditional and orthodox Buddhist painting. *Chizo; Doshakuga.

Buying Merit. The idea that good deeds improve one's chances of spiritual attainment is widely taught in most religions. The Zen refusal to acknowledge merit as a major tool for awakening, as well as its under emphasis of an after-life, gave to Zen monks an impetus for attaining awakening in this life that was lacking in those monastic traditions that gave great credit to both merit and an after-life.

Byodo (Sameness, equality, evenness). This is recognizing the non-distinction (non-duality) of all phenomena as opposed to *aku-byodo. Fully experiencing this non-distinction or *shunyata of all things is byodo-kan.

C.

Calligraphy. The art of finely written characters (shodo; way of the pen) has for millennia been important to East Asian cultures. The calligraphy of a Zen master when writing hogo (dharma words) may be especially prized. Shodo differs from the Western art in that the goal is not so much to write beautifully as it is to communicate the heart-mind of the artist to an audience. Among the most famous of such masters were *Hakuin Ekaku Zenji and *Ikkyu Sojun. Calligraphy is part of the traditional *Koan Curriculum.²⁶

*Shakyo; Siddham; Zensho.

Calming the Passions versus Getting Rid of the Passions. Using the analogy of sediments in water, if the water (mind) is calmed the sediments (passions) will settle to the bottom, but not be eliminated. The water will become clear (have the appearance of awakening), but should the mind be stirred, the passions will return as strongly as ever. Only a complete filtering out of the sediments will produce permanent awakening. The great question for any awakening oriented tradition is, "Can such a filtering ever be successful?" Buddhism believes that the Buddha was able to achieve this to enter into *parinirvana.

*"Passions are Awakening, The."

Capital Punishment. Despite the fact that Buddhism has been so opposed to killing other beings, especially human beings, every society that Buddhism has influenced has continued to support capital

26 Without paper, ink, and brush/There would be no mind to mind./Spoken words die away soon/While written ones live longer.

punishment. Anyone practicing the *mother koan ought to see the wrong in this. **Part Two:** Capital Punishment.

*Buddhas Behind Bars.

Capping Phrase. *Agyo; Jakugo.

Carus, Paul (1852-1919). This German born American publisher of the periodicals *Open Court* and *The Monist*, was a strong early promoter of Buddhism; hence his book *The Gospel of the Buddha* (1894).²⁷ He collaborated with Soyen *Shaku, and had a great influence on D.T. *Suzuki in his effort to bring Zen to America and Europe.

Cave of the Devil. *Kikutsu; Poisonous Ecstasy.

Celibacy. In China, Korea, and Vietnam a Zen monk is expected to be celibate (Bhikshu (Skt) J. Biku: lit. a begger). In Japan, however, since the *Meiji Restoration fully ordained monks may marry and most do so. Novice monks (shami) are expected to be celibate, as are Zen nuns (Skt. bhikshuni, J. Bikuni).²⁸ In fact, the Zen School is the only one in Japan to have also retained a full monastic tradition for those individuals who choose this life-style. While celibacy is not a requirement for the seeker of *satori, it can be under the right circumstances of great help in realizing it. What is essential is the realization of inner monkhood, or peace in aloneness, and the deep awareness between real needs and mere wants.

Part Two: Celibacy, Positive and Negative. *Aloneness, Asceticism of; Monkhood, Outer and Inner; Shaved Heads.

Cemetery or Charnel Ground Meditation. One of the earliest forms of Buddhist meditation, it minimally consisted of meditating in cemeteries, but more often it included meditating on the decaying corpses themselves. The main purpose for this was to become detached from one's own bodily form and the accompanying pleasures of the senses, as well as to develop an acceptance of one's own death. Although this was generally discouraged in China and Japan, it was not unknown to Zen monastics, especially the more ascetic ones. However, the native (*Shinto) attitude towards the religious polluting

27 This was translated into Japanese by D.T. *Suzuki.

28 Yes! This is sexist.

nature of corpses made this a very rare practice; moreover, it did not agree with the Japanese view of the *sacred as the aesthetic continuum.²⁹

*Awakening, Indian versus Chinese.

Chan/Zen. This is *Mahayana Buddhism greatly influenced by *Daoism and *Confucianism. It is the belief that everyone has an innate *Buddha Nature or an inherent ability to become awakened through intense meditational practice. The first historically proven Chan patriarch, Doshin (580-651), came out of the *Tendai School from which it borrowed the *hongaku concept. Doshin's lineage, however, soon became independent of that school. This lineage continued to borrow from Daoism and Confucianism until the ended the late 9th century by which time Buddhism in China largely became a Zen monopoly.

Part Two: Chan vs. Zen. * Buddhahood and Zen; Chinese Born Buddhas; Original Awakening; Rinzai School; Sinification of Buddhism; Soto School.

Chanting (Bonbai). This can be a very useful means of calming the mind as well as reinforcing the Zen teachings. Traditionally the chant comes from one of the *sutras in which case it is called a shomyo; however, some mantra-like verses can also be used. While some mantras can seem koan-like, koans are not chanted. The reason for this are (1) there is no place in the mantra for the great *doubt element of the koan; (2) As a mantra may have a strong alliterative or a rhyming quality to it, this would distract from the koan itself. An example of a chant from the *mother koan is³⁰

Child, The Sage (Zen Master) as a. The Zen master as child-like does not mean that s/he reverts back to some immature innocence, but that s/he is able to live lovingly and playfully (*yuge) in the Here and the Now of life and death. The Zen master is, in fact, expected to be a highly mature spiritual guide that traditionally had to run a large

29 Cool nights,/Thinly robed monk/Meditating on death./Embers of a funeral pyre/Keep him warm.

30 All are of Buddha Nature; /There is no one without./All are of Buddha Nature; /Of this remove all doubt.

monastic institution. There is no place here for the Daoist ideal of being a child of nature and going off into the mountains to live in mystic and magical harmony with otherwise dangerous animals.³¹

*Death, Zen Humanist Approach of; Now and the Eternal Now; Playful Living and Dying; Rosho-no-memmoku; Yuge.

China. The exact dates for the entrance of Buddhism into China are open to question, but it was certainly there by the 3rd century CE. From then on it spread through all social classes until 9th century it became the official religion of the state for a short while. During those centuries and even after Buddhism continued to be influenced by the native *Confucianism and *Daoism. None of the various schools of Chinese Buddhism were more fully Sinicized than was Chan/Zen. In particular, this was displayed in the Chan/Zen emphasis on having an authentic spiritual lineage of masters (clan ancestors).

*Chinese Born Buddhas; Hui-neng; Ming Dynasty; Sinification of Buddhism; Sung Dynasty; Tang Dynasty.

Chinese Born Buddha. The longer Buddhism was in China the more it dropped much of the Indian view of Buddhahood, as a super deified awakened being. This is found in the fact that such a view was in direct conflict with the traditional Chinese ideal of the true sage. This refusal to grant India a monopoly on Buddhahood allowed for *Hui-neng, the 6th Chinese Zen patriarch, to be declared a Buddha.

Part Two: Chinese Born Buddhas. *Awakening as Natural or Trans-natural; Buddhahood and Zen; Platform Sutra; Sinification of Buddhism.

Chinese Literary Game. It is the view of V. S. Hori (Zen Sand pp 43-61) That the koan evolved not out of a legal practice (the usual view), but from a Chinese literary game. In this game one person gives the first line of a well-known couplet and challenges a second person to give the second line. A variation is the first person composes an original first line and challenges a second person to add a second original line. Each participant was expected to recognize the

31 Having said this, there are early Zen legends of Zen master doing such Daoist things. But once Chan (Zen) developed into a major teaching tradition those stories were left behind.

hidden allusions of the other. If the koan system evolved from this than the first person is the master and the second is the student.

Chinese View of the Gods. Unlike the thinking of many other cultures, which gave priority to the divine or the trans-human element of reality, Chinese thought gave priority to the human world. This meant that when it came to the issue of divinity the Chinese could not possibly have had a more opposite view than the Indo-Buddhists. This had a significant impact on the development of Chan/Zen. **Part Two:** Humanism, Zen.

*Buddhahood and Zen.

Chinju. This is a Japanese tutelary shrine, temple or deity.

Chinzo. This is the portrait painting of Zen priests and is different from a *soshi-zo/u*, which usually denotes the portrait painting of a past master. From Sung Dynasty on such portraits for the most part replaced the veneration of holy relics in Zen monasteries. Part of this was due to the, on and off, anti-relic attitude of Zen. As the *original awakening (*hongaku*) concept of “everyone is a Buddha” was accepted as standard Zen teachings it became increasingly difficult to justify why the body-parts or possessions of one person should be venerated more than another person’s. Therefore, the portraits of the founders of schools, lineages, or temples replaced relics. These portraits were usually hung in a special hall called *mieido* (image or likeness hall).

*Doshakuga.

Chogye Order. The largest Buddhism school in Korea, it was founded in 1935 as the result of a merging between the Son (Korean Zen) and doctrinal (*kyo*) schools. In Korean Buddhism there is not the pronounced separation between the Son and *Kyo* schools as there is in Japan. The Chogye Sangha follows a rule of celibacy.

*T’aego order.

Christ, A Buddhist View of. While Buddhism by definition must consider the awakening of Gautama is greater than that of figures from other religions, this has never prevented Buddhism from acknowledging that those figures could also be awakened to one degree or another. Thus, most forms of Buddhism, including Zen, might be

able to consider Jesus as a holy man and at best, possibly a partial Bodhisattva, although certainly not a God-man.

Christianity and Zen Mastership. Can a committed Christian also be a Zen master? The reason for this question is that since the ecumenicalism of Second Vatican Council (1962-1965) a number of Catholic priests, mostly *Jesuits, have openly entered into Zen practice; moreover, a handful of them have been certified as Zen masters both in Japan and America. This leads to the further question of how does this effect the meaning of Zen mastership and, furthermore, of the whole definition of Zen awakening?

*Dumoulin, Heinrich; Enomiya Lassalle; Jesuits and Zen; Kadowaki, Kakichi; Kennedy, Robert E; Koans, More Doctrinal, Less Doctrinal; Sanbo-Zen International; Satori, Doctrinal and Non-Doctrinal; Zen and Christianity.

Christian's, Persecution of. The 16th century Jesuit success in converting many Japanese lords (daimyos) and their feudal subjects to Christianity caught an unwelcome attention of the *Shogun authorities once they realized that the Spanish had subjugated the Philippines. The anti-Spanish Dutch traders played on this to convince the government that Japan would be next. With this threat, real or not, the Shogunate expelled the Jesuits and outlawed all Christian practices (1587-1873). While all the Buddhist Schools supported this, none were more adamant than both the Rinzai and Soto hierarchy. Once the persecution stopped it was discovered that Christianity had actually survived as the underground religion of some 60,000 Hidden Christians (Kakure Kirishitan) in Kyushu (Southern Japan).³²

*Kannon; Terauke.

Chukai. This is the rest period between meditation sessions.

Circle. The circle is something that has no beginning or past, and no end or future; therefore, it is an ideal symbol for that which is without a beginning and without an end; hence the timeless present or the eternal now. In *Blue Cliff Record # 69, the master draws a

32 In this world there are many creeds/Like a garden chocked full of weeds/Not one is free of dirty deeds.

circle on the ground and sits in it. He demands his students explain the meaning of this, but they fail to do so. This circle is a symbol for awakened consciousness, and suggests that this world in which the circle is drawn is *nirvana itself.

*Enso.

Clerical Transmission, Japanese. While the ideal for clerical transmission is for the candidate to have attained *satori this ideal transmission does not commonly happen. In many cases practical necessity requires that the whole transmission process be accelerated.

Part Two: Clerical Transmission, Japanese.

Clergy, The Zen Western. There has been much debate as to what to name a Western Zen cleric. Many choose to use the term monk, even for the non-celibate. Others prefer the term priest, but that has the connotation of a ritualist, as in the Catholic or Anglican Church. Still, others use minister, which has a strong Protestant feel, but Protestant ministers do not take vows as most Buddhist cleric do. The process becomes even more complicated for women. Most Western Buddhist female clerics are called nuns, celibate and not so; but this suggests subordination to a male hierarchy that may be true in Asia, or even among ethnic Buddhists in the West, but not true for most Western women. Just calling everyone a cleric has neutrality about it, but it also gets confused with being a secretary. In my temple everyone, male or female, celibate or not was called a monk.

Cloud of Unknowing. This is an anonymous work of Christian mysticism written in Middle English in the latter half of the 14th century written as a guide to contemplative prayer. It recommends a *wato like form of meditation/prayer. It says, "Take just a little word, of one syllable rather than of two ... With this word you are to strike down every kind of thought under the cloud of forgetting." The author only names three words-- God, love, sin—so one might presume that one of these is to be meditated upon repetitively.

*Mu Koan.

Codependent Origination (Engi). A fundamental Mahayana teaching that all physical and mental things come into being as

a result of causes and conditions (other than self) and so nothing is independent or autonomous. This goes along with the view that everything is impermanent (*anitya), and this includes oneself (*anatman).

*Indra's Net; Interdependent and Mutually Interpenetrating Phenomenon; Shunya/ta.

Cognitive Dissonance. This refers to the psychological tension created by two simultaneous, conflicting cognitions (ideas, beliefs, opinions). In Zen this is found in the form of the tension between the Great *Faith and Great *Doubt.

Comedy and Tragedy. All religions must deal with the tragedy that human existence brings; but in doing so most take themselves so serious as to have little or no place for the comedy that life can also be. In Western religions comedy is difficult to see. Judaism, with its long history of exile and persecution, has little reason to experience anything comical about God. Christianity, with its focus on original sin and the sacrificial nature of the crucifixion, must find the idea of a comical God blasphemous. With the exception of Sufism, Islam's God of the jihad is never comical. A comical element is, however, found in some forms of Sufism, in *Daoism, and Zen.³³

*Child, Sage as the; Humor; Laughter; Maitreya.

Compassion. (Skt. Karuna; J. Hi). As the supreme emotion in Mahayana Buddhism it is the essential characteristic of a *Bodhisattva (wisdom being), especially in its most intense form as Maha-karuna (Great Compassion, J. Daiji).

Part Two: Compassion. *Love and Hatred; Love, Unconditional; Mother Koan; Now and the Eternal Now, The.

Compassion, Great (Daihi). (1) In general *Mahayana Buddhism this refers to the compassion of a celestial *Buddha, such as *Amitabha or to a *Bodhisattva such as *Kannon. (2) It is the compassion (jiji) that comes from a genuine experience of one's Buddha Nature (awakening experience). In other words, it is realized that since everyone

33 The Buddha spoke of tragedy/That comes to every life./But Zen says this is not enough/ Adding that we should laugh.

has the same Buddha Nature, a true unconditional being, everyone should show unconditional compassion to everyone else.

*Humility, Great; Love; Peace, Great.

Concrete versus Abstract Terms and Imagery. As a result of Sino-Japanese influence

Zen seeks to understand this world in easily discerned, concrete terms rather than the abstract metaphysical terms and imagery of its earlier Indian ancestry. One reason for this is that such abstractions encourage dual thinking and so Zen will ask “What was your face before you were born” or “Does a dog have a Buddha-nature?” If you ask about emptiness (shunyata) you may hear about the cloudless sky or calm featureless ocean; and if you ask “What is awakening?” you may receive the counter-asked, “Have you washed your dinner bowl?”

Part Three: GG #1.

Confucianism (Ch. *Ju chiao*, the doctrine of the literati). It is rarely acknowledged how much Confucianism has had an influence on Chan and Zen. However, (1) the Confucianist faith in the basic goodness of humanity and of the world helped to balance much of the Buddhist pessimism and this was adopted by Chan/Zen; while (2) the skepticism of Confucianism about the supernatural was an important factor in the development of Zen’s primary interest in this present life versus a more traditional Buddhist post-mortem life; also, (3) Chan/Zen adopted the Confucianist ideal of the awakened person being a sage who could still have some passions, rather than the Indian ideal of the sage as an extremely passionless ascetic.

*Daoism; Death, A Zen Humanist Approach to; Sinification of Buddhism.

Continued Practice (Gyoji). In Zen even after your initial breakthrough into awakening or *Buddha Nature faith you are expected to continue to refine the process throughout the rest of your life.

Part Two: Continued Practice.

Contradictory Answers. The koans in a number of *encounter dialogs contain answers that contradict one another. A question will

be asked twice and one time will be answered positively, and the next time negatively, or vice versa. For example, at #30 in the *Book of Serenity it is asked, "When at the end of an aeon fire rages throughout and the whole universe is destroyed, is it destroyed? The answer is 'Destroyed'. When the question is repeated the answer is 'Not destroyed'. In many cases the purpose of this contradictoriness is to make the student aware of the arbitrariness of language.

*Double Binds.

Convenient Fiction or Noble Lie. This is the concept that a belief, while serving a psychologically or morally constructive purpose (hence being convenient or noble), at the same time, is a belief that on close scrutiny is shown to be logically incompatible either with the greater and possibly more logical parts of some other belief or logically incompatible with commonly accepted truth as a whole (hence a fiction or a lie).

Part Two: Convenient Fiction or Noble Lie.

Conversion, Inner. This refers to the experience of finding a new and more profound meaning, purpose or peace within the one's present religion.

Part Two: Conversion, Inner; *Kokorozash.

Conversion, Outer. Sometimes called structural conversion, this is changing from one religion to another to find more meaning to life.

Courtesan Bodhisattvas. Several bodhisattvas are said to have assumed the form of courtesans in order to rescue some especially lustful devotees. In Japan during the *Tokugawa Period *Bodhidharma (J. Daruma) was often represented as a lecherous old man standing next to a beautiful courtesan. Since Bodhidharma is the chief representation of Zen awakening this may have suggested that awakening can be found in even the most sensually mundane activities of life.

*Passions are Awakening."

Creator and Creation. Zen does not recognize a supreme being as a creator of the universe; instead, due to the *interdependent origination of all things (*Indra's Net) everything is the creator and creation of everything else. In other words, the universe is a self-creation.

*Interdependent and Mutually Interpenetrating Phenomena.

“Credo quia absurdum est”. (Latin: I believe because it is absurd), also “Credo quia impossibile est” (I believe because it is impossible). These expressions are generally thought to represent the *blind faith closely associated with Judeo-Christian-Islamic monotheism. While Buddhists often claim that such statements of faith are not acceptable in Buddhism, the faith practice in *Pure-Land Buddhism is at least close to these phrases. Even in Zen the faith that all persons are already awakened Buddhas, requires accepting a similar absurdity. However, this need not be blind faith if it is in conjunction with “Credo ut intelligam” (I believe in order to understand).

Creed, The. There are certain concepts in which one is more or less expected to believe in if one is a Buddhist, Zen or otherwise. However, there is no religious authority, be it document or person, which one is absolutely required to accept. However, it is assumed that if you consider yourself a Zen practitioner you will believe in basic Buddhism and the Mahayana concept of the non-dual nature of reality, that awakening is a valid goal, that truth comes more from within oneself than from without; and that either the koan and/or *shikantaza practice is an authentic way to awakening.

*Buddhism, Basic.

Critical (Crucial) Phrase or Word-head (Wato). This is what is left after the original koan is reduced to a single phrase such as “Who repeats the Buddha’s name (or Who)?” “What is it (or What)?” “Who am I (or Who)?” “How is it (or How)? or even “No (Mu)!”

Cunda (J. Jinda). This is the name of the lay disciple who served the Buddha his last meal. Since the Buddha is said to have soon become painfully ill and died afterwards it is assumed that it was due to the meal which contained “sukaramaddava,” tender swine food. This name is ambiguous and can mean either swine flesh or the food favored by of swine (mushrooms). While those who prefer to think of the Buddha as dying from something vegetarian, mushrooms are favored. However, since monks, as mendicants, were required to eat what was placed in their begging bowl, it could easily have been pork.

Cyber Zen. There is an immense amount of information about Zen on the World Wide Web. Sometimes people even think that they can practice just through the Web. Undoubtedly more than one Zen teacher has been asked by a student if all instruction could not be carried out through e-mail. The answer should be no!

D.

Dahui Zonggao (1089-1163). It is likely that this Chinese master was the first to combine koan investigation with seated meditation. Prior to this there is no mention of them being practiced together. Even after Dahui's time students continued to receive koans and written comments on them as largely objects of literary appreciation for intellectual contemplation completely separate from seated meditation. Interestingly, this great proponent of koan practice tried to destroy all copies of the *Blue Cliff Record, possibly out of fear that his students were becoming too dependent on any written words. Dahui also compiled a collection of koans entitled the *Shobo-genzo Sanbyaku Sok.

Daibosatsu (Great Bodhisattva). This is a common title for a Bodhisattva that is believed to be manifest as one or more *Shinto deities. Perhaps somewhat ironically the most common such daibosatsu is Hachiman, the Shinto war god. In rarer cases the term daibosatsu can refer to a celebrated Buddhist monk.

*Sankyo Itchi.

Dai-funshi. *Determination, Great.

Dai-gidan. *Doubt, Great.

Daigo. Depending on the Sino-Japanese characters (*kanji) used to write this word it can mean either Great Awakening or to offer a response to a koan in the student's place. In this second meaning during the *mondo (encounter dialogue) the student is expected to give a response to the master's statement. If the student fails to respond the

master, himself, may offer a response (daigo). This is often used to aid the student in having an awakening breakthrough. The daigo itself is usually an exegesis or capping phrases (*jakugo) that is an indirect, allusive comment on a Recorded Saying (*Goroku).

*Betsugo; Kazoesan; Monsan; Shomono; Zengo.

Daigoshō. This is a further commentary and explanatory note on *daigo.

Daiji. Great Matter (need for awakening).

Daijiryōhitsu (to finish the Great Matter). This is to attain to *satori.

Daijokai (Mahayana Buddhist Precepts). *Jujukai.

Dai-shinkon. *Faith, Great.

Daisho issho (Expressing oneself with a great laughter). This is a not too uncommon experience when one attains satori.

*Laughter.

Daiteisei (In a humble attitude).

*Humility.

Danka. This is from the Skt. *danapati* meaning a lay person who gives donations to monks, plus the Japanese *ka* for house. It means a family that requests a certain temple to conduct funeral, memorial or other services in exchange for the family's support. During the *Tokugawa Shogunate this was part of the *terauke institution.

Dao, The. Chinese. The Way. This is the term for harmonious functioning and/or unity. While this term is used for the central idea of Daoism, it is not exclusive to that School. In Daoism, itself, it means the Way that nature works, and how mankind ought to humbly accommodate itself to that working instead of being arrogantly in opposition to it. In *Confucianism the Dao implies the observation of socially based virtues or the ideal Way that society should function. The term Dao was also adopted by Chinese Buddhists to cover a number of Sanskrit terms. Among these are Bodhi, Dharma, -yana (-vehicle), gati (go, gone), as well as to mean the Buddha-mind, Buddha-nature, or even ultimate reality.

*Dao De Jing, The; Zhuangzi.

Dao and Zen. It is important to understand that the Chan/Zen

School while Buddhist has a very strong Daoist element to it which is what makes it seem very different from its Indian origin. In particular, the Zen view that ordinary language is more a hindrance than a help in seeking higher or deeper truth is more Chinese (Daoist) than Indian.

*Confucianism; Language and Zen; Monism; Zhuangzi.

Dao De Jing, The. (The Text of the Way [*Tao*] and the Power [*Te*] or the Way and the Virtue), also called the Lao Tzu. This text has been attributed to the legendary 6th Century B.C.E. mystical scholar Lao-tzu, but it is most likely a composite work which reached its final form no later than the 3rd Century B.C.E. In some quite modified ways, many of the ideas in this small text became an integral part of Zen.

Daruma-sojo ([Bodhi]-dharma's succession). This signifies the genuine transmission of Zen from India to China via *Bodhidharma.

Day without Work, Day without Eating. This refers to the Zen belief that regular manual labor is an essential part of meditation and awakening.

Samu.

Dead Sitting (Shiza). This is a derogatory expression used to describe what a master might regard as useless *zazen. *Hakuin Ekaku accused the Zen of *Soto as being this. This was an unfair sectarian accusation.

*Mokusho.

Dead Wood (Withered Tree) or Cold Ashes. This is of the kind of extreme trance (*samadhi; J. sanmei) that is concentration without the balance of insight. Although at times the Rinzai School has accused the Soto School of this extreme, both schools equally condemn it. In the case of Rinzai the koan practice is said to be the equivalent of insight. In Soto the *shikan-taza practice, in that it includes absolute faith in one's Buddha Nature, includes insight.

Death, Dogen Zenji on. *Dogen on Death.

Death, Great (Daishi). This means the disappearance of the controlling *ego (dual thinking self) during the final spiritual breakthrough. There may be a number of little spiritual deaths before this;

however; the little death in Zen is usually the name applied to the ordinary physical departure from the world that may be great to the un-awakened but little to the awakened.

*Death, Three Forms of.

Death Poem (Yuige). A death poem by a master is often written shortly before s/he expects to die. It is usually intended as a final instruction for his/her disciples. Compiled by Yoel Hoffman the book *Japanese Death Poems, Written by Zen Monks and Haiku Poets on the Verge of Death* (1998) is an exceptional introduction to the way poetry is often used by Zen monks and laypersons in their serious and playful attitudes towards life and death.³⁴ *Haiku; Humor; Koans about Death; Poetry; Waka.

Death, Three Forms of. Zen sees death in three forms. (1) At no time in our existence are we in a static state, but one of becoming, being born and dying. (2) There is the Awakening or the great *death of the *ego and its delusion of an autonomous permanent self makes us aware of our Buddha Nature and its related sense of our eternal now. (3) Just as we automatically identify with our sense of living we should identify with our sense of dying. In other words, death is not an outside factor trying to cheat us of life but is ourselves; therefore, at the end of our physiological integrity death is not happening to us for we are death itself. If we can accept death as the above then we have no reason to think life or death are meaningless. Remember that death as a part of the *Aesthetic Continuum is as beautiful as is life.

*Dogen on Death.

Death, Zen Humanist Approach to. Either of two approaches to the reality of death has been offered by various religions. The first is to focus the vision of sacred reality mostly on death itself, thus giving priority to the teachings about heaven and hell, resurrection or rebirth. Christianity, Islam, Hinduism and most forms of Buddhism, including what can be called Standard Buddhist Zen do this. The second approach is to focus most of the vision of sacred reality on this

34 Pray, when I die let me return/To the elements./My hatred change back to heat,/My greed revert to earth./My pride again to be just air,/My lust once more the rain and sea./But permit all of my love/To be the sun, the moon, and the stars.

life alone.³⁵ This approach is favored by *Confucianism, some forms of *Daoism, Shinto, and Humanist Zen.

Part Two: Death, Zen Humanist Approach to. *Chinese View of the Gods; Unlike Humanism, Zen; Humor; Old Age and Death; Now and the Eternal Now; Sacred Reality as the Aesthetic Continuum; Soul; World Accepting, World Rejecting Religions.

Deity Yoga (Skt. Devatayoga). This is the meditative practice in which a person uses intense visualization of a particular deity or iconic figure to attain one-pointedness of mind. It may or may not involve devotional practices towards the deity. While the Pure-Land School encourages such yoga, it is the Tantric Buddhism (Vajrayana) that is the most well-known of the Buddhist tradition that practice this. While some forms of Zen include devotional practices to a deity, there is not even the slightest suggestion that such practices could lead directly to awakening as it is believed to be in the deity yoga of Tantrism.

Deity Zen. *Philosophical-Folk Zen Range.

Delusion. The strongly held belief that the world of ordinary dual consciousness is absolutely real. This is the opposite of an awakened consciousness.

Demon. Zen points out that the mind that tries desperately to hold on to the *ego does its best to sabotage the koan practitioner's efforts. If this fails, one's demon may become more subtle and try to offer up an intellectual or logical answer to the koan.³⁶

*Black Mountain; Makyo.

Denbo (Dharma Transmission). This is den (transmitting) + ho (bo), dharma.

Denkai (Priestly transmission). The describes the certification that one can teach and perform standard Zen rituals. It is a lower order transmission than *shiho or Dharma transmission.

*Clerical Transmission, Japanese.

35 First comes my birth and then my death/They are just two sides of my breath./Why should I think of them as more/Than an entrance and exit door?

36 The demon comes not from outside/But dwells within to hide./Let not its darkness be your guide/ And your faith will not backslide.

Denko-roku (Record of Transmission). This is the short title of the Zen classic Keizan osho denko-roku (Keizan's Records of the Transmission of the Flame/Lamp). The full name of this work implies that it was written by the Soto master Keizan (1268-1325). The text recounts the transmission of the fifty-three Soto patriarchs from Shakyamuni to Koun Ejo, along with koans and their commentaries associated with each patriarch. The purpose for writing this text seems to have been to support the legitimacy of the Soto lineage.
*Apostolic Succession; Obaku Zen.

Dendokyoshi (Certification). This is the formal recognition of having attained the status of master in the Soto tradition. It is only rarely given to foreigners.

*Clerical Transmission.

Denpoge. This the name for a transmission verse that epitomizes a Zen master's teachings.

Dereification. According to Robert J. Moore (Dereification in Zen Buddhism 1995) conversion to Zen Buddhism has distinctive features that are not found in most other religions due to its process of dereification. This is the opposite of reification which is where the belief systems of religious institutions obscure the human production of social objects, such as a moral code or a familial role, by depicting them as the manifestation of some natural or divine order and, therefore, as beyond human influence. In contrast to this Zen can be described as a dereifying religion due to its enigmatic aspects such as the notion of "emptiness" (sunyata), the meditative state of "no-mind" (mushin), and the practice of koan training.³⁷

Destroying the Scriptures and Statues. This is one of the *five heinous crimes (sins) in Mahayana Buddhism. This sin was not found in pre-Mahayana, instead there was a prohibition of against killing an arhat (saint). The reason for the change was that Mahayana Buddhism considered arhats (J. rakan) to be spiritually inferior to the Mahayana *Bodhisattvas. But since these bodhisattvas dwell in celestial worlds it was not possible for a human being to kill them; and since the

37 Sociological Quarterly, Vol. 36 No. 4 Fall 1995, Pp.699-724.

Mahayana *sutras had become objects of worship (*bibliolatry) it was considered a heinous sacrilege to destroy them. Still, many famous Zen masters are recorded as having destroyed both sutras and statues during some sincere iconoclastic moment. Hopefully they are not burning in Buddhist hell for it.

*Iconoclasy.

Detachment versus Renunciation. The difference between these two terms is that to renounce something is to reject it while to be detached from something neither renounce nor accept it. Rather detachment is experiencing something with great objectivity, and not subjectively. In detachment one can accept that something is drawing you to accept or reject it; but at the same time one is able to clearly judge the pros and cons of such an acceptance or rejection. If after such calm and careful judgment one chooses to accept or reject then one is truly free from attachments. Renunciation is often the absolute rejection of something out of fear of it. This is attachment to fear and it is not freedom. Zen is far less interested in renunciation than in detachment.

Determination, Great (Dai-funshi). Also referred to as G. Courage (Daigo), this is what one needs when faced with the conflict between the Great *Faith (Dai-shinkon) and Great *Doubt (Dai-jigo). These form the *three essentials (sanyo) of Rinzai Zen.

Part Two: Determination, Great.

Dharani (Skt. mnemonic device, code. J. Darani). This is a sacred phrase or sentence that is considered to be a magical summation of a *sutra or esoteric teaching. It is closely related to a *mantra, which is usually shorter than a dharani. Perhaps the most well-known dharani is that associated with Avalokiteshvara (*Kannon), the Sanskrit version of which is "Om mani padme hum (Japanese: On mani podomei un) and is most often translated as "Hail, the jewel in the Lotus." While all Schools of Buddhism, including Zen, use dharanis, it is the *Vajrayana and *Shingon Schools in which they are an essential part of their practice.

*Esotericism, Open and Closed; Gate, gate, paragate, parasam-gate bodhi svaha.

Dharma (Skt. Carrying or Holding; J. Ho). In this case, what is carried is the principle of cosmic law (the highest moral truth). In Buddhism it is carrying the Buddha's teaching with you everywhere.

Dharma Contest. This describes an intense exchange between a master and his/her students using verbal and non-verbal technics. Generally a master will offer a dharma challenge to which the student is expected to respond. Although appearing as a question and answer debate the exchange will rarely make logical sense. Rather the purpose is to create an emotionally filled confrontation to encourage a student to reach some significant insight.

*Hossen; Shosan.

Dharmadhatu (Realm of the Dharma; J. Hokkai). This can mean (1) the entire universe as the unimpeded mutual interdependency and interpenetration of particularity and universality or (2) ultimate spiritual reality versus everyday reality.

Dharma Eye. The eye here is the insight into the truth of ultimate reality.

Dharma Family. The person from whom one takes precepts is one's dharma father or mother. Those who take precepts with one another are one's dharma brothers and sisters. There are also dharma uncles, aunts, and grandparents.

Dharma Gate (Homon). This is entrance into the Buddha's teachings.

Dharma Hall (Hatto). This building in a Zen monastery is reserved for giving lectures; hence is different from the *Buddha hall; or zendo.

Dharma, Karuna (Vietnamese: Thich An-Tu, 1939- 2014). The venerable Karuna Dharma (Skt. Compassion Teachings) was the first fully ordained American bhikshuni (nun) in 1976. She was the successor of the venerable Thich Tien-an and since 1980 Karuna Dharma was the abbess of the International Buddhist Meditation Center in Los Angeles. The venerable Karuna was a founding

member of Sakyadhita,³⁸ past president of the American Buddhist Congress, and Vice-president of the Buddhist Sangha Council.³⁹ For 26 years Karuna was the Dharma master of the author of this book who received *Dharma Transmission (Succession) from her (2008). She taught us with compassion even when she was pissed off. A minute of displeasure then she forgot what angered her.

*Loyalty; Thich.

Dharmakaya (Skt. Body of the Dharma; J. Hosshin). (1) This is the Buddha's teachings raised to a cosmic level. In general Mahayana Buddhism, while still totally impersonal, this was given initial personification in the form of the Celestial *Buddhas. In still later *Vajrayana even the Dharmakaya took on a personification as the *Adi-Buddha (the primordial [cosmic] Buddha). Sometimes the Dharmakaya is said to be identical to the Emptiness (*Shunyata). In the traditional Zen the dharmakaya is personified as Maha-*Vairochana. In more modern Zen the dharmakaya is the metaphor for the whole universe as our teacher.

*Hosshin Koans; Sacred as the Aesthetic Continuum;
*Transcendence and Immanence.

Dharmakaya Koans. *Hosshin Koans.

Dharma Seal. *Inka-shomei.

Daruma shu, or the Bodhidharma School. This was an early Zen sect promoted by a monk named Nonin (c.1190). Nonin, in sharp contrast with Rinzai, taught that there was no need for monastic discipline or ritual practice, since personal enlightenment could be attained through any activity. Such *naturalist heresy was banned by the Imperial Court in 1194. A remnant of Nonin's followers was absorbed into the *Soto School.

38 Sakyadhita International was formed in 1987, at the first international gathering of Buddhist women, held in Bodhgaya, India. The aim was to work together to benefit Buddhist women, to reduce gender injustice (sexism), and awaken women to their potential for awakening the world. Since 1987, through a series of biennial international conferences, Sakyadhita has worked for gender equity in Buddhist communities, focusing especially on improving opportunities for women in education, health, spiritual practice, and ordination. Encouraged by Sakyadhita, members have established retreat centers, education projects, women's shelters, and initiated translation, research, and publication projects.

39 Rawlinson, Andrew. *The Book of Enlightened Masters*. p.361-362.

Dharma Successor or Heir (*Hassu). A student who has achieved a state of awakening at least as much as his/her master and who has been granted the right to independently act as a master to others. However, this does not mean the end of Dharma training, for if the student has only reach an equal level of awakening s/he is still obligated to try to surpass that awakening to ensure the continued vitality of the tradition. In Zen, Dharma Succession also entails an obligation to pass on the *lineage to still another generation.⁴⁰ In Rinzai it is never enough to have had an authentic satori experience for this succession. It is expected that one has spent a dozen or more years in general koan study, even if before this, one passed a sufficient series of koans.

*Inka-shomei; Robe and Bowl; Loyalty; Shisho .

Dharma Teacher. This is a person who is qualified to teacher the history, theory and practice of Zen. Such a teacher may be a layperson or a priest, and may or may not have experience kensho or satori. A person who has experienced awakening does not automatically qualify as a dharma teacher since satori is a subjective experience which does not automatically give one the talent to teach the dharma. It is entirely up to one's dharma master to state whether or not one's kensho/satori experience also qualifies one as a teacher.

Dhyani Buddhas (Skt: Meditation Buddhas). *Buddhas, Celestial.

Diamond Sutra (Skt. Vajrachedika, J. Kongogokyo). The name diamond comes from the advice given in the sutra that if the disciple relies on the Buddha's wisdom (prajna) his/her mind will be as solid, brilliant and cutting sharp as a diamond. This sutra is doctrinally vague enough to be interpreted in a great number of ways. This and the fact that it teaches that awakening depends on transcending rational thought has made it very suitable to an anti-doctrinal movement such as Zen.

*Sutras.

Direct Pointing to the Mind (Jikishi ninshin). This is the third of the *four Zen Principles on which Zen bases its teachings.

40 This this author retired before finding a suitable Dharma successor it is hoped that this book will make up for that in some small way.

Do (The Way or the Way of). Do is the Japanese version of the Chinese *Dao. It is found as part of a great variety of words to mean the practice of something. Butsudo is the way of the Buddha, chado is the way of tea, kendo is the way of the sword, etc. However, just because a Japanese word ends in -do this does not automatically mean the “way of”. For example, mondo which means a question and answer situation has nothing to do with the idea of “a way”. Sometimes the do is pronounced as -to as in the word *Shinto, the Way of the Spirits.

Doan (Traveling compatriot). This is the term for a fellow student of Zen usually under the same master and/or for a monk who leads the chanting and does the instrumentation during a religious service.

Dogen Kigen Zenji (1200-1253). This is the founder of Japanese Soto School and one of Japan’s greatest thinkers; however, some of his teachings are so profound that he is often misunderstood. Dogen’s search for awakening was initiated by a question concerning the *original awakening (hongaku) teaching: “If all beings possess the Buddha Nature, why is it necessary to strive so hard to experience awakening?” To answer this self-generated koan Dogen sought instruction from various teachers which eventually led him to China where he found his answer.

Part Two: Dogen Kigen Zenji. *Dogen on the Koan; Awakening, Rinzai versus Soto; Fukan zazengi; Koan, Self-generating; Meiji Persecution; Mokusho Zen; Quietism; Shikan-taza, Rinzai Critic of; Shobo-genzo Soto, Meiji Transformation of.

Dogen and the Pure-Land Tradition. Dogen’s attitude towards the *Pure-Land can be summed up in his comparing the chanting of the *Nembutsu to the useless croaking of frogs in a pond. Despite this the Nembutsu practice has certain similarities to Dogen’s shikan-taza practice and so was unfair sectarianism.

Part Two: Dogen and the Pure-Land Tradition.

Dogen on Death. Dogen taught that impermanence does not mean a deprivation of time, but a fullness of it. There was no waiting for death because death as impermanence is right here now and any flight from

it was inauthentic living. Dogen considered life and death to be equally nirvana. One does not encounter death, for that would make it alien to us; one is death. The truth for Dogen was the experiential presence of impermanence itself or seeing things as they truly were. For him all of our experience is of the nature of impermanence. Thus we realize that nothing can be experienced independent of such impermanence. This for Dogen was the heart of the Buddhist teaching of no permanent selfhood; and of course, this impermanence of self encompasses even our very Buddha Nature.

*Authenticity; Impermanence is Buddha Nature; Uji.

Dogen Osho Juko (Master Dogen's Verses Praising Ancient Koans). This is the ninth chapter of Dogen's *Eihei Koroku (Extensive Record of Eihei). Juko means 'Verses praising ancients'. In this chapter there are ninety Koans referred to.

Dogen Zenji on the Koan. Since modern Soto School has little, if anything, to do with koan practice it is commonly thought that Dogen himself was opposed to any use of koans. In reality, Dogen seems to have been the first Japanese Zen monk to collect and comment extensively on the Chinese koan literature as a result of his stay in China (1223-1227). However, from the evidence of the *Eihei (or Dogen Osho) koroku, Dogen's seems to have appreciated the old collections of koans as a supplementary intellectual tool to awakening, more than as any primary one. This was actually the standard Chinese view.

Part Two: Dogen Zenji on the Koan. *Gento Sokuchu; Koan, the Soto School and the; Obaku Zen.

Doing and Awakening. Zen teaches that a major factor in keeping people un-awakened is the belief that "doing" their best to become an awakened person will make them a better person than they already are. This doing, of course, is the essence of non-Zen gradual awakening. The Zen message is that everyone already is Buddha Natured or of unconditional Buddha worth which cannot be improved upon by any doing; therefore, all you can really do is awaken to this fact and become, not a better person, but just a person more at peace with him/herself and all others. In other words, you want to be a Buddha since

he's better than you are. But what if you investigate and find a different truth?

Dojo (Hall of the [Zen] Way). This is any room in which some Zen art is practiced. If this is meditation practice (Zen) it becomes a *zendo.

Dokusan (Going alone to a High Place). This is the formal private meeting of a student with a master.

Part Two: Dokusan. *Sanzen.

Dorsey, Issan Tommy (1933-1990). The Abbot of the Hartford Street Zen Center 1989-1990, Dorsey had what must be the most unusual and colorful pre-abbot career in Zen history. He was a Gay male who performed on stage as a female impersonator, became involved with alcohol, drugs, and male prostitution. In the late 1960's he began attending Soko-ji Soto Zen Mission under Shunryu *Suzuki and then moved into its retreat center, Tassajara. Dorsey received his lay ordination (jukai) in 1970 and in 1975 he underwent the priestly (*unsui*) ordination (*tokudo* ceremony). He became an advisor to the Hartford Street Zen group and then full time head of it in 1987 which then transformed into the Hartford Street Zen Center. He was installed formally as abbot of the Center in 1989. ⁴¹

Doshakuga. These are pictures which explain the way (to awakening). Do, the way; shaku, Buddhist (as in Shakya); ga, painting. This is more specifically Zen painting than is butsuma, orthodox Buddhist painting; or soshi-zo/u, portrait painting of a past master; or *Chinzo, portrait painting of Zen priests. According to the *Kyoto School philosopher Shin'ichi Hisamatsu there are seven elements to authentic Zen painting as well as other aspects of Zen influenced art such as the tea ceremony. These are as follows: asymmetry (*fukinsei*), simplicity (*kanso*), austere sublimity or lofty dryness (*koko*), naturalness (*shizen*), subtle profundity or deep reserve (*yugen*), freedom from attachment (*datsuzoku*), and tranquillity (*seijaku*).

*Geido; Haiku; Wabi-Sabi.

Doshin (Mind of the Way). This is the full commitment of the student to the practice leading to awakening.

41 His biography is *Street Zen: The Life and Work of Issan Dorsey* (Shambala 1993).

*Kokorozashi.

Double Bind. A characteristic of many *encounter dialogs/koans. For example, in the *Gateless Gate there are a number of such double bind koans. At # 43 the master holds up a stick and says to his students, "If you call this a stick you will be clinging; if you don't call this a stick you will be [obviously] ignorant. What do you call this?" At # 44 the master says, "If you have a staff, I will give you one. If you don't have a staff, I will take it from you." From the *Blue Cliff Record there is at # 38 "The Dharma Seal of the Patriarch is like the iron ox's spirit. If the seal is removed, the impression is left: if it is not removed, the impression does not appear. If you want neither of them, tell me, should you or should you not press the seal down?"

Doubt, Great (Dai-gidan) or Great Questioning. This is the complement to the Great *Faith. It is not an intellectual doubt but a state of perplexity, inquiry, or even self-questioning; but this is not to be confused with any kind of skeptical doubt. ⁴²

Part Two: Doubt, Great; Koans, More Doctrinal and Less Doctrinal. *Determination, Great; Hakuin, Ekaku; Mother Koan.

Dragon (Skt. naga; J. ryu), **Language of the.** This is a metaphor for koan language. Remember the eastern dragon is a spiritual being, not the fire-breathing monster of the west. In Mahayana Buddhist *mythology the king of the dragons is a guardian of its teachings. The phrase dragons and snakes is used in Zen to differentiate awakened persons from un-awakened ones as in the *Blue Cliff Record # 35. This is sometimes replaced with jewels and stones.

Drop off the Body and Mind (Shinjin daturaku). In Soto Zen this means the state of pure concentration in zazen (sitting meditation), in which one is fully immersed in that meditation. For *Dogen dropping off the body became identical to the physical act of just sitting in meditation, dropping of the mind was letting go of dual thinking. In other words, it was the zazen of *shikan-taza.

Dual Practice. This refers to the combining of Zen and *Pure Land practice. While it is the dominant tradition in China, Korea, and

42 Two hundred plus bones./So that each may awaken./Your marrow must doubt.

Vietnam it is not in Japan. On the other hand, in a modified form it can apply to the *Obaku School with its *Nembutsu use.

Dual Thinking. Standard Zen says that awakening means to overcome dual thinking, however, this is a generalized statement that should be broken down into more specific parts of which there is a seven stage hierarchy. From the first, lowest, or easiest to the last, highest or most difficult these are (1) thinking one's own sect is better than another's; (2) thinking my family, race, culture, or nation is better than another's; (3) Thinking that somehow the rich are better than the poor;⁴³ (4) thinking that one gender or sexual orientation is better than another's; (5) not understanding the relativity of *love and hatred; (6) not understanding the relativity of ordinary *good and evil; (7) not understanding the relativity of life and death.

*Death, Three forms of; Intolerance; Sexism.

Dukkha (Skt.). Often interpreted to mean suffering it is better translated as dissatisfaction. This is because when Buddhism says that one of the *three marks of existence is dukkha it makes no sense to imply suffering. Many people live their entire lives without feeling that it is one of suffering, although there are others who do feel that way. Dissatisfaction, on the other hand, is universal. This is because human beings are rarely satisfied with what they have and generally want more. This is especially the case for wanting a longer life which creates dissatisfaction due to the very expectation of our inevitable mortality.

*Needs versus Wants; Now and the Eternal Now.

Dumoulin, Heinrich (1905-1995). This German Jesuit priest, scholar, and author was a former Professor of Philosophy and History of Religions, Sophia University in Tokyo. In 1969 he founded the Institute of Oriental Religions at that University. Dumoulin wrote what many consider the most definitive history of Zen available in German and English. Dumoulin, however, has been criticized as having bought into the view that the *Golden Age of Chan/Zen was the Tang Dynasty with its masters who were rustic spiritual virtuosi in

43 Remember. The Buddha was a homeless begger.

comparison with Sung Dynasty Chan/Zen was of a lesser quality. This view is open to a great deal of questioning.

*Christianity and Zen Mastership; Golden Age of Chan/Zen.

Dzog Chen (Tibetan: rdzog-chen). This is a Tibetan Tantric tradition found among the non-Buddhist Bon practitioners and the Nyingma-pa Buddhist School that on the surface is Zen-like in that it claims to advocate a sudden awakening concept in contrast to other forms of Tibetan Buddhism which advocate gradual awakening. Despite this one Zen-like characteristic, on closer examination Dzog Chen has more in common with standard Buddhist Tantrism than with Zen. In fact, since Tibetan religious authorities persecuted any religious tradition that was not regarded as Tantric, the very survival of Dzog Chen must be taken as proof of its Tantric nature.

*Deity Yoga; Vajrayana Buddhism.

E.

Early Buddhism and Zen. When compared with the more elaborate teachings and ritualized practices of some forms of Mahayana Buddhism, Zen has often been characterized as reflecting a simpler or more basic tradition which at least on the surface appears to be what Buddhism must have been like in one of its earliest stages. However, this must not be thought of as the result of a conscious effort to return to a purer form of Buddhism. Zen as a simplified Buddhism is the result of trying to make a complex Indian religious tradition comprehensible and accommodating to the very un-Indian East Asian cultures. Moreover, much of Zen's simplicity reflects the samurai culture of Japan rather than the somewhat more elaborate Chan of Mainland Asia.

*Theravada.

Earth Witnessing. According to early Buddhist legend shortly after the Buddha attained full awakening *Mara (personification of worldly attachment and death) approached the Awakened One and suggested to him that now that he had attained nirvana he should immediately leave behind all residue samsara and enter parinirvana (die). The Buddha, of course, recognized this as an attempt on the part of Mara to dissuade the Buddha from publically teaching and, thereby, bringing still others to awakening and out of the grasp of Mara; and therefore, the Buddha refused. While all this is *legend and myth it has the practical function of lineage control. This story has given iconographic rise to the touching of the ground mudra (Skt. Bhumisparsha mudra; J. Sokuchi-in).

Part Two: Earth Witnessing. *Lineage as Quality Control.

Eastern Buddhist, The. This journal is published by The Eastern Buddhist Society Otani University, Kyoto. The journal, founded in 1920 by *Suzuki, D.T., describes itself as “A non-sectarian journal devoted to an open and critical study of Mahayana Buddhism in all of its aspects”. Despite this description it is heavily weighted towards Zen and Pure-Land studies.

Easy Path, Hard Path. In comparison to Zen, the *Pure-Land path is sometimes called the easy path to liberation because Pure-Land teaches that liberation comes freely from *Amitabha. Zen, on the other hand, is called the hard path because it teaches that liberation requires a commitment to a rigorous practice. This is a very over simplified description of both Schools and leads to more misunderstanding than to understand of either tradition.

Part Two: Easy Path, Hard Path. *Jiriki; Tariki.

Eckhart, Johannes Meister (1260-1327). This German Dominican Neoplatonic mystic has been intensely studied by a number of Zen scholars, especially of the *Kyoto School. The Zen scholar D. T. *Suzuki in his *Mysticism: Christian and Buddhist* (1957) compared Eckhart's ideas of the Godhead beyond the God of the Christian Trinity to the Mahayana idea of *shunyata (emptiness) and Eckhart's eternal now to the same concept in Zen. However, both of those comparisons are open to question.

*Now and the Eternal Now.

Ecstasy. This is an ergotropic (increased arousal) altered state of consciousness which is defined as the extreme or total and uncontrollable expression of emotions. It is the opposite of a trophotropic altered state of consciousness which is defined as the complete suppression or extinction of emotions. The extremely emotional or hyperactive nature of ecstasy is often associated with profound spiritual or religious experiences. Ecstasy is exactly what many Zen practitioners initially experience upon an awakening. However, unlike some religious tradition, Zen does not encourage purposefully cultivating this state since one of the characteristics of *kensho/satori is deep

seated calmness, not emotionalism. In other words, after the ecstasy one returns to the ordinary consciousness and one's meditation.

*Euphoria.

Ecstasy, Poisonous. This is when the practitioner mistakes some degree of a mere *peak experience or *euphoria with a full awakening one (satori). It is also called dwelling in the cave of the devil. Even a number of individuals who later became great Zen masters experienced this poisonous ecstasy which is why their masters at first refused to acknowledge their experience as genuine satori. This refusal is still enforce among most modern Zen teachers the first time or few times an ecstatic students comes to then in hope of having their experience acknowledged as the real thing. *Hakuin Zenji's first great ecstatic experience seems to have been such poison ecstasy and so to his great disappointment was rejected by his teacher.

*Ecstasy; Peak Experience versus Kensho or Satori.

Edo. This is the name for the defiled land of passions as opposed to Jodo, the Pure-Land of the Buddhas. This is not to be confused with Edo (different *kanji) as the Pre-Meiji name for Tokyo.

Effort, Great . *Determination, Great.

Ego (Ga or Jiko). This is the self, consciousness, or mind that feels in control and which creates a dualistic sense of what one is: the controller and the controlled. It is the deluded self because the idea that it is really in control of the world about it is nonsense, even irrational, which is easily proven. To experience awakening (satori) requires trusting the original self (honrai no jiko) to suspend conscious, reflective control over itself. Such trust is not easy to achieve but much of Zen training, including koan practice, is oriented to weakening the sense of such control, especially of its conviction that it through language that it can master reality. Faith in the universality of the *Buddha Nature, in particular, is blocked by this sense of control in that it alienates one from the real self and that of others. ⁴⁴

*Death, Great; Humor; Mother Koan.

44 My ego keeps me trapped in mud/And thinks that it has no option./What would it be like to be free/To walk, to run, to climb a tree?

Eight-fold Path (Hasshodo). This is the set of core Buddhist principles for a spiritual life originally meant for the Buddhist monastic order; however, it was soon modified to form a set of rules for the laity.

Part Two: Eight-fold Path. *Buddhism, Basic.

Eihei (or Dogen Osho) **Koroku.** The Extensive Record of (Priest) Eihei (*Dogen). This is a collection of the sayings, poems, koans, and lectures of *Dogen Zenji. It was compiled soon after Dogen's death by his students Sen'e, Ejo, and Gien, but was not published until 1672. It has been noted that one interesting aspect of this collection is that it does not contain any of the violent attack on the Rinzai Zen School that was found in the *Shobo-genzo keisei sanshoku. The Eihei Gen Zenji Goroku (Recorded sayings of Zen Master Eihei Gen) is an abbreviated version of the Eihei (Dogen Osho) koroku.

Eihei Kaisan Gyojo Kenzei-ki (Kenzei's Record of the Deeds of the Founder of Eihei). This is the biography of Dogen Zenji by Kenzei, the 14th abbot of Eihei-ji (1415-1474); however, it was not published until 1754.

Eisai or Myoan Eisai (1141-1215). This monk is said to be the founder of the *Rinzai School (Rinzai Shu) in Japan. To counter opposition from the already established Buddhist Schools Eisai composed the Kozen Gokouron (Discourse on the Propagation of Zen and the Protection of the Nation). While the last part of this title may seem out of place it was not. One needs to understand that when Buddhism entered Japan from China and Korea it was confronted by the native *Shinto which taught that the emperor was the divine protector of Japan. This meant that Buddhism in general and each sect in particular had to argue that it too offered spiritual protection to the country.

*Nationalism, Zen; Sutra of the Benevolent King.

Emptiness. *Shunyata.

Emptiness, The Moral Problems of. The Mahayana teachings that all phenomena are empty of selfhood are, in the wrong hands, potentially open to gross abuse. For example, if there are no real selves and a man should kill another he would not really be killing any real being; moreover, the so-called killer being unreal himself he would not

be a real killer. The Mahayana Buddhist response to this is that any person who used the teaching of emptiness to actually kill another has totally perverted the real meaning of emptiness. Authentic emptiness says that since there are, in fact, no real selves the very thought of killing, much less the act of killing is itself proof that the thinker and actor here does not really believe in emptiness.

Encounter Dialogues (kien-*mondo). This is a 'critical question and answer dialogue', many of which include either a paradoxical or non sequitur element and is the source of most koans.

Part Two: Encounter Dialogues.

Endorphins. When some meditators enter deeply into one-pointed consciousness the brain automatically releases endorphins which give the meditator a pleasant feeling of *euphoria. This is nice, and certainly safer than taking drugs to get high, but it is not the route to liberating wisdom (prajna). It is for this reason that a good teacher will discourage a student from becoming attached to this euphoric state, and instead insist that s/he return to the discomforting reality of working to overcome ignorance. *Ecstasy; Euphoria.

Enigma of Life, The. Since being itself is the ultimate paradox it cannot be solved because it cannot be intellectually analyze away. This insolvability of being keeps alive such concepts as "Is death the end?" There are two ways of dealing with this enigma, the philosophical and the religious. In the first one seeks to intellectually understand and solve it. To do this one must psychologically separate oneself from the enigma so as to make it something a separate self can objectively study, analyze and hopefully solve. But in doing this one alienates oneself from one's sense of being which makes any hope of truly understanding the enigma impossible. The other way is to enter subjectively into the enigma until one loses oneself in it, and just lives it. The enigma of life is the ultimate koan.

*Absurdity of Existence; Death, Three forms; Ego.

Enkan. This is staying behind closed doors to improve one's practice. This can mean full monastic living or just temporarily secluding oneself.

En-nichi. These are days that are associated with particular deities, both Shinto and Buddhist. On these days people will visit the temple of the deity.

Enomiya-Lassalle, Hugo Makibi (1898-1990). This Jesuit priest emigrated from his native Germany to Japan in 1929 where he became a naturalized Japanese citizen. He taught at Sophia University in Tokyo. He studied Zen both academically and as a practitioner. After World War II he raised money to build a cathedral in Hiroshima dedicated to world peace. He published several books on Zen in German. Among these was the English translation *Zen – Way to Awakening* (1968) in which he describes his experience as a Christian studying Zen. He conducted a number of *sesshins in Japan and Germany to initiate Catholic clergy into the experiencing kensho.

*Christianity and Zen Mastership; Dumoulin, Heinrich; Kadowaki, Kakichi; Koans, More Doctrinal, Less Doctrinal; Sanbo-Zen International.

Enso (Circle). This is an empty circle which is the most common Japanese Zen art motif. It is the symbol for perfection, emptiness, satori, and absolute reality. It is the eighth diagram of the *Ox-herding Pictures. It is drawn in a single fluid motion. Perhaps the closest thing Zen has to a *mandala, it is a popular Zen artistic expression. It is also called an ichienso (one circle).

Enza (Sitting joyfully). This implies that rather than *zazen being experienced as a chore, it should be done with a very positive attitude.

Escapism, Religious. With some justification Buddhism, with its emphasis of the world as primarily a state of *dukkha, has often been accused of being a religion of world escapism. This is reinforced by the monastic or ascetic idealism in Buddhism. To one degree or another, the same accusation can be made against most world religions that teach that there can be a better life after death (e.g. Christianity). Zen in theory subscribes to the standard Buddhist world rejectionist view especially in its Indic form; but in its sinic form it is very accepting of the world.

*Humanism, Zen; Sacred as the Aesthetic Continuum; World Accepting, World Rejecting Religions.

Esoteric (Inner Teaching) Buddhism. This usually refers to *Vajrayana (*Shingon) Buddhism, however, this overlooks the *Kyogebutsuden view of Zen since esoteric (*mikkyo) automatically means something outside of the standard textual teachings (exoteric). The earliest Zen teachers in Japan tended to be syncretic in their teachings, thus not opposed to those magical practices that were rejected by later Zen teachers.

*Guru Yoga.

Esotericism, Open and Closed. Esoteric traditions can usually be described as being on a continuum of between the poles of open and closed. Any teaching that by its nature has a private aspect to it can be considered esoteric. However, there are some teachings that are intentionally esoteric, and there are some teachings that are only unintentionally esoteric. The former can be called closed esoteric teachings, while the latter can be called open esoteric teachings.

Part Two: Esotericism, Open and Closed. *Jinzu.

Essays in Zen Buddhism (First Series). This work by D.T. Suzuki and published in 1927 by Luzac was the real introduction of Zen to the Western audience. This was followed by the second (1933) and third series (1934).

Euphoria. A blissful state of mind that often comes during sustained meditation. It has the advantage of helping to keep one practicing what otherwise can be intensely monotonous meditation. At the same time it has the disadvantage that one can become addicted to it and meditate to experience it, instead of striving for awakening. Awakening in Zen requires a mature coping with the pain and monotony of life, not trying to escape from it.

*Awakened Boredom; Ecstasy; Ecstasy, Poisonous, Endorphins; Peak Experience versus Kensho or Satori.

Everyday Mind is Buddha. This is from the *Gateless Gate #30. It means that everyday activities are an opportunity, if not a necessity, for awakening, because without *samsara there is no nirvana. At the

same time it requires a mind that in everyday activities does not cling to any of those activities which is a problem due to the controlling nature of the *Ego.

*Mother Koan; "Passions are Awakening."

Evil, Zen View of. Evil can be defined as something that is or has the power to be intentionally irreversibly destructive. In most cases this means the deliberate unnecessary harm done by one or more persons to one or more other persons, and after the issue of death the issue of evil has been the greatest of all intellectual and emotional concerns of humanity. Whereas evil in western religion involves the paradox of how an all good creator God originally allowed and still allows for evil, non-theistic Buddhism does not have that problem.

Part Two: Evil, the Zen View.

Evolution and Zen. The Zen view of evolution is quite simple, it accepts what the majority of scientists have agreed is the most coherent explanation of the origin and development of life, including the human species.

Excommunication (Kama-e). During the Tokugawa period both the Soto Zen and Rinzai Zen sects, having government backing, could use excommunication against problem monks. In Soto Zen today only the two high priests have the power to excommunicate a Soto member. In the less hierarchical modern Rinzai sect there is no such authority.

Existentialism and Zen. The issue of existentialism and Zen may never have arisen had it not been for the interest of the *Kyoto School in Western existentialism. That school points out that to the degree that all religions focus on the problem involved with human existence, they are all existential.

Part Two: Existentialism and Zen; *Kierkegaard, Soren.

Exorcism. In China the function of exorcizing evil spirits and demons was shared by the Daoist and Buddhist clergy. In Japan the Buddhist clergy took over some of this function from the pre-Buddhist shamans. Even today many Zen priests perform exorcism for their

parishioners. Chan and Zen history are full of stories about masters being called upon for exorcism rituals.

Ex Oriente Lux (Latin, Out of the East, light). This is the idea which arose in the 19th century and believed that there was greater spiritual wisdom to be found in India, eastern Asia, and even in the Middle East than in the industrializing materialistic West. The ex oriente lux view has continued right into the 21st century, and has over the years influence many to study Zen. The problem with this ex oriente lux is that no society, culture, or group of cultures has a monopoly on wisdom, much less truth. Paradoxically, the followers of this idea generally prefer to ignore the fact that many in the East believe in ex occidente lux. Anyone who has had contact with Korean Christian, for example, can attest to their belief in the superiority of Western religious wisdom over that of the East. *Orientalism.

Expedient or Skillful Means (Hoben). This is a device or temporary means, such as a provincial teaching, lower truth, or even a “white” lie that is adopted by a Buddha or Bodhisattva in order to relieve suffering and eventually lead one to a higher teaching or truth.

Part Two: Expedient or Skillful Means; Convenient Fiction, Noble Lies.

Eyes Open. *Zazen, unlike many forms of meditation, is done with the eyes partly open, not closed.

F.

Faith (*shin*). Faith is the willingness to believe in or 'trust' in something either without proof that it is true, or without at least sufficient evidence to make it likely that it is true. Faith, thus, transcends mere intellectual belief. All religions depend on some degree of faith. Faith is what distinguishes religion from philosophy which is based primarily on intellectualism. For example; I can speculate that there may be a Buddha Nature in all beings but as speculation it does not require faith of any kind and is philosophical. However, the moment I declare that I believe in such a Buddha Nature, I have left simple reason and philosophy and have entered into one of two types of faith, logical or non-paradoxical faith, or non-logical or paradoxical faith.

Part Two: Faith, Logical or Non-paradoxical versus Paradoxical or Non-logical.

Faith, A Crises of. (1) In its most general sense, a crisis of faith is from a negative perspective a point at which a person's faith (trust) is so challenged that s/he is in danger of losing that faith or in defense being forced to settle for *blind faith. On the other hand, if the crisis is accepted as a positive challenge, it can result in a stronger than ever non-backsliding faith. (2) In Zen a crisis of faith is an aspect of the Great *Doubt that manifests itself just prior to the dissolving of the koan. It is more or less synonymous with *Kokushittsu.

Faith, A Leap of. In general this is any situation in which one is faced with something that may be true or maybe false, maybe right or maybe wrong; but instead of cowardly or even just sensible caution

one bravely or foolishly risks falsehood or being wrong for the potential reward of gaining the true or being right. In particular, a full understanding of how the koan works requires comprehending this “leap of faith”.

Part Two: Faith, A Leap of.

Faith and Doubt, Asceticism of. To have to cultivate simultaneously the great doubt contained in the koan, and the great hunger for faith in the Buddha Nature is, of course, far more of a psychological self-torture or asceticism than most people will ever be willing to undertake. However, for those who have gone through the doubt and to leave only the faith it is a well-worth asceticism.

Part Two: Faith and Doubt, Asceticism of.

Faith and the Non-logical. Many writers speak endlessly about Zen as non-logical or even illogical and try to make a great mystery about this, but these writers have largely ignored, forgotten, or even refused to accept the fact that Zen is a religion and as such is “above all” faith based. Now, numerous logical arguments can be made to support the existence of God, but for every one of these there is a logical counter argument; therefore the belief in God must transcend these logical argument and surrender to non-logical faith. This same applies to a belief in the Buddha Nature and other Zen doctrines. In other words, the only way to understand any of Zen’s non-logicality is to understand its paradoxical faith.

*Faith, Logical or Non-paradoxical versus Paradoxical or Non-logical.

Faith and the Western Practitioner. Zen awakening is essentially unconditioned faith (trust) in the Buddha Nature (inherent worth) of all beings. The word faith, at times, is an affront to many potential Western Zen practitioners. Such individuals, many of whom have fled the Judeo-Christian tradition, want nothing to do with talk about faith or about any religion associated with it. Those individuals have thrown the baby out with the bath water.

Part Two: Faith and the Western Practitioner.

Faith, Awakening. Awakening faith is the non-backsliding faith in

one's own inherent Buddha Nature, the inherent Buddha Nature of all others, and the inherent Buddha Nature of the world. In fact, Zen awakening can be called nothing more than this tri-part faith (trust). This faith begins with that of the outer teachings of the Buddha and moves inward.

Part Two: Faith, Awakening. *Buddhas Behind Bars.

Faith, Backsliding and Non-backsliding. A faith that demands logical consistency may easily backslide (retrogress) into no faith if there is a strong conflict between what one has faith in and reality. A faith that can purposefully accept some inconsistency has a better chance at non-backsliding faith which is synonymous with awakening to one's Buddha Nature.

Part Two: Faith, Backsliding and Non-backsliding (Non-retrogressing).

Faith First, Doubt First. These two terms, in the most over generalized way, can define the difference between Soto and Rinzai Zen. To make this less general we can use the spiritual careers of *Dogen Zenji and *Hakuin Zenji.

Part Two: Faith First, Doubt First.

Faith, Great or Great Trust (lit. Dai-shin-kon, great-faith-root). This is identical to the faith of *Patriarchal Zen and has three parts to it: faith the Zen teachings; faith in one's teacher(s); and faith in one's ability to attain awakening. For the Rinzai School Great Faith is challenged by Great *Doubt so initially it might be better to call it Great Hunger for true Great Faith. This Hunger along with Great Doubt and Great Inflexible *Determination is one of the three essential elements of the koan practice. It should be made clear that Great Faith has nothing to do with *blind faith for it includes the willingness to doubt. Until one experiences full awakening there must always be this willingness.

Faith, Logical or Non-paradoxical versus Paradoxical or Non-logical. No successful religion is totally logical or totally non-logical. Instead, every religion can be placed somewhere along a spectrum from more logical or non-paradoxical to more non-logical or paradoxical. Zen faith is the latter.

Part Two: Faith, Logical or Non-paradoxical versus Paradoxical or

Non-logical; Koans, More Doctrinal, Less Doctrinal. *Faith and the Non-logical; Logicality vs. Meaninglessness.

False Views. In Zen this is believing that the sacred and profane are separate and distinct (a commitment to dual thinking) and that awakening is not possible for everyone. False views are the same as detrimental doubt.

Feminine versus Masculine Religion. *World accepting, World Rejecting Religions.

Filial Piety. Throughout East Asia the core of the ethical system is filial piety or respect for one's parents and even deceased ancestors. Even though of Confucianist origin Chinese Buddhism had to adapted to this and incorporate it into its system. The issue of ancestral rebirth was an especially sensitive issue due to the scandalous possibility that one's parents/ancestors might go to (a Buddhist) *hell. The down-playing of this possibility was part of the appeal of both the Chan/Zen and Pure-Land Schools.

"Finger Pointing to the Moon, Do not Confuse the." "Don't confuse the finger pointing to the moon for the real moon" is a famous saying in Zen. It actually comes from the *Shurangama Samadhi Sutra and means that 'just as a finger pointing to the moon is not the moon itself so the Buddhist teachings, which point to awakening, are not awakening itself. This is the same message as found in the much older early Buddhist *Smile of the Raft.

*Ineffability; Kyoge-Butsude; Sengyo; Sutras.

First Zen Institute of America. Originally named The Buddhist Society of America this was founded in 1931 by Sokei-an (*Shigetsu Sasaki) in New York.

Fish Symbol. Since fish do not appear to sleep (although they do) they became a symbol of ever being awake (awakened).

Five Degrees or Ranks of Awakening (J. *Go-i*). This is a scheme for classifying levels of spiritual attainment developed by the Soto master Tozan Ryokai (807-869). While these five also had influence on other forms of Zen, this author is unsure how these five relates to koan practice if at all.

*Goi Jujukin.

Five Heinous Crimes. In traditional Buddhism these are the sins that will get a person sent to the worst and most enduring of *hells. Such crimes are killing one's father, killing one's mother, shedding the blood of a Buddha, destroying the harmony of the monastic order (the *sangha), and killing a Buddhist saint (arhat). However, in Mahayana Buddhism the last of these has been replaced with destroying Buddhist scriptures and statues.

*Bibliolatry.

Five Heinous of Crimes of Rinzai. As a reinterpretation of the traditional Buddhist *five heinous crimes the Sayings of *Rinzai offered a most bizarrely metaphorical version of them. (1) Killing one's father was destroying basic ignorance; (2) killing one's mother was destroying desirous coveting; (3) spilling a Buddha's blood was in the realm of purity, if you do not give rise to any itch of interpretation, all is darkness; (4) disrupting the peace of the *sangha is if with you truly understand that the passions concentrated heart, these emissaries which bind you, are empty and without support; and (5) burning the scriptures and statues is to see that the causal relations are empty, that the heart/mind (self) is empty, and that the Dharma is empty—and in one stroke decisively to cut it all off in order to transcend all, and to have nothing further to seek.

Flame (Lamp) Metaphor. Prior to the *Platform Sutra one of the most prominent metaphors for the awakened mind was the mirror which reflects light (awakening). While the mirror continued to be used in this way in that sutra and even afterwards, the Platform Sutra seems to have helped popularized the use of the flame or lamp as an even more accurate metaphor for Chan patriarchal awakening. A mirror passively reflects light while a flame actively burns away ignorance, and can be readily transferred from one wick (mind) to another. This more active sense also better exemplified the Southern Chan insistence that awakening was something that should be spread throughout our everyday activities.

*Gotoroku.

Flower, The Udumbara (Udonge). This is a mythical flower that is said to bloom only ever three thousand years to herald the advent of a gold-wheel-turning king or a Buddha. It is the flower mentioned in in the Gateless Gate #6. ⁴⁵

*Maha-kashyapa; Nenge-misho; Sutra in which Brahma Asks the Buddha to Resolve his Doubt.

Floor, Sitting on the. In Zen the usual position recommended for meditation is to sit on a cushion on the floor. This position has a very practical purpose of keeping and shifting of the legs (as in a chair) from disturbing one's meditation. On the other hand, there are meditation hazards that must not be overlooked.

Part Two: Floor, Sitting on the.

Fly-wisk (bossu). This represents obedience to the Buddhist law. It is also a symbol of the compassion of Avalokiteshvara (Kannon). It is usually made of white horse hair (or yak tail) fixed to a short handle.

Folk Zen. This is the Zen of the ordinary person whose family has been supportive of a particular Zen temple for generations and who have no intension of ever studying, much less meditating; nonetheless, that person experience a sense of spiritual belong through his/her support of a temple or particular master. Without folk Zen the Zen establishment would not have survived.

*Burial Zen; Philosophical-Folk Zen Range.

Food. Since food sustains life, and hence our Buddha Nature, food must be considered sacred in Zen. This means that it is a sacrilege to waste it.

*Vegetarianism.

Footprint. An early Buddhist symbol for the Buddha, it was widely used during the aniconic phase of Buddhist iconography.

Forgiveness in Zen. The act of forgiving a wrong done to oneself is of great importance in Zen for two reasons. First, the Zen approach to forgiveness comes from the Zen faith in the unconditional,

45 The Buddha raised up a flower/And one smiled at this./Twenty-five centuries later/The story is still heard./Botanical Awakening.

absolute worth (Buddha Nature) of all others. Second, it is a crucial part of being in the *Now and the Eternal Now.

Formalization. All religions after two or three generations of their founding lose a certain amount of innovative spontaneity and become formalized to some degree. This is a necessary process, but can also lead to fossilization. Zen is no exception to this.

Part Two: Formalization.

Four Noble Truths and Zen. In early Buddhism the Buddha's teachings are said to be summed up into a simple formula called the Four Noble Truths (*Shishotai*). The First Truth is that life is mostly characterized by various forms of dissatisfaction (**dukkha*). The Second Truth is that this *dukkha* has a cause, which is both by having wants that can never really be satisfied and by believing in a real soul or self (*atman*). The Third Truth is that there is a way out of this *dukkha*. The Fourth Truth or way out is called the Middle Path which is most commonly identified with the *Eight-Fold Path.

Part Two: Four Noble Truths and Zen. *Needs vs. Wants.

Four Principles of Rinzai Zen. These four are the Special Transmission outside of the Sutras (**Kyoge-Butsuden*), No dependence of Words or Letters (**Furyu Monji*), Directly Pointing to the Mind (**Jikishi Ninshin Kensho Jobutsu*), and Seeing into One's Own *Buddha Nature, thus Attaining Awakening (**Kensho Jobutsu*). The last three are found together for the first time in the On the Transmission of the Mind (849). All four appear for the first time in the Chrestomathy from the Patriarchs' Hall (1108); although, this full set was not accepted in China as orthodox until the 13th century. *Dogen Kigen Zenji, however, denied the orthodoxy of these Rinzai principles, especially the first, second, and fourth.

*Gotoroku.

Four Propositions and One Hundred Negations. This is a Zen metaphor for Buddhist logic, and so the common Zen request for a word of truth without or beyond the four propositions and one hundred negations is a request for non-dual or higher truth. The four propositions and one hundred negations are mentioned in the Gateless Gate #25 and Blue Cliff Record #73.

Part Two: Four Propositions and One Hundred Negations.

Francis of Assisi, Saint (1181-1226). Of all the Christian saints probably the most appealing to Zen is Francis of Assisi. Not only is this due to his unpretentious humility, but to his vision and love of nature. In the poetic prayers of Francis he calls animals, the sun, and moon his brothers and sisters. This is perfectly in accord with the spirit of Zen. One very un-Zen like characteristic of Francis would have to be his extreme idealization of poverty. While Buddhism has always considered greed a vice, it has never condemned wealth nor has it glorified lay poverty.

Freedom from Oneness, Freedom into Diversity. Many religions teach that there is only one path to the truth, and therefore, everyone ought to believe in one religion. This is an affront to the Buddha Nature.

Part Two: Freedom from Oneness, Freedom into Diversity.
*Awakening, Multiple Buddhist Definitions of.

Frozen River Bursts into Flames. This is a metaphor for the great awakening bursting forth from the Great Doubt, hence it means attaining awakening.

*Iron Tree Blooms with Flowers.

Fubo-misho-izen (Before the birth of one's parents). This is a metaphor for one's Buddha Nature, as well as the timeless now.

*Now and the Eternal Now; Original Face.

Fudochi shinmyoroku (Record of the Mental Sublimity of Immovable Wisdom). This is a treatise on Zen and sword fighting by the Rinzai monk Takuan Soho (1573-1645). It explains the proper use of the mind in Zen and the sword for the Samurai sword master Yagyū Munenori (1571-1646), the personal instructor to the Shogun.

Fudo Myo-o. The Immovable King of the Light (Skt. Acalanatha). Fudo is one of the five Wisdom Deities.⁴⁶ In Zen he is considered to manifest the true nature of all things. Iconographically he holds a sword in his right hand and a rope in the left, the former is to terrify

46 The others are Gozanze Myoo, Gundari Myoo, Daitoku Myoo, and Kongoyasha Myoo. Each is a wrathful manifestation/guardian of the of the celestial *Buddhas.

evil doers and the latter is to bind them. He stands or sits on a rock in front of a flaming background. He can also be depicted with four or six arms. He is the messenger of Maha-*Vairochana. The Japanese regard him as the defender of the country.

Fugyo-ni-gyo (Doing by not doing). This is a key Daoist concept of unintentional, unpremeditated, unattached, totally natural or appropriate spontaneous response to a situation. When it entered Zen it did so as a profound and long lasting experience of satori and thus is the mark of a true master. In Zen it is associated with No-mind.

Fuhozo (Treasure-house of Dharma Transmission). This means the transmission through the patriarchal lineage of the Buddha-dharma. Sometimes the term means the person involved in that lineage transmission.

Fuhozo innenden (History of the Transmission of the Dharma-Storehouse). This 6th/7th century pseudo-historical text was used by Chinese *Tendai (T'ien-t'ai) School founder to claim that his teaching lineage went back to the Buddha through a line of 23 Indian patriarchs. The Chan School later borrowed both the idea of an Indian lineage as well as the names on the Tendai list to create its own pseudo-Indian lineage of 28 patriarchs.

*Bodhidharma; Lineage, Zen.

Fukan Zazengi (General Presentation of the Principles of Zazen). This is an early work by *Dogen Kigen in which he stresses that *zazen or more specifically *shikan-taza is not a means to awakening but awakening itself. This meant that even after fully experiencing one's Buddha Nature one must continue to practice zazen faithfully.

*Shobo-genzo; Three Hundred Koans with Commentary.

Fukasetsu and Fukashigi (the unspeakable and the unthinkable). This is the Zen view that ultimate reality cannot be described in words to others nor even linguistically expressed in silence to one's own self.

*Ineffability; Mosshoryo.

Fuke Zen. This form of Zen centers around the practice where playing the flute (shakuhachi) replaced *sutra recitation and most

other forms of meditation. The belief was that the mastery of the flute through the art of breathing (suizen: blowing meditation) would lead to spiritual awakening. Fuke monks or Komuso (emptiness monks), neither shaving their heads nor wore regular monk's robes, but living as itinerants they still begged for their food. This practice soon became a refuge for lord-less samurai (ronin) and other outcastes. In 1847 the Tokugawa government formally placed the School under Rinzai jurisdiction. However, due to its members often being employed as spies by various political factions the school was finally abolished by the Meiji government in 1871. There have been some modern attempts to re-establish the practice minus the spying.

Furyu Monji (No dependence of Words or Letters). This classic Zen expression has been said to mean one of two possibilities. (1) No dependence means the *sutras cannot ultimately awaken a student so ignore them. Unfortunately, this concept is totally mistaken and has resulted in *temma (devil) Zen. (2) No dependence means use the sutras without being attached to them. It is this second view that is part of the Zen school. It is, in fact, the Zen view that while the sutras may not lead directly to awakening they can and do point the way to it.

*Four Principles of Rinzai Zen; Ishin-denshin; Kyoge-Butsuden; Language and Zen; Lineage.

Furyu Monji Paradox. This is the view that awakening does not depend on words and letters (sutric doctrines) and is ultimately based on the teaching that we cannot acquire awakening because we already are awakened naturally and that we merely need to wake up to that fact. This implies that all people, regardless of sectarian beliefs are inherently awakened, although asleep to it. In other words, it is the paradox that we have to wake up to the fact that we are already awake.

Fur of a Fish. This is a metaphor for something that does not exist such as a permanent autonomous self.

*Anatman.

Fusetsu (Preaching the Dharma). This is a sermon given to an assembly of monks. *Teisho.

Fushizen-fushiaku (Not thinking good, not thinking bad). This is the understanding that to achieve awakening one must stop judging one's world in terms of self-centered good or bad since such judgements are entirely human generated and ultimate reality is beyond such dual judgements. This is not the same as trying to justify good and bad as so relative that it leads to moral ambiguity. The key word above is "self-centered" because that is usually how we judge good and bad. Non-dual think still acknowledges that such categories must exist, but this time by accepting that there is a far bigger picture to them and this is best realized through the faith that all beings have the same Buddha Nature regardless of their behavior.

*Morality and Awakening, Absolute or Relative?

Fusho (Unborn). The Japanese equivalent of the Sanskrit term, *anutpāda*, the "An" means "not", or "non" and the "utpāda" means "genesis", "coming forth", "birth. Together this means "having no origin", "not coming into existence", "not taking effect", "non-production." The Buddhist tradition uses the term "anutpāda" for the absence of an origin. The term is also used in the *Lankavatara Sutra where it is equated with *shunyata (emptiness). The fuller phrase is fushō fumetsu, "unborn and undying" or "no creation and no annihilation." As used by the Zen master *Bankei this was reduced to only the "unborn", since for him it logically implied the "undying." As something that has no birth, no death, no becoming, and no before or after it is the absolute here and now. *Now and the Eternal Now.

Futan-ku (Not only emptiness). General Mahayana Buddhism places great emphasis on the "emptiness" of reality. This is to say the total lack of any unchanging existence to all things (tanku). Zen, while supporting this on a philosophical level, believes that on a practical level one must acknowledge that all things are both empty and not empty, neither existence nor non-existence. This is an important factor in realizing that while there is no self to anyone, every no self still

needs to be seen as a *dukkha entrapped being in need of compassionate caring for (*Bodhisattva help).

Fuzenna. This means non-defilement, especially in thinking that there is a duality between practice and realization. This is a key Soto School concept.

G.

Gaman. This is enduring the seemingly unbearable with patience and dignity. This may be required of any determined student. Gamanzuyoi (Gaman +Tsuyoi [strong]) is the above, but with a kind of stoicism. It is to do one's best in distressful times and to maintain self-discipline through it.

Gandharvas (Heavenly musicians; J. Kandatsuba). These, along with Dragons (Nagas), are among of the eight kinds of mythical beings who protect Buddhism. *Garuda; Ni-o.

Gap Religions. This is a religion in which there is an ontological gap between the sacred and the profane which cannot be crossed by the ordinary person. Judaism and orthodox Islam fit this. Christianity allows for God having crossed that gap by becoming the God-man Christ, but it does not allow for the opposite. In contrast, Hinduism and standard Buddhism allow the extraordinary person to cross the gap; thus the historical Buddha is believed to have attained God-like status. Zen, on the other hand, simply cannot make enough of a dual distinction between the profane and the sacred to justify such deification of the awakened person as opposed to an un-awakened person. This is because Zen teaches that even the most ordinary of persons may cross this consciousness gap and fully realize the divine within.

Garden, Zen (Zenrin). The earliest Japanese gardens followed the Chinese model of a Daoist paradise. According to ancient legend, there existed somewhere out in the eastern sea (Pacific Ocean) a group of islands inhabited by eternally youthful magical beings that

this garden was based on. A dry garden (karesansui) is one of sand and rocks, and is found in Zen and other school landscapes.

Part Two: Gardens. *Sacred as the Aesthetic Continuum; Sakuteiki; Suiseki; Tea Garden; Wabi-Sabi.

Garuda (J. Karura). In Indian mythology this is the giant supernatural bird that in Hinduism is considered the mount (vahana) of the god Vishnu. In the broader sense the garuda or garudas, as the ruler(s) of the sky, are the opposites and sometimes enemies of the serpents or *dragons as the ruler (s) of the land or sea. The garuda and dragon as opposites are mentioned in the *Encounter Dialog 44 of the *Book of Serenity.

*Gandharvas.

Gassho (palms together). In the Zen sense it is a *mudra expressing non-duality or one mind. When facing a shrine the hands, pressed together, are held up before the jaws as the head bows.

Gate, gate, paragate, parasamgate bodhi svaha (J. Gyatei gyatei haragyatei harasogyatei boji sowaka). Perhaps the most extensively chanted *mantra or *dharani in Zen. It is called the great holy mantra, the great bright mantra, the great wisdom mantra, the unequalled mantra, which can destroy all *dukkha. One translation of it is Gone, gone, gone beyond, gone perfectly beyond to awakening. The "svaha" is not exactly translatable, but it generally means "hail" or a kind of "Amen." The verse refers to the Buddha who has gone beyond delusion to awakening.

*Heart Sutra.

Gateless Gate or Gateless Barrier (Mumonkan). This 13th century collection of 48 koans plus commentaries and praises is one of the three most well-known of such collections, the other two being the *Blue Cliff Record and the *Book of Serenity. The Gateless Gate is less poetic and literary than the others, but this allows it to be more direct in its presentation and its commentary. Koan-wise there is a lot of overlap in these three.

Part Three: Assorted Koans.

Gautama (J. Kudon). The clan name of the historical Buddha. The

date of 563 for his birth is the one suggested by the Sri Lankan chronicles, but more recent research suggests that the later date of 485 may be more accurate. Since it is universally accepted that Gautama died at the age of 80 then his death date would be 483 or 405.

*Shakya.

Gedatsu (Release, Liberation). This is sometimes used as a technical term for *nirvana.

Geido (Way of the Artist). Zen influenced religious-aesthetic tradition with ideas of beauty like aware (sad beauty), *yugen (profundity), ma (interval), *wabi (poverty), sabi (solitateness), and shibui (understatement). A general feature of traditional Japanese Buddhist philosophy is an emphasis on *mujo (impermanence). This is especially expressed through the aesthetic of perishability in geido as well as in old *bushido (warrior ethic) constant awareness of death at any moment.

*Poetry; Wabi-Sabi; Yuige.

Gendai Sojizen Hyoron (A Critique of Present-day Pseudo-Zen). This work, published in Japan in 1916, created a major controversy. Although prior its publication a number of koan collections had been published, not only were these mostly in the hands of religious authorities, but the standardized answers were only passed on privately from master to student. This book changed this.

Part Two: Gendai Sojizen Hyoron.

Genjo Koan. There are three possible meanings to this. (1) This is the universality of Buddhahood in all aspects of ordinary life. The way all things are constantly manifesting their Buddha Nature in the here and now. (2) It is a "present condition koan" which means a koan that is generated from the problems, questions, problems, conflicts or paradoxes of everyday life that may be employ for self- realization. (3) It is the koan actualized in life.

Part Two: Genjo Koan. *Bankei; Dogen.

Genkan (Dark or Mysterious Gateway). This is the entrance into the mystery of awakening as well as the entrance to a monastic guest room (*tanga-ryo*) which one is first permitted to stay in when one first

applies for training residency; thus it signifies the starting one's journey towards awakening.

Gento Sokuchu (1729-1807). This was this Soto leader that finally expunged koan practice from the Soto school.

*Keizan Jokin Zenji; Obaku Zen.

Go. This is a complex Japanese strategy board game that requires such extreme one-pointedness of mind that many believe it can be superb training for that mind seeking awakening. *Dogen Zenji makes reference to the game in the context of koan study and his 'Drop off the Body and Mind (shinjin daturaku)'.⁴⁷

God and Buddhism. Buddhism has had a reputation of rejecting the concept of God. Whether this is true or not depends entirely on how God is defined. The most common modern definition of God is a supreme universal personal or impersonal Being that created the world. Buddhism has never argued against the possibility of there being powerful supernatural entities or devas (Sanskrit: gods) which, for good or bad, are able to influence human life. However, designating anyone of these entities as a primordial creator is something Buddhism, in most cases, has refused to do.⁴⁸

*Adi-Buddha; Buddhas, Celestial; Dharmakaya; Evolution and Zen; Humanism, Zen; Indra's net; Sacred Reality as the Aesthetic Continuum; Sacred Reality as the Unity in Diversity and the Diversity in Unity; Vairochana; Victorian Buddhism.

Go-Daigo, Emperor (ruled 1318-1339). This imperial figure was the patron of Zen and this connection between an emperor and the Zen School became very important during the *Meiji anti-Buddhist campaign. In an effort to counter this persecution every effort was made to remind the imperial government that in the past, not only had emperors been Zen students, but that some had even received certificates of awakening from Zen masters.

*Hanazono; Persecution of Buddhism, The Meiji.

47 Cobb, William S. *The Game of Go: An Unexpected Path to Enlightenment*. Eastern Buddhist, vol. 30, #2, 1997.

48 The closest this may have come to is the Adi-Buddha Kalachakra (Wheel of Time) of late *Vajrayana development.

Gods and Goddesses in Zen. It often comes as surprise to some beginning Western Zen practitioners that Zen, like all other religions that have century-old roots, has a pantheon. The difference between Zen and some other Buddhist Schools is that for the non-deity oriented practitioner the pantheon can be entirely ignored.

*God in Buddhism; Kannon..

Goga (False Self). This is the so-called permanent or unchanging self that the un-awakened person is so attached to.

*Anatman; Anitya; Ego.

Gogo (Practice after [initial] awakening). Although awakening in Zen is said to be an sudden all-encompassing experience (*kensho) it will still need to be integrated into ones everyday mind for which continued practice of some sort is required, especially if one is to become a Zen Master. This may even take the form of one for more follow up koans from the teacher.

Gohonzon (Honorable object of worship). Honzon itself means object of worship. Go- is the honorific prefix.

Goi Jujukin (Five Ranks of Tozan and the *Ten Grave Precepts)

Koans. This is the fifth level of the five level *koan ranking system. They are final barrier koans that a student is expected to pass through before qualifying to take on disciples of his/her own.

*Five Degrees or Ranks of Awakening; Gosen Koan; Hachi Nanto Koans; Hosshin or Dharmakaya Koans.

Gokoku Shobo Gi (The True Law as Protector of the Nation). This document was written by Dogen Zengi in about 1243 in an attempt to defend his new Zen teachings from attack by the *Tendai establishment.

Golden Age of Chan/Zen. Legend speaks of the late Tang Dynasty (618-907) as the Golden age of Chan, but in fact it was the Sung Dynasty (960-1279) that was this age. It is true that it was during the Tang that Chan was born and a great variety of different schools developed, but in the 'on and off anti-Buddhist attitude' of the Tang government Zen did not have a chance to dominate the Buddhist scene. This dominance occurred during the more favorable Sung times. In

fact, it was during the Sung dynasty that the koan as the final element of fully mature Zen developed.

*Dumoulin, Heinrich.

Gonkyu. This is a retired *roshi (Zen master).

Gonsen (Pondering of Words) Koans. This is the third level of the five level *koan ranking system. It is developing a deep awareness of the sayings of the past masters. In particular it is to the *Gotoroku one turns for the understanding that while Zen teaches no dependency of Words or Letters (*Furyu Monji) the *Dharma must nonetheless be expressed in such words, but without becoming attached to them.⁴⁹

*Goi Jujukin Koans; Hachi Nanto Koans; Hosshin or Dharmakaya Koans; Koan Curriculum, Traditional.

Good and Bad, Not Thinking. *Fushizen-fushiaku.

Good and Evil. In Zen one is expected to understand the relativity of ordinary good and evil. This means that what you may think is good another may think is evil and vice versus; therefore, one should be extra careful before labeling another's action as evil. Also, as the Zen view is that everyone is Buddha Natured, while one might label an action bad/evil, one must resist labeling the actor (person) as evil.

Part Two: Good and Evil. *Buddhas Behind Bars; Dual-Thinking.

Goose in a Bottle Koan. This well-known koan goes, "A gosling is put into a bottle with a neck only large enough for it to get in. Soon the gosling grows into a goose that is getting too big for the bottle. How do you get the goose out without breaking the bottle or killing the goose?" If the goose is the meditator and the bottle is the world around him/her the question becomes "How do you free yourself from the suffocating attachments to the world without abandoning the world altogether?"

Goroku (Recorded Sayings). This is one of the important and distinctive genres of Zen literature. It is specifically Chan (Zen) genealogies and hagiographies. This 10th-11th century literature preserves encounters with disciples, anecdotes, and teachings of prominent monks and nuns. They are not to be confused with *Gotoroku.

49 Blue Cliff Record 61; Gateless Gate24.

Goseki (trances of awakening). This is the not uncommon behavior of a newly awakened person and is also called the stink of awakening. Here the person is so conscious of his/her new state that his/her behavior brings this to the attention of others. Only when that conscious settles down and becomes unobtrusively natural can the stink disappear.

*Mosshoseki; Realization as Ego.

Gotoroku (Five Records of the Lamp [Flame]). These are 11th-13th century biographies of Indian and Chinese masters that argue for the authenticity of the Chan lineage. (1) The Keitoku Dentoroku⁵⁰ (1004) even includes in the lineage the six mythic Buddhas before Shakyamuni. Numerous koans are derived from this source. (2) The Tensho Kotoroku (1038), is important as the primary document to assert the Special Transmission outside the Sutras (*Kyoge-Butsuden) which is one of the *Four Principles of Zen. Also, this second Record has the first mention of the Buddha's flower transmission to *Maha-Kashyapa.⁵¹ The rest are (3) the Kenchu Seikoku Zoku roku (1101), (4) the Shumon Rento Eyo (1183/89), and (5) the Katai Futo roku (1204).⁵²

*Flame (Lamp) Metaphor; Sutra in which Brahma Asks the Buddha to Resolve his Doubt

Gozan Literature (Gozan Bungaku). This is the Chinese learning that began in the late 13th century and lasted until the late 17th century. This literature included both religious and secular material, all in Chinese. This was made possible by the fact that Rinzai monks were for the most part more skilled in Chinese than the rest of the population. This was not an unexpected situation considering that it was essentially many of these monks who traveled to and from China.

Grace. This term can be defines as a favor shown or received, especially as an undeserved or unpaid for kindness. In Zen there is the belief that we must be open to the fact that we are receiving throughout our lives many benefits that appear totally unasked for

50 Not to be confused with the Denko-roku by the Soto master Keizan.

51 *Mountain Gridhrakuta; Nenge Mishi

52 The Gotoroku is not to be confused with *Goroku nor with the *Denko-roku of Keizan.

and even undeserved. One of these may even be an initial awakening experience. To respond to such benefits in any other way but humble thanksgiving or gratitude is a sign of arrogant ingratitude.

Gradual (Zengo) versus Sudden (Tongo) Awakening. In the first of these it is believed that awakening can be gained through a series of steps (gradually). In this case, the view is that while one may have the embryo of Buddhahood within one, this has to be slowly nurtured through practice until it matures into a fully awakened one. This was the original Buddhist view and many schools still follow it. It is rejected by all Zen Schools on the basis that since everyone has, not an embryo, but fully mature Buddhahood within, this merely needs to be awakened (by practice) which like waking up from sleep is a sudden action. For Soto this awakening is done by *Shikan-taza while for the Rinzai it is done through the koan.

Gradual Cultivation, Sudden Awakening vs. Sudden Awakening, Gradual Cultivation. These are two historical Zen approaches and the pros and cons that have been proposed for each. Rather than arguing for one side over another, the fact is that cultivation is needed for practical reasons before and after any awakening. If a lot of cultivation is before, the person is well prepared to integrate the awakening into his/her life and needs less to keep it that way. If not enough cultivation before, then a lot is needed after to integrate the awakening into one's life and to keep it there. The essential Zen point is that the prior cultivation while beneficial does not itself bring about sudden awakening; in other words, there is no gradual awakening in gradual cultivation.

*Gradual (Zengo) versus Sudden (Tongo) Awakening.

Gratitude, Unconditional. In Zen, gratitude cannot be separated from awakening. Awakening is experiencing our wholeness in the here and now.

Part Two: Gratitude, Unconditional.

Greed. This is the desire to possess not only what one does not need, but the possession of which may sometimes be at the cost of another person. Greed is one of the three fires or unwholesome roots and as such, like ignorance and hatred, must be overcome before

awakening can be attained. Perhaps, the ultimate act of greed is the desire to cheat death by demanding or even merely hoping for life after death, for it is only our fear of death that tells us we need more of life than life has chosen to give us. From a Zen perspective this greed is due to not living in the *Now. As long as we are not satisfied with what we are or do not have now we are living in the past or the future. This non-living in the now based greed is also an acts of negative *pride and lack of *gratitude.

*Needs versus Wants; Now and the Eternal Now.

Grief. It is said that when the Buddha died most of the monks began to cry and otherwise lose their normally calm composure. Only a handful of monks reframed from this unseemly display of emotionalism.

Part Two: Grief. *Detachment versus Renunciation.

Gufu-shogyo-zen (Fool's Zen). This is a style of meditation in which one thinks about doctrinal issues like impermanence, no-self, or emptiness. It is the opposite of letting go of even the most sacred of intellectual teachings. This is considered an inferior form of meditation suitable only for beginners on the Buddhist path.

Guilt and Shame. Compared to Western culture there is very little reference to guilt in East Asian religion, while there is a great deal of reference to shame. This has led many social scientists to label Western (Judeo-Christian) culture a guilt one, and Eastern culture a shame one.

Part Two: Guilt and Shame. *Repentance.

Guru Yoga. (Skt. Teacher Practice). This is the Indian and Tibetan tantric practice of regarding one's spiritual teacher as the embodiment on earth of divine or ultimate reality. It is a standard concept in *Vajrayana (Tantric) Buddhism. Guru Yoga goes far beyond the respect that a teacher is given in other forms of Buddhism. For example, while one's Zen master is regarded as one's ultimate authority in religious matters, that master is no more a manifestation of the divine than is the student. In other words, unlike in Tantric Buddhism, in Zen the master cannot impart the truth to the student through any particular ritual or empowerment ceremonies.

*Deity Yoga; Esotericism, Open and Closed;

Gyobutsu (To behave as a Buddha). At a minimum this means to sincerely practice Buddhism, and in Soto this absolutely including proper *zazen.

Gyo-juu-za-ga (Going, staying, sitting, lying down). This refers to the Zen teaching that practice is not confined to formal *zazen but throughout all the activities of one's life.

H.

Haibutsu kishaku (Reject and destroy Buddhism). This anti-Buddhist slogan was encouraged by the Meiji government.

*Meiji Persecution.

Hachi Nanto (Eight Difficult-to-Pass) **Koans**. This is the fourth level of the five level *koan ranking system. These eight koans are said to be the most difficult to breakthrough. After the disciple has attained an initial awakening (*kensho) s/he is guided through these to deepen that kensho. This is the last set of koans needed to pass if one is intending to become a master and accept students of one's own. That is, if one's master deems one fit to assume such mastership. The problem with this set of eight is that no one is absolutely sure which of the many koans are the difficult to pass ones. This has led some to believe that these are simply eight koans Hakuin found difficult to resolve.⁵³

*Gosen Koans; Hosshin or Dharmakaya Koans; Kikan Koans.

Hagiographies. These are the biographies of holy persons. Most of the specifically Zen writings are hagiographies.

*Gotoroku

Haiku. This is a very short Japanese poetic form usually in three lines of 5-7-5 syllables for a total of seventeen syllables. The haiku attempts to capture a single immediate non-dual experience of the spiritual aspect of Mother Nature. According to most Japanese authorities it must minimally express the Zen virtues of aware (impermanence),

53 Several major authorities have tentatively offered any 8 out of the following 10: *Blue Cliff Record #8, 40, (61), 91; *Gateless Gate 2, 24, 38; and the *Shumon Kattoshu 17, 140, 162, 269, 280, 282.

sabi (loneliness), *wabi (poverty) and *yugen (mystery or profundity). Another short Japanese form of poetry is the senyu which is a haiku that satirizes human foibles, rather than taking nature as its theme. Although usually written in haiku form, it may be even shorter with only two lines of seven syllables each. The haiku is often used to express the simplicity of Zen and may even serve as *gongen koans.⁵⁴

*Bussokusekika; Mondo (2); Wabi-Sabi; Waka.

Hakuin, Ekaku (1689-1769). This is the reformer of the Rinzai Zen which had deteriorated since the 14th century. Hakuin systematized koan practice and emphasized *zazen. He believed that that every practitioner need to produce a great ball of doubt as the first step to awakening. Hakuin placed great emphasis on the use of multiple koans, but the present day *Koan Ranking System was probably post-Hakuin. He was a prolific writer, but at the mature age of sixty took up painting, manly of the sumi-e form. The themes he painted were generally to encourage awakening in the viewers. The most important of Hakuin's writings is the Soko roku Kaien-fusetsu. Often abbreviated in English to Essential Teachings of Hakuin, in Japanese it means Talks Given Introductory to the Zen Lectures on the Records of Soko.

*Blue Cliff Record.

Hakuin Zen. Hakuin stressed the three essential of the Great Faith, Great Determination, and Great Doubt. He was totally dedicated to the koan practice and created an arrangement of five koan levels. He also insisted on a strict monastic life style. Minus the last element, Hakuin's influence on Rinzai is so strong that it might be called Hakuin Zen. Hakuin did not see his Zen as something for everyone, but only for the spiritual warrior. He, in fact, made no secret of the idea that his Zen paralleled the samurai's Way of the Warrior (*Bushido). He often compared his Zen for the strong-hearted with the Pure-Land practice which he saw as a practice only for the weak at heart. Hakuin was also highly critical of the Soto Zen practice of zazen-only. He says in his autobiography that he tried zazen-only and it was far too passive for his actively searching mind.

54 A cactus in a cup/Living on bare essentials:/A monk's existence.

Hakushi (White paper). This tries to describe the blankness state of mind that comes just prior to satori.

Hallucinations. *Makyo.

Hanazono, Emperor (ruled 1308 to 1318). Hanazono became a Buddhist priest in 1335 which allowed him to remain safe from political manipulations. It is to be noted that during the Meiji anti-Buddhist campaign the Zen schools made every effort to remind the imperial government that in the past, not only had emperors been Zen students, but that some had even received certificates of awakening from Zen masters.

Hanazonokai. This is a Japanese association founded to spread Rinzai teaching among the laity. It has branches in Japan, Korea, Mexico, and the United States.

Hanazono University in Kyoto. This institution evolved out of a Rinzai monastic school. It was established as a university in 1873 with the intent of training Zen priests to respond to the needs of the modern world. It has departments in Buddhism, Japanese Literature, Japanese History, and Social Welfare. The International Research Institute of Zen Buddhism is a part of Hanazono. The university was named after one of the emperors who had studied Rinzai Zen.

Happiness. Despite what the American Declaration of Independence says, the right to a 'pursuit of happiness' is far too relative a right after which to be automatically sanctioned. A serial murderer may find absolute happiness in killing people, but this is hardly a right he has coming to him. A far more inalienable and less risky right should be the pursuit of peace with oneself and all others. This is, in fact, the goal for which every Buddhist can and should strive.

Happiness and Satori. There is the common perception that attaining awakening automatically frees one from all suffering and makes one a totally happy, if not blissful, person. This perception is even encouraged by some awakening traditions, both Buddhist and non-Buddhist. Zen, however, is not one of these traditions.

Part Two: Happiness and Satori.

Hara (Area of the abdomen and hips). The hara or tanden (lower

abdomen) is considered the body-mind vital center in Daoist medical lore. Among some Zen practitioners it is believed that to focus one's attention on this area during meditation is to develop greater mental and physical equilibrium and energy. On the other hand, some sources warn that a too much attention to this bodily area leads to such a fixation on calmness and concentration that one forgets about cultivating awakening wisdom.

Harada Roshi, Daiun Sogaku (1870-1961). Harada was an outstanding Zen master trained in both the Rinzai and Soto traditions. He developed a method of training his students in either of these depending on the needs of the trainee. Unfortunately, like many of his generation he was a strong supporter of Japanese imperialism even after the defeat of Japan in WWII.

*Nationalism (Nihonjinron) and Zen.

Hasan (The interruption). This happens when the practitioner experiences *kensho or *satori and so technical can stop his training. But this point is merely called an interruption because it is believed in Zen that if one does not continue in one's training the experience may become stale and eventually nothing more than a useless memory.

Hashigo (Ladder) **Zen**. This is any kind of Zen that calls for gradual awakening.

Hassu (One who receives Dharma Transmission). When a Zen master believes that a student has achieved at least as much of an awakening experience as the master the student will be acknowledged as worthy of being part of the Zen Dharma *lineage with the hope that s/he will carry this on to further generation.*Dharma Successor. The hassu is someone who has received an *Inka-shomei.

*Loyalty; Shisho; Tekiden.

Hatred. The desire to withdraw from and/or destroy someone or something, hatred is one of the three fires or unwholesome roots that must be extinguished before awakening is possible. In Zen to extinguish hatred means realizing the unconditional Buddha Nature or worthiness of self and all others. If one only experiences the worthiness of self, but can still hate others then one remains un-awakened.

*Greed; Ignorance; Love and Hatred; Pride.

Head-Burning. There is in the Chinese, Korean, and Vietnamese, but not Japanese, Buddhist traditions a ritual of burning of small scares on the head of a novice monk with cones of incense. This ritual is done as proof of the monk's sincerity to their vows. It is a painful experience (as this author can attest to). It was justified as a way of discouraging those who would not be truly dedicated to monastic vows. Apparently the Chinese Buddhist Association of the People's Republic in 1983 declared that head-burning was not a practice with true Buddhist origins, and damaging to one's health; therefore, it was to be abolished.

*Shurangama Sutra.

Heart-mind (kokoro). Until modern psychology was introduced into China the heart was regarded as the center of one's physical, emotional and mental existence, hence the popular translation of heart-mind.

Heart Sutra. This an extremely abbreviated version of the much longer set of *Prajnaparamita Sutras. This sutra ends with one of the most well-known *mantra which in Sanskrit is *"Gate Gate Paragate Parasamgate Bodhi Svaha," and it is chanted at least once a day in Zen temples.

Part Two: The Heart Sutra.

Heaven or Realm of the Gods. This is one of the six metaphysical realms of existence to be born and reborn into; the others being that of humans, want-to-be gods (asura), animals, hell, and hungry ghosts. Although these are mentioned in certain koans for various reasons it is not necessary for a Zen practitioner to believe in this or any metaphysical reality. On the other hand, each one of these six can be used to represent a condition in this very life.

*Six Realms of Existence.

Heaven, Hell, and No-Self. If the Buddhist teaching of no-self is to be taken serious it would seem to be logically at odds with the traditional Buddhist belief that a being can be reborn into a metaphysical state, the purpose of which is to reward or punish the self.

Part Two: Heaven, Hell, and No-Self; *Karmically Blaming the Victim.

Hedonism. Early Buddhism considered the sensual life of the laity life style as hedonistic in contrast to the restrained monastic life style. However, since the 12th century Rinzai Zen has considered the lay life style as having a spiritual advantage at least equal to that of the monastic. This requires a different definition of hedonism from that of earlier Buddhism. Zen defines hedonism as the striving for pleasure because of the fear of death as in “Eat, drink and be merry, for tomorrow you may die.” Zen says that this attitude may be living “for” the now, but it is not living “in the now.” This is because the moment the hedonist says “die” he is already living in the future. This is a pseudo-now, and the very opposite of any awakening now.

*Now and the Eternal Now; “Passions are Awakening.”

Heidegger, Martin (1884-1976). This German existentialist philosopher is best known for his teachings on “Being there” (Dasein), authenticity, anxiety and death. These have attracted the attention of Japanese Zen scholars, especially those of the *Kyoto School. Heidegger’s concept of concern (German *sorge*), as the most essential aspect of human consciousness and as the basis of all being, has been compared to the Mahayana concept of compassion (*karuna*). Also his concept of Being and Time (*Sein und Zeit*) has close analogies to Being-time (*Uji) of *Dogen Zenji.

*Kierkegaard, Soren.

Heikan (Closing the Gate). This means the ability in *zazen to be aware of one’s surroundings without being attached to them in any manner. An example of this is to be aware of the noise outside the *zendo, but not be distracted or annoyed by it. This distinguishes zazen from any kind of trance state.

Heikan-Baramon (The Wall-looking Brahman). A Japanese title given to *Bodhidharma, it refers to the fact that he is said to have meditated by staring at a wall, and that he came from the Indian Brahman (priestly) caste.

*Bodhidharma’s Wall Facing The.

Hell (*Jigoku). In traditional Buddhism this is one of the *six sentient states of being. The Confucian opposition to hell impacted both the Pure-Land and Zen schools. This encouraged the former to develop its teaching that absolute faith in *Amitabha Buddha could guarantee an avoidance of hell, and it encouraged the latter to down-play the entire concept of a future existence realizing one's fullness of being in the here and now life. It is, therefore, not necessary to believe in hell or any other metaphysical reality; however, Zen sometimes describe the various hells as present conditions of those pathetic individuals whose actions have made them deserving of hell. Also, hell is mentioned in certain koans for metaphorical reasons.⁵⁵

*Filial Piety.

Hell, Ten Kings of. In Chinese and Japanese folk Buddhism hell is governed by ten kings of hell (Ju-o). Each of these kings is assigned a specific function with regards to judging and punishing the evil dead. In traditional Buddhist funeral ceremonies these ten kings were most closely associated with the *Shingon School; nonetheless, other schools, including both Zen Schools acknowledged them to one degree or another, even if only as metaphors.

Hempen (Bits and Pieces). This is the Soto teaching that in zazen there is a moment by moment actualizing of practice.

Henji (Peripheral or Outlying). This is the world traditionally seen as outside of the civilizing influence of Buddhism and its higher wisdom.

Hen-ku (One-sided emptiness). This is the doctrine that focuses exclusively on impermanence and no-self. This describes only one side of reality. It is also called tanku, or even Hen-shin (one-sided truth).

Henotheism. This is the exclusive worship of one (heno-) god (theo) while still acknowledging the equal existence of other gods (polytheism). The *Pure-Land practice of exclusively worshipping *Amitabha Buddha, while not denying the existence and worthiness

55 If hell you go for punishment/And heaven for reward,/Where do you go for both of these?/
Oh! Sorry that is earth.

of other Buddhas that others may worship, is a form of henotheism. Zen could be called henotheistic in its acceptance of metaphysical view that all reality is *Vairochana Buddha; however, in that this view of reality has little practical meaning for Zen it is easy for Zen to acknowledge all other Buddhas as having equal independent reality.

Here, The. *Now and the Eternal Now.

Hermitic Lifestyle and Zen. Many Zen practitioners, both before and after achieving awakening, have preferred to live as hermits rather than in a monastic community, much less among the laity. This, however, is not the Zen ideal for two reasons. First, to fully realize the Buddha Nature within oneself one must also realize it among other people. If one does not experience it in both these modes one has experienced only half of it. Second, the Zen ideal continues to be the Bodhisattva one of helping others to gain liberation. A hermit cannot do this. This does not mean that there is no validity to a temporary hermit's life as one may find that totally excluding oneself from others for short periods is spiritually necessary. However, one should eventually return to communal life to share one's insight with others.

Herrigel, Eugen (1884-1955). This is the author of *Zen in the Art of Archery* (1948) and posthumously of *The Method of Zen* (1960). The first of these books had a major impact on the interest in Zen in the West. However, Herrigel's book has come under attack as having very little to do with Zen, especially in that Herrigel's Archery master was not a Zen master or even a long time student of any Zen master.⁵⁶

*Awakening or Thought Reform; *Popular American Culture and Zen*.

Hinayana (Lesser-vehicle: Shojō). This is the name given to the pre-Mahayana Buddhism by Mahayana propagandists. The overt justification for the term "lesser" was that the earlier school taught that awakening was possible only for the small number of people who could become monks or nuns. This implied that awakening was for a spiritual elite only. The covert implication of the term "lesser"

56 Yamads Shoji. *The Myth of Zen in the Art of Archery*. Japanese Journal of Religious Studies. Vol. 28, no. 1/2. Spring 2001.

was that the lesser teachings were inferior to Mahayana (greater vehicle) teachings. Since the non-elitism of Mahayana Buddhism was more in theory than practice, the charge of elitism against Hinayana Buddhism was hypocritical. To avoid such false sectarian deprecation modern scholars prefer the term Nikaya Buddhism for pre-Mahayana.

Hisamatsu, Shin'ichi (1889-1980). A member of the *Kyoto School, he was brought up as a Shin (Pure-Land) Buddhist, but after first losing his faith he eventually took up the study and practice of Zen. Unlike other members of the *Kyoto School Hisamatsu became a Zen master. He established the philosophical-religious association, Gyakudodojyo (to awaken the formless self), the purpose of which was to view humanity as a whole. In Hisamatsu philosophy the Rinzai Great Doubt and Great Death is strongly incorporated. Hisamatsu was the first Asian Buddhist Scholar to teacher seminars at Harvard Divinity School.

*Nishida, Kitaro; Nishitani, Keiji.

Hi-shiryo (Not-measurable by thought). This is the inability to intellectually describe the real depth of *satori.

Hogo (Dharma words). These are in the form of an essay or poem containing various personal hints for a student in search of spiritual maturity.

Hojo (Ten feet square). A room of the master or abbot, by extension it sometimes refers to the master himself.

Hokyo-ki. This is a short memoir written by Dogen later in his life that chronicles his exchanges with his Chinese master Tendo Nyajo.

Holy or the Sacred, The. One of the most thorough Western examinations of the concept of the Holy was done by Rudolf Otto in his 1917 work *Das Heilige* which was published in English as *The Idea of the Holy* (1923). Otto points out that the term Holy in most modern cultures is synonymous with rational moral perfection, but this was not necessarily the original meaning to it.

Part Two: Holy or the Sacred, The.

Holy Places, Buddhist. The four most important site in the life and career of the Buddha are Lumbini (in present day Nepal); Bod-Gaya

(northeastern India); Sarnath (northcentral India); Kushinagara (south of Nepal). Some of these places are mentioned in koans, especially Bod-Gaya.

Homeopathic Use of Words. Just as a weakened virus can be used to inoculate us from the disease that the virus normally causes, so the koan or *wato can be used to liberate us from the poison or disease of a language based distortion of reality.

*Language and Zen; Poison of Words, The.

Homophobia. There is no religious base in Buddhism to justify overt homophobia among non-monastics. This does not mean that it does not exist. But it never takes on the violence so closely associated with Western homophobia. In East Asian culture there is a priority placed on marriage for the purpose of having children, especially sons. This is due to the fact that traditionally sons are required to conduct the rites in Confucian ancestor veneration. Anything, such as a homosexual life-style, that would interfere with this filial piety is to be decried. In Zen the goal is to realize a non-dual, hence non-judgmental awareness of self, and others; therefore, what should be important is that one's sexual relationship, whether between opposite genders or same genders, is mutually loving and supportive.⁵⁷

*Sexism.

Honbun. This refers to an initial but still intellectual awakening.

Hongaku. *Original Awakening.

Honji-suijaku Principle. This is a principle in which the native *Shinto spiritual forces or *Kami were regarded as manifestations of Buddhas and Bodhisattvas. For example, Amaterasu, the Shinto sun goddess, was considered a manifestation of Maha-*vairocana. This principle of Buddhist deities choosing to manifest as Kami to save the Japanese people was, in one form or another, adopted by many Japanese Buddhist school. It is described as the original ground (Bodhisattva) and trace manifested (*kami). The opposite of this was

57 The Sanga must be sexist,/When it thinks women unclean./ So what must it think of me/Sucking another's penis.

the Han-Honji Suijaku in which the Buddhist deities were regarded as manifestations of the Shinto Kami.

*Sankyo Itchi; Shinjin kedo; Theocracy.

Horo (Dharma Age). This is the number of years one has been a novice monk or nun.

Honshi (Root Master). This term can signify any of four figures: Gautama, the Buddha himself; any of the ancestors of a particular Buddhist sect, for example Dogen Zenji; the teacher that gives one the Buddhist precepts; or the teacher that gives one *Inka-shomei.

*Clerical Transmission.

Honsho (Original Nature). This term refers to the Zen belief that everyone is of the nature of a Buddha within; hence has the possibility of awakening.

Honsoku (Original Rule). This is another term for the koan itself in contrast to any introduction before it or praise after it.

Honzon (The main object of highest respect). In Zen this is usually an image of Shakyamuni (Gautama) Buddha either as a statue or a painting (scroll); however, it can be of another Buddha (*Amitabha, *Vairochana) or even a copy of a specially revered *sutra.

Hossen. Although this is translated as both a *dharma contest and dharma combat the former term is probably the most appropriate. Combat implies ending with a winner and a loser and this is not the purpose of hossen. To have it as such would be to turn the contest into a superficial intellectual debating process. The hossen is a verbal contest of wits between Zen masters, the purpose of which is to deepen the wisdom of both participants. Many koans have come out of these hossen. Unlike the *mondo which is a one question and one answer, the hossen can extend to a longer situation.

Hosshin (Dharmakaya) Koans. These koans are based on Zen works, the function of which is to direct the student to a deeper understanding of the *Buddha Nature, especially as an expression of non-duality. They stress the oneness of the self with all reality. These koans, considered the easiest to break through, are not meant to lead to awakening; instead, they serve to train the novice mind in how to

deal with more complex koans. This initial training is necessary because koan meditation is so alien to the everyday mind that the easy breakthrough gives hope to the student that they will be able to breakthrough more advanced koans.⁵⁸

*Goi Jujukin or Five Ranks and the Ten Grave Precepts Koans; *Gosen or Explication of Words Koans; and *Hachi Nanto or Eight Difficult-to-pass Koans; *Kikan or Dynamic Action Koans.

Hossu. *Juhotsu

Host and Guest. This pair of terms is used metaphorically in a number of ways in Zen such as teacher and student, permanent and transient, absolute and relative, and mind and environment. For absolute and relative, the pair emperor and minister can be substituted, as can father and son, teacher and student.

Hoto (Dharma lamp). This is a metaphorical expression for the dharma as the flame of a lamp passed down from generation to generation.

Hotoke (A Buddha). This Sino-Japanese character (*kanji) used to write the word Butsu (awakened being) is also used to write the term hotoke; but actually this is any ancestral spirit who, after certain period and the proper mortuary ritual, automatically becomes a kind of honorific Buddha (kakurei, awakened spirit). Hotoke ni naru (to become a Buddha) is actually a polite term for having died and it is believed that if the proper ritual is not performed the spirit may become an onryo (angry ghost). Despite the terminology Japanese Buddhists still recognize a difference between a hotoke and a Butsu. This custom is almost certain derived from the parallel Shinto custom of regarding one's deceased ancestors as *kami (divinities).

Hua-tou. This is the Chinese for *Wato.

Hui-neng (638-713). This master is said to have been the first to give the mostly Indian Buddhism in *China its first real Chinese stamp. His Sutra from the High Seat of the Dharma Treasure (short form, the *Platform Sutra) is said to have recorded his teachings. In this Hui-neng is not only regarded as the 6th Chinese Zen *patriarch, but he is

58 Gateless Gate 11, 21, 23.

elevated to the status of a Buddha. The Sutra is especially important in advocating the teaching of *original awakening (*honkaku).

*Bodhidharma; China, Chinese born Buddha; Lineage; Maha-kashyapa.

Humanism, Zen. Humanism can be either the belief in the supremacy of human values and/or the belief in the supreme value of humanity. This is to say that humanism does not accept anything that would deem humanity as inferior to the non-human. Humanism can come in either non-religious or religious forms. Religious humanism while it may accept that humanity is dependent on the non-human in the form of the divine, also considers the divine as being in some way equally dependent on humanity. The earliest Buddhist view of believing that only in the human realm could there be liberation was a form of humanism.

Part Two: Humanism, Zen. *Chinese View of the Gods; Death, Zen Humanist Approach to; Supernaturalism.

Humility, Great (Daisetsu). Humility is rarely mentioned in Zen literature; nonetheless, it is an important element because it is based on the Mahayana realization that there is no separate or autonomous self which to be proud of. Instead, there is the *interdependent and mutually interpenetrating phenomenon of all beings. Here all beings are simultaneously creature and creator. In fact, when a student is working on a koan the Great *Doubt should remind him/her that s/he is merely an ordinary human and that even the greatest awakening experience will not change that; moreover, since to realize one's own *Buddha Nature is to realize the Buddha Nature in everyone this should lead to the great humility of I am everyone.

Part Two: Humility, Great. *Compassion, Great; Peace, Great.

Humor. In Rinzai Zen humor is very important. The ability to laugh at oneself gives one an advantage point to objectively see and understand that self. It is at the same time a form of self-transcendence, and this makes it a useful tool in realizing awakening. Some examples of Zen humor is found in some of seeming absurdity of various *mondos

and koans, and of Zen *iconoclasy.⁵⁹ An important purpose of Zen humor is to challenge the *ego's sense of control since humor is perceived as a disruption of such control.⁶⁰

Part Two: Humor. *Kanshiketsu (Ass-wiping stick)

Hundred-foot Pole, The Stepping off of. This is an analogy used to describe the risk sometimes required in the final stage of one's practice before awakening. The metaphor is found in the *Book of Serenity #79 and the *Gateless Gate #46.

*Kokushitsu.

Hungry Ghosts (Gaki). In Buddhist eschatology the realm of hungry ghosts is one of the three bad states of rebirth. This is one of the milder of the places of punishment. Whereas the very evil would go to *hell to undergo horrible suffering, the lesser evil could be born into the gaki state. Here one has an extensive appetite, but only an extremely tiny mouth. Thus no matter how much one tries to eat one is always painfully hungry. Greed and miserliness are among the reasons for being in this state. It is said that some hungry ghosts are easily drawn to the smell of human feces and this is why in Chinese monasteries a monk will snap his fingers as a warning before sitting over the toilet pit since dropping one's waste matter upon a ghost would incur its wrath.

*Six Sentient States of Being.

Hu Shih/Hu Shi (1891-1962). Dr. Hu Shih, once president of the National Peking (Beijing) University, is most noted for his criticism of D. T. Suzuki for labeling Chan/Zen as illogical, irrational, and beyond intellectual understanding. He also decried Suzuki's view that Zen could not be related to any one time or culture. Dr. Shih view was that to understand Chan/Zen one had to understand the Chinese culture in which it evolved. The debate between Shih and Suzuki was published in *Philosophy East and West* vol. 3, 1953.

Hyakunijussoku. This koan collection by the Japanese master Daito Kokushi (1282-1338) has 120 koans. Daitō added interlinear

59 Hyers, M. Conrad. *The Ancient Zen Master as Clown-Figure and Comic Midwife* (1970). Bibliography.

60 As still as a monk/Sitting in meditation,/The frog waits to eat.

ZEN KOANS, PARADOXICAL AWAKENING

capping phrases to his own selection of koans and other material from Ch'an texts. Thirty-five of the 120 „cases” are koans from the Blue Cliff Record, and fourteen are koans from the Gateless Barrier. The collection begins with the two koans that were most crucial in Daitō's Zen training. The earliest extant edition of this collection dates from 1519.

I.

Ichantika (Skt.; J. Issendai or Sendai) (1) In general this refers to a hedonist or materialist. In some forms of Indian Mahayana thought, it refers to anyone who obstinately refuses to have faith in the Buddha or who has no aspiration for awakening and has been forever denied that awakening. However, the rejection of the ichantika concept was established as absolute with the Chan teaching of the universality of the Buddha Nature or the innateness of awakening in all beings. In Japan this rejection is the basis of the *original awakening (hongaku) concept.

Ichiji-fusetsu (Not one word spoken). This refers to the concept that neither the Buddha nor the patriarchs ever used even one word to try to describe the indescribable nature of ultimate reality. This means that all the verbal teachings of the Buddha and patriarchs merely hinted at the ultimate truth. However, for those students who were incapable of grasping this ineffable nature of reality the Buddha and the patriarchs taught one or more provincial doctrines so they would not be left entirely in ignorance.

*Sensho Fuden.

Ichji Kan (One Word Barrier). This is the use by a master of a single sharp word in response to a question asked by a student. It is used to cut out the students rambling line of logical thinking in the hope of a sudden deeper insight.

*Ittengo; Wato.

Ichiji Zen (One word Zen). This is the Meditating on a one word
*wato.

Ichimi-shabyo (One taste from the bowl). This signifies that just as a series of individuals sipping the contents of the same bowl experience the same taste, so the awakening passed through every mind to mind transmission from the Buddha down to the present day Zen masters is the same. In other words, a Zen master today has the identical awakening that the Buddha had.

Ichinen (One thought). This the state of only a single stable thought in the mind such as in total concentration or samadhi (Sanmai).

Ichinen-fusho (A thought not arising). This is the state of mind in which no distracting or deluding thought arises. It is the ultimate goal in zazen and is called the Buddha mind. It is important that this kind of meditation is not confused with the trance-like state of some forms of Indian samadhi in which the mind more or less has shut itself away from the world to experience a state of other-worldly bliss.

*Altered States of Consciousness.

Ichinen mannen (One moment of thought, ten thousand years). This is the Japanese expression for that meditative or mystical state where time seems to stop and one experiences reality as the eternal now. It is also called *naka ima*, the middle now. This is the immediate fullness of the present moment as a living reality.

*Now and the Eternal Now.

Iconoclasy (The assaulting of sacred images or icons). Koan practice will often use scandalous wording directed at the Buddha and the patriarchs. This, however, is only used to make the practitioner aware that his dual thinking must be transcended. It is also, the Zen challenge to the often *Blind Faith of other forms of Buddhism as in the Zen use of off-colored jokes, or even toilet humor. It must, however, be understood that this iconoclasy is the privilege of awakened masters and no one else.⁶¹

*Kill the Buddha, Patriarchs, etc. **Part Three:** Assorted Koans, *GG #21

Identity of Meditation and Wisdom. This is a key concept on

61 The Buddha farted just like everyone/Awakening did not reduce the stink./ S h o u l d you wish to be someone like him/Allow your thoughts upon your nose to dwell.

which the Zen teaching of sudden awakening is based. In gradual awakening meditation it is a separate and preliminary practice which eventually leads to awakening. Zen teaches that the very act of even beginning meditation, be it by koan or shikan-taza, is itself the initial state of awakening

Idol of the Mind. This is turning the koan into a kind of fetish, especially as a sort of *mantra.

Idolatry. A standard Western definition of idolatry is “The worship of an image (idol) of a deity as if it were the deity itself”. This may simply mean not worshipping what is considered to be the one and only true God; or it may also mean the veneration of any kind of depictions of the *holy or sacred. But Zen calls for a broader or more universal definition of idolatry as “the elevating, honoring or substituting something that is not the absolute truth, power or value for what is the absolute truth, power or value.

*God in Buddhism.

“I do not know how to rub my eyes.” When we rub our eyes we see specks of lights (sky flowers) which is to say strange things that do not really exist. To not know how to rub your eyes is to not participate in deluding oneself.

Ignorance (Mumyo, without-knowledge). This is the state in which most of humanity lives. It is the opposite of wisdom. It is important to note that ignorance here does not mean a lack of knowledge, but rather mistaking what is false as being true, hence false convictions. For general Buddhism it means mistaking un-awakened life as satisfactory instead of unsatisfactory (*dukkha). In Zen, it is seeing the world only through the very narrow focus of dual or non-intuitive thinking versus the totally open non-dual or intuitive thinking (*prajna) that is awakening; it is believing the self to be a separate and independent being as opposed to the interdependent beings of all; and it is having no faith in the unconditional worth (*Buddha Nature) of all beings.

*Indra’s Net; Three (Poisonous) Roots.

Ikkyu Sojun (1394-1481). This extremely controversial Rinzai Zen

Master and poet, in the manner of a holy fool or even holy madman, praised (indulged in) wine and women. He is said to have reached awakening one night in a boat on a lake at hearing the voice of a crow. Many of his poems, "Anthology of the Mad Cloud (Kyouin-shu)," deal with koans in an innovative and creative manner. The poems about his blind lover are among the most beautifully erotic ones in Japanese literature.⁶²

*Red Thread Zen.

Illness and Practice. If we examine the lives of some of the great Zen masters we will discover that they have had some of their greatest *satori experience during illnesses. There is a very logical reason for this. An illness weakens the body and with it the *ego, and a weakened ego is more open to non-dual thinking. Thus the dual-thinking that suppresses faith in the Buddha Nature and/or that defense against the perceived threat of a non-dual consciousness experience can easily dissolve and an awaken experience can occur. For this very reason *Hakuin, in particular, encouraged one to intensify practice during an illness.

*Awakening and Violence; Floor, Sitting on the; Sleep Deprivation.

Images and Idols. For the first two or three centuries of Buddhist history there is a total lack of any iconic images of the Buddha himself. Only aniconic symbols, such as a foot print, an empty throne, a Bodhi-tree, or a *stupa were used to represent him in Buddhist art works. It was presumably felt that since the Buddha had become liberated from all material existence, to depict him in any kind of material form was sacrilegious. Obviously, this aniconic period did not last.

Part Two: Images and Idols.

Imperial Patronage. No form of Buddhism was ever able to succeed in South, East, or Central Asia without the cooperation and patronage of the emperors, kings or princes of those areas. Of all the states in East Asia none gave Buddhism more consistently positive

62 The Buddha had a penis/Which legend says was huge./Should he not have used it /To bring women the truth?

patronage than Japan. From the 7th through to the early 19th century some thirty-six emperors, seventy-four empresses, two-hundred and thirty-three imperial princes, and sixty-seven princesses were ordained as Buddhist monks or nuns.

Impermanence (Mujo) and Zen. In Buddhism this refers to the most obvious characteristic of existence (impermanence as death); along with dissatisfaction and no-self. While all religions recognize this first characteristic Buddhism allows for no exemption to impermanence such as the soul or God. When it comes to Zen the view of impermanence was influenced by the Daoist understanding of it as a continuous natural process of becoming and so more or less as a positive aspect of being born and dying every moment in the now. Furthermore, it is living in this now that is an essential part of awakening.

*Death, Zen Humanist Approach to; Mujo; Now and the Eternal Now.

Impermanence is Buddha Nature (*Mujo-bussho*). This concept is one of the innovations in Buddhist teachings developed by Dogen Zenji, and is far more radical than it appears on the surface, especially for someone who saw himself as a defender of Buddhist orthodoxy.

Part Two: Impermanence is Buddha Nature. *Death, Dogen Zenji on; Uji.

Impurity and Purity. When compared to some other religions such as Hinduism or even some other Buddhist groups Zen does not dwell much on the dichotomy of spiritual impurity and purity. This is historically more the case for Rinzai than Soto because of Dogen Zenji placed more emphasis on the differences between the pure monastic life and the impure lay life than did Rinzai Zen.

Incarnationism. All forms of Buddhism teach incarnationism to some degree. That is that the supernatural in some manner takes on human form. This would include the incarnating of Buddhas and Bodhisattvas. Zen, however, tries to shy away from much of this. What Zen is more open to is the concept that all life forms, from human to germs, are incarnations of divine reality.

*Sacred as the Aesthetic Continuum.

Incense. This is usually kept burning in front of a Buddha image in Zen temples. However, modern medical research suggests prolong inhaling of incense smoke causes lung problems. Therefore, it should only be used sparingly.

Incongruity, Zen. This is at the heart of most koans. It is used to defeat the student's addiction to dual thinking, which once overcome opens the student to awakening.

Indic Zen, Sinic Zen. Zen as the offspring of a marriage between such differing cultures as that of India and China was bound to end up with a certain dual, if not schizophrenic personality. Thus Zen can lean towards Indian world rejection (monastic practice), or towards Chinese world acceptance (lay practice).

*Confucianism; Daoism; Indo-Buddhism.

Indo-Buddhism. This is the Buddhism that first came to China from India via Central Asia. After a half a millennium or so the *sinification of Buddhism would result in a very different kind of Buddhism (Chinese Chan and later Japanese Zen). Actually, all of the other Japanese Schools of Buddhism would represent de-Indianized Buddhism.

*Indic Zen, Sinic Zen.

Indra's Net (Skt. Indrajala; Indaramo).⁶³ This is a metaphor to illustrate the concepts of *shunyata (emptiness), and the *interdependent and mutually interpenetrating phenomena of all things in the universe. In this, the universe is imagined as a vast fishing net in which each jeweled knot is a seemingly independent or autonomous thing; however, the cords connecting each knot means that everything is connected to everything else. Furthermore, each one of those jeweled knots reflects all the other knots around it and these to still other farther knots; in short, each jewel "interpenetrates" every other jewel. For this reason everything in the universe is ultimately dependent on everything else, hence nothing has a completely autonomous

63 Indra (J. Taishakuten) is the god of the storm and war in ancient Indian literature. He destroys demons with his thunderbolts. In Indian Buddhism he is regarded as a guardian deity.

existence (**anatman*). The classical description of this net is found in the **Avatamsaka Sutra*.

Ineffability. An experience is ineffable if no conceptual system can adequately characterize the experience and if it is open to different conceptual characterizations which are not equivalent or compatible with one another. The nature of the Zen awakening experience is said to be ineffable which is to say that it cannot be truly spoken of (explained in words). Words (ordinary language) can point the way to attaining the experience but must stop there.

**Fukasetsu and Fukashigi*; *Finger Pointing to the Moon*; *Shurangama-samadhi Sutra*.

I-ness. It is axiomatic in Buddhism and in most other major religions of liberation that a practitioner should overcome, if not entirely eliminate, all sense of **ego* or I-ness. When Buddhism says that we must forget I-ness or self, indeed, even deny its very existence this is not to be nihilistic. The real meaning of the Buddhist view is that there is no little independent and totally autonomous self in which others do not share. To believe in such a false self is completely unprofitable. To believe in the fully interdependent self is profitable. Part of the confusion about what Buddhism advocates with regards to I-ness is that too often I-ness is confused with personality. No matter how much one may overcome self-centered I-ness one does not lose his/her personality. Even the Buddha continued to have a distinct personality until he died.

Ingen Ryuki (Ch. Yin-yuan Lung-ch'1, 1592-1673). This is the Chinese master who introduced the **Obaku Shu* (School) of Zen to Japan into 1654. Ingen, like a number of pro-Ming Chinese monks, was partially motivated to go to Japan to escape having to live under the new conquerors of China, the Manchus.

Ink-shomei. The confirmation granted by one's master, it states that the receiver has attained at least as much awakening as the master. An inkajo is the certificate of awakening itself. In the past this confirmation was more difficult to obtain. However, with the abandoning of celibacy by the Japanese clergy, and the desire on the part of most

masters to make their sons their Dharma heirs, the stringent requirements for receiving an inka-shomei were lessened. Nonetheless, it still does serve as a quality control device. Receiving inka-shomei does not, by any means, mean that one's spiritual journey is complete or that one's awakening cannot be improved upon.

*Clerical Transmission, Japanese; Dharma Transmission; Dharma Successor; Shisho.

Innovations. There can be no question that the innovations in Buddhist doctrine that took place in China as a part of the *Sinification of Buddhism were often radical departures from the Buddhism that China first received from India. This innovation spirit was carried even further in Japan. The reasons for this were first, Japan was politically independent from China which freed it from having to follow any Chinese model too closely. Second, the Japanese government was, with very few exceptions, extremely pro-Buddhist throughout most of its history. This allowed for innovations not only to arise, but to thrive.

Interdependent and Mutually Interpenetrating Phenomena (Jijimuge). Early Buddhism perceived the origin of consciousness as arising from a number of 'dependent' causes each linked together like a chain; hence the chain of causation. Mahayana Buddhism modified and greatly amplified on this dependent causal concept.

Part Two: Interdependent and Mutually Interpenetrating Phenomena; Non-Dual Consciousness. *Codependent Origination; Indra's Net; Monism; Sacred Reality as the Aesthetic Continuum, The; Zen World View and Suffering, The.

Interpersonal Relationships and Zen. In early Indian Buddhism interpersonal relationships were more often than not given a negative value. This is to say that they were looked upon as a source of worldly attachment which leads to *dukkha. In Indian Mahayana Buddhism the continued prestige given to monastic life could not sufficiently counter the earlier isolationist ideal. In contrast, Buddhism in China, under Confucianist influence, could not avoid being influenced by the high value given to interpersonal relationships; this was especially the case for Chan/Zen.

Part Two: Interpersonal Relationships and Zen.

International Buddhist Meditation Center (IBMC) in Los Angeles.

This was founded in 1970 by the Vietnamese master Thich Thien-an with the purpose of bring together as many of the schools of Buddhism as possible. This meant that at IBMC Zen, Pure-Land, and Theravada traditions were practiced. After the death of Thien-an in 1980 the Center was headed by the chosen successor of Thien-an's the Rev. Karuna *Dharma, as abess. The author of this work was a dharma student and the dharma heir of Rev. Karuna.

Intolerance. Whether it is religious, racial, socio-economic, gender related, etc. this is regarded as a major impediment to any awakening. In fact, in the *mother koan view even the dual thinking that the Zen way is better than another way is such an impediment that true awakening becomes impossible. One is expected to understand that what is spiritually of benefit to you may not be to another.

*Dual Thinking; Mannered Mute.

Intoxicants. This is one of the five factors every lay Buddhist should avoid. Throughout history some individuals have sought spiritual insight through various intoxicants or other drugs. But Buddhism equates spiritual insight with self-discipline; therefore, drugs by suggesting a possible quick and easy path to such insight are just the opposite of self-discipline.

Inzan School. This branch of the Hakuin line uses its own internally generated list of koans unlike the other Hakuin branch, the *Takuju, which uses the standard koan collections.

*Hakuin Zen; Kido Roku Daibetsu; Zengo shu; Zenrin Kushu.

Iron Flute. This is the English simplified title by Nyogen Senzaki for the Tettski Tosui (Blowing upside down the Solid Iron Flute). It is a set of one hundred koans which along with commentaries was published in 1783.

Iron Ox (Tetsugyu). This is a huge ancient mythical monument and as such it is a metaphor for imperturbability of the mind of the awakened person. It is found as part of the *encounter dialog in the Book of Serenity #29 where it is associated with the Mind Seal of the Patriarch

Iron Tree Blooms with Flowers. This is the metaphor for returning to life after the great *death (awakening).

*Frozen River Bursts into Flames.

Irony. 1) The use of words to express something other than, and especially the opposite of, the literal meaning of the words. Such ironic use often involves humor or subtle sarcasm. 2) It is the incongruity between the expected results and the actual results of an event. 3) Neither 1 nor 2 is to be confused with Socratic irony which is the pretense of ignorance and a willingness to learn from another assumed in order to make the other's false conceptions conspicuous by adroit questioning. Irony in all three ways is found in Zen, especially in certain encounter dialog and koans.

Islam and Buddhism. The earliest confrontations between Islam and Buddhism occurred in the early 8th century when Moslem forces invaded the heavily Buddhist regions of Afghanistan and central Asia. With the conquest of Khotan by Islamic armies in 1004 the land route for Buddhist monks traveling back and forth between India and China was cut off once and for all. With the destruction of the last of the great Buddhist monastic universities in northern India by Turkish Moslems between 1197 and 1203 no new Indian Buddhist influence survived to pass into China.

*Adi-Buddha.

Isshin (One Mind). In Buddhist metaphysics this is the Buddha-mind or consciousness that prevails throughout the universe.

Ishin-denshin (Heart-mind to Heart-mind, [Transmission from]). This refers to the Zen claim that words alone between a master and student are impossible to bring the student to awakening. The deepest character of the master must affect the deepest character of the student for this.

*Kyoge-Butsuden; Lineage, Zen; Shisho; Without Words or Writings.

Issan Ichinei (1247-1317). This Chinese master was sent by the Yuan (Mongol) Dynasty in 1299 to Japan in order to re-establish diplomatic relations between China and Japan which had been severed

by the Mongol attempt to conquer Japan in 1274 and 1281. At first Issan was treated as a spy, but eventually declared innocent and was granted the status of a Rinzai abbot. Issan had the rather unique habit of having his students meditate on Chinese poems instead of the traditional koans.

*Poetry.

Isshi insho or **Isshi-injo** (One vehicle). This is the concept that a student should be taught by only one master and is a very late idea to arise in Zen. The original idea called for traveling for awakening. In this the student might spend a few years training with a several different masters until he found the one best suited to aid him in his final effort. For a variety of reasons in the 17th century the *Soto Zen School leadership petitioned the *Tokugawa government to outlaw this thousand year old practice, which the government was amenable to since it meant greater control over the monastic system. The Rinzai Zen School while technically bound by this law never followed it to the same rigid degree as the Soto did.

*Loyalty.

Issho jobutsu (Attaining Buddhahood in this very life). This is the same as *Sokushin jobutsu (attaining Buddhahood in this very body). It is a teaching shared by several Buddhist Schools in Japan, including the Zen Schools.

Ittai. (1) One Body or One Truth. It is the sense of undifferentiated oneness with all reality experienced in *satori.

*Oceanic Experience.

Ittai Sambo (The Oneness of the *Three Treasures). This signifies that the Buddha, Dharma, and Sangha are inseparably one.

Ittengo (One turning word). This is a single word or phrase most commonly from a Zen teacher that will cause the student to suddenly view reality differently, perhaps even as an initial awakening experience. This is a part of the Zen master's function as a mid-wife of awakening. The turning word is not to be confused with a *Jakugo (capping phrase) which would follow a turning word.

*Ichiji Kan.