

# Japanese-English Glossary of Zen Terms

Compiled by Gábor Terebess

**Agura** 胡坐 common and easy way of sitting, pulling in both feet under both thighs; loose cross legged sitting position.

**Ajirogasa** 網代笠 The large woven bamboo hats worn by monks on pilgrimage and mendicancy.

**An** 庵 sōan 草庵 ('grass-roofed hut') and hoan 蓬庵 ('thatched cottage'); a hermitage. I. A small hall built in the same premises of the graveyard of the founder or an eminent monk of a Zen temple; tatchu 塔頭. II. A small hall before it is promoted to the rank of a temple. III. A small hall that belongs to a large temple.

**Anja** 行者 abbot's assistant, "doing person," {hōjō anja 方丈行者}

**Anju** 庵主 A monk or hermit of a temporary habitation; also, a nun who lives in a hermitage. Generally, a novice who lives in a small temple.

**Ango** 安居 Lit., “dwelling in peace” or “peaceful dwelling.” The summer and winter training seasons, with their origins in the rainy season meditation retreats (vārsika) at the time of Shakyamuni.

**Angya** 行脚 Pilgrimage, usually to seek a master. traditional pilgrimage a monk or nun makes from monastery to monastery, literally translated as "to go on foot." The term also applies to the modern practice in Japan of an unsui (novice monk) journeying to seek admittance into a monastery for the first time. These unsui traditionally wear and/or carry a kasa, white cotton leggings, straw sandals, a kesa, a satchel, razor, begging bowls (hachi) and straw raincoat. When arriving the novice typically proffers an introductory letter and then must wait for acceptance for a period of days called tangaryō. Upon admittance he undergoes a probationary period known as tanga zume, "occupying the overnight room". Considered an aspect of the early monk's training, angya had in ancient times lasted for many years for some.

**Angyaso** 行脚僧 An itinerant monk.

**Ansho-no-zen** 暗証の禅 ignorant zen, hearsay zen, unenlightened zen.

**Ashi** 啞子 A mute; in Zen, a beginner who is not able to say a word in answer to the master's question; also, one who has transcended the realm of verbal expression and, hence, does not say a word.

**Ashi no ha ni nori no hoben** 葦の葉に法の方便 'A means of Dharma-conveyance even for a leaf of reed.' Tradition has it that Bodhidharma (Daruma) came to China from India by crossing the sea by a leaf of reed; used to describe the usefulness of an apparently useless thing.

**Baito** 梅湯 A drink made with hot water and pickled plums (umeboshi), and sweetened with sugar.

**Banka** 晩課 Evening sutra chanting.

**Battan** 末單 A lower-ranking unsui.

**Benji** 弁事 head seat's attendant, "managing affairs", Sōtō zen temple position. Leaving the monastery for a day or less on private business.

**Biku** 比丘 "bhikshu ('mendicant')"

**Bikuni** 比丘尼 "bhikshuni", nun.

**Bokuseki** 墨跡 Lit., "ink trace", refers to a form of Japanese calligraphy (書道 shodō) and more specifically a style of Zenga developed by Zen monks. Bokuseki is often characterized by bold, assertive, and often abstract brush strokes meant to

demonstrate the calligrapher's pure state of mind. The aim in making Bokuseki is to represent one's single-moment awareness by brushing each word or passage with a single breath, ultimately realizing Zen and manifesting one's Zen practice into physical and artistic action.

**Bonzu** 房主 > Bozu 坊主

**Bosatsu-kai** 菩薩戒 bodhisattva precepts are a set of moral codes used in Mahayana Buddhism to advance a practitioner along the path to becoming a Bodhisattva. In Sōtō Zen, the founder Dōgen established a somewhat expanded version of the Bodhisattva Precepts for use by both priests and lay followers, based on both Brahma Net Sutra and other sources.

**Butsudan** 佛壇 or 仏壇, literally "Buddha altar". A Buddha-altar isn't only a place to honor one's ancestors. Within the altar, there is an area where Mt. Sumeru (the mountain at the center of the Buddhist cosmology) is represented and in the center of that area the main image is enshrined. In the same way as a temple's main Dharma Hall, the Buddha-altar is "the temple in the middle of the home".

**Buttan-e** 佛誕会 Buddha's Birthday, April 8.

**Bozu** 坊主 a resident priest of a temple; popularly, any priest or a monk.

**Buji** 無事 I. No problem; no trouble; without hindrance; free of obstruction. II. Having nothing to do; having nothing demanding to do before attaining enlightenment; the state of perfect freedom from troubles; no dealings with secular affairs; the state of tranquility and non-action; used to describe the state of satori.

**Buji-zen** 無事禪 "All is well Zen", "Nothing to do Zen", "inactive zen"; frivolous zen; exaggerated zen; no-practice zen; bravado or excessive self-confidence in the practice of zen. A tendency attributed to some practitioners, particularly in the Sōtō school, to convince themselves that since all beings possess the Buddha-nature they are already enlightened and hence have no need to exert themselves further.

**Busshō** 仏性 Buddha nature

**Busshō** 佛餉 Rice offerings placed in front of the buddha images.

**Caodong zong** (C) 曹洞宗 Sōtō shū (J).

**Chiden** 知殿 hall caretaker, "knower of the (Buddha) hall".

**Chōka** 朝課 The morning sutra chanting service.

**Chōsoku** 調息 Breath regulation.

**Daigo** (=daigo tettei 大悟-徹底) "great realization or enlightenment." Moreover, "traditionally, daigo is final, absolute enlightenment, contrasted to experiences of glimpsing enlightenment, shōgo" or kenshō.

**Daihonzan** 大本山 great head temple, main temples of a school

**Daijiryohitsu** 大事了畢 Lit., "to finish understanding the Great Matter"; to attain full awakening and complete one's training.

**Daishu** 大衆 The monks residing in the zendō, "great assembly".

**Daruma** 達磨 Jap. for Bodhidharma, hence the occurrence in several terms: Daruma-ki, his date of death (5th day of 10th month); Darumashū, his school of teaching, hence a name for Zen; Daruma-sōjō, the authentic transmission of his teaching via dharma-successors (hassu) and patriarchs in succession (soshigata).

**Densu** 殿司 The monk in charge of waking the other monks in the morning, of leading the sutra chanting and other ceremonies, and of cleaning the ritual halls.

**Deshi** 弟子 "disciple (of a teacher)"

**Dōan** 堂行 hall assistant, “(meditation) hall doing (person),” (short for zendō anja).  
A term for person sounding the bell that marks the beginning and end of zazen.

**Dōchō rōshi** 堂頭老師 “(meditation) hall head, old/venerable teacher”.

**Doge** 同夏 Monks who start their monastery careers during the same angō.

**Dōjō** 道場 Lit., "place of the way". Initially, dōjōs were adjunct to temples. The term can refer to a formal training place for any of the Japanese dō arts but typically it is considered the formal gathering place for students of any Japanese martial arts style to conduct training, examinations and other related encounters.

**Dokusan** 獨參 Sanzen on an individual, voluntary basis with the roshi. Most sanzen at Rinzai monasteries is dokusan. Contrasts with sosan. (A private formal meeting between a Zen student and master in which the former can discuss his specific particular meditation problems with the latter thereby displaying the depth and degree of his attainment. It also gives an opportunity to master to understand the problems of each student.)

**Dōnai** 堂内 Lit., “inside the hall”; refers primarily to the monks residing in the zendō.

**Dosan** 同參 A term for the group of monks who all trained under the same certain roshi.

**Dōshi** 導師 officiant (leads service and ceremonies), “guiding/leading teacher”.

**Dunwu** (C) 頓悟 (tongō (J), sudden awaking or sudden enlightenment

**Eka** 會下 A term for the group of monks who all trained under the same certain roshi. or at the same temple.

**Eko** 回向 The dedication read after recitation of a sutra, to direct the merit gained from the recitation to a certain person or group.

**Enpatsu** 遠鉢 Mendicancy done at a long distance from the monastery, usually lasting a full day or longer.

**Ensō** 円相 The circle symbolizes the absolute enlightenment and the void. The circle executed with a single fluid brushstroke is a popular theme in Zen painting. It is said that only someone who is inwardly collected and in equilibrium is capable of painting a strong and well-balanced circle.

**Enzu** 園頭 The monastery vegetable garden, or the gardener.

**Fukuten** 副典 assistant to head cook, “assistant to the ten(zō)”.

**Fundoshi** 褌 Men's kimono underwear, wrapped thong style.

**Fuke-shū** 普化宗

**Fukudo** 副堂 assistant to the hall assistant (dōan), “assistant to the hall”. A term for person who strikes the han.

**Furoshiki** 風呂敷 wrapping cloth to store and carry robes.

**Fushō** 不生 Lit., unborn; Zen expression for the absolute, the true reality, in which there is no birth, no death, no becoming nor passing away, and no time in the sense of before and after.

**Fūsu** 副寺 ; 副司 treasurer, “assistant to the director/temple”, one of the Sōtō Zen Temple’s six officers (roku chiji 六知事). In the Rinzai/Obaku sects, the shika is also often appointed as the fusu, who assists the chief priest and supervises the monks. The temple officer in charge of financial affairs.

**Futon** 布団 a term generally referring to the traditional style of Japanese bedding consisting of padded mattresses (shikibuton = bottom mattress) and quilts (kakebuton = thick quilted bedcover) pliable enough to be folded and stored away during the day.

**Fuzui** 副隨 The fusu's assistant, in charge of financial affairs and miscellaneous matters.

**Gaman** 我慢 term of Zen Buddhist origin which means "enduring the seemingly unbearable with patience and dignity". The term is generally translated as "perseverance" or "patience". A related term, gamanzuyoi (我慢強い gaman-tsuyoi), a compound with tsuyoi (strong), means "suffering the unbearable" or having a high capacity for a kind of stoic endurance. Gaman is variously described as a "law," a "virtue," an "ethos," a "trait," etc. It means to do one's best in distressed times and to maintain self-control and discipline.

**Ganbaru** 頑張る Lit., "stand firm", also romanized as gambaru, is a ubiquitous Japanese word which roughly means to slog on tenaciously through tough times. The word ganbaru is often translated to mean "doing one's best", but in practice, it means doing more than one's best. The word emphasizes "working with perseverance" or "toughing it out." Ganbaru means "to commit oneself fully to a task and to bring that task to an end." It can be translated to mean persistence, tenacity, doggedness and hard work. The term has a unique importance in Japanese culture

**Gasshō** 合掌 Lit., "palms together". A mudra expressing nonduality: anjali (Skt). The palms are joined so that the fingertips are at the height of the nose. The hands

are approximately one fist width away from the face. (Hold the palms and fingers of both hands together. Your arms should be slightly away from your chest, your elbows should extend outward from your sides in a straight line parallel with the floor. The tips of your fingers should be approximately the same level as your nose. This is an expression of respect, faith and devotion. Because the two hands (duality) are joined together, it expresses “One Mind.”)

**Gidan** 疑團 The “ball of doubt” that fuels a monk’s drive to practice and to attain enlightenment.

**Geju** 偈頌 A verse.

**Goannai** 御案内 To forcibly take a monk to sanzen in order to help him resolve his kōan.

**Godō** 後堂 rear hall teacher (head of training); “rear (seat) of the (meditation) hall”. In a Sōtō zendō, the monk in charge of the zendō, second to the rōshi. This is approximately equivalent to the jikijitsu in Rinzai monasteries. (Head trainer in a traditional Japanese monastery who uses the kyōsaku. The godō uses the kyōsaku to deliver sharp blows upon the shoulders of monks found dozing off or loose in their form. Sometimes, the meditator will request to be hit by the kyōsaku by making a signal to the godō.)

**Go-ke** 五家 five schools of Zen

**Goke-shichishū** 五家七宗 (Jap., ‘five-houses, seven-schools’). A classification of the seven Ch’an Buddhist schools, during the T’ang period, which derived from five lineages: (i) Rinzai from Lin-chi I-hsuan (Jap., Rinzai Gigen); (ii) Igyo from Kuei-shan Ling-yu (Jap., Isan Reiyū) and from Yang-shan Hui-chi (Jap., Kyōzan Ejaku); (iii) Sōtō from Tung-shan Liang-chieh (Jap., Tōzan Ryōkai) and from Ts’ao-shan Penchi (Jap., Sōzan Honjaku); (iv) Ummon from Yün-Men Wen-yen (Jap., Ummon Bun’en); (v) Hogen from Fa-yen Wen-i (Jap., Hogen Bun’eki). Rinzai then split, to make up seven: (vi) Yōgi from Yang-ch’i Fang-hui (Jap., Yōgi Hōe); (vii) Ōryō from Huang-lung Hui-nan (Jap., Ōryō E’nan).

**Gomai** 合米 A type of takuhatsu in which individual monks go to designated households once a month to receive rice set aside by the family for the monastic community

**Gong’an** (C) 公案 kōan (J); public case

**Gotai-tochi** 五体投地 Prostrating. Stand upright and bow slightly in gassho from the waist. Then, bend your knees until they touch the floor. Bend forward from the waist, touching the floor with your hands (palms up), forearms, and forehead. Keeping your palms level, raise them as high as your ears. Maintain this posture for a moment. Bringing your hands back into gassho, straighten up to a standing position and bow as before. Prostrating in this way three times is called sanpai. We do sanpai, for example, before and after chanting sutras. Five parts of the body (gotai) refers to both knees, both elbows and forehead, while tochi means casting them to the ground.

**Gozan bungaku** 五山文學 Japanese Literature of the Five Mountains. The term Five Mountains refers to the principal Zen (禪) monastic centers of the Rinzai sect in Kamakura, Japan and to an additional five in Kyoto. In addition, the term refers to five Zen monastic centers in China in Hangzhou and Ningpo that inspired the religious and cultural organization in Japan. The term "mountain" is a general term for Buddhist monastery. The term Five Mountains literature or gozan bungaku (五山文學) is used collectively to refer to the poetry and prose in Chinese produced by Japanese monks during the medieval period in the 14th and 15th centuries. Included are works by Chinese monks in residence in Japan as well. The period witnessed a widespread importation of cultural influences from Song and Yuan period China that in many ways transformed Japan. In the literature of the Five Mountains informality, sense of humor and sympathy with life's ordinariness were highly prized. A Five Mountains poet might write about anything, in contrast to the proscribed themes of the aristocratic court poets.

**Gyojuzaga** 行住坐臥 The "four postures" of walking, standing, sitting, and lying down.

**Gyosho** 曉鐘 The morning ringing of the large temple bell.

**Gyodo** 行道 A way of sutra chanting during ceremonies, in which the monks chant while walking in line inside the ceremony hall.

**Haju** 把住 "Taking in"; one of the aspects of Zen training, that of strickness or tension. See also hogyo.

**Han** 板 Lit., board; a thick rectangular wooden board measuring about 45 x 30 x 8 cm hung in front of the zendo; , on which a rhythm is beaten with a wooden mallet three times a day: at dawn, at dusk and before going to bed. One of the narashimono used to signal times at the monastery. Often one of the following verses appears on the han:

"Heed, monks! / Be mindful in practice. / Time flies like an arrow; / It does not wait for you."

"Completely freed from yes and no; / great emptiness charged within; / no questions, no answers; / like a fish, like a fool."

"Great is the matter of birth and death / Life flows quickly by / Time waits for no one / Wake up! Wake up! / Don't waste a moment!"

**Handai** 飯台 The long, low tables used when eating meals in the jikido.

**Handaikan** 飯台監 Every formal meal is served by assigned servers, called handaikan. Han literally is "meal", dai is "table", and kan to "oversee".

**Hanka fuza** 半跏趺坐 The half-lotus sitting position.

**Hashin kyuji** 把針灸治 Lit., "to grasp the needle, to treat with moxa." Hashin kyuji are days before sesshin during which the unsui can rest, repair clothes, and treat illnesses.

**Hassu** 法嗣 ‘dharma-successor’, a Zen Buddhist pupil who has reached at least the same level of attained enlightenment as his master, and who is therefore given the seal of recognition (inka-shōmei). He can then become a dharma-successor.

**Hōdōshi** 法幢師 Dharma flag teacher (non-abbot leading a practice period). (Sōtō)

**Hogyo** 放行 ”Letting go”; one of the aspects of Zen training, that of relaxation or loosening. See also haju.

**Hōjō** 方丈 “ten square feet” (abbot’s room, named after Vimalakirti’s room).

**Hōjō-e** 放生 Liberating Life (animal release) in August.

**Hōkei** 法系 dharma lineage. 1. An unbroken line of dharma transmission that is traced back through many generations of teachers and disciples. 2. A list of names of the successive generations of teachers, culminating in one's own teacher, through whom one has inherited the dharma. This list is recited during in-room sutra chanting.”Letting go”; one of the aspects of Zen training, that of relaxation or loosening. See also haju.

**Hokkai-jōin** 法界定印 “cosmic mudra”— the positioning of the hands during traditional zazen practice. To perform the cosmic mudra, the left-hand rests on the right-hand, with the tips of the thumbs lightly touching. (Place your right hand, palm-up, on your left foot, and your left hand palm-up on your right palm. The tips of

your thumbs should be lightly touching each other. This is called Cosmic Mudra (hokkai-join). Place the tips of your thumbs in front of your navel, and your arms slightly apart from your body.)

**Hokku** 法鼓 The large temple drum beaten to signal the beginning of teisho or a ceremony.

**Hokushū Zen** 北宗禪 Northern school of Zen

**Honshi** 本師} “original/primary teacher”

**Honzon** 本尊 The main image of Sōtō Zen School is the founder of Buddhism, Shakyamuni Buddha. Shakyamuni Buddha taught us the best way in which to live our lives and is enshrined within the Buddha-altar. In principle, all that is needed is the image of Shakyamuni Buddha. However, if you have a scroll with the images of Shakyamuni Buddha and the two founders of Sōtō Zen School in Japan, Dōgen Zenji and Keizan Zenji, then it is fine to hang that in the center of the Buddha-altar. If there is already an image of Shakyamuni Buddha, then hang the scroll behind that image.

**Hōrin** 法輪 The wheel of the law.

**Houi-kake** 御法衣掛 Robe hanger.

**Horo** 法臘 The length of time since tokudo; one's career as a monk.

**Hossu** 扨子 short staff of wood or bamboo with bundled hair (of a cow, horse, or yak) or hemp wielded by a Zen Buddhist priest. Often described as a "fly swatter" or "fly shooer", the stick is believed to protect the wielder from desire and also works as a way of ridding areas of flies without killing them. The hossu is regarded as symbolic of a Zen master's authority to teach and transmit Buddha Dharma to others, and is frequently passed from one master to the next.

**Huatou** (C) 話頭 watō (J); critical phrase or head word

**Hyoseki** 評席 A senior monk who serves as one of temple officers: the shika, jikijitsu, and jisha. Roughly synonymous with yakui.

**Ichige** 一夏 Lit., "one summer"; synonymous with ango.

**Ichijitsu nasazareba, ichijitsu kuwarazu.** 一日不作、一日不食 "A day without work, a day without eating." Baizhang Huaihai (百丈懷海 Hyakujō Ekai, 720-814).

**Ichimi-Zen** 一味禪 (Jap., 'one taste Zen'). The authentic Zen of the Buddha and the patriarchs (soshigata), which consists in the experience of no distinction ('one taste') between form and emptiness. Its opposite (within Zen) is zen which relies on

different types or goals of meditation (five ways of Ch'an/Zen), known as gomi (-no)-zen.

**Idaten** 韋駄天 The tutelary diety of the temple kitchen and kuri.

**Igi-soku-buppō** 威儀即仏法 Dignified forms (departments) are themselves buddha (awakened) dharmas (forms). Emphasizing in Sōtō Sect of Zen.

**Ikko hanko** 一箇半箇 Lit., “one man or half a man,” the term for the true successor that every Zen master is duty-bound to produce.

**Iku** 衣矩 Ruler for folding koromo (衣たたみ用定規).

**Inji** 隠侍 The master's attendant.

**Inka** 印可 The seal of enlightenment; a master's certification of a disciple's completion of training.

**Inka (-shōmei)** 印可証明 The legitimating seal of recognition, in Zen Buddhism, that authentic enlightenment has been attained, and that a pupil has completed his training.

**Inkin** 引磬 The handbell used by the jikijitsu to signal the beginning and ending of meditation, and for other miscellaneous purposes. (An inkin is a small handheld bowl-shaped bell mounted on a handle which the ino (chant leader) strikes with a metal striker at intervals to signal the beginning of bowing prostrations or, toward the end of ceremonies, to signal that it is time to gassho in the direction of the altar.)

**Ino** 維那 hall manager, “overseeing karmadāna (‘giver of assignments’),” one of the Sōtō Zen Temple’s six officers (roku chiji 六知事). Formerly, the monk in charge of supervising the work duty; at present, the monk who leads chanting during a service. At sesshin, the ino is in charge of any matter that involves the mouth. “Rector” (ino 維那): a hybrid compound (also read ina and inō) that combines the Chinese wei 維, “supervisor,” with the graph na 那, thought to represent the final syllable of the transliterated Sanskrit term karmadāna.

**Inryo** 隱寮 The roshi’s living quarters.

**Intoku** 陰徳 Good works performed in secret.

**Issoku-hanpo** 一息半歩 walking half step with breathing in and out - kinhin in Sōtō zen.

**Isshu** 揖手 Folding hands at walking and standing. This is also called shashu. In Rinzaï tradition the left hand covers the right hand.

**Isshu** 一炷 The length of time it takes to burn one stick of incense; hence, one period of zazen.

**Jakugo** 着語 ; 箸語 Capping phrase.

**Jianwu** (C) 漸悟 gradual awakening

**Jihatsu** 持鉢 The name of the nesting set of bowls with which Rinzaï unsui eat. A monk's own bowls (the standard 5 bowl Rinzaï zen monk set), wrapped in cloth for carrying around. During a meal, they will be unwrapped, used, cleaned, and wrapped back up again.

**Jikidō** 食堂 The room where meals are eaten in a Rinzaï monastery.

**Jikidō** 直堂 hall monitor, "keeping in order the (meditation) hall". Officiant in the Sōtō temple zendō in charge of keeping time. The jikidō signals the start and end of sitting periods by sounding the han and kesu (large bell).

**Jikijitsu** 直日 In a Rinzai zendō, the monk in charge of meditation in the zendō, second to the rōshi. This is approximately equivalent to the godō in Sōtō. (The timekeeper for a sesshin or for any meditation gathering. All matters having to do with time are the responsibility of the "jiki", provided the decisions do not conflict with the activities or wishes of the rōshi. The jiki usually leads kinhin as well.)

**Jikō** 侍香 incense attendant, "serving incense".

**Jinjū** "Steward of purity", the sanitation steward at a Zen monastery, responsible for keeping the latrines clean.

**Jisha** 侍者 abbot's attendant, "serving person". The head monk in charge of caring for the monks of the zendō; his duties include maintaining the zendō's main image (usually Manjusri), serving tea, and caring for sick monks. (The rōshi's attendant during sesshin. Those attending a sesshin are most aware of the jisha's role as the person who directs dokusan; the jisha announces when dokusan begins and guides students in and out.)

**Jiriki** 自力 "Self Power", seeking enlightenment through one's own merit and religious practice.

**Jizoku** 寺族 "priest's wife" in Sōtō temple life.

**Joju** 常住 The administrative section of the monastery, as opposed to the zendō, or donai.

**Jokei** 助警 A junior officer in the monastery. In most Rinzai monasteries there are two.

**Jōnin** 浄人 meal server, “pure person”.

**Josaku** 除策 Lit., “removing the keisaku”; a free day of rest in the monastery.

**Juban** 襦袢 A waist-length underkimono.

**Jūji** 住持 “abiding and maintaining”.

**Jukai** 受戒 Lay ordination. Zen public ordination ceremony wherein a lay student receives certain Buddhist precepts. Ceremony of receiving (ju) the Buddhist Precepts (kai). This is a formal initiation into Buddhism, making one a member of the Buddha's family.

**Junkei** 巡警 The patrolling of the zendo with the keisaku.

**Junkō** 巡香 meditation patrol (carries kyōsaku): “round of incense”.

**Jūshoku** 住職 “abiding director”.

**Juzu** 数珠 Rosaries come in three forms: 108 beads, 54 beads, and 27 beads. All have at their base either a manji (swastika), representing the primal movement of the spirit within the heart; or a pagoda, representing the storehouse of the scriptures, which the turning of the rosary causes to be revolved; or a fish biting an iron ball which it can neither swallow nor spit out; or a tassel or pair of tassels, representing the roots of the Lotus, the symbol of enlightenment, with its roots in the mud of human suffering. No matter what may be at the base of the rosary, it is always a symbol of activity and movement, whether the movement of the heart, i.e. the manji; the turning of the scriptures, i.e. the pagoda; the struggle of the kōan, i.e. the fish with the iron ball; or the nourishment of enlightenment from suffering, i.e. the tassel. Immediately above this symbol are three beads representing the Three Refuges: Homage to the Buddha, Homage to the Dharma, Homage to the Sangha. A 108 bead rosary is divided into 6 groups of 18 with a divider between each. A 54 bead one has 6 groups of 9 with a divider between each, and a 27 bead one, 2 groups of 6 and 1 of 15 divided by 2 dividers. All divider beads in a rosary represent points of pause for silent meditation, the putting of the hands in gasshō while holding the rosary, or the putting of the brain, as it were, into gasshō.

**Kafu** 家風 Lit., house wind”; the customs and “atmosphere” of a certain monastery.

**Kaichin** 開枕 Bedtime at the monastery, marked by a short sutra-chanting and the unrolling of the kashiwabuton. (Kaichin is a Zen expression for laying out on one's bed and going to sleep. When the kaichin bell is rung in a Zen monastery, monks or nuns run to get their bedding in the sōdō (monk's hall). Traditionally, monastics are supplied with one mattress and no pillow. In a traditional setting no blankets are permitted, either. This results in the monks and nuns rolling up into the mattresses themselves to keep warm for the night.)

**Kaidan** 戒壇 Ordination platform.

**Kaihan** 開板 Striking of the wooden han. (Kaihan is the striking of an instrument made from a thick wood plank, the han, struck with a wooden mallet or hammer to announce various ceremonial times. Traditionally, this is done three times to announce the various intervals throughout the day. Roughly translated, kaihan means "opening the han.")

**Kaijo** 開靜 Morning wake-up at the monastery.

**Kaiko** 開講 The occasion of the first teisho of the angō.

**Kaimyo** 戒名 One's precept name (sometimes called dharma name), given to them during a Jukai Ceremony. This is often a unique Buddhist name which may at times express certain qualities the master has observed in his or her disciple.

**Kaisandō** 開山堂 Founder's Hall in a traditional Zen monastery. The size may range in scope from a single room to its own building.

**Kaisei** 解制 "Unbinding rules", closing practice period, about August 15. The monastic off-season. Roughly synonymous with seikan.

**Kaishi** 戒師 "precept teacher".

**Kaiyoku** 開浴 Monastic bath time. (Kaiyoku is the ceremony of "Opening the Bath." In common usage, kaiyoku refers to going to the baths in a Japanese Zen monastery. In a traditional monastery setup, monastics bathe about every five days, with dates with the number four or nine in them.)

**Kanban bukuro** 看板袋 The bag used by the monks during mendicancy. The name of the monk's temple is usually written on the front of the bag.

**Kanchō** 管長 The head abbot

**Kanhua chan** (C) 看話禪 kanna-zen (J); "introspecting the kōan Zen"

**Kankin** 看經 "sutra reading" or "sutra recitation"—sometimes even "sutra study."

**Kanna Zen** 看話禪 kan hua chan (C), kōan Zen; "introspecting the kōan Zen".

**Kansei** 閑栖 A retired priest.

**Kanshō** 喚鐘 The small hanging bell rung by the monks to signal entrance to the master's room during dokusan. It has thus come to be synonymous with sanzen itself.

**Kasa** 笠 any of several sorts of traditional hats of Japan. When preceded by a word specifying the type of hat, the word becomes gasa: 網代笠 ajiro-gasa; 托鉢笠 takuhatsu gasa.

**Kashaku** 掛錫 To formally enter a monastery for training.

**Kashiwabuton** 柏蒲団 The large square-shaped futon used for sleeping in the monastery. The futon is folded in half, and the unsui sleeps inside. In the morning the futon is rolled up and stored for the day.

**Katan** 加擔 To help with work, either in general or at another temple.

**Kato** 掛搭 To formally enter a monastery for training. See kashaku. (Kato is a Japanese Zen expression which means “hanging up at the hook.” In a traditional Japanese monastic environment, a newly admitted postulant hangs his or her robes and clothing on a hook above their mat, which will from then on be where he sleeps and lives.)

**Katsu** 喝 Traditional Zen belly shout; used to cut off discriminative thinking.

**Kechimyaku** 血脈 "blood line", heritage of the Law. A list of the unbroken lineage of teaching from Master to disciple, from Shakyamuni Buddha to the present, graphically depicted as an endlessly flowing, circular red line, The keeping of the Precepts is called "the Blood of Buddha".

**Keisaku** 警策 The “warning stick,” used to encourage monks during zazen. (Rinzai)

**Keisu** 磬子 Bowl-shaped gong used in chanting services. It is struck on the rim by a small padded club or mallet. It punctuates the chanting of the sutras.

**Kekka fuza** 結跏趺座 The full lotus sitting position.

**Kenge** 見解 The response to a koan, presented during sanzen.

**Kenshō** 見性 "To see self nature;" seeing one's own true nature; an experience of awakening. Kenshō is roughly synonymous with satori, although the latter is generally regarded as indicating a deeper experience. (Has the same meaning as satori, but is customary used for an initial awakening experience.)

**Kentan** 檢單 The formal checking of the sitting monks in the zendo by the roshi or the jikijitsu.

**Kesa** 袈裟 The Buddhist liturgical robe usually translated as "surplice." Monk's robe. (Lit., decayed colored [robe]). It is the stylized form of the original Indian Buddhist robe, kaṣāya (Skt), worn around the body, over the left shoulder and under the right shoulder. Symbolic robe of the transmission from a master to a disciple.

**Kesa bunko** 袈裟文庫 The luggage bundle carried by unsui during their angya, containing their kesa, razor, jihatsu, sutra book, and rain poncho (kesa bukuro, kesa gōri)

**Kessei** 結制 Opening Practice Period ("binding rules"), about May 15.

**Ki** 氣 vital energy

**Kien mondō** 機緣問答 jiyuan wenda, "encounter dialogues"

**Kiku** 規矩 The monastic regulations.

**Kimono** 着物 The traditional Japanese kimono has wide, half-way sewn sleeves. There is no seam between the top and the skirt, and there are no pleats in the skirt. Pure cotton kimonos lose length during washing. A fold in the waist areas allows for lengthening. Kimonos are ankle length, For ceremonial use white cotton. For everyday use grey fabric.

**Kinhin or kyōgyō** 經行 Walking meditation. Literally, "to go straight". When doing kinhin in Sōtō zen style, walk clockwise around the room, holding your hand in shashu position. From the waist up, your posture should be the same as that in zazen. Take the first step with your right foot. Advance by taking only half step for each full breath (one exhalation and inhalation). (= Issoku-hanpo 一息半歩 "walking half step with breathing in and out". Walk slowly and smoothly as if you were standing in one place. Do not drag your feet or make noise. Walk straight ahead, and when turning, always turn to right. The word kinhin means to go straight. When you finish kinhin, stop and bow. Then walk at a normal pace around the room until you return to your seat.

**Kirigami** 切り紙 literally refers to "paper strips" on which Sōtō masters transmitted esoteric interpretations of kōans with cryptic sayings, formulas, and diagrams. See also shōmono (抄物).

**Kitan ryushaku** 起單留錫 The occasion at the end of the training period when a monk notifies the monastery whether he will be staying for the next training period or leaving to continue his angya.

**Kōan** 公案 gong'an (C); "public case", "public announcement", or "precedent for public use". A fundamental practice in Zen training, challenging the pupil through a question, or a phrase or answer to a question, which presents a paradox or puzzle. A kōan cannot be understood or answered in conventional terms: it requires a pupil to abandon reliance on ordinary ways of understanding in order to move into or towards enlightenment. The origins of kōan are uncertain, but predate Nan-yüan Hui-yung (d. 930 CE) to whom the first use is attributed. The earliest surviving collection is in the writings of Fen-yang Shan-chao (Fen-yang lu; Jap., Fun'yōroku), including a series of 100 kōan questions (chieh-wen; Jap., kitsumon). Fen-yang was of the Rinzai school, and the use of kōans is particularly associated with Rinzai (kanna zen), but is not exclusive to it. Under Fen-yang's successor, Shih-shuang, Li Tsu-hsü produced Tenshō Kōtōroku, one of the five foundation chronicles of Zen in the Sung period, containing many kōans. Among Shih-shuang's pupils, Wu-tsu Fa-yen extended the short, sharp kōan to its height. Fa-yen's main pupil, Yüan-wu K'o-ch'in (1036–1135) was a vital figure in developing kōan method in this period, completing the Blue Cliff Record (Chin., Pi-yen-lu; Jap., Hekigan-roku). The second largest collection of the Sung period is Ts'ung-jung lu (Jap., Shōyōroku), assembled by Wan-sung Hsing-hsiu (1166–1246). It was followed (1229) by the Wu-men-kuan (Jap., Mumonkan), edited by Wu-men Hui-k'ai (1183–1260). About 1,700 kōans survive, of which about 600 are in active use. At the end of one's formal training one works in depth with the Jūjūkinkai, a series of koans on the 16 Buddhist precepts.) In Rinzai, five types of kōan are identified: (i) hosshin-kōan, to create awareness of identity with buddha-nature (bussho); (ii) kikan-kōan, to create ability nevertheless to discern distinctions within non-distinction; (iii) gonsen-kōan, creating awareness of the deep meaning of the sayings of the masters; (iv) nantō-kōan, grappling with the hardest to solve; (v) go-i-kōan: when the other four have been worked through, the insight gained is tested once more.

**Koban** 香盤 The incense holder in which sticks of incense are burned by the jikijitsu during zazen.

**Kōden** 香典・香奠 To offer incense.

**Koji** 居士 “residence/dwelling man”, layman

**Koji kyumei** 己事究明 “The investigation and clarification of the self.” The purpose of zazen.

**Kokuho** 告報 An announcement by the head monk to the community, usually setting out the schedule for that day.

**Kokyō** 挙經 chant leader, “celebrating/initiating the sutra”.

**Komusō** 虚無僧 “Monk of emptiness”. Member of the Fuke sect. Komusō were half-monks and half-laymen, neither shaving their heads, nor wearing ordinary monk’s robes. They lived a mendicant life, begging for alms and playing the shakuhachi, a bamboo flute. Komusō were characterised by the straw basket (a sedge or reed hood named a tengai) worn on the head, manifesting the absence of specific ego.

**Konshō** 昏鐘 The evening ringing of the large temple bell.

**Koromo** 衣 Monastic robe (worn by ordained monks only).

**Kosoku** 古則 A synonym for "koan".

**Kotai** 交代 The changing of monastic duties at the end of the training period.

**Kotan** 高單 A senior monk.

**Kotsu** 骨 Lit., "bone; relic". In some schools of Zen like Sanbō Kyōdan, the ceremonial scepter of a rōshi is called kotsu instead of nyoi.

**Koza** 講座 A lecture by the roshi to the monks. See teisho.

**Kufū** 功夫 To maintain one's practice during stillness and movement. In the Zen monastery it has generally come to mean something like something like "creative inventiveness" during work.

"Pursued the way with concentrated effort" (bendō kufū 辨道功夫): An expression used often in the Shōbōgenzō, also in reverse syntax, "make concentrated effort in pursuit of the way" (kufū bendō 功夫辨道).

**Kuri** 庫裡 The monastery kitchen, or, more generally, the living quarters.

**Kyahan** 脚半 leg protectors

**Kyogai** 境界 The state of mind, usually expressed in a person's actions and presence, attained through training.

**Kyōsaku** 教策 "Encouragement stick" waking stick in Sōtō; called keisaku in Rinzai. A flattened stick at one end, 75 to 105 cm in length, used to strike the shoulders during zazen, to help overcome fatigue or reach satori, called keisaku in Rinzai. The kyōsaku symbolises the sword of wisdom of the bodhisattva Mañjushri, which cuts through all delusion; thus it is always respectfully handled. If you want to be struck with the kyosaku, signal with gassho and wait. When the jikido sets the stick on your right shoulder, lower your head to the left. This is to avoid being hit on the ear and to make it easier to hit the shoulder muscles. Continue to gassho. After the jikido hits your shoulder, straighten your head again and bow. The jikido also bows to you as he or she stands behind you, holding the stick with both hands.

**Kyūhai** 九拜 ninefold prostration.

**Linji zong** (C) 臨濟宗 Rinzai-shū (J).

**Makyō** 魔境 Unpleasant or distracting thoughts or illusions that occur during zazen.

**Menpeki or Mempeki** 面壁 (Jap., 'facing the wall'). Zen description of the nine years (menpeki-kunen 面壁九年), which Bodhidharma (菩提達摩) spent 'facing the wall', i.e. in profound meditation in a mountain cave near Shaolin Temple (少林寺). It became a virtual synonym for zazen.

**Missan** 密参 secret study, "The student might even keep a written record of the transmission, a missan notebook (missanchō), preserving the details of the encounters in which he received the teacher's secret instruction on a particular koan or series of kōans." (Peter Haskel)

**Missan-roku** 密参録 records of secret interviews; oral transmission (a book which describes the Zen questioning and answering carried out between Zen priests)

**Missanchō** 密参? esoteric commentary on kōans; records of kōan interviews; missan notebook

**Mitsumitsu sanketsu** 密密参決 resolution through meticulous instructions

**Mokugyo** 木魚 A wooden drum carved from one piece, to set the rhythm for chanting. (Lit., wooden fish. An elaborately carved wooden drum struck with a

padded wooden stick during chanting services. Fish, since they never sleep, symbolize the alertness and watchfulness needed to attain Buddhahood.)

**Mokushō Zen** 默照禪 mozhao chan (C), "silent illumination Zen", "serene reflection Zen"; Zen meditation that does not use koans. Contrasted with kanna Zen.

**Mondō** 問答 wenda (C); 'Question and answer', a term used in Japanese zen practice to refer to a discussion or interview between master and student in which a religious theme is addressed obliquely rather than in the form of a debate or lecture. Normally the student raises a problem in connection with doctrine or practice and the master attempts to provide an answer without recourse to theoretical or analytical explanations. The records of these exchanges are often preserved as kōans for use by subsequent students.

**Monjin** 問訊 The act of bowing from the waist with hands in gasshō. Bow to front side person 対坐問訊 (taiza-monjin), either side person 隣位問訊 (rin-i-monjin).

**Munen musō** 無念無想 "no-thought and no-image"

**Mushi-dokugo** 無師独悟 Sometimes called 自悟自証 jigo-jishō (self-enlightened and self-certified), is a Japanese term used in Zen Buddhism which expresses the phenomenon known as "awakening alone, without a master."

**Mushin** 無心 No superfluous thought, no mental fabrication.

**Nakatan** 中單 A middle-ranking unsui.

**Narashimono** 鳴物 The various sound-producing implements (bells, clappers, gongs) used in a monastery to signal the times for various activities.

**Nentei** 拈提 To meditate upon a koan.

**Nibanza** 二番座 The “second sitting” at mealtimes, attended by monks whose duties kept them away from the first sitting.

**Nichi nichu kore kōjitsu.** 日日是好日 "Everyday is a good day." Yunmen Wenyan (雲門文偃 Ummon Bun'en, 864-949).

**Nisshitsu** 入室 To enter the roshi's sanzen room for meditation instruction

**Nitten sōji** 日天掃除 The daily cleaning done inside and outside the monastery.

**Niutou zong** (C) 牛頭宗 Gozu shū (J); Ox-Head School. Niutou Farong (C) 牛頭法融 (594-657), Gozu Hōyū (J) is the founder of the The Ox-Head School of Chan Buddhism. The name "Ox-Head" (Niutou, Gozu) come from the Mount Niutou

(Niutou shan, Gozusan) where Farong lived. He is also known as Niutou Mountain [Temple/School] First Patriarch Chan master Farong. The Ox-Head School is considered not belonging to the orthodox line of Chan. This line of Chan sect is also known as Niutou Zen.

**Niwazume** 庭詰 The period in which a postulant at a Zen monastery must sit in the monastery entrance hall (genkan) in a bowing posture, asking for admission, usually for a period of two days. See also tangazume.

**Niya sanjitsu** 二夜三日 Lit., “two nights and three days”; the maximum period of time for which a monk may be absent from the monastery without having to receive permission for zanka.

**Nōsō** 納僧 “patch-robed monk”.

**Nyoi** 如意 ruyi (C); Wooden scepter, about 35 cm long, of Zen teachers given to them by their teacher when they have been granted permission to teach. Has a slight S-shaped curve, like a human spinal column. The rōshi uses the kotsu, for example, to emphasise a point in a teishō, to lean on when sitting, or also occasionally to strike a student.

**Ōbaku shū** 黃檗宗

**Obi** 帯 sash for traditional Japanese kimono.

**Ōryōki** 應量器 (おうりょうき) The Sōtō 4 bowls set; begging bowl; (ooki, ooryooki 應量器 応量器, hatsu, Sanskrit: paatra). Also called Iron Bowl (鉄鉢 tetsubachi, teppatsu) or Buddha Bowl (仏鉢 buppatsu)

**Oshiku** 大四九 The fourteenth of every month and the last day of every month, when the monks sleep late, then shave heads, do a major cleaning, and, during the afternoon, rest.

**Oshō** 和尚 Japanese reading of the Chinese he shang (和尚), meaning a high-ranking Buddhist monk or highly virtuous Buddhist monk. It is also a respectful designation for Buddhist monks in general and may be used with the suffix -san, it is originally derived from the Sanskrit upadhyaya, meaning "master" in the sense of "teacher".

**Raihai** 禮拜 Prostration before the altar or the roshi. The Zen student is taught that in raihai one throws everything away. Normally done in a set of three, these are bows that lead immediately into a kneeling position and then quickly into a position with one's forehead gently touching the floor. The hands, palms upwards, are raised in a gesture symbolic of lifting the Buddha's feet over one's head. An act of respect and gratitude. "As long as bowing lasts Buddhism will last. When bowing ceases, Buddhism is destroyed" (Manzan Dohaku, 1636-1715)

**Rakusu** 絡子 The smallest style of kesa, shaped like a bib and worn around the neck.

The smallest of the Buddhist robes, the rakusu is made of five strips of cloth which are sewn together and suspended from the neck by a cloth halter. It is worn by monks, nuns, and lay persons. It is received during the jukai ceremony. The rakusu is symbolic of the Buddha's patched robe. In Suzuki rōshi lineage custom, blue rakusu are sewn for lay ordination, black for priest ordination, and brown for those with Dharma transmission; but these colors vary in other Zen lineages.

**Rintan** 隣單 The monk who sits next to one in the zendo.

**Rinzai-shū** 臨濟宗 Linji zong (C); Zen sect emphasizing koan study; named for master Linji.

**Rōhatsu** 臘八 The severest sesshin of the monastic year, commemorating the enlightenment of the Buddha. It is usually held from December 1st until the morning of December 8th, during which period the monks are not allowed to lie down to rest.

**Roku chiji** 六知事 Sōtō Zen Temple's six officers, "six knowers/managers of affairs": 1. director {tsūsu 都寺} "capital temple," {kansu 監寺} "watching over temple", 2. treasurer {fūsu 副寺} "assistant to the director/temple", 3. hall manager {ino 維那} "overseeing karmadana ('giver of assignments')", 4. head cook {tenzo 典座} "celebration/ceremony seat", 5. work leader {shissui 直歲} "keeping in order the vicinity", 6. guest manager {shika 知客} "knower of guests" (traditionally asst. director)

**Rōshi** 老師 Lit., "old teacher" or "elder master", Zen monastic master. In the Sōtō organization roughly synonymous with shike; "venerable (spiritual) teacher".

**Saba** 生飯 The few grains of rice offered at the beginning of meals to the hungry ghosts.

**Saihō** 裁縫 sewing Buddhist garments.

**Saiza** 齋座 Lunch, the main meal of the monastic day.

**Sampai** 三拝 Threefold [san] prostration [hai]; expression of veneration through prostration customary in Zen, in which otherwise there is a dearth of ceremonial forms. Sampai was probably originally an expression of veneration toward the Three Treasures. Under certain circumstances, also ninefold prostration (kyūhai 九拝) is practised. See also Raihai.

**Samu** 作務 Manual labor in the monastery, a part of training equally important to zazen.

**Samue** 作務衣 Working or everyday clothes for a male Zen Buddhist monk.

**Sando** 參堂 To formally enter the zendo as a new member of the monastic community following the completion of niwazume and tangazume.

**Sanno** 三應 A synonym for inji.

**Sanzen** 參禪 Formal meditation study with a Zen master. More specifically, the private meetings between master and disciple in which the master instructs the disciple in meditation.

**Sarei** 茶礼 Occasions when tea is served, both on formally and informally.

**Satori** 悟り; 覺り [さとり] the experience of awakening, enlightenment. (Chinese: 悟 ; pinyin: wù; Korean 오 ) is a Japanese Buddhist term for enlightenment that literally means "understanding". In the Zen Buddhist tradition, satori refers to a flash of sudden awareness, or individual enlightenment, and is considered a "first step" or embarkation toward nirvana.

**Seichū** 制中 The monastic training season. Roughly synonymous with angō.

**Seidō** 西堂 west hall teacher (senior teacher), "west (seat) of the (meditation) hall".

**Seikan** 制間 The monastic off-season. Roughly synonymous with kaisei.

**Seiza** 正座 Lit., "proper sitting", is the Japanese term for the traditional formal way of sitting in Japan. A sitting position where one kneels and sits back onto the heels. This is the standard position for chanting during service.

**Senmon dōjō** 専門道場 A formal Zen training monastery, at which a monk can gain qualification for priesthood. Roughly synonymous with sōdō.

**Sesshin** 攝心 Meditation retreats, generally lasting one week. Samu is replaced by additional meditation. A sesshin (接心, 摂心, 攝心), literally "touching the heart-mind" (but frequently mistranslated in Western Zen centers as "gathering the mind"), is a period of intensive meditation (zazen) in a Zen monastery.

**Setsu angō** 雪安居 The winter training season.

**Shakuhachi** 尺八 a Japanese end-blown flute. It is traditionally made of bamboo. It was used by the monks of the Fuke school of Zen Buddhism in the practice of suizen (吹禪, blowing meditation).

**Shamon** 沙門 "shramana ('contemplative')"

**Shashu** 叉手 Hand position used when walking or standing in the zendō. Put the thumb of your left hand in the middle of the palm and make a fist around it. Place the fist in front of your chest. Cover the fist with your right hand. Keep your elbows away from your body forming a straight line with both forearms.

**Shichido garan** 七堂伽藍 The classical layout of the Zen monastery with seven buildings. The Sanmon 山門 (Mountain Gate), Butsuden 佛殿 (Buddha Hall), Hatto 法堂 (Dharma Hall), and Hojo 方丈 (Abbot's Quarters) are aligned on a north-south axis, with the Yokushitsu 浴室 (Bath House) and Kyozo 經藏 (sutra library) to the east and the Sōdō 僧堂 (Monk's Hall) to the west.

**Shichijō kesa** 七條袈裟 Seven-piece robe.

**Shigu-seigan** 四弘誓願 Four universal vows.

**Shihō** 嗣法 Dharma transmission. The act by which a master affirms that a student's training is complete and that he or she is ready to begin to teach the Dharma independently.

In Sōtō Zen Buddhism refers to a series of ceremonies wherein which a priest receives full transmission, inheriting the Dharma from his/her master and becoming empowered to transmit the precepts and lineage to others. A shiho ceremony can last anywhere from one to three weeks, with the final ceremony consisting of two specific segments. The first is transmission of the precepts from master to disciple, known as denkai, where the master confirms that the student is actualizing the precepts in his/her day to day life. In this ceremony the student "...become[s] the blood of the Buddha." The second, denpo, is the Dharma transmission ceremony

where the student inherits the Dharma and is empowered to transmit the lineage. In the denpo ceremony, the student becomes an ancestor of the tradition and receives a robe and bowl, among other objects. Also during the denpo ceremony the student receives a Shoshike certificate (which grants the power to perform Jukai) and also the documents known as the "three regalia of transmission": shisho (inheritance certificate), odaiji (a diagram symbolizing the Great Matter) and shoden kechimiyaku (bloodline of Dharma transmission). The Sōtō school also confers inka shōmyō (or inshō) upon students—meaning "[granting] the seal of approval to a realization of enlightenment"—and the student must undergo a shiho ceremony to receive Dharma transmission. Following completion of these ceremonies the teacher becomes independent.

**Shijo** 止靜 The time between the beginning and end of a period of meditation, when silence must be maintained and no moving is permitted. ( the Cease and be Quiet bell, about 23 cm high, struck by the Jikijitsu. Three slow bells signal the beginning of a period of zazen, two sharper bells signal kinhin, and one sharper bell signals that another event is about to begin.)

**Shika** 知客 guest manager, “knower of guests” (traditionally asst. director), one of the Sōtō Zen Temple’s six officers (roku chiji 六知事). The head monk in charge of the administrative section of the monastery, and whose duties involve meeting guests.

**Shikantaza** 祇管打坐 “just sitting”; a state of attention that is free from thoughts, directed to no object, and attached to no particular content.

**Shike** 師家 The master of a monastery. Shike is roughly synonymous with roshi.

**Shikunichi** 四九日 Days which contain a “4” (shi) or a “9” (ku), on which there is head shaving a general cleaning of the monastery, and a bath.

**Shin’igi** 眞威儀 The formal wear used by unsui during ceremonies.

**Shinjin datsuraku** 身心脱落 "Body and mind dropped off." Casting off [both] body and mind. (Dōgen's words describing his enlightenment)

**Shinkin** 嚙金 Money received by the monks from the monastery.

**Shinsu** 辰司 wake-up bell ringer, “morning officer”.

**Shinto** 新到 A new monk; usually refers to monks in their first year at the monastery.

**Shippei** 竹篋 bamboo staff which curves slightly, approximately half a metre long, which is used as a "symbol of a Zen master's authority" in Zen Buddhism. In contrast to the keisaku, the shippei was often used as a disciplinary measure for meditating monks. It can often be found at the side of a Zen master in a zendo and is also "one of seven items that make up a Zen monk's equipment." The shippei is

made from a split piece of bamboo, which is bound with wisteria vine and then lacquered. Sometimes curved in the shape of an S, the shippei may be elaborately decorated with a silk cord or have carvings.

**Shissui** 直歳 work leader, “keeping in order the vicinity”, one of the Sōtō Zen Temple’s six officers (roku chiji 六知事).

**Shitsunai** 室内 Lit., “inside the room”—an term for the meditation instruction that takes place between the master and disciple in the sanzen room of the master.

**Shokan** 初關 Lit., “the first barrier”; the first koan received by a monk.

**Shōken** 相見 A formal meeting with a Zen master. (The first personal interview between the roshi and a student; lit., seeing one another.)

**Shōmono** 抄物 complex body of commentaries on traditional kōan collections and recorded sayings texts by late medieval and early modern Sōtō priests. See also kirigami (切り紙).

**Shoshin** 初心 is a concept in Zen Buddhism meaning "beginner's mind". It refers to having an attitude of openness, eagerness, and lack of preconceptions when studying a subject, even when studying at an advanced level, just as a beginner in that subject would. The term is especially used in the study of Zen Buddhism and

Japanese martial arts. The phrase is also used in the title of the book Zen Mind, Beginner's Mind by the Zen teacher Shunryu Suzuki, who says the following about the correct approach to Zen practice: "In the beginner's mind there are many possibilities, in the expert's mind there are few." (Shoshin also means "correct truth" and is used to denote a genuine signature on art works or to refer to any thing or person that is genuine.)

**Shō shuso** 請首座 Appointing shuso.

**Shōten** 鐘点 bell ringer, "(bonshō) bell dotting/turning on".

**Shugyōsha** 修行者 "(spiritual) practice person", practitioner.

**Shukin** 手巾 The cord that monks wear around their waist.

**Shukkejin** 出家人 "left-home person / homeleaver".

**Shuso** 首座 head student, "head seat".

**Shuso hossenshiki** 首座法戰式 Term used in zen Buddhism to describe an encounter or exchange between two practitioners as a means of expressing and deepening their understanding of the nature of reality. The exchange may be verbal

or involve gestures or movements, or a combination of all three. The exchange is not a philosophical debate so much as a manifestation or disclosure of each individual's intuitive apprehension of religious truth. The activity shares certain similarities with the practice of mondo. During the shusso hossen ceremony, the head monk (shuso) is verbally tested in public by other students and teachers on their knowledge of Buddhist teachings.

**Shutto** 出頭 Participation in a ceremony.

**Shuya** 守夜 The evening fire-watch at the time of kaichin, when one or two monks make the rounds of the monastery buildings and properties to make sure that all fires are out.

**Sōdō** 僧堂 A formal Zen training monastery, at which a monk can gain qualification for priesthood. Roughly synonymous with senmon dōjō. (In traditional monasteries there is a building called the monks' hall, sōdō, in which practitioners sleep, eat, and practice zazen together. In the sōdō, there is a platform called a tan which is about two feet high. Each person has a space of one straw mat (tatami) on which to eat, sleep, and sit. Manjushri Bodhisattva, the symbol of wisdom, is enshrined in the center of the hall.)

**Sōku** 送供 head server, "sending off the meal offering".

**Sonshuku** 尊宿 An older priest or an eminent priest.

**Sorin** 叢林 Another term for sōdō.

**Sōryo** 僧侶 monk/priest, “sangha companion”.

**Sōsan** 総参 Formal sanzen held on the first, fourth, and seventh evenings of a sesshin, and during which the shika rings the kansho and the monks meet the roshi in order of rank. All monks must participate. Contrasts with dokusan.

**Soshigata** 祖师谷 The elders or patriarchs in Ch’an/Zen Buddhism, the great masters, practitioners, and teachers who stand in lines of direct transmission of dharma—ultimately, from the Buddha Shākyamuni.

**Sōtō-shū** 曹洞宗 Caodong zong (C); one of two dominant sects of Zen in Japan, the other being Rinzai. Sōtō Sect of Zen emphasizing shikantaza as the primary mode of practice.

**Sozare** 総茶禮 A formal sarei that all monks are required to attend. Usually held before important affairs.

**Suikai** 垂誡 Instructions or warnings from the master or superior monks.

**Suizen** 吹禪 a Zen practice consisting of playing the shakuhachi bamboo flute as a means of attaining self-realization. The monks from the Fuke sect of Zen who practiced suizen were called komusō (虛無僧; literally "emptiness monks").

**Sūsokukan** 数息觀 "observation of breath count"; preliminary meditation of counting breaths. (You may choose to count the exhale, inhale or both. Count the exhale when you are sleepy; count the inhale when the mind is distracted. If you are very sleepy and distracted count both exhale and inhale.)

**Suzu** 鈴 Small hand bell rung through the halls (of a monastery, or at sesshin) as a wakeup call.

**Tabi** 足袋 Split-toe ankle socks.

**Taiki seppō** 對機說法 Speaking to the caliber of a listener.

**Taku** 柝木 Wooden clappers, two pieces of hard wood, about 5 x 5 x 25 cm. They are held parallel and struck together, making a sharp clack. The jikijitsu uses them to lead kinhin, and the ino also has a set with which to punctuate the mealtime recitations.)

**Takuhatsu** 托鉢 Mendicancy; monastic begging rounds.

**Tan** 單 (Trad. 單) A meditation platform in a zendo. Usually there are three or four: the jikijitsu tan (the tan to the left as you enter the front of the zendo), tanto tan (the tan to the right as you enter the front of the zendo), naka tan (an auxilliary tan between the jikijitsu tan and the tanto tan), and sometimes a gaitan (an auxilliary tan outside the main zendo room). The word tan can also indicate a person's place on the tan, and hence his place in the monastery hierarchy.

**Tanbuton** 單蒲團 The large cushion upon which Rinzai monks sit during zazen.

**Tangaryō** 旦過寮 A period of waiting for admission into a Zen monastery at the gate, lasting anywhere from one day to several weeks—depending on the quality of one's sitting. Refers to the room traveling monks stay in when visiting, or await admittance into the sōdō.

**Tangazume** 旦過詰 The period in which a postulant at a Zen monastery must sit alone in a small room (called the tangaryō) facing the wall, usually for a period of five days. See also niwazume.

**Tatchu** 塔頭 A subtemple located in the precincts of a larger temple.

**Tantō** 單頭 Lit., "head of the tan." Platform head (assistant to head of training); “(sitting) platform head”. In a Zen temple, the tantō is one of two officers (with the godō) in charge monks' training. (One of the main leaders of a sesshin, the tantō is in charge of the smooth running of the zendō. The tantō is usually an experienced

senior student who is familiar with the roles of the other leaders and thus is able to offer guidance if any confusion arises.)

**Teihatsu** 剃髮 shaving the head.

**Teishō** 提唱 The rōshi's dharma lecture, usually on a kōan, a Zen text, or a sutra. Rather than an explanation or exposition in the traditional sense, it is intended as a demonstration of Zen realisation. (Lit., recitation offering, presentation; in Zen the presentation of Zen realisation by a Zen master (rōshi) during a sesshin. The word is derived from *tei*, carry, offer, show, present, proclaim and *shō*, recite, proclaim. The rōshi offers the teishō, which generally has a kōan or an important passage in Zen literature as its theme to the buddha in the presence of the assembly of practitioners. It is not an explanation, commentary or exposition in the usual sense and certainly not a lecture in the academic sense. Thus the frequent translation of teishō as lecture is misleading, and presentation is more accurate. No-one is being lectured here, and purveyance of factual knowledge is not the point. The rōshi's offering is nondualistic and free from everything conceptual. It is an immediate demonstration of his genuine insight into the theme treated and for that reason can touch the deepest mind of its hearers. Teishō is distinguished from dharma talk, which is an ordinary lecture on some Buddhist topic.

**Tenjin** 点心 A meal served to the unsui at the home of a believer. The monks often receive tenjin at the end of the morning takuhatsu rounds.

**Tenken** 点検 attendance taker, "attendance taker, inspector".

**Tenzo** 典座 head cook, “celebration/ceremony seat”, one of the Sōtō Zen Temple’s six officers (roku chiji 六知事). The monastery kitchen; also the head cook for a monastery or sesshin. Traditionally the role of tenzo was a position of high honor in zen monasteries. Similarly today, a tenzo is often considered to be one of the main leaders for sesshin.

**Toki** 湯器 The container for hot water.

**Tokudo** 得度 To be ordained as a monk.

**Tsūsu** 都寺 director, “capital temple,” {kansu 監寺} “watching over temple”, one of the Sōtō Zen Temple’s six officers (roku chiji 六知事).

**Unpan** 雲版 Lit., “cloud plate”; a flat, cloud-shaped gong used to signal mealtimes.

**Unnō** 雲納 “cloud patches”, monk.

**Unsui** 雲水 Lit., “clouds and water”; a Zen monk in training. Unsui or kōun ryūsui (行雲流水) in full, is a term specific to Zen Buddhism which denotes a postulant awaiting acceptance into a monastery or a novice monk who has undertaken Zen training. Sometimes they will travel from monastery to monastery (angya) on a

pilgrimage to find the appropriate Zen master to study with. The term unsui comes from a Chinese poem which reads, "To drift like clouds and flow like water."

**Wagesa** 輪袈裟 "circular kesa". A form of kesa further simplified from the rakusu. A wagesa is a strip of cloth with its ends connected by a decorative knot, worn around the neck.

**Waraji** 草鞋 Straw rope sandals which are mostly worn by monks.

**Watō** 話頭 (Jap., "word-head"). The key point, line, or word in a kōan; critical phrase, crucial phrase, punch line or head word; huatou (C).

**Yako Zen** 野狐禪 Lit., "wild fox Zen"; false Zen.

**Yakuseki** 藥石 Lit., "medicine stone"; the Zen monastic supper. In Buddhism it was originally forbidden to eat after noon. However, in China, where Zen developed, it was cold in the winter, so the monks would put heated stones against their abdomens to assuage the pangs of hunger. These stones were called "medicine stones." Later a light meal, consisting of the day's leftovers, came to be served, and this was named after the stones used to ease hunger.

**Yaza** 夜坐 Lit., "night sitting"; private zazen done after kaichin.

**Yugyōsō** 遊行僧 “itinerant monks”, who lived a large part of their lives independently from religious establishments

**Yukata** 浴衣 Unlined kimono-like garment for summer use, usually made of cotton, linen, or hemp. Yukata are strictly informal, most often worn to outdoor festivals, by men and women of all ages. They are also worn at onsen (hot spring) resorts, where they are often provided for the guests in the resort's own pattern.

**Yokuju** 浴頭 The monk that prepares the bath. (Rinzai)

**Yokusu** 浴主 bath manager, “bath master”. (Sōtō)

**Yulu** (C) 語録 recorded sayings

**Zabuton** 座布団 Cushion for sitting. The zabuton is generally used when sitting on the floor, and may also be used when sitting on a chair. Ordinarily any place in Japan where seating is on the floor will be provided with zabuton, for sitting comfort. A typical square zabuton measures 50–70 cm on a side and is several centimetres thick when new.

**Zafu** 座蒲 Round pillow for zazen. Za (座) means "seat", and fu (蒲) means reedmace or cattail (*Typha* spp.). A zafu is a seat stuffed with the fluffy, soft, downy fibres of the disintegrating reedmace seed heads. The Japanese zafu originates in China, where these meditation seats were originally filled with reedmace down. An

alternate translation of zafu is "cushion for sitting" or "sitting cushion", where za means "sitting" or "sit" and fu means "cushion".

**Zagen** 座元 “sitting leader”, full-fledged priest (after being shuso).

**Zagu** 坐具 The rectangular “sitting cloth,” used during ceremonies at the time of ritual prostrations. Piece of cloth carried by monk on which bowing is done. (It is crisply folded and worn by the ordained over the left wrist.)

**Zaikejin** 在家人 “staying-home person / householder”, layman.

**Zanka** 暫暇 A permitted absence from the monastery longer than three days and two nights. It is often used at present to indicate the termination of a monk’s sōdō training.

**Zanmai** 三昧 Samadhi.

**Zazen** 坐禪 zuo chan (C), seated meditation; sitting practice of Zen; upright sitting with no mental fabrication. (The most outstanding advocate of zazen was the 13th-century Zen master and founder of the Sōtō sect in Japan, Dōgen. He considered zazen not only to be a method of moving toward enlightenment but also, if properly experienced, to constitute enlightenment itself.) The bell is rung to signal the beginning and end of zazen. When zazen begins, the bell is rung three times

(shijōshō 止静鐘). When kinhin begins, the bell is rung twice (kinhinshō). And when kinhin is finished, the bell is rung once (chukaishō). Also, when zazen is finished, the bell is rung once (hozenshō). Finishing zazen: when the bell is rung twice to signal kinhin or once to signal the end of zazen, relax your body as explained above, and get down from the tan. Face the seat and adjust the shape of your zafu. Then, bow toward your seat. Next, turning around to the right, bow to the people on the opposite side as you did before sitting. If there is no kinhin, leave your seat and walk to the entrance of the hall with your hands in the shashu position. Bow in gassho toward Manjushri Bodhisattva and leave the hall. Step out with your right foot this time. When you do kinhin, start to do it right away. Keep an equal distance between you and the people behind and in front of you. At the end of kinhin the bell is rung once. Stop and bow in shashu. Then walk at a normal pace following the person in front of you. Walk around the hall until you return to your seat. At this point you may go to the toilet if you wish. The next period of zazen will begin shortly. ("Noisy thought is not your enemy (不思議 fushiryō). Being with noisy thought (非思慮 hishiryō).")

**Zazenkai** 坐禅会 One-day retreat.

**Zen** 禅 (Trad. 禪) meditation. The Japanese word "Zen", or "禅" ("ぜん"), is a deformation, through Chinese ("禪", pronounced "chan2" in Mandarin), of the Sanskrit "dhyāna" ("ध्यान" in the original script), meaning "meditation".

**Zendō** 禅堂 A Zen meditation hall. (The place where zazen is practiced. In Japanese monasteries the monks/nuns live in the zendō. The zendō officers live in small individual rooms which at times they share with their support staff.) Hold your hands in shashu position and step forward with your left foot at the left side of the entrance. When leaving the zendō, step out with your right foot at the same side of

the entrance. Only the abbot of the monastery may enter the hall from the middle of the entrance. After entering the hall, bow in gasshō toward the altar and go to your seat. As a sign of respect, you should refrain from walking in front of the statue of Manjushri Bodhisattva. Rather, you should walk around behind the image. When walking, keep your hands in the shashu position. When you arrive at your seat, face the seat and bow in gasshō. This is a greeting to the people who are about to do zazen with you at the seats on either side of you. The people sitting next to you also bow. This is called rini-monjin. Then, turn around to the right until your seat is behind you, and bow again to those sitting at the opposite side of the hall. This is a greeting to the people across the hall and is referred to as taiza-monjin. Sit down on your zafu, turn around to the right, and sit facing the wall. In the sōdō, there is a wooden meal board (jōen 上演) at the edge of the platform (tan 単) on which bowls are set during meals. Do not place your buttocks or feet on the jōen.

**Zenji** 禪師 Lit., Zen master [ji = shi, master]; honorific title having the sense of great [or renowned] Zen master. It is a title that is generally conferred posthumously; several masters, however, received this title during their lifetime.

**Zenpan** 禪板 Chin rest.

**Zenshū** 禪宗 Chan zong (C); Zen Sect, Zen School.

**Zōri** 草履 Flat and thonged sandals made of rice straw, typically worn with formal kimono.

**Zuihan** 隨意飯 An informal meal.

**Zuisokukan** 隨息觀 Breath watching (literally, following) meditation. (Without counting we become one with breathing. When inhaling, become inhaling. When exhaling, become exhaling.)

**Zuiyoku** 隨意浴 An informal bath.

**Zuiza** 隨意坐 Informal sitting in the zendo, with no shijo.

**Zuochan** (C) 坐禪 zazen (J); sitting meditation.

**Zutabukuro** 頭陀袋 A monks bag hung around the neck, used to keep personal effects.