

Glossary

Abbreviations: Skt = Sanskrit; Chin = Chinese; Kor = Korean; Jpn = Japanese; b. = born; d. = died; r. = reign; n.d. = no dates; c. = circa; fl. = flourished

acharya (Skt) An honorific title meaning teacher, conferred upon a priest who guides the conduct of disciples and serves as an example to them.

acting administrator Hojo Yoshitoki (1163–1224), the second regent of the Kamakura government.

administrator of priests An official rank within the Buddhist priesthood. The administrator of priests as the highest-ranking official was general supervisor over the other priests and nuns. Later the system of ranking for priests became a matter of formalism, with such titles bestowing honor but indicating no specific function or position.

Agama sutras A generic term for the Hinayana sutras.

Ajatashatru A king of the state of Magadha in India. Incited by Devadatta, he killed his father, King Bimbisara, a follower of Shakyamuni, and ascended the throne to become the most influential ruler of his time. Later he contracted a terrible disease and, in remorse for his evil acts, converted to Buddhism and supported the First Buddhist Council for the compilation of Shakyamuni's teachings.

Ajitavati See **Hiranyavati**.

alaya-consciousness Also called “storehouse consciousness.” The level of consciousness where the results of one's actions (karma), good or evil, accumulate as karmic potentials or “seeds” that later produce the results of happiness or suffering. According to the Consciousness-Only school, which postulates the existence of eight levels of consciousness, the alaya-consciousness corresponds to the eighth level and is the source of the first seven consciousnesses, as well as the storehouse for the seeds that produce all things and phenomena. The T'ien-t'ai and Flower Garland schools refer to another, deeper, level—the ninth consciousness—which corresponds to the true aspect of life, or the Buddha nature.

Amida (Skt Amitayus or Amitabha, “Infinite Life” or “Infinite Light”) The Buddha of the Land of Perfect Bliss in the west. According to the Buddha Infinite Life Sutra, a bodhisattva named Dharma Treasury made forty-eight vows concerning the Buddha land he would establish upon attaining enlightenment. After many kalpas of practicing austerities, he became Amida Buddha and realized his Pure Land. Amida is worshiped by adherents of the Pure Land school.

Amida Sutra One of the three basic scriptures of Pure Land Buddhism. Kumara-jiva's translation of the smaller *Sukhavativyuha*. Written in the form of a discourse

between Shakyamuni, Shariputra, and others, it describes the blessings associated with Amida Buddha and his Pure Land and asserts that one can attain rebirth in this land by relying on Amida.

amrita (Skt) A legendary, ambrosia-like liquid. Often translated as sweet dew. In ancient India it was regarded as the sweet-tasting beverage of the gods. In China it was thought to rain down from heaven when the world became peaceful. The word amrita means immortality.

Ananda One of Shakyamuni's ten major disciples. He was a cousin of Shakyamuni and also the younger brother of Devadatta. For many years he accompanied Shakyamuni as his personal attendant and thus heard more of his teachings than any other disciple. He was known, therefore, as the foremost in hearing the Buddha's teachings. In addition, he is said to have possessed an excellent memory, which allowed him to play a central role in compiling Shakyamuni's teachings at the First Buddhist Council after the Buddha's passing.

Anavatapta (Skt) A dragon said to live in Heat-Free (Anavatapta) Lake, north of the Snow Mountains.

Angulimāla A notorious murderer who became a follower of Shakyamuni. After having already killed 999 people, he was just about to kill his own mother and Shakyamuni, when he received instruction from the Buddha and repented.

Aniruddha A cousin of Shakyamuni and one of his ten major disciples, known as the foremost in divine insight. His father is regarded as having been either King Amritodana or King Dronodana, each of whom was the younger brother of Shuddhodana, Shakyamuni's father.

An Lu-shan (705–757) A military officer in China during the T'ang dynasty. He gained control of a large area on the northeastern frontier and achieved power at court through the patronage of Emperor Hsüan-tsung. In 755 he led a rebellion and took control of the capital.

An'ne (795–868) The fourth chief priest of Enryaku-ji, the head temple of the Tendai school in Japan.

Annen (b. 841) A priest of the Tendai school who helped establish the doctrine and practice of Tendai esotericism in Japan.

Annotations on "Great Concentration and Insight," The A commentary by Miao-lo on *Great Concentration and Insight*, one of T'ien-t'ai's three major works.

Annotations on "The Profound Meaning of the Lotus Sutra," The A commentary by Miao-lo on *The Profound Meaning of the Lotus Sutra*, one of T'ien-t'ai's three major works.

Annotations on "The Words and Phrases of the Lotus Sutra," The A commentary by Miao-lo on *The Words and Phrases of the Lotus Sutra*, one of T'ien-t'ai's three major works.

arhat (Skt) One who has attained the highest stage of Hinayana enlightenment. Arhat means one worthy of respect.

Aryadeva (n.d.) A third-century scholar of the Madhyamika school in India. He was born to a Brahman family in southern India and studied the doctrine of non-substantiality under Nagarjuna. He was also called Kanadeva because of the loss of an eye (kana means "one eye"). He refuted teachers of Brahmanism at Pataliputra in a religious debate and was killed by one of their disciples. Aryadeva is regarded as the fifteenth of Shakyamuni's twenty-four successors.

Aryasimha (n.d.) The last of Shakyamuni's twenty-four successors, who lived in central India during the sixth century. His efforts to propagate Buddhism led to his execution by Dammira, a king who destroyed many Buddhist temples and murdered scores of monks.

asamkhyā (Skt) "Innumerable." An ancient Indian numerical unit indicating an

exceedingly large number. One account has it equal to 10^{59} , while another describes it as 10^{51} .

Asanga (n.d.) Scholar of the Consciousness-Only doctrine. He is thought to have lived around 310–390 or, according to another account, around 390–470. Born to a Brahman family at Purushapura in Gandhara in northern India, he initially studied the Hinayana teachings but was dissatisfied with these doctrines and made efforts to master the Mahayana teachings as well. When Vasubandhu, his younger brother, became attached to Hinayana teachings, Asanga converted him to Mahayana Buddhism.

Ashoka (r. c. 268–232 B.C.E.) The third ruler of the Indian Maurya dynasty and the first king to unify India. During the early years of his reign he was a tyrant, but later he converted to Buddhism and governed compassionately in accordance with Buddhist ideals.

Ashvaghosha (n.d.) A second-century Mahayana scholar and poet of Shravasti in India. He at first criticized Buddhism but was later converted by Parshva. He led many people to the Buddha's teachings through his skill in music and literature. Ashvaghosha is known as the twelfth of Shakyamuni's twenty-four successors.

Asita (1) A seer mentioned in the "Devadatta" chapter of the Lotus Sutra, referred to as a former incarnation of Devadatta. According to this chapter, in one of his past existences, Shakyamuni was seeking the great Law. At that time, Asita expounded the Lotus Sutra for him. (2) A seer of Kapilavastu. When Shakyamuni was born, King Shuddhodana asked Asita to examine his newborn child's physiognomy. Asita, perceiving the thirty-two features of a great man, foretold that, if the boy remained in the secular world, he would become a wheel-turning king by the age of twenty-nine, but if he renounced secular life, which was more probable, he would achieve supreme wisdom and attain Buddhahood. Asita lamented that, since he himself was already ninety years old, he would die before the prince attained enlightenment and therefore be unable to hear the Buddha's teaching.

Aspiration for the Law The name of Shakyamuni in a past existence. When the ascetic Aspiration for the Law was seeking the Law, a devil disguised as a Brahman appeared to him and said that he would reveal to him a Buddhist teaching if he was ready to transcribe it using his skin as paper, one of his bones as a pen, and his blood as ink. When Aspiration for the Law gladly complied and prepared to write down the Buddhist teaching, the devil vanished. In response to his seeking mind, a Buddha appeared and taught him a profound teaching.

asura (Skt) A type of demon in Indian mythology, contentious and belligerent by nature, who fights continually with the god Shakra, or Indra. The world of asuras constitutes one of the six paths of existence.

Avichi hell Also, the hell of incessant suffering. The most terrible of the eight hot hells. The Avichi hell is also referred to as the great citadel of the Avichi hell because it is surrounded by seven solid iron walls that make it impossible for its inhabitants to escape. The Sanskrit word avichi was translated into Chinese as "incessant," indicating that, in this hell, pain and suffering continue without interruption. It is said that one who commits any of the five cardinal sins or slanders the correct teaching is destined to be reborn in the Avichi hell.

Awakening of Faith in the Mahayana, The A work that sets forth the fundamental doctrines of Mahayana Buddhism and attempts to awaken people to faith in it. This work is traditionally attributed to Ashvaghosha, though there are differing opinions.

Awesome Sound King A Buddha mentioned in the "Never Disparaging" chap-

ter of the Lotus Sutra. Bodhisattva Never Disparaging appeared during the Middle Day of the Law of the Buddha Awesome Sound King when Buddhism was in decline and arrogant monks held great authority. He revered all people for their innate Buddha nature, for which he was slandered and beaten by ignorant and conceited people.

Baladitya (n.d.) A king of Magadha said to have lived around the sixth century who was a devout Buddhist. He erected a temple at Nalanda Monastery, and monks from throughout India assembled to celebrate its completion. According to *The Record of the Western Regions*, Mihirakula, the ruler of the neighboring kingdom of Cheka, opposed Buddhism and attempted to conquer Baladitya. When Mihirakula attacked Magadha, the people united against him and took him prisoner. Baladitya intended to put Mihirakula to death but released him instead, moved by his own mother's plea that he act compassionately.

Bamboo Staff school A reference to any of several different groups of Brahmins in Shakyamuni's day known under this name. Followers of these groups are said to have carried staves, and the members of one such group are known to have killed Maudgalyayana. Maudgalyayana came across some Brahmins of the Bamboo Staff school who engaged him in discussion, whereupon he refuted their teacher. Enraged, they beat him to death with their staves.

beings of the two worlds and the eight groups The beings who assembled to listen to the preaching of the Lotus Sutra. They are listed in the "Introduction" chapter of the sutra. They are beings who reside in the two worlds, the first two divisions of the threefold world: the world of desire and the world of form. The eight groups are a further division of the beings of the two worlds. They are: (1) the gods of the world of desire, (2) the gods of the world of form, (3) dragon kings and their followers, (4) kinnara kings and their followers, (5) gandharva kings and their followers, (6) asura kings and their followers, (7) garuda kings and their followers, and (8) the king of the human world (Ajatashatru) and his followers.

benevolent gods See **heavenly gods and benevolent deities**.

Benevolent Kings Sutra A sutra regarded as the concluding sutra of the Wisdom sutras. It enumerates seven disasters that will occur when the correct teaching perishes, and stresses the need to attain perfect wisdom.

Bimbisara A king of the state of Magadha in India and a devout follower of Shakyamuni. He is also known as the father of Ajatashatru.

Bodhidharma The founder of Zen Buddhism in China. The date of Bodhidharma's birth is not clear, and the year of his death is regarded by some to be 528, and others, 536. He is said to have lived to be 150.

bodhisattva (Skt) A being who aspires to attain Buddhahood and carries out altruistic practices to achieve that goal. Compassion predominates in bodhisattvas, who postpone their own entry into nirvana in order to lead others toward enlightenment.

bodhisattvas as numerous as the dust particles of a thousand worlds An expression commonly used to refer to the countless Bodhisattvas of the Earth who appear from beneath the earth in the "Emerging from the Earth" chapter of the Lotus Sutra. "Numerous as the dust particles of a thousand worlds" derives from the "Supernatural Powers" chapter of the sutra.

Bodhisattvas of the Earth The innumerable bodhisattvas who appear in the "Emerging from the Earth" chapter of the Lotus Sutra and are entrusted by Shakyamuni with the task of propagating the Law after his passing. In several of his writings, Nichiren Daishonin identifies his own role with that of their leader, Bodhisattva Superior Practices.

bodhisattvas of the essential teaching Bodhisattvas taught by the true Buddha, that is, the Buddha whose true identity is revealed in the essential teaching (the latter fourteen chapters) of the Lotus Sutra. In this teaching, Shakyamuni reveals his true identity as the Buddha who attained enlightenment in the remote past. The disciples he has taught in this capacity since the time of his enlightenment are the bodhisattvas of the essential teaching. They are also known as the Bodhisattvas of the Earth who appear in the “Emerging from the Earth” chapter of the Lotus Sutra, the first chapter of the essential teaching. Shakyamuni entrusts them with the mission of propagating the essence of the sutra, the Mystic Law, in the Latter Day of the Law.

bodhisattvas of the theoretical teaching Bodhisattvas who are followers of a provisional Buddha. They include the bodhisattvas Manjushri, Universal Worthy, Perceiver of the World’s Sounds, and Medicine King. A provisional Buddha is a Buddha who, in order to save the people, assumes a transient role in accordance with their capacity, not revealing his true identity. In the pre-Lotus Sutra teachings and in the theoretical teaching (the first fourteen chapters) of the Lotus Sutra, Shakyamuni did not reveal his original enlightenment in the remote past but assumed the provisional status of a Buddha who had first attained enlightenment in that lifetime. The bodhisattvas whom he taught in this capacity are called bodhisattvas of the theoretical teaching. This term is used in contrast to the bodhisattvas of the essential teaching, or the Bodhisattvas of the Earth. Bodhisattvas of the theoretical teaching are said to appear in the Former and Middle Days of the Law and spread provisional Mahayana or the theoretical teaching of the Lotus Sutra, in contrast to the Bodhisattvas of the Earth, who appear in the Latter Day and devote themselves to spreading the Mystic Law, the essence of the Lotus Sutra.

Boundless Practices One of the four bodhisattvas who lead the Bodhisattvas of the Earth.

Brahma A god said to live in the first of the four meditation heavens in the world of form above Mount Sumeru and to rule over the saha world. In Indian mythology he was regarded as the personification of the fundamental universal principle, and in Buddhism he was adopted as one of the two major tutelary gods, together with Shakra.

Brahma Excellent Thought Sutra A sutra in which a Brahma king named Excellent Thought comes to the saha world from an eastern realm of the universe and listens to Shakyamuni Buddha’s preaching of the bodhisattva way. The sutra discusses the doctrines of non-substantiality and nonduality.

Brahma heaven Another name for the first of the four meditation heavens in the world of form above Mount Sumeru.

Brahma Net Sutra A sutra that sets forth the Mahayana precepts—the ten major precepts and forty-eight minor precepts. This sutra was highly valued in China and Japan because it describes the precepts for Mahayana bodhisattvas, and many commentaries were written on it. In Japan, Dengyo used this sutra to repudiate the Hinayana precepts observed by the six schools of Nara, emphasizing the necessity of embracing Mahayana precepts.

Buddha Eye One of the Buddhas who appear in the esoteric teachings. Also called Buddha Mother, this Buddha is said to give birth to all other Buddhas.

Buddhahood Also referred to by the word enlightenment. The supreme state of life in Buddhism, characterized by boundless wisdom and compassion. In this state one is awakened to the eternal and ultimate truth that is the reality of all things. Buddhahood is regarded as the goal of Buddhist practice and the highest of the Ten Worlds.

- Buddha Infinite Life Sutra** Also, the Buddha of Infinite Life Sutra and the Two-Volumed Sutra. One of the three basic scriptures of the Pure Land school. It relates how Bodhisattva Dharma Treasury made forty-eight vows and, on fulfilling them, became a Buddha called Infinite Life or Amida. It describes this Buddha Infinite Life's pure land and explains that one can be reborn there after death if one has faith in this Buddha.
- Buddha land** The place where a Buddha dwells. Since Buddhism views the environment as part of oneself, the term Buddha land is often used simply to refer to the enlightened state or absolute happiness that Buddhas enjoy, and does not necessarily indicate a paradise or land removed from mortal sufferings.
- Buddhamitra** (n.d.) The ninth of Shakyamuni's twenty-four successors. The king of the country where he lived was strongly attached to Brahmanism and tried to rid the land of all Buddhist influence. Determined to make the king overcome his prejudice, Buddhamitra is said to have walked back and forth in front of the palace for twelve years, bearing a red flag. The king was moved by his resolve and allowed him to debate with a Brahman teacher. Buddhamitra refuted his opponent and thus converted the king to Buddhism.
- Bun'ei era** The period in Japan from 1264 to 1275. In 1275, the era name changed to Kenji. Accordingly, among letters written by the Daishonin in 1275, some are dated the twelfth year of Bun'ei, and others, the first year of Kenji.
- Calm and Bright, Mount** Another name for Mount Sumeru. The Sanskrit name Sumeru was translated into Chinese as "Calm and Bright" and "Wonderful Bright."
- cause-awakened one** See **pratyekabuddha**.
- Ceremony in the Air** One of the three assemblies described in the Lotus Sutra, in which the entire gathering is suspended in space above the saha world. It extends from the "Treasure Tower" (eleventh) chapter to the "Entrustment" (twenty-second) chapter. The heart of this ceremony is the revelation of the Buddha's original enlightenment in the remote past and the transfer of the essence of the sutra to the Bodhisattvas of the Earth.
- ceremony of anointment** Also, anointment ceremony. A ceremony, commonly performed in esoteric Buddhism, in which one is invested with a certain status. The ceremony is said to derive from the practice of pouring water on the heads of rulers in ancient India upon their ascending the throne. Broadly speaking, there are three kinds of esoteric anointment ceremonies: those designed to establish a relationship between the individual and the Buddha, those to confer the status of practitioner of the esoteric teaching, and those to invest a person with the rank of acharya, qualifying him to teach the esoteric doctrine.
- Chandaka** A servant of Shakyamuni before he renounced secular life. The night Shakyamuni left the palace to seek the way, Chandaka accompanied him, holding his horse Kanthaka by the bridle. After Shakyamuni attained enlightenment, Chandaka became his disciple. Being arrogant, he was unable to get along with the other monks. However, it is said that, after the Buddha's passing, he followed Ananda and attained the state of arhat.
- chandala** (Skt) The untouchable caste, below the lowest of the four classes in ancient India. People in this class handled corpses, butchered animals, and carried out other tasks connected with death or the killing of living things. Since Nichiren Daishonin was born to a family of fishermen, he declared himself to be a member of the chandala.
- Chandrakirti** Also presented as Chandrayashas. A minister who served King Ajatashatru. When the king was suffering from virulent sores all over his body, his six ministers exhorted him to consult the six non-Buddhist teachers. Chan-

drakirti was one of them, and he urged the king to see Purana, one of the six non-Buddhist teachers.

- Chang-an** (561–632) T'ien-t'ai's disciple and successor. He recorded T'ien-t'ai's lectures and later compiled them as *The Profound Meaning of the Lotus Sutra*, *The Words and Phrases of the Lotus Sutra*, and *Great Concentration and Insight*. His own works include *The Annotations on the Nirvana Sutra* and *The Profound Meaning of the Nirvana Sutra*.
- Chang Liang** (d. 168 B.C.E.) A statesman and strategist who assisted Liu Pang, or Emperor Kao-tsu, in the overthrow of the Ch'in and the establishment of the Former Han dynasty of China.
- Chao Kao** (d. 207 B.C.E.) A minister to the First Emperor of the Ch'in dynasty in China. When the emperor died of an illness, the eunuch official Chao Kao forged an edict putting the emperor's youngest son on the throne. He brought about the death of the emperor's eldest son, as well as that of many generals and high ministers and, eventually, the second emperor. In this way he manipulated power and attempted to control the throne but was finally killed by the third ruler, the First Emperor's grandson.
- Ch'en Chen** (n.d.) An older brother of T'ien-t'ai. He was told that he would die in one month but prolonged his life for fifteen years by practicing T'ien-t'ai's teaching of concentration and insight.
- Ch'eng-kuan** (738–839) Also called the Teacher of the Nation Ch'ing-liang. The fourth patriarch of the Flower Garland school in China.
- Chen-yüan era catalog** An index of Chinese Buddhist texts compiled by Yüan-chao in 800, the sixteenth year of the Chen-yüan era. This catalog lists 2,417 works.
- Chia-hsiang** See **Chi-tsang**.
- Chi-cha** (c. 561–515 B.C.E.) Son of Shou-meng, king of Wu in China. According to tradition, while passing through the state of Hsü, he met the lord of Hsü, who, seeing Chi-cha's precious sword, wanted it for himself, though he did not dare say so. Chi-cha sensed the lord's wish and resolved to give it to him on his way back through Hsü. Upon returning, however, he discovered that the lord had died. He therefore placed the sword as an offering at the lord's grave.
- Chieh** The last ruler of the Hsia dynasty of China. King Chieh abandoned himself to a dissolute life and caused his people great distress with his tyranny and extravagance. Thus he brought about the downfall of his dynasty. Together with King Chou of the Yin (Shang) dynasty, he is regarded as the epitome of a tyrant.
- Chien-chen** See **Ganjin**.
- Chih-che** An honorific title meaning "person of wisdom." The Great Teacher T'ien-t'ai was also called the Great Teacher Chih-che and the Great Teacher T'ien-t'ai Chih-che.
- Chih-i** See **T'ien-t'ai**.
- Chih-tsang** (458–522) A priest of the Northern and Southern Dynasties period in China. He was revered by Emperor Wu of the Liang dynasty and wrote a number of treatises and commentaries at K'ai-shan-su temple. Chih-tsang is considered one of the three great teachers of the Liang dynasty, together with Fa-yün and Seng-min.
- Chih-yen** (602–668) The second patriarch of the Chinese Flower Garland school.
- ch'i-lin** (Chin) Imaginary beast appearing in ancient Chinese legend. It was thought to resemble a fiery horse and was believed to appear to herald the advent of a sage.
- Chincha** Also, Chinchamanavika. A woman who slandered Shakyamuni by tying a pot to her belly under her robe and publicly declaring that she was pregnant by

him. According to the Commitment of Previous Deeds Sutra, her falsehood was exposed by the god Shakra, who assumed the form of a rat and gnawed through the string holding the pot in place. The slander of Chincha is regarded as one of the nine great ordeals that Shakyamuni experienced.

Ching K'o (d. 227 B.C.E.) A swordsman who attempted on behalf of Prince Tan of the state of Yen to assassinate the king of Ch'in, the ruler who later united China under his rule and became the First Emperor of the Ch'in dynasty.

Chin-kang-chih (671–741) (Skt Vajrabodhi) An Indian scholar of the esoteric teaching. He studied the esoteric teachings as a disciple of Nagabodhi before journeying to China in 720, where he won the support of Emperor Hsüan-tsung. He translated several texts into Chinese and was the teacher of Pu-k'ung.

Chinzei An ancient name for Kyushu, Japan's southernmost major island.

Chisho (814–891) Also known as Enchin or the Great Teacher Chisho. The fifth chief priest of Enryaku-ji, the head temple of the Tendai school on Mount Hiei. In 853 he went to T'ang China, where he studied the T'ien-t'ai and esoteric doctrines. On his return he mixed esoteric doctrines with those of the Tendai school. He also erected a hall for performing the esoteric ceremony of anointment at Onjo-ji temple.

Chi-tsang (549–623) Also called Chia-hsiang. A priest of the Three Treatises school in China, sometimes regarded as the first patriarch of that school.

cho (Jpn) A unit of area and a unit of linear measurement as well. As a unit of area, a *cho* measured about 9,920 square meters. A *cho* as a unit of linear measurement equaled about 110 meters. Its exact size varied somewhat from era to era.

Chou The last ruler of the Yin (Shang) dynasty, which ended in the eleventh century B.C.E. Infamous as an oppressive ruler, together with King Chieh of the Hsia dynasty, he is regarded as the epitome of tyranny. He was prone to drunkenness and debauchery, and was encouraged in his evildoing by his favorite concubine, Ta Chi. Because of his corruption and cruelty, the feudal lords and people of the kingdom eventually turned against him. He was finally defeated by King Wu of the Chou dynasty.

Chudapanthaka The younger of two brothers who were followers of Shakyamuni Buddha. The elder brother's name was Mahapanthaka. The elder brother was clever, but his younger sibling was stupid. Accounts vary considerably according to the source. According to one account, both brothers were stupid. According to another account, Chuda is the name of the elder brother, and Panthaka, that of the younger brother. Chudapanthaka was so dull-witted that in three years he was unable to learn even a single verse of the Buddhist teachings, despite having been instructed by five hundred arhats. Taking pity on him, the Buddha gave him a verse to learn, explaining to Chudapanthaka the meaning of the verse. Chudapanthaka attained an awakening and reached the state of arhat.

Chu Fa-lan (n.d.) An Indian monk traditionally believed to have first introduced Buddhism to China together with Kashyapa Matanga. The Sanskrit for Chu Fa-lan is unknown. It is said that in C.E. 67 they traveled from India to Lo-yang in China at the request of Emperor Ming of the Later Han dynasty.

Chunda A blacksmith in Pava Village who was deeply moved by Shakyamuni's preaching and offered the Buddha his last meal before his nirvana.

Chu Tao-sheng (d. 434) Also called Tao-sheng. A Chinese priest and disciple of Kumarajiva who insisted, on the basis of his study of Fa-hsien's Chinese version of the Nirvana Sutra, that even an icchantika, or person of incorrigible disbelief, can attain Buddhahood. For this, he was banished from the community of priests to a mountain in Su-chou. Later, when the Nirvana Sutra was translated by Dharmaraksha into Chinese, Tao-sheng's assertion was verified.

- Clarification of the Schools Based on T'ien-t'ai's Doctrine, A** A work that Dengyo wrote in 813. It shows how the Buddhist scholars in China based their thought on T'ien-t'ai's doctrines and, on this basis, refutes the errors of the True Word, Flower Garland, Three Treatises, Dharma Characteristics, and other schools.
- Classic of Filial Piety, The** (Chin *Hsiao ching*) A work purportedly written by Tseng Tzu, a disciple of Confucius. Written in the form of a dialogue between Tseng Tzu and the master, it stresses filial piety as the cardinal virtue and the source of all instruction. It enjoyed special popularity under the Han dynasty emperors (202 B.C.E.–C.E. 220).
- Clear and Cool, Mount** According to the Flower Garland Sutra, the abode of Manjushri. "Clear and Cool" is the translation of Ch'ing-liang in Chinese. It later came to be associated with Mount Ch'ing-liang, also known as Mount Wu-t'ai, in China.
- Cloud Thunder Sound King** (1) The Buddha who appears in the "Wonderful Sound" chapter of the Lotus Sutra. This chapter says that in the remote past Bodhisattva Wonderful Sound served the Buddha Cloud Thunder Sound King. (2) Another name for the Buddha Cloud Thunder Sound Constellation King Flower Wisdom, the Buddha who appears in the "King Wonderful Adornment" chapter of the Lotus Sutra. According to this chapter, he instructed King Wonderful Adornment, who was the father of Pure Storehouse and Pure Eye. One view regards the above-mentioned Buddhas as the same.
- cold-suffering bird** A legendary bird said to live in the Snow Mountains. This bird, tortured during the night by the cold, determines to build a nest in the morning. When day breaks, however, it instead sleeps away the hours in the warm sunlight and forgets about building its nest. Thus, when night falls, the bird must suffer again.
- combining, excluding, corresponding, and including** Categories describing the various provisional sutras and used to differentiate between them and the Lotus Sutra. These four terms are derived from the relationship between the four teachings of doctrine and the first four of the five periods. The four teachings of doctrine are T'ien-t'ai's classification of Shakyamuni Buddha's teachings according to their content. They are the Tripitaka teaching, the connecting teaching, the specific teaching, and the perfect teaching. The five periods are T'ien-t'ai's classification of Shakyamuni's teachings according to the order in which he believed they had been expounded. They are the Flower Garland period, the Agama period, the Correct and Equal period, the Wisdom period, and the Lotus and Nirvana period. During the Flower Garland period, the specific teaching was combined with the perfect teaching. During the Agama period, only the Tripitaka, or Hinayana, teachings were expounded, and the connecting, specific, and perfect teachings were excluded. During the Correct and Equal period, all four teachings were taught in a manner corresponding to the people's capacity, while during the Wisdom period the connecting and specific teachings were included in the perfect teaching. In contrast to the provisional doctrines preached during these periods, which either excluded the perfect teaching or mixed it with other teachings, the Lotus Sutra contains only the perfect teaching. Hence it is called the pure and perfect teaching.
- Commentary on the Ten Stages Sutra, The** A work attributed to Nagarjuna. It is highly esteemed by the Pure Land school because in its "Easy Practice" chapter, it discusses two ways of Buddhist practice—the difficult-to-practice way and the easy-to-practice way. The Pure Land school employed these categories and interpreted the easy-to-practice way as the practice of calling upon the name of Amida Buddha.

- Comparison of Exoteric and Esoteric Buddhism, A*** A work by Kobo. In this work, Kobo compares the esoteric teachings with the exoteric teachings and asserts that the former are superior to the latter. This work also outlines the ten stages of the mind. See also **ten stages of the mind**.
- connecting teaching** One of the four teachings of doctrine, a classification of Shakyamuni's teachings set forth by T'ien-t'ai. The connecting teaching corresponds to introductory Mahayana, being so called because it forms a link between the Tripitaka teaching and the specific teaching. Like the Tripitaka teaching, the connecting teaching is also concerned with casting off attachment to the threefold world. However, the teachings of this category deny the view of the Tripitaka teaching that all things when analyzed prove to be without substance, and instead set forth the view that all things, just as they are, are without substance, because they arise and disappear only by virtue of dependent origination. These teachings are directed primarily to bodhisattvas and secondarily to persons of the two vehicles.
- Constellation King Flower** The bodhisattva who appears in the "Medicine King" chapter of the Lotus Sutra to play the role of questioning the Buddha. In this chapter Shakyamuni Buddha orders him to protect the sutra with his transcendental power because it provides good medicine for the ills of the people of the entire world.
- Contemplation on the Mind-Ground Sutra** A sutra that explains that the states of the Buddha, bodhisattva, pratyekabuddha, arhat, and voice-hearer all originate from the minds of ordinary people. Thus it compares the mind to the ground, which produces grain. The sutra also defines the four debts of gratitude—those owed to one's parents, to all living beings, to one's sovereign, and to the three treasures—and extols the blessings of observing the mind.
- continual propagation to the fiftieth person** A principle described in the "Benefits of Responding with Joy" chapter of the Lotus Sutra. Suppose, the text says, that, after Shakyamuni Buddha's passing, a person were to hear the Lotus Sutra and rejoice, then preach it to a second person, who also rejoices and in turn preaches it to a third, and so on, until a fiftieth person hears the sutra. The benefit this person receives by rejoicing upon hearing the sutra, even at fifty removes, would be immeasurable.
- Continued Biographies of Eminent Priests, The*** A collection of the biographies of five hundred eminent priests who lived during the period from 502, the beginning of the Liang dynasty, to 645. It was compiled by Tao-hsüan of the T'ang dynasty as a continuation of *The Liang Dynasty Biographies of Eminent Priests*.
- Correct and Equal period** The third of the five periods, the period of the introductory Mahayana. In this period Shakyamuni refuted his disciples' attachment to Hinayana and directed them toward provisional Mahayana with such teachings as the Amida, Mahavairocana, and Vimalakirti sutras. According to T'ien-t'ai's conjecture, the Correct and Equal period lasted for eight or sixteen years. This period is also known as the Vaipulya period and the Extended period.
- correct and equal sutras** Another term for Mahayana sutras. This expression is differentiated from the expression "the Correct and Equal sutras," the sutras of the Correct and Equal period.
- Correct and Equal sutras** Also known as the sutras of the Correct and Equal period. Lower provisional Mahayana sutras belonging to the third of the five periods of Shakyamuni's teachings. In these sutras Shakyamuni refutes his disciples' attachment to Hinayana and leads them toward higher teachings.
- correct practices** Practices for attaining rebirth in the Pure Land, expounded by

Shan-tao, a patriarch of the Pure Land school in China. He classifies Buddhist practices into “correct practices” and “sundry practices,” and defines correct practices as those directed toward Amida Buddha, such as reading and reciting the three basic scriptures of the Pure Land school, invoking Amida Buddha’s name, and extolling Amida Buddha. Among these correct practices, Shan-tao designates the practice of invoking Amida Buddha’s name as the primary practice. The term sundry practices signifies all Buddhist practices not directed toward Amida Buddha.

Craving-Filled A Buddhist deity said to purify human beings of earthly desires and free them from illusions and sufferings. Craving-Filled is one of a group of deities, called the wisdom kings, who are said to destroy all obstacles.

daimoku (Jpn) (1) The title of a sutra, in particular the title of the Lotus Sutra, Myoho-*renge-kyo*. (2) The invocation of Nam-myoho-*renge-kyo* in Nichiren Daishonin’s Buddhism.

Dainichi (n.d.) Also called Nonin. A twelfth-century Japanese priest who was among the first to spread the Zen teaching in Japan. He propagated the Zen teachings before Eisai, the founder of the Rinzai school. In 1189 he sent two disciples to China to have his teachings authenticated by a Zen master, Cho-an Te-kuang. His school was known as the Nihon Daruma, or the Japanese Bodhidharma, school.

Daishin, Acharya (n.d.) A disciple of Nichiren Daishonin who was born in Shimosha Province and is believed to have been a relative of the Soya family. He taught the believers in Kamakura while the Daishonin was in exile on Sado Island.

Daishin-bo (d. 1279) A priest in the Fuji area in Nichiren Daishonin’s day. At one point the Daishonin’s disciple, he was persuaded by Gyochi, the deputy chief priest of Ryusen-ji temple, to abandon his faith and join in harassing Nikko Shonin and other believers in the area. He was one of the party that rode to arrest twenty peasant-believers in Atsuhara in 1279 on false charges of stealing a crop of rice. The peasants resisted, and in the melee he was thrown from his horse and killed.

Daishonin (Jpn) Literally, “great sage.” In particular, this honorific title is applied to Nichiren to show reverence for him as the Buddha who appeared in the Latter Day of the Law to save all humankind.

Dammira (n.d.) Also, Mirakutsu. A king of Kashmir in northern India who destroyed the Buddhist temples and stupas in his kingdom. He killed many monks including Aryasimha, the last of Shakyamuni’s twenty-four successors. The names Dammira and Mirakutsu are Japanese pronunciations of the Chinese. The original Sanskrit names are unknown.

Dandaka, Mount A mountain said to be located in Gandhara, India. Dandaka was believed to be the mountain where Shakyamuni carried out austerities after he renounced the world. It is also known as the place where, according to the Sutra of Collected Birth Stories concerning the Practice of the Six Paramitas, Sudana, Shakyamuni as a prince in a former life, went into retreat and carried out austerities.

Danna (953–1007) Another name for Kakuun, the founder of the Danna branch of the Tendai school in Japan. He was one of the chief disciples of Ryogen, the eighteenth chief priest of Enryaku-ji, the head temple of the Tendai school. His name derives from the fact that he lived in Danna-in temple on Mount Hiei.

Dazaifu *See* **Dazaifu government office.**

Dazaifu government office Also simply called Dazaifu. A local headquarters of the government established in Kyushu, Japan’s southernmost major island, to

regulate contact with the mainland and also for defensive measures.

Decline of the Law Sutra A sutra that describes how Shakyamuni's teachings will disappear after his death. It also explains that, in the Latter Day of the Law, devils will appear in the form of priests and carry out slanderous acts against the Law.

Deer Park The name of a park in Varanasi in India, the site of present-day Sarnath. The place where Shakyamuni delivered his first sermon.

Demon Eloquence (n.d.) A Brahman whose ability of eloquence was endowed by a demon and who was therefore revered widely as a sage. He often conducted debates from behind a curtain. One day Ashvaghosha, who was well versed in the Buddhist teachings, confronted him in debate and argued him into silence. Then Ashvaghosha lifted the curtain, revealing that he was dependent upon the demon.

Dengyo (767–822) Also called Saicho and the Great Teacher Dengyo. The founder of the Tendai school in Japan. In 804 he went to China to study T'ien-t'ai's doctrines. Returning the next year, he founded the Tendai school. The word Tendai is the Japanese pronunciation of the Chinese word T'ien-t'ai. He made efforts to establish a Mahayana ordination center on Mount Hiei despite opposition from the older schools in Nara. Permission was finally granted shortly after his death, and his successor Gishin completed the center in 827. In Nichiren Daishonin's writings, Dengyo is also referred to as the Great Teacher Kompon, or the Great Teacher Fundamental.

Devadatta A cousin of Shakyamuni who at one time followed him but later became his enemy. In his arrogance he sought to kill the Buddha and usurp his position. He encouraged dissension within the Buddhist Order and made several attempts on the Buddha's life. He is said to have fallen into hell alive. The "Devadatta" chapter of the Lotus Sutra, however, predicts his future enlightenment.

devil king of the sixth heaven The king of devils, who dwells in the highest of the six heavens of the world of desire. He works to obstruct Buddhist practice and delights in sapping the life force of other beings. He is also regarded as the manifestation of the fundamental darkness inherent in life. Also called the heavenly devil.

dharma (Skt) A term fundamental to Buddhism that has a variety of meanings. These include: law, truth, doctrine, the Buddha's teaching, steadfast decree, customary observance, prescribed conduct, duty, virtue, morality, good deeds, religion, justice, nature, quality, character, characteristic, essential quality, elements of existence, ultimate constituents of things, phenomena, etc. Some of the more common usages are: (1) (Sometimes capitalized) The Law, or ultimate truth. (2) The teaching of the Buddha that reveals the Law. (3) (Often plural) Manifestations of the Law, that is, phenomena, things, facts, existences, etc. (4) The elements of existence, which, according to the Hinayana schools, are the most basic constituents that make up the individual and his or her reality. (5) Norms of conduct leading to the accumulation of good karma.

Dharma Analysis Treasury, The An exhaustive and systematic study of Buddhist ideas and concepts written by Vasubandhu. As the pinnacle of doctrinal study, this work was greatly influential later on and was studied widely in India, China, and Japan. It is the basic text of the Dharma Analysis Treasury school.

Dharma Analysis Treasury school A reference to the Chinese Chü-she school and the Japanese Kusha school (*kusha* being the Japanese pronunciation of *chü-she*). A school based on Vasubandhu's *Dharma Analysis Treasury*. It enjoyed a brief independent existence during the T'ang dynasty, but by 793 it had been regis-

tered as a branch of the Dharma Characteristics school. The doctrines of this school are thought to have been transmitted to Japan by Chitsu and Chidatsu, who went to T'ang China in 658 and studied under Hsüan-tsang and his disciple Tz'u-en. The Dharma Analysis Treasury system was widely studied during the Nara period (710–794) and is counted as one of the six schools of Nara, though it never became fully independent. Its doctrine teaches that the self is without substance but the dharmas themselves are real, and that past, present, and future actually exist. It also classifies all phenomena into seventy-five dharmas in five categories.

Dharma body Also, body of the Law. One of the three bodies that a Buddha possesses. The Dharma body means the ultimate truth or Law and also the entity or true nature of the Buddha's life. The Dharma body also means a Buddha's entire being, which embodies the ultimate truth or Law.

Dharma Characteristics school A reference to the Chinese Fa-hsiang school and the Japanese Hosso school (*hosso* being the Japanese pronunciation of *fa-hsiang*). A school that aims at clarifying the ultimate reality by analyzing and classifying the aspects and characteristics of things. Its doctrines derive from the teachings of the Consciousness-Only school of Maitreya, Asanga, and Vasubandhu. Hsüan-tsang and his disciple Tz'u-en are traditionally regarded as the founders of this school in China.

Dharma eye (1) One of the official ranks for priests. The official ranks changed with the passage of time. The rank of the Dharma eye was created in 864 in Japan. Later, it became formalized as had the other ranks and was conferred merely as an honorific title. (2) One of the five types of vision. *See also* **five types of vision**.

Dharma nature The essential and unchanging nature inherent in all existence. The term Dharma nature is also used to refer to the Buddha nature, or the internal cause or potential for attaining Buddhahood. The Lotus and Nirvana sutras hold that all beings are endowed with the Buddha nature.

Dharmaraksha (1) (233?–310?) A priest of Dun-huang, an oasis town in Central Asia, who went to China during the Western Chin dynasty and translated Buddhist scriptures into Chinese. The oldest extant Chinese version of the Lotus Sutra, entitled the Lotus Sutra of the Correct Law, is his work. (2) (385–433) A priest from central India. He first studied the Hinayana teachings, but later he was so impressed by the Nirvana Sutra that he converted to Mahayana. He translated many sutras into Chinese, including the Nirvana Sutra.

Dharma seal One of the official ranks for priests. The system of official ranking changed with time. The rank of the Dharma seal was established in 864 in Japan. Later "Dharma seal" became an honorary position and lost its original significance, as was the case with the other ranks. Eventually it became simply a title of respect.

Dharma teacher A priest who is versed in Buddhist teachings and gives instruction in the doctrines of Buddhism. Here, the Dharma means the Buddhist teachings. "Dharma Teacher" was often used simply as an honorific title.

Dharma Wisdom One of the four great bodhisattvas appearing in the Flower Garland Sutra. Dharma Wisdom expounded the doctrine of the ten stages of security in the heaven of the thirty-three gods at the third assembly described in that sutra.

Dharmodgata A bodhisattva described in the Wisdom sutras. He preached on the perfection of wisdom, and those who listened to his teaching and embraced it never fell into the evil paths. From Dharmodgata, Bodhisattva Ever Wailing learned the teaching of the perfection of wisdom and acquired supreme wisdom,

thus accomplishing the perfection of wisdom. In the Wisdom sutras, Bodhisattva Dharmodgata is described as a “good friend” (Jpn *zenchishiki*) who acts to lead Bodhisattva Ever Wailing to enlightenment lifetime after lifetime.

Diamond Crown Sutra One of the basic scriptures of esoteric Buddhism. In contrast to the Mahavairochana Sutra, which reveals the teaching of the Womb Realm, the Diamond Crown Sutra explains the teaching of the Diamond Realm, on which the Diamond Realm mandala is based.

Diamond Realm mandala Also, the Diamond World mandala. A mandala of the True Word school. The Diamond Realm, described in the Diamond Crown Sutra, represents the wisdom of Mahavairochana Buddha, while the Womb Realm, described in the Mahavairochana Sutra, represents the fundamental truth illuminated by this wisdom. The Diamond Realm and Womb Realm mandalas are placed at the center of the esoteric rituals of the True Word school.

Diamond Wisdom Sutra A sutra that teaches that one should rely upon one’s innate Buddha wisdom, which is as solid, sharp, and brilliant as a diamond. This sutra is set in Jetavana Monastery in Shravasti and records Shakyamuni’s discourse to Subhuti on the constant flux of all phenomena and the doctrine of non-substantiality.

difficult-to-practice way Together with the “easy-to-practice way,” one of two ways of Buddhist practice mentioned in Nagarjuna’s *Commentary on the Ten Stages Sutra*. The difficult-to-practice way means the exertion of strenuous effort in austere practices for countless kalpas in order to attain enlightenment. The “Easy Practice” chapter of this commentary emphasizes salvation by the power of Buddhas, saying that one can be reborn in a pure land by calling on their names. The Pure Land school interprets the difficult-to-practice way as the practice of any sutra other than the three basic sutras of that school, and the easy-to-practice way as that of calling upon the name of Amida Buddha, relying upon his power of salvation to attain enlightenment.

discipline master A priest who is adept in the Buddhist rules of discipline and observes the precepts. Discipline master was also one of the official ranks of a priest. A priest was appointed discipline master by the government to act as official instructor of priests and nuns. “Discipline Master” was also used simply as an honorific title.

Doamidabutsu (n.d.) A Nembutsu priest in Nichiren Daishonin’s day.

Doji (675–744) The third patriarch of the Three Treatises school in Japan. He was also well versed in the doctrines of the Dharma Characteristics school. He visited China in 701.

Dokyo (d. 772) A priest of the Dharma Characteristics school at Todai-ji temple, whose prayers were said to be effective in restoring the Retired Empress Koken to health. When she resumed the throne as Empress Shotoku, he acquired considerable power and was accused of trying to usurp the throne. After the empress’s death, he was sent into exile.

Doryu (1213–1278) (Chin Tao-lung) A priest of the Rinzaï school of Zen, also called Rankei (Lan-ch’i). In 1246 he traveled to Japan from China. When Kencho-ji was built by Hojo Tokiyori in Kamakura in 1253, he became its first chief priest. He opposed Nichiren Daishonin and, with Ryokan and others, plotted against him.

Dosho (629–700) The founder of the Dharma Characteristics school in Japan. In 653 he went to China and studied the Dharma Characteristics doctrine under Hsüan-tsang. After an eight-year period of study in China, he returned to Japan and propagated the Dharma Characteristics teaching.

Dozen-bo (d. 1276) A priest of Seicho-ji temple, under whom Nichiren Daisho-

nin first studied Buddhism. After his death, the Daishonin wrote *On Repaying Debts of Gratitude* as an expression of his gratitude to Dozen-bo.

dragon girl See **dragon king's daughter**.

dragon king's daughter Also called the dragon girl. The daughter of Sagara, one of the eight great dragon kings said to dwell in a palace at the bottom of the sea. According to the "Devadatta" chapter of the Lotus Sutra, she conceived the desire for enlightenment when she heard Bodhisattva Manjushri preach the Lotus Sutra in the dragon king's palace. Later, when she appeared before the assembly of the Lotus Sutra, Bodhisattva Wisdom Accumulated and Shariputra asserted that women were incapable of attaining Buddhahood. At that moment, she immediately manifested the state of Buddhahood without changing her dragon form.

Dronodana A younger brother of King Shuddhodana, Shakyamuni's father. He was the father of Devadatta and Ananda.

Duke of Chou A younger brother of King Wu, the founder of the Chou dynasty (c. 1100–256 B.C.E.). His personal name was Tan. Nichiren Daishonin's writings refer to him as "the Duke of Chou" or "Tan, the Duke of Chou." He assisted his brother in the task of overthrowing the Yin (Shang) dynasty and founding a new rule. He continued to assist in the affairs of government. When King Wu died and his son Ch'eng, who was still a child, came to the throne, the Duke of Chou acted as regent for the young ruler. He has been revered over the centuries by Confucianists as a model of correct government and propriety.

dust particles of the land An expression indicating "incalculable in number." In Buddhist scriptures "the dust particles of the land" often appears as a simile for an uncounted number and indicates "as numerous as the dust particles of the land." This expression is used to represent, for example, incalculable worlds or kalpas or uncountable bodhisattvas at a particular preaching assembly. It is also used as an emphatic expression to indicate a great number of slanderers of the correct teaching. The phrase "dust particles" is often used as a simile for an unfathomable number in expressions such as "the dust particles of a world," "the dust particles of a major world system," and "the dust particles of all the worlds in the ten directions." In Buddhist scriptures "the sands of the Ganges River" is also frequently used to indicate an inconceivable number.

Eagle Peak (Skt Gridhrakuta) Also, Vulture Peak. A mountain located to the northeast of Rajagriha, the capital of Magadha in ancient India, where Shakyamuni is said to have expounded the Lotus Sutra. Eagle Peak also symbolizes the Buddha land or the state of Buddhahood. In this sense, the "pure land of Eagle Peak" is often used.

Earnest Donor Also, Prince Earnest Donor. The name of Shakyamuni in a past existence. Born to a royal family, he felt pity for the poor and suffering people and entreated his father to give his treasures to them. When his father had exhausted his treasures, he entered the sea and, despite many obstacles, found a wish-granting jewel and caused treasures to rain down upon his people.

earthly desires A generic term for all the negative workings of life, including desires and illusions in the general sense, which cause one spiritual and physical suffering and impede the quest for enlightenment.

Earth Repository A bodhisattva entrusted by Shakyamuni Buddha with the task of saving living beings during the period from Shakyamuni's death until the advent of Bodhisattva Maitreya, 5,670 million years later, as the next Buddha.

easy-to-practice way One of the two categories of Buddhist practice mentioned by Nagarjuna in his *Commentary on the Ten Stages Sutra*. The easy-to-practice way means calling upon the names of Buddhas and bodhisattvas, relying upon

their power of salvation, while the other, or the difficult-to-practice way, means the exertion of strenuous effort in austere practices for countless kalpas in order to attain enlightenment. In the Pure Land school, the easy-to-practice way is interpreted as the practice of calling upon the name of Amida Buddha.

eight cold hells Eight hells said to lie under the continent of Jambudvīpa next to the eight hot hells. Those who reside there are tormented by unbearable cold.

eighteen kinds of non-substantiality A concept expounded in the Larger Wisdom Sutra, suggesting that all things are by nature non-substantial.

eighteen major scriptures The eighteen Brahmanic classics—the four Vedas, six works, and eight works. The six works are regarded as auxiliary to the Vedas, and each deals with a particular subject, such as Vedic phonetics, grammar, ceremonial rules, and astronomy. Each of the eight works deals with a particular branch of learning, such as tradition, music, medicine, and the science of archery.

eighteenth vow Also called the original vow. The eighteenth of forty-eight vows made by Bodhisattva Dharma Treasury before he attained enlightenment as Amida Buddha. In the eighteenth vow, Dharma Treasury pledged that if he attains Buddhahood, all people who place their trust in him will obtain rebirth in his pure land, except those who commit the five cardinal sins and those who slander the correct teaching.

eight errors The opposite of the eightfold path. They are: wrong views, wrong thinking, wrong speech, wrong action, wrong way of life, wrong endeavor, wrong mindfulness, and wrong meditation.

eight kinds of nonhuman beings Beings that protect Buddhism. They are: gods, dragons, a kind of demon called yaksha, gods of music called gandharva, beligerent demons called asura, garuda (birds that prey on dragons), kinnara (gods with beautiful voices), and mahoraga (gods shaped like snakes).

eight major offenses Also known as the eight grave offenses. (1) The most grave offenses as defined for nuns. These offenses were punishable by expulsion from the Buddhist Order. They are: killing, stealing, sexual intercourse, lying, touching a male, improper association with a male, concealing the misbehavior of another, and following a monk whose behavior goes against monastic rules. (2) Violations of prohibitions for bodhisattvas. They consist of the above-mentioned first four offenses plus those of praising oneself and disparaging others, begrudging offerings or sparing one's efforts to expound the teachings, giving way to anger and refusing to accept apology, and speaking ill of the correct teaching.

eight negations Also, the middle path of eight negations. Eight expressions of negation that appear in the opening of Nagarjuna's *Treatise on the Middle Way*: "Neither birth nor extinction, neither cessation nor permanence, neither uniformity nor diversity, neither coming nor going." The teaching of the eight negations is intended to demonstrate that the true nature of phenomena can be defined neither as existence nor as nonexistence, nor, for that matter, as any other fixed concept one might choose to impose upon it. Rather, the nature of phenomena is non-substantiality, the Middle Way that transcends all duality.

eight offenses Eight serious crimes as defined by Japan's Taiho code (effective 701) and the Yoro code (effective 757). They are: (1) rebellion against the emperor, (2) damage to imperial palaces or tombs, (3) treason against the nation, (4) killing of one's relatives, (5) killing of one's wife or more than three people belonging to another family, (6) theft or damage of imperial or religious property, (7) unfilial conduct toward one's parents or senior relatives, and (8) killing of one's teacher or other superior.

eight phases of a Buddha's existence Successive phases that a Buddha manifests in the world to save the people. They are: (1) descending from heaven, (2) entering the mother's body, (3) emerging from the mother's body, (4) renouncing the world, (5) conquering devils, (6) attaining enlightenment, (7) turning the wheel of the Law, and (8) entering nirvana.

eight precepts Precepts observed by lay believers on specific days of the month. Although they vary somewhat depending on the source, they can be summarized as follows: (1) not to take life, (2) not to steal, (3) to refrain from all sexual activity, (4) not to lie, (5) not to drink intoxicants, (6) not to wear cosmetics or ornaments or to watch dancing or listen to singing, (7) not to sleep on a wide or elevated bed, and (8) not to eat after the noon hour.

eight schools The eight major schools of Buddhism in Japan before the Kamakura period (1185–1333). They are: the Dharma Analysis Treasury, Establishment of Truth, Precepts, Dharma Characteristics, Three Treatises, Flower Garland, Tendai, and True Word schools. The first six schools flourished in the Nara period (710–794), while the Tendai and True Word schools rose to prominence during the Heian period (794–1185).

eight teachings One system by which T'ien-t'ai classified Shakyamuni's sutras. The eight teachings are divided into two groups: the four teachings of doctrine and the four teachings of method. The first is a division by content, and the second, by method of teaching. The four teachings of doctrine are: (1) the Tripitaka teaching, which corresponds to the Hinayana teachings; (2) the connecting teaching, or introductory Mahayana teachings; (3) the specific teaching, a higher level of provisional Mahayana; and (4) the perfect teaching, or true Mahayana. The four teachings of method are: (1) the sudden teaching, or those teachings that Shakyamuni expounded directly from his enlightenment; (2) the gradual teaching, or teachings expounded to gradually elevate people's capacities to an understanding of higher doctrines; (3) the secret teaching, teachings that listeners understand according to their respective individual capacities and from which they each receive a different benefit without knowing it; and (4) the indeterminate teaching, teachings that listeners understand and benefit in the same way as above but are aware of the difference.

eight winds Eight conditions that prevent people from advancing along the right path to enlightenment. They are: prosperity, decline, disgrace, honor, praise, censure, suffering, and pleasure. People are often swayed either by their attachment to prosperity, honor, praise, and pleasure, or by their aversion to decline, disgrace, censure, and suffering.

eighty characteristics Remarkable qualities of Buddhas and bodhisattvas.

eighty thousand sacred teachings See **eighty thousand teachings**.

eighty thousand teachings Also, the eighty thousand sacred teachings and the eighty-four thousand teachings. The entire body of teachings expounded by Shakyamuni Buddha during his lifetime. The figure is frequently given as eighty-four thousand. These figures are not intended to be literal but are used to simply indicate a large number.

Emā The lord of Shijo Kingo. Emā refers to either Emā Mitsutoki (Hojo Mitsutoki) or his son Emā Chikatoki (Hojo Chikatoki). A retainer of the Emā family, Shijo Kingo served these two lords. Emā Mitsutoki was a grandson of Hojo Yoshitoki, the second regent of the Kamakura government. In 1246 he fell under suspicion of treason against the regent Hojo Tokiyori and was banished to a place called Emā in Izu. At that time his retainer Nakatsukasa Yorikazu, Shijo Kingo's father, accompanied him into exile. Later he was permitted to return to Kamakura.

emanation Buddhas *See* **emanations of the Buddha.**

emanations of the Buddha Also called emanation Buddhas, or simply emanations. Buddhas who are separate manifestations of a true Buddha. According to Mahayana belief, a true Buddha can divide his body an infinite number of times and appear in innumerable worlds at once in order to save the people there. Hence “the emanation Buddhas of the ten directions” and other similar expressions. In the “Treasure Tower” chapter of the Lotus Sutra, Shakyamuni summons the Buddhas who are his emanations from the ten directions.

emptiness A fundamental Buddhist concept, also expressed as non-substantiality, void, latency, or relativity, which teaches that things and phenomena have no fixed or independent nature. This idea is closely linked to that of dependent origination, which states that because phenomena arise and continue to exist only by virtue of their relationship with other phenomena, they have no fixed substance. The concept of emptiness thus teaches that nothing exists independently. However, implications of the concept of emptiness differ among the Buddhist schools and their doctrines.

Enchin *See* **Chisho.**

Encho (772–837) Also, the Great Teacher Jakko. The second chief priest of Enryaku-ji temple.

“Encouraging Devotion” chapter The thirteenth chapter of the Lotus Sutra, in which countless bodhisattvas vow to spread the sutra in the frightful evil age after the Buddha’s passing, even in the face of harsh persecution. The words of their vow enumerate the types of persecutions that will be met in propagating the Lotus Sutra in the fearful latter age. These persecutions were later summarized as the “three powerful enemies.”

Enryaku-ji The head temple of the Tendai school, located on Mount Hiei. It was founded by Dengyo in 788.

eranda (Skt) A castor-oil plant or a relative of the castor-oil plant. In Buddhist scriptures the eranda is depicted as a plant emitting a very foul odor and often contrasted with the fragrant sandalwood tree. The odor of the eranda plant is compared to that of a rotting corpse and is described as reaching a distance of forty yojanas (one yojana measures about seven kilometers). The fragrant sandalwood tree was believed to dispel the stench of the eranda.

Eshin *See* **Genshin.**

esoteric teachings Teachings that are revealed secretly or exclusively, that is, intended for the specially initiated alone, in contrast to exoteric, or explicit, teachings, which can be understood and shared by all. Nichiren Daishonin uses the term esoteric (or secret) teachings in the following ways. (1) The “secret teachings” in T’ien-t’ai’s classification of the four teachings of method: sudden, gradual, secret, and indeterminate. *See also* **eight teachings.** (2) The esoteric teachings of the True Word school. This school attributes them to Mahavairochana Buddha and holds that they contain the enlightenment of this Buddha, said to be beyond the understanding of ordinary people. The line of transmission is held to be from Mahavairochana Buddha to Vajrasattva, Nagarjuna, Nagabodhi, and to Shan-wu-wei (Skt Shubhakarasiṃha), Chin-kang-chih (Vajrabodhi), and Pu-k’ung (Amoghavajra). The last three introduced the esoteric teachings from India to China. Kobo brought them from China to Japan and systematized them as the Japanese True Word school. Later the esoteric teachings were also incorporated into the Tendai school by Jikaku, Chisho, and others. (*See also* **True Word school.**) Nichiren Daishonin refuted the esoteric teachings of both the True Word and Tendai schools.

Essentials of Rebirth in the Pure Land, The A work by the Tendai priest Genshin

completed in 985, compiling passages from more than 160 sutras and treatises regarding the subject of rebirth in the land of Amida Buddha. In this work Gen-shin strove to inspire fear of the sufferings of transmigration through the six paths and longing for the bliss of the Pure Land, stressing the Nembutsu as the practice for attaining rebirth there. His work became extremely popular and lent tremendous impetus to the rise of Pure Land practices in Japan.

Essentials of the One Vehicle Teaching, The A treatise written around 1006 by Gen-shin, a Japanese Tendai priest. Based on the Tendai doctrine, it stresses the one vehicle teaching of the Lotus Sutra and asserts that all people possess the Buddha nature. It attacks the “five natures” doctrine of the Dharma Characteristics school that sentient beings are divided by their inborn capacity into five groups, some of which can never attain Buddhahood.

essential teaching (1) The teaching expounded by Shakyamuni from the perspective of his true identity as the Buddha who attained enlightenment numberless major world system dust particle kalpas ago. T'ien-t'ai classifies the last fourteen chapters of the Lotus Sutra as the essential teaching. (2) The essential teaching of the Latter Day of the Law, that is, the teaching of Nam-myoho-kyo.

Establishment of Truth school A reference to the Chinese Ch'eng-shih school and the Japanese Jojitsu school (*jojitsu* being the Japanese pronunciation of *ch'eng-shih*). A school based on *The Treatise on the Establishment of Truth* authored by Harivarman and translated into Chinese by Kumarajiva. It was introduced to Japan along with the Three Treatises school.

Ever Wailing A bodhisattva who appears in the Wisdom sutras. He was called Ever Wailing because he wept when he could not find a teacher from whom he would seek the teaching of the perfection of wisdom. He is described as being devoted to the pursuit of the perfection of wisdom, heedless of worldly fame or fortune. Finally Bodhisattva Ever Wailing sought the teaching from Bodhisattva Dharmodgata. Having nothing to offer him, Bodhisattva Ever Wailing attempted to sell his body in the marketplace to obtain money for alms. The god Shakra decided to test his resolve. Assuming the form of a Brahman, he told Bodhisattva Ever Wailing that he needed a heart, human blood, and marrow in order to perform a certain ritual. Bodhisattva Ever Wailing agreed to provide them, and voluntarily drew blood from his arm with a knife. Just as he had cut into his thigh and was about to obtain the marrow, he was interrupted by the daughter of a wealthy householder nearby. At this, Shakra revealed his true form and praised Bodhisattva Ever Wailing for his devotion.

evil friend (Jpn *akuchishiki*) Also, evil companion, evil teacher, and evil influence. One who deceives and causes others to fall into the evil paths, into suffering. An evil friend deludes others with false doctrines in order to obstruct their Buddhist practice. The Nirvana Sutra teaches that one should fear not a mad elephant but an evil friend. The term refers to those who approach others and befriend them with the intention of leading them away from correct Buddhist practice and to an erroneous teaching. *See also* **good friend**.

evil paths Also, evil paths of existence. The realm of suffering into which one who has committed evil acts descends; also the suffering that such a person undergoes. “Path” here means a state or realm of existence, or specifically, any of the Ten Worlds. The worlds of hell, hungry spirits, and animals are called the three evil paths, and these three plus the realm of asuras are called the four evil paths.

exoteric teachings Teachings that were revealed openly or explicitly, in contrast to the esoteric teachings, which were taught secretly or exclusively. The True Word

school defines Shakyamuni's teachings as exoteric teachings expounded in accord with the people's capacity, and the teachings of Mahavairochana Buddha as esoteric teachings. *See also* **esoteric teachings**.

“Expedient Means” chapter The second chapter of the Lotus Sutra and the key chapter of the theoretical teaching. In this chapter Shakyamuni declares that Buddhas appear in the world solely for the purpose of leading all people to enlightenment. And he shows that all people have the potential for Buddhahood, namely, that Buddhahood is not separate from ordinary people but is inherent in their lives.

eye-opening ceremony A ceremony performed to consecrate a Buddha image, in the belief that the image can thereby be endowed with spiritual properties.

Ezo people Indigenous inhabitants of northern Japan. Sources from the Nara (710–794) and Heian (794–1185) periods refer to them as barbaric tribes who had once occupied northern Japan and resisted military pressure from a centralized Yamato state. The Ainu people who now reside on Japan's northernmost major island, Hokkaido, are thought to be descendants of the Ezo mentioned in ancient documents, though the association is not certain.

Fa-ch'üan (n.d.) A priest of the esoteric teachings in T'ang China. He transferred the esoteric doctrines to Jikaku and Chisho when they journeyed to China in 838 and 853, respectively. He wrote many treatises on esoteric Buddhism.

Fan K'uai (d. 189 B.C.E.) A military leader and strategist who assisted Emperor Kao-tsu in unifying China and establishing the Former Han dynasty. Fan K'uai is known for his courage and loyalty.

Fan Yü-ch'i (d. 227 B.C.E.) A general of the state of Ch'in in China. According to tradition, after incurring the wrath of the king of Ch'in, Fan Yü-ch'i sought refuge in the state of Yen, where he was cordially received by Prince Tan. Tan had been feeling resentment against the king of Ch'in, the ruler who later united China under his rule and became the First Emperor of the Ch'in dynasty. Tan arranged to have him assassinated by a man named Ching K'o. As a device to ensure the plot's success, Ching K'o demanded the head of Fan Yü-ch'i. On hearing this, Fan Yü-ch'i cut off his own head to repay his debt of gratitude to Prince Tan and to avenge himself upon the king of Ch'in.

Fa-pao (n.d.) A priest of the T'ang dynasty who contributed to the translation of Buddhist scriptures as one of Hsüan-tsang's major disciples. He also wrote a commentary on *The Dharma Analysis Treasury*.

Fa-tao (1086–1147) A priest who remonstrated with Emperor Hui-tsung of the Sung dynasty when the emperor supported Taoism and attempted to suppress Buddhism. He was branded on the face and exiled to Tao-chou, south of the Yangtze River.

Fa-tsang (643–712) The third patriarch of the Flower Garland school in China. He learned the teachings from Chih-yen and contributed greatly to the systematization of the Flower Garland doctrine.

Fa-tsu (n.d.) Also, Po-yüan and Po Fa-tsu. A priest and translator of Buddhist scriptures in the Western Chin dynasty (265–316). He built a Buddhist monastery at Ch'ang-an where he lectured on and translated Buddhist scriptures. In 305 he set out for Lung-yu in order to live in retirement. Because of his refusal to work for Chang Fu, the local governor of Ch'in-chou, and also because of slander by someone whom he had defeated in debate, he was killed on his way to Lung-yu.

Fa-yüan (467–529) A priest of Liang-dynasty China, revered as one of the three great teachers of the Liang dynasty, together with Chih-tsang and Seng-min. In 508 he was appointed chief priest of Kuang-che-ssu temple by Emperor Wu. He

was often invited by the emperor to lecture at court, and in 525 he was appointed general administrator of priests.

fifteen great temples The major temples of the Nara period (710–794) and the Heian period (794–1185), including the seven major temples. *See also seven major temples.*

fifth five-hundred-year period The last of the five five-hundred-year periods following Shakyamuni's death. It corresponds to the beginning of the Latter Day of the Law. According to the Great Collection Sutra, this period is one of contention and strife in which Shakyamuni's teachings will be obscured and lost.

fifth watch The hour of the tiger (3:00–5:00 A.M.).

fiftieth person *See continual propagation to the fiftieth person.*

fifty-two stages of bodhisattva practice Also, the fifty-two stages of practice. The fifty-two stages through which a bodhisattva progresses toward Buddhahood. They consist of ten stages of faith, ten stages of security, ten stages of practice, ten stages of devotion, ten stages of development, the stage of near-perfect enlightenment, and the stage of perfect enlightenment.

fifty-two stages of practice *See fifty-two stages of bodhisattva practice.*

Firmly Established Practices One of the four bodhisattvas who are the leaders of the Bodhisattvas of the Earth.

first stage of development The first of the ten stages of development, which corresponds to the forty-first of the fifty-two stages of bodhisattva practice. This stage is also called the stage of joy.

first stage of security The first of the ten stages of security, which corresponds to the eleventh of the fifty-two stages of bodhisattva practice. This stage is regarded as the point at which bodhisattvas no longer regress in practice.

five ascetic practices Five rules of conduct. They are: (1) to wear clothing of patched rags, (2) to subsist only on alms, (3) to eat only one meal a day, (4) to remain always outdoors, and (5) to refrain from eating sweet, sour, bitter, spicy, or salty food.

five ascetics The first converts of Shakyamuni Buddha. Their names are generally given as Ajnata Kaundinya, Ashvajit, Bhadrīka, Dashabala Kashyapa, and Mahanama. When Shakyamuni renounced secular life, his father, Shuddhodana, anxious about his son's safety, dispatched these five men to accompany him, and together with Shakyamuni they engaged in ascetic practice. However, when Shakyamuni forsook asceticism, they thought that he had abandoned the search for truth altogether and left him, going to Deer Park to continue their austerities. After he attained enlightenment, Shakyamuni went to Deer Park to preach to them, and they became his first followers.

Five Canons The writings of the Five Emperors, or the five legendary sage emperors in China—Shao Hao, Chuan Hsü, Ti Kao, T'ang Yao, and Yü Shun. The *Five Canons* is mentioned in early Chinese writings but is not extant.

five cardinal sins The five most serious offenses in Buddhism. Explanations vary according to sutras and treatises. The most common version is: (1) killing one's father, (2) killing one's mother, (3) killing an arhat, (4) injuring a Buddha, and (5) causing disunity in the Buddhist Order.

five characters of Myoho-enge-kyo The Mystic Law, or Myoho-enge-kyo. The Law, or Myoho-enge-kyo, is so called because it consists of the five Chinese characters of *myo*, *ho*, *ren*, *ge*, and *kyo*.

five components Also, the five components of life and the five aggregates. The constituent elements of form, perception, conception, volition, and consciousness that unite temporarily to form an individual living being. The five components also constitute the first of the three realms of existence.

- five constant virtues** Also, the five great principles of humanity: benevolence, righteousness, propriety, wisdom, and good faith. They were set forth in Confucianism as the principles by which one should always abide.
- five desires** The desires resulting from the contact of the five sensory organs (eyes, ears, nose, tongue, and body) with their respective objects (form, sound, smell, taste, and texture).
- five elements** The five constituents of all things in the universe. They are earth, water, fire, wind, and space.
- Five Emperors** The five legendary sage emperors in China who are said to have reigned after the Three Sovereigns. There are three different sets of Five Emperors in the classics. One of them lists Shao Hao, Chuan Hsü, Ti Kao, T'ang Yao, and Yü Shun.
- five five-hundred-year periods** Five consecutive periods following Shakyamuni's death, during which Buddhism is said to spread, prosper, and eventually decline. These five periods are described in the Great Collection Sutra and predict the course of Buddhism in the first twenty-five hundred years following Shakyamuni's death. In chronological sequence, the five five-hundred-year periods are: (1) the age of attaining emancipation, (2) the age of meditation, (3) the age of studying and reciting the sutras and receiving lectures on them, (4) the age of building temples and stupas, and (5) the age of quarrels and disputes in which Shakyamuni's teachings will be obscured and lost. Periods (1) and (2) constitute the Former Day of the Law, (3) and (4), the Middle Day of the Law, and (5), the beginning of the Latter Day of the Law.
- five flavors** Also, the five tastes. The flavors of fresh milk, cream, curdled milk, butter, and ghee—the five stages in the process by which milk is made into ghee, the finest clarified butter. These five flavors were used by T'ien-t'ai as a metaphor for the teachings of the five periods. The "five periods" is a classification by T'ien-t'ai of Shakyamuni's entire body of teachings according to the order in which they were expounded.
- fivefold meditation** Esoteric practices of meditation consisting of: (1) perceiving the mind of enlightenment, (2) arousing the mind of enlightenment, (3) achieving the adamantine mind, (4) obtaining the adamantine body, and (5) obtaining the body of the Buddha.
- five heavens of purity** Also called the heavens of purity. The five highest heavens in the world of form. One who reaches the stage of the non-returner, or the second highest of the four stages of Hinayana enlightenment, is said to be reborn in these heavens.
- five hundred precepts** Rules of discipline to be observed by fully ordained nuns of Hinayana Buddhism. "Five hundred" is not a literal figure; the actual number differs from one source to another. *The Fourfold Rules of Discipline* lists 348 precepts.
- five impurities** Impurities of the age, of desire, of living beings, of view, and of life itself. They are mentioned in the "Expedient Means" chapter of the Lotus Sutra.
- five kinds of sundry practices** Also, the five sundry practices. They are: (1) to read and recite any sutra other than the three Pure Land scriptures, (2) to meditate on any Buddha other than Amida Buddha, (3) to worship any Buddha other than Amida Buddha, (4) to invoke the name of any Buddha other than Amida Buddha, and (5) to extol and make offerings to any Buddha other than Amida Buddha. Set forth by Shan-tao, a patriarch of the Pure Land school, they are contrasted with the "five correct practices," which are directed toward Amida Buddha.
- five kinds of wisdom** In the teachings of the True Word school, the five aspects

of Mahavairochana Buddha's wisdom. They are: (1) the wisdom of the essence of the phenomenal world, (2) the great round mirror wisdom, (3) the non-discriminating wisdom, (4) the wisdom of insight into the particular, and (5) the wisdom of perfect practice.

five major principles The five viewpoints from which T'ien-t'ai interpreted the Lotus Sutra. They are designation or name, entity, quality, function, and teaching. In his *Profound Meaning of the Lotus Sutra*, T'ien-t'ai explains that *Myohorenge-kyo*, the title of the Lotus Sutra, is not only the name but the entity of the Lotus Sutra, and is endowed with a unique quality, function, and position among all teachings.

five natures Also, the five distinct natures. A doctrine set forth by the Dharma Characteristics school, dividing human beings into five groups according to their inborn religious capacity. The five groups are: (1) those predestined to be voice-hearers, (2) those predestined to be cause-awakened ones, (3) those predestined to be bodhisattvas, (4) an indeterminate group, and (5) those without the capacity for enlightenment. Neither of the first two groups can attain Buddhahood. The third group can eventually attain Buddhahood because they possess the seed of enlightenment. These three are called the determinate groups, because the state they will achieve is predetermined. People in the indeterminate group possess two or more of the first three natures, but which nature will develop is not predetermined. Those in the fifth group cannot attain enlightenment but must transmigrate through the six paths for eternity.

five obstacles The limitations that were said to prevent a woman from becoming a Brahma, a Shakra, a devil king, a wheel-turning king, or a Buddha. Together with the three types of obedience to which women are subject, the five obstacles are often referred to as the five obstacles and three obediences.

five or seven characters The five characters of *myo, ho, ren, ge, and kyo*. In Nichiren Daishonin's writings, *Myohorenge-kyo* is often used synonymously with *Nam-myohorenge-kyo*, which consists of seven Chinese characters. *Nam* is a compound of two Chinese characters.

five paramitas Almsgiving, keeping the precepts, forbearance, assiduousness, and meditation—five practices omitting the obtaining of wisdom, the sixth of the six paramitas.

five paths The realms of hell, hungry spirits, animals, human beings, and heavenly beings. These five paths plus the realm of asuras constitute the six paths.

five periods T'ien-t'ai's classification of Shakyamuni's teachings according to the order of preaching. They are: (1) the Flower Garland period, or period of the Flower Garland Sutra, immediately following Shakyamuni's enlightenment; (2) the Agama period, or period of the Agama sutras, in which the Hinayana teachings were expounded; (3) the Correct and Equal period, when the Amida, Mahavairochana, Vimalakirti, and other sutras were set forth; (4) the Wisdom period, in which the Wisdom sutras were taught; and (5) the Lotus and Nirvana period, an eight-year interval in which Shakyamuni expounded the Lotus and Nirvana sutras.

five practices Various categories of five practices are set forth in Buddhism. The five practices described in the "Teacher of the Law" chapter of the Lotus Sutra consist of embracing, reading, reciting, expounding, and copying the Lotus Sutra.

five precepts The basic precepts expounded for lay people. They are: not to kill, not to steal, not to commit unlawful sexual intercourse, not to lie, and not to drink intoxicants.

five provinces and seven marches A general term for the administrative sectors

into which Japan was divided. This expression was also used to indicate the whole of Japan. The “five provinces” referred to the provinces surrounding the capital, or the site of the imperial court, which were Yamashiro, Yamato, Kawachi, Izumi, and Settsu. The “seven marches” referred to the regions into which the remaining sixty or so provinces were grouped, in accordance with the main roads extending from the capital.

five regions of India A term for ancient India, meaning all of India. The eastern, western, southern, northern, and central regions of India.

five sense organs Also, the five sensory organs. The eyes, ears, nose, tongue, and body.

five signs of decay Five signs of decline that appear when the life of heavenly beings is about to end. These signs differ according to the sutras. According to one sutra, they are: (1) their clothes become soiled, (2) the flowers on their heads wither, (3) their bodies smell bad and become dirty, (4) they sweat under the armpits, and (5) they do not feel happy wherever they may be.

five spicy foods Also referred to as the five strong-flavored foods and by other similar expressions. Five kinds of pungent vegetables. The names of these vegetables differ according to the source. According to one account, they are garlic, scallions, leeks, rocamboles, and a plant of the dropwort family. According to another account, they are listed as garlic, scallions, leeks, onions, and ginger. In Buddhism, they were forbidden because of their strong odor and because of their stimulating effect when eaten. The five spicy foods were said to produce irritability and sexual desire.

five stages of practice Practice for believers in the Lotus Sutra to follow after Shakyamuni’s death, formulated by T’ien-t’ai on the basis of the contents of the “Distinctions in Benefits” chapter. They are: (1) to rejoice upon hearing the Lotus Sutra, (2) to read and recite the sutra, (3) to expound the sutra to others, (4) to embrace the sutra and practice the six paramitas, and (5) to perfect one’s practice of the six paramitas.

five thousand or seven thousand volumes of Buddhist scriptures Also, five thousand or seven thousand volumes of sutras. Generally, the entire collection of Buddhist scriptures. These numbers derive from two Buddhist catalogs in China. *The K’ai-yüan Era Catalog of the Buddhist Canon*, compiled in 730, lists 5,048 volumes of Buddhist works, and *The Chen-yüan Era Catalog of the Buddhist Canon*, compiled in 800, lists 7,388 volumes. These and other similar numbers refer to the entire body of Buddhist works. Though these catalogs contain the sutras, works on the rules of monastic discipline, and treatises, the numbers “five thousand” and “seven thousand” were employed to indicate the entire collection of sutras as well.

five transcendental powers Also, the five supernatural powers. The first five of the six transcendental powers. They are: (1) the power of being anywhere at will, (2) the power of seeing anything anywhere, (3) the power of hearing any sound anywhere, (4) the power of knowing the thoughts of all other minds, and (5) the power of knowing past lives.

five types of vision Also, the five types of eyes. The five kinds of perceptive faculty. They are: (1) the eye of common mortals, also called the physical eye, which distinguishes color and form; (2) the heavenly eye, or the ability of heavenly beings to see beyond the physical limitations of darkness, distance, or obstruction; (3) the wisdom eye, or the ability of those in the two vehicles to perceive that all phenomena are without substance; (4) the Dharma eye, by which bodhisattvas penetrate all teachings in order to save the people; and (5) the Buddha eye, which perceives the true nature of life spanning past, present, and

future. The Buddha eye also includes the other four perceptive faculties. In other words, the Buddhas possess the five types of vision.

five vehicles The five kinds of teaching expounded in accordance with the people's capacity. Vehicle means a teaching that brings people to a particular stage of attainment. The five are the vehicles of ordinary mortals, heavenly beings, voice-hearers, cause-awakened ones, and bodhisattvas.

Flower Garland school Refers to the Chinese Hua-yen school and to the Japanese Kegon school. *Kegon* is the Japanese pronunciation of the Chinese word *hua-yen*, meaning flower garland. A school based on the Flower Garland Sutra. Tu-shun (557–640) was the first patriarch of the school in China, although Fa-tsang who systematized its doctrines can be considered the real founder. The founder of the Flower Garland school in Japan is considered to be Shinjo (Kor Simsang, d. 742), a priest from Korea. Todai-ji in Nara is the head temple of the school.

Flower Garland Sutra Also, the Avatamsaka Sutra. A compilation of the teachings Shakyamuni is said to have expounded immediately after his enlightenment. According to T'ien-t'ai's classification, the Flower Garland doctrines represent a very high level of teaching, second only to the Lotus Sutra. The sutra sets forth many stages of bodhisattva practice and teaches that all things constantly interrelate with and give rise to one another; that one permeates all and all are contained in one, and so on.

Forest of Merits One of the four great bodhisattvas appearing in the Flower Garland Sutra. Forest of Merits put forth the doctrine of the ten stages of practice in the Yama heaven at the fourth assembly described in the sutra.

Former Day of the Law Also, the period of the Correct Law. The first of the three periods following a Buddha's death, when teaching, practice, and proof are all present and those who practice Buddhism attain enlightenment. Some sources describe the Former Day of the Law of Shakyamuni as one thousand years, and others as five hundred years.

forty-eight vows Vows Amida Buddha is said to have made while still engaged in bodhisattva practice as Bodhisattva Dharma Treasury. Among these vows, the eighteenth vow—that all who place their trust in Amida Buddha shall obtain rebirth in the Pure Land—is the one most emphasized by the Pure Land school. *See also* **eighteenth vow**.

forty-two levels of ignorance (1) Different kinds of illusions associated with the final forty-two stages of bodhisattva practice, from the ten stages of security through the highest stage of perfect enlightenment. (2) The third of the "three categories of illusion." They are illusions about the true nature of life, illusions that prevent bodhisattvas from attaining enlightenment. The last and most deeply rooted of the forty-two is called fundamental darkness. According to T'ien-t'ai's teachings, one attains enlightenment by eradicating these successive levels of ignorance and finally freeing oneself from fundamental darkness.

four bodhisattvas Various kinds of four bodhisattvas appear in Buddhism. The leaders of the Bodhisattvas of the Earth described in the "Emerging from the Earth" chapter of the Lotus Sutra are Superior Practices, Boundless Practices, Pure Practices, and Firmly Established Practices.

four categories of believers *See* **four kinds of believers**.

four categories of Buddhists *See* **four kinds of believers**.

four continents The continents situated respectively to the east, west, north, and south of Mount Sumeru, according to ancient Indian worldview. They are Purvavideha in the east, Aparagodaniya in the west, Uttarakuru in the north, and Jambudvipa in the south.

- four debts of gratitude** The debts owed to one's parents, to all living beings, to one's sovereign, and to the three treasures of the Buddha, the Law (the Buddha's teachings), and the Order (community of believers). The definition of the four debts of gratitude varies somewhat according to the source.
- four elements** The first four of the five elements of earth, water, fire, wind, and space.
- four evil paths** The realms of suffering one undergoes because of evil karma—hell and the realms of hungry spirits, animals, and asuras.
- four flavors** Also, the first four flavors and the four tastes. The first four of the five flavors—fresh milk, cream, curdled milk, butter, and ghee (the finest clarified butter). T'ien-t'ai used the five flavors as a metaphor for the teachings of the five periods of Flower Garland, Agama, Correct and Equal, Wisdom, and Lotus and Nirvana, comparing the process by which Shakyamuni Buddha instructed his disciples and gradually developed their capacity to the process whereby milk is converted into ghee. The four flavors indicate all sutras expounded before the Lotus and Nirvana period, that is, the pre-Lotus Sutra teachings. The ghee represents the Lotus Sutra.
- four flavors and three teachings** Also, the four tastes and three teachings. A term used to indicate the entire body of teachings preached prior to the Lotus Sutra. The four flavors indicate the first four of the five flavors—fresh milk, cream, curdled milk, butter, and ghee. The three teachings are the first three of the four teachings of doctrine—the Tripitaka, connecting, specific, and perfect teachings.
- four forms of birth** A classification of the ways of coming into existence. They are: (1) birth from the womb; (2) birth from eggs; (3) birth from dampness or moisture—the way worms were thought to be generated; and (4) birth by transformation, that is, spontaneous birth without the womb, eggs, or dampness.
- four great seas** See **four seas**.
- four great voice-hearers** Maudgalyayana, Mahakashyapa, Katyayana, and Subhuti. Their attainment of Buddhahood is predicted in the "Bestowal of Prophecy" chapter of the Lotus Sutra.
- four heavenly kings** The heavenly kings Upholder of the Nation, Wide-Eyed, Vaishravana, and Increase and Growth. They are the lords of the four quarters who serve Shakra as his generals and protect the four continents. They live halfway down the four sides of Mount Sumeru.
- four infinite virtues** Boundless pity, compassion, joy, and impartiality. Pity here means to give living beings delight or happiness. Compassion means to remove their suffering. Joy means to rejoice at seeing them become free from suffering and gain happiness. And impartiality means to abandon attachments to love and hatred and be impartial toward everyone.
- four kalpas** Four periods of time corresponding to the four stages in the cycle of formation, continuance, decline, and disintegration that a world is said to repeatedly undergo.
- four kinds of believers** Also, the four kinds of Buddhists, the four categories of Buddhists, and the four categories of believers. Monks, nuns, laymen, and laywomen.
- four kinds of Buddhists** See **four kinds of believers**.
- four kinds of lands** A classification of the various types of lands mentioned in the sutras, which are: (1) the Land of Sages and Common Mortals, also called the Land of Enlightened and Unenlightened Beings, where ordinary mortals of the six lower worlds live together with the sages of the four noble worlds (from voice-hearers to a Buddha); (2) the Land of Transition, which is populated by

voice-hearers, cause-awakened ones, and lower-stage bodhisattvas; (3) the Land of Actual Reward, a realm inhabited by bodhisattvas in the higher stages; and (4) the Land of Eternally Tranquil Light, the Buddha land free from impermanence and impurity.

four-line verse See **four-phrase verse**.

four major offenses Also, the four unpardonable offenses. Grave transgressions that carried the penalty of automatic expulsion of monks from the Buddhist Order. They are: killing, stealing, sexual intercourse, and lying (in particular, claiming to have attained some level of insight or understanding that one does not in fact possess).

four meditation heavens The four heavens that constitute the world of form. Individually, they are simply called the first meditation heaven, the second meditation heaven, and so on, and this represents an ascending order both in space and in quality. The four meditation heavens are further subdivided into eighteen heavens. When, by practicing the four stages of meditation, one has freed oneself from the illusions of the world of desire, one can be reborn in these four meditation heavens.

four noble truths A fundamental doctrine of Buddhism clarifying the cause of suffering and the way of emancipation. The four are the truths of suffering, of the origin of suffering, of the cessation of suffering, and of the path to the cessation of suffering. Specifically, they are explained as follows: (1) all existence is suffering; (2) suffering is caused by selfish craving; (3) the eradication of selfish craving brings about the cessation of suffering and enables one to attain nirvana; and (4) there is a path by which this eradication can be achieved, namely, the discipline of the eightfold path. The eightfold path consists of: (1) right views, (2) right thinking, (3) right speech, (4) right action, (5) right way of life, (6) right endeavor, (7) right mindfulness, and (8) right meditation.

four noble worlds The highest four of the Ten Worlds—the realms of voice-hearers, cause-awakened ones, bodhisattvas, and Buddhas. These four noble worlds are also regarded as the states in which one makes efforts to transcend the uncertainty of the six paths, or six lower worlds, which are controlled by earthly desires and governed by an ever-changing environment, and to establish independence.

Four Peaceful Practices, The A work by Nan-yüeh. The formal title is *On the Peaceful Practices of the Lotus Sutra*. It explains practices set forth in the Lotus Sutra, particularly those mentioned in the “Peaceful Practices” chapter. The four peaceful practices are those of deeds, words, thoughts, and vows set forth in that chapter.

four-phrase verse Also, four-line verse. A group of four phrases composing a verse in the Chinese translation of a Buddhist sutra or treatise. A number of four-line or four-phrase verses constitute a complete verse section. The Lotus Sutra mentions the great benefit to be gained by embracing a single four-line verse.

four ranks of bodhisattvas Bodhisattvas who embrace and propagate the correct teaching after the Buddha’s death. They thereby serve as Buddhist teachers upon whom people can rely. They are also defined as those bodhisattvas who follow the four standards: (1) to rely on the Law and not upon persons; (2) to rely on the meaning of the teaching and not upon the words; (3) to rely on wisdom and not upon discriminative thinking; and (4) to rely on sutras that are complete and final and not upon those that are not complete and final. The expressions such as “bodhisattvas of the four standards” and “sages of the four standards” are often used in reference to the bodhisattvas and sages who appear in the world

after the Buddha's passing and spread his teachings in accordance with the four standards.

four ranks of sages Buddhist teachers upon whom people can rely. Though the four ranks represent the four levels of understanding, "the four ranks of sages" is often used as a generic term for such Buddhist teachers, irrespective of the level of their understanding.

four seas Also, the four great seas. The outermost seas surrounding Mount Sumeru, which is said to stand at the center of the world, lying in the four directions of north, east, south, and west. The "four seas" also refers to an entire country or the whole world.

four stages of faith The stages of faith of those who embrace the Lotus Sutra during Shakyamuni's lifetime. It is a principle that was formulated by T'ien-t'ai on the basis of the "Distinctions in Benefits" chapter of the sutra. The four stages are: (1) to produce even a single moment of belief and understanding in the sutra, (2) to generally understand the import of the words of the sutra, (3) to expound the teaching of the sutra widely for others, and (4) to realize the truth expounded by the Buddha with deep faith.

four stages of Hinayana enlightenment Also, the four stages of enlightenment in Hinayana Buddhism. The four levels of enlightenment that the voice-hearers aim to attain. In ascending order, they are the stage of the stream-winner (Skt *srota-apanna*), the stage of the once-returner (*sakridagamin*), the stage of the non-returner (*anagamin*), and the stage of arhat. The stage of the stream-winner indicates one who has entered the stream of the sages, in other words, the river leading to nirvana. At this stage one has eradicated the illusions of thought in the threefold world. At the stage of the once-returner, one has eradicated six of nine illusions of desire in the world of desire. Due to the remaining illusions, one will be born next in heaven and then once again in the human world before entering nirvana; hence the name once-returner. At the stage of the non-returner, one has eliminated the other three illusions of desire and will not be reborn in the world of desire. At the stage of arhat, one has eliminated all the illusions of thought and desire and has freed oneself from transmigration in the threefold world or six paths.

four stages of meditation Four levels of meditation that enable those in the world of desire to throw off illusions and be reborn in the four meditation heavens in the world of form. The first meditation leads one to the first heaven, and so on. The four meditation heavens are also regarded as the four levels of consciousness one can attain by practicing the corresponding meditation.

four teachings Usually refers to the four teachings of doctrine.

four teachings of doctrine Also, the four teachings. T'ien-t'ai's classification of Shakyamuni's teachings according to content. They are the Tripitaka, connecting, specific, and perfect teachings.

fourteen slanders Fourteen attitudes that one should avoid in Buddhist practice: (1) arrogance, (2) negligence, (3) wrong views of the self, (4) shallow understanding, (5) attachment to earthly desires, (6) not understanding, (7) not believing, (8) scowling with knitted brows, (9) harboring doubts, (10) slandering, (11) despising, (12) hating, (13) envying, and (14) bearing grudges.

four Vedas The four scriptures of Brahmanism—the Rigveda, the Yajurveda, the Samaveda, and the Atharvaveda.

four wheel-turning kings The four types of wheel-turning kings—a gold-wheel-turning king, a silver-wheel-turning king, a copper-wheel-turning king, and an iron-wheel-turning king. It is said that, when a wheel-turning king, a sage ruler, ascends the throne, the wheel is given to him by heaven. While turn-

ing his own wheel, a wheel-turning king advances freely without obstruction and establishes peace.

Four White-Haired Elders Also, the Four White-Haired Elders of Mount Shang. Master Tung-yüan, Scholar Lu-li, Ch'i Li-chi, and Master Hsia-huang. They were recluses who lived on Mount Shang in China in the troubled times at the end of the Ch'in dynasty. They were persuaded by the statesman Chang Liang to leave retirement and come to the court of the newly founded Han dynasty, where they gave their support to the heir apparent, Emperor Kao-tsu's son by his consort Lü, who later came to the throne as Emperor Hui (r. 194–188 B.C.E.).

fundamental darkness Also, fundamental ignorance. The most deeply rooted illusion inherent in life, which gives rise to all other illusions and earthly desires.

fusion of reality and wisdom The fusion of the objective reality or truth and the subjective wisdom to realize that truth, which is the Buddha nature inherent within one's life. This fusion itself represents the attainment of Buddhahood.

Gango-ji A temple of the Flower Garland school in Japan. One of the seven major temples of Nara. The construction of this temple was begun in 588 by the court official Soga no Umako and was completed in 596.

Ganjin (688–763) (Chin Chien-chen) A Chinese priest who founded the Precepts school in Japan. He was invited to Japan to perform orthodox ordination ceremonies. After five attempts to make the voyage, he finally arrived in Japan in 753 and, the following year, conducted ceremonies conferring the precepts on the Retired Emperor Shomu, high court officials, and priests.

garuda (Skt) A huge bird in Indian mythology that feeds on dragons and is regarded as the king of birds. Garuda has been incorporated into Buddhism and is counted as one of the eight kinds of nonhuman beings. In the Chinese translations of the Buddhist scriptures, a garuda is often rendered as “golden-winged bird.”

Gautama The family name of Shakyamuni. “Gautama” is often used to refer to Shakyamuni Buddha.

Gautami See **Mahaprajapati**.

Gaya A city in Magadha. It is near Buddhagaya, the site of Shakyamuni's enlightenment.

Gayashirsha A mountain in India on which Shakyamuni is believed to have preached. It has been identified as the hill now known as Brahmayoni, located 1.5 kilometers southwest of Gaya city. Mount Gayashirsha was translated in Chinese as Elephant-Headed Mountain.

Gembo (d. 746) A priest of the Dharma Characteristics school in Japan. After twenty years of study in China, he returned to Japan, bringing images of the Buddha as well as sutras, Buddhist treatises, and commentaries totaling more than five thousand volumes.

General Stone Tiger Li Kuang (d. 119 B.C.E.), a general who served Emperor Wu of the Former Han dynasty and excelled in archery. It is said that, once when he was out hunting, he mistook a stone in the grass for a tiger and shot at it with an arrow. Upon realizing that his target was in fact a stone, he was surprised to see that the tip of the arrow had embedded itself in the stone. He thus came to be known as General Stone Tiger. According to a later version of this anecdote, Li Kuang's father (his mother, by another account) had earlier been killed by a tiger. He mistook a stone in the grass for the tiger that had killed his parent and shot at it with an arrow.

Genji clan of Kai A powerful family descended from the Genji clan whose influence extended throughout Kai and Shinano provinces.

Genshin (942–1017) Also known as Eshin, a Tendai priest of Mount Hiei. In 985 he

compiled *The Essentials of Rebirth in the Pure Land*, which lent tremendous impetus to the establishment of the Pure Land school in Japan. Later he recanted and wrote *The Essentials of the One Vehicle Teaching*, a defense of the Tendai doctrine of the one vehicle of Buddhahood for all, in which he asserted the supremacy of the Lotus Sutra. He was often called the Supervisor of Priests Genshin and also the Supervisor of Priests Eshin.

ghee The finest clarified butter, or the last of the five flavors (milk, cream, curdled milk, butter, and ghee), the stages in the process by which milk is made into ghee. The word ghee is used to indicate the supreme teaching. T'ien-t'ai used ghee as a metaphor for the Lotus Sutra, the highest of all the sutras.

Gijo-bo (n.d.) A senior disciple of Dozen-bo at Seicho-ji temple in Awa Province, where Nichiren Daishonin entered the priesthood. When the Daishonin refuted the errors of the dominant schools and declared the teaching of Nam-myoho-renge-kyo on the twenty-eighth day of the fourth month in 1253, the steward of the village, Tojo Kagenobu, ordered his arrest. At that time, Gijo-bo and another priest named Joken-bo helped the Daishonin escape. They continued to correspond with him and sought his teaching. Nichiren Daishonin sent them several letters and treatises, including *On Repaying Debts of Gratitude*, *The Tripitaka Master Shan-wu-wei*, and *Flowering and Bearing Grain*.

Girika (n.d.) A notorious man in the state of Magadha during King Ashoka's time who killed many people, including his own father and mother.

Gishin (781–833) Dengyo's successor and the first chief priest of Enryaku-ji, the head temple of the Tendai school. When Dengyo traveled to China in 804, Gishin accompanied him as his interpreter. In 827 he established a Mahayana ordination center on Mount Hiei in fulfillment of Dengyo's wishes.

Gladly Seen Also, Gladly Seen by All Living Beings. A bodhisattva who appears in the "Medicine King" chapter of the Lotus Sutra as a previous incarnation of Bodhisattva Medicine King. He learned the Lotus Sutra from a Buddha called Sun Moon Pure Bright Virtue and, in gratitude, anointed himself with oil and burned his body as an offering for twelve hundred years. He was reborn in the land of the Buddha Sun Moon Pure Bright Virtue and again served this Buddha. After the death of the Buddha Sun Moon Pure Bright Virtue, he burned his arms for seventy-two thousand years as a further offering.

gods of the sun and moon Deifications of the sun and moon.

Gohonzon The object of devotion in Nichiren Daishonin's Buddhism and the embodiment of the Mystic Law permeating all phenomena. It takes the form of a mandala inscribed on paper or on wood with characters representing the Mystic Law as well as the Ten Worlds, including Buddhahood. Nichiren Daishonin's Buddhism holds that all people possess the Buddha nature and can attain Buddhahood through faith in the Gohonzon.

Gokuraku-ji A temple of the True Word Precepts school in Kamakura, built in 1259 by Hojo Shigetoki. Later Hojo Nagatoki invited Ryokan to act as chief priest. The temple was destroyed by fire in 1275, but was rebuilt in 1281 by Hojo Tokimune as the government's official place of prayer. In 1332 it became affiliated with the imperial court.

Gokuraku-ji, the lay priest of Hojo Shigetoki (1198–1261), the third son of Hojo Yoshitoki, the second regent of the Kamakura government. Shigetoki held several important posts and served as cosigner to Hojo Tokiyori, the fifth regent of the Kamakura government. A "cosigner" was an official subordinate to the regent who placed his signature next to that of the regent on official documents. After retiring from office, he lived at Gokuraku-ji temple, which he had founded as a devoted Nembutsu believer.

- Golden Light Sutra** A sutra that takes the form of a discourse by Shakyamuni on Eagle Peak. It teaches that those who embrace this sutra will obtain the protection of the four heavenly kings and other benevolent deities, and that, if a ruler takes faith in the correct teaching, his country will be protected by these deities. On the other hand, if he fails to protect the correct teaching, the benevolent deities will abandon the nation, and calamities and disasters will occur. In Nichiren Daishonin's writings, the Golden Light Sutra refers to a Chinese translation by Dharmaraksha of the Northern Liang dynasty that is entitled the Golden Light Sutra, and it also refers to the Sovereign Kings of the Golden Light Sutra translated by I-ching of the T'ang dynasty. The Sovereign Kings of the Golden Light Sutra is a newer translation of the Golden Light Sutra and contains more chapters than the older version.
- Gomyo** (750–834) A priest of the Dharma Characteristics school in Japan. In 827 he was designated administrator of priests. In 819 he petitioned the throne to protest Dengyo's attempt to construct a Mahayana ordination platform.
- Gonso** (758–827) A priest of the Three Treatises school in Japan. As the supervisor of priests, Gonso administered Todai-ji and Saidai-ji temples at Nara, and in 826 he was appointed general supervisor of priests.
- good friend** (Jpn *zenchishiki*) One who leads other people to the correct teaching. Buddhism teaches that one should associate with a good friend in order to pursue the way to enlightenment. In the "Devadatta" chapter of the Lotus Sutra, Shakyamuni describes Devadatta, his lifelong enemy, as a good friend because in a past life he received instruction in the Lotus Sutra from Devadatta. In like manner, the "King Wonderful Adornment" chapter of the sutra describes the two brothers Pure Storehouse and Pure Eye as good friends to their father, King Wonderful Adornment, because they converted their father to Buddhism. This chapter defines a "good friend" as follows: "A good friend is the great cause and condition by which one is guided and led, and which enables one to see the Buddha and to conceive the desire for supreme perfect enlightenment." A "good friend" is also called a "good teacher" because he or she gives instruction in the correct teaching. In his writings, the Daishonin also refers to enemies as "good friends" to the extent that they help one strengthen one's resolve to carry out Buddhist practice. *See also evil friend.*
- Good Treasures** A bodhisattva in the Flower Garland Sutra who visits a total of fifty-three teachers in order to seek the truth.
- Gosho** The designation of the individual and collected writings of Nichiren Daishonin, made by his successor Nikko Shonin. The Japanese "sho" means writing and "go" is an honorific prefix.
- gradual teaching** Teachings expounded to gradually elevate people's capacities to an understanding of higher doctrines. One of the four teachings of method, or T'ien-t'ai's classification of Shakyamuni Buddha's teachings according to the way in which they were expounded.
- Great Adornment** (1) A Buddha mentioned in the Buddha Treasury Sutra. According to the sutra, the Buddha Great Adornment lived in the extremely remote past. His life lasted for sixty-eight trillion years, and he amassed a following of sixty-eight trillion disciples. One hundred years after this Buddha's death, his followers split into five schools. Only the monk Universal Practice, the leader of one of the five schools, correctly upheld what Great Adornment had taught. The leaders of the four other schools, such as the monk Shore of Suffering, held erroneous views and, along with their followers, persecuted Universal Practice. For this reason, these four monks and their followers fell into hell. (2) A bodhisattva appearing in the Immeasurable Meanings Sutra who rep-

resents the assembly on Eagle Peak that listened to Shakyamuni Buddha preach that sutra, an introductory teaching to the Lotus Sutra. The Buddha entrusted the sutra to him and the other eighty thousand bodhisattvas present, who then vowed to propagate it.

Great Arrogant Brahman (n.d.) A Brahman in the kingdom of Malava in India. He was overly proud and boastful of his erudition. When he was defeated in debate by a Mahayana Buddhist monk, Bhadraruchi, the king of Malava sentenced him to death. The Brahman was spared at Bhadraruchi's request but slandered him nevertheless. It is said that he fell into hell alive.

Great Collection Sutra A sixty-volume sutra preached by Shakyamuni Buddha to a great assembly of Buddhas and bodhisattvas who gathered from the ten directions. The Great Collection Sutra is a collection of sutras translated into Chinese by Dharmaraksha (385–433) and others. These sutras were compiled into a single sutra, or the Great Collection Sutra, by Seng-chiu of the Sui dynasty in 586. The work refers to the three calamities and predicts how the spread of Buddhism will unfold over the five five-hundred-year periods following Shakyamuni's death.

Great Commentary on the Abhidharma, The An exhaustive commentary on the Hinayana doctrines. This work was compiled in Kashmir in the former half of the second century. According to tradition, the compilation was carried out under the guidance of Parshva and the support of King Kanishka by five hundred arhats at the time of the Fourth Buddhist Council.

Great Concentration and Insight One of T'ien-t'ai's three major works. This work clarifies the principle of three thousand realms in a single moment of life based on the Lotus Sutra. And it elucidates the method of meditation for observing one's mind and realizing the principle within oneself.

Great Perfection of Wisdom Sutra A reference to two different sutras: (1) Kumarajiva's translation of one of the major Wisdom sutras. Consisting of ninety chapters, it is also called the Larger Wisdom Sutra, in contrast to the Smaller Wisdom Sutra. It expounds the doctrine of supreme wisdom and the non-substantiality of all phenomena. Nagarjuna commented on the Sanskrit version of this sutra in his *Treatise on the Great Perfection of Wisdom*. (2) Another sutra translated by Kumarajiva under the same name. Consisting of only twenty-nine chapters, it is also called the Smaller Wisdom Sutra. Though considerably different in length, the Larger and Smaller Wisdom sutras set forth basically the same doctrines.

Great Power A bodhisattva said to possess great strength of wisdom and compassion with which to save people. According to the Meditation on the Buddha Infinite Life Sutra, he attends Amida Buddha, together with Bodhisattva Perceiver of the World's Sounds.

Great Teacher An honorific title awarded to priests of virtue in China and Japan by the imperial court, usually after their death.

Great Treasure Chamber The name of the vast court where the Great Collection Sutra was preached. According to the sutra, it is located between the world of desire and the world of form.

Great Universal Wisdom Excellence A Buddha who appeared and taught the Lotus Sutra major world system dust particle kalpas ago. His story appears in the "Parable of the Phantom City" chapter of the Lotus Sutra. Originally a king who had sixteen sons, after he attained Buddhahood, he preached the Lotus Sutra at the request of his sixteen sons. All sixteen spread the Lotus Sutra as bodhisattvas, and the sixteenth son was reborn in the saha world as Shakyamuni.

Gridhrakuta See *Eagle Peak*.

- Gunamati** (c. 420–500) A monk of the Consciousness-Only school in southern India, revered as one of the ten great scholars of the school.
- Gunaprabha** (n.d.) A scholar of India who first studied the Mahayana but converted to the Hinayana after reading a Hinayana treatise. According to *The Record of the Western Regions*, he ascended to the Tushita heaven in order to resolve his doubts concerning the Hinayana and the Mahayana. There he met Bodhisattva Maitreya but did not respect or learn from him because Maitreya was not an ordained monk.
- Gyohyo** (722–797) A priest of the Three Treatises school in Japan. He became the chief priest of Sofuku-ji temple in Omi Province and was appointed as provincial teacher by the imperial court. In 778 he performed the ceremony in which Dengyo was ordained a priest.
- Hachiman** Also, Great Bodhisattva Hachiman. One of Japan's main deities. Though originally a Shinto god, after the introduction of Buddhism to that country, Hachiman came to be closely associated with Buddhism. In the late twelfth century, Minamoto no Yoritomo, the founder of the Kamakura shogunate, erected a shrine to Hachiman at Tsurugaoka in Kamakura, and the worship of Hachiman as a protective deity of the warriors and the villages spread throughout Japan. Since the Heian period (794–1185), Hachiman was regarded as the deified spirit of the fifteenth sovereign, Emperor Ojin.
- hakei** (Jpn) A legendary beast, resembling a tiger, that is said to eat its father.
- Han Po-yü** (n.d.) A man of the Former Han dynasty. His father died when he was young, and his mother raised him very strictly, often beating him with a staff. But he never cried. One day, however, his mother saw him weep when she beat him and asked the reason. Po-yü replied that he was grieved to realize that she was growing old and feeble.
- Heart Sutra** A short sutra containing the essence of the Wisdom sutras and briefly stating the doctrine of the non-substantiality or emptiness of all phenomena.
- Heat-Free Lake** Also, Anavatapta Lake. A lake said to give rise to the four rivers that nurture the soil in the four quarters of Jambudvīpa and to lie north of the Snow Mountains.
- heavenly devil** See **devil king of the sixth heaven**.
- heavenly gods and benevolent deities** Also, Buddhist gods, protective gods, tutelary gods, guardian gods, and so on. Gods who protect the correct Buddhist teaching and its votaries. These gods also work to protect the people and their land and bring fortune to both. "Heavenly gods and benevolent deities" is a generic term for Brahma, Shakra, the four heavenly kings, and other deities.
- heaven of the thirty-three gods** The second of the six heavens in the world of desire. It is said to be located on a plateau at the top of Mount Sumeru, where it is home to thirty-three gods, including Shakra who rules over the others.
- heavens of purity** See **five heavens of purity**.
- Hei no Saemon** (d. 1293) A leading official of the Hojo regency, also known as Hei no Saemon-no-jo and Taira no Yoritsuna. He served two successive regents, Hojo Tokimune and Hojo Sadatoki, and wielded tremendous influence as deputy chief of the Office of Military and Police Affairs (the chief being the regent himself). He played an active part in persecuting Nichiren Daishonin and his followers.
- hell** The realm of utmost suffering. Various kinds of hells are described in the sutras, such as the eight hot hells and the eight cold hells. Also, the first and lowest of the Ten Worlds. Viewed as a state of life, hell is a condition of extreme mental or physical suffering, characterized by an impulse of rage to destroy oneself.
- hell of incessant suffering** See **Avichi hell**.

- Hiei, Mount** The mountain in Japan where Enryaku-ji, the head temple of the Tendai school, is located. In Nichiren Daishonin's writings, it is often used to indicate Enryaku-ji itself. After the death of Dengyo, its founder, the Tendai school was greatly influenced by the esoteric teachings of the True Word school.
- Himatala** (n.d.) A ruler of the ancient kingdom of Tukhara in northern India about six hundred years after Shakyamuni's death. A devout Buddhist, he defeated King Krita of Kashmir who had suppressed Buddhism.
- Hinayana** The teaching that aims at attaining the state of arhat. Hinayana, literally "lesser vehicle," was originally a pejorative term used by Mahayana Buddhists, who regarded the practitioners of these teachings as preoccupied solely with achieving personal emancipation and indifferent to the salvation of others. Hinayana teachings are represented by the doctrines of the four noble truths and the twelve-linked chain of causation. They regard earthly desires as the cause of suffering and assert that suffering is eliminated only by eradicating earthly desires.
- Hiranyavati** Also, Ajitavati. A river that flows through Kushinagara in India. Shakyamuni passed away in a grove of sal trees near the west bank of this river. Some scholars regard the Ajitavati and Hiranyavati as different rivers.
- Honen** (1133–1212) Also known as Genku. The founder of the Pure Land school in Japan. He first studied the Tendai doctrines but later turned to chanting the name of Amida Buddha, urging people to discard all of Shakyamuni's teachings other than the three sutras on which the Pure Land school is based.
- Hsing-man** (n.d.) A priest of the Chinese T'ien-t'ai school during the T'ang dynasty and a disciple of Miao-lo. When Dengyo arrived at Mount T'ien-t'ai from Japan in 804, Hsing-man taught him the T'ien-t'ai doctrine and entrusted him with the major works of the school.
- Hsüan-tsang** (602–664) A Chinese priest of the T'ang dynasty and a translator of Buddhist scriptures. He left for India in 629, where he studied the Consciousness-Only doctrine and other Buddhist teachings. In 645 he returned to China with numerous Sanskrit texts, many of which he later translated. His extensive travels are described in *The Record of the Western Regions*. Both he and his disciple Tz'u-en are regarded as the founders of the Dharma Characteristic school.
- Hsüan-tsung** (685–762) The sixth emperor of the T'ang dynasty. During his reign (712–756), the dynasty reached the height of its prosperity. However, he became infatuated with the beautiful concubine Yang Kuei-fei and began to neglect affairs of government. In 755, a rebellion broke out, headed by the military leader An Lu-shan, and the rebels ultimately captured the capital, forcing the emperor and his court to flee.
- Hui-k'ö** (487–593) The second patriarch of the Chinese Zen school.
- Hui-kuan** (368–438) A Chinese priest during the Northern and Southern Dynasties period. He became a disciple of Kumarajiva and joined in the master's translation work. It is said that, after Kumarajiva's death, he assisted Buddhahadra with his translation of the Flower Garland Sutra. He also revised the two existing Chinese translations of the Nirvana Sutra and produced what is called the southern version of the sutra.
- Hui-kuang** (468–537) The founder of the Fourfold Rules of Discipline school, or the *Ssu-fen-lü* (Jpn *Shibunritsu*) school, in China. He studied the vinaya, or rules of monastic discipline. He joined in the translation work with Bodhiruchi and Ratnamati, and wrote a commentary on *The Treatise on the Ten Stages Sutra*.
- Hui-k'uang** (534–613) A priest in China who was famed for his strict observance of the precepts and deep knowledge of Buddhism.

- Hui-kuo** (746–805) A Chinese T'ang-dynasty priest and the seventh patriarch of esoteric Buddhism. Hui-kuo was one of Pu-k'ung's six major disciples. He transferred the esoteric teachings to Kobo, the founder of the Japanese True Word school.
- Hui-neng** (638–713) A disciple of the fifth patriarch of Chinese Zen, Hung-jen, and the founder of the Southern school. After Hung-jen's death, Chinese Zen split into two branches—the Southern school headed by Hui-neng and the Northern school headed by Shen-hsiu. Hui-neng's words were recorded as *The Platform Sutra*.
- Hui-tsung** (1082–1135) The eighth emperor of the Northern Sung dynasty in China. He ascended the throne in 1100 but took little interest in ruling, devoting his time to calligraphy and painting. He was a follower of Taoism and suppressed Buddhism.
- Hui-yüan** (1) (523–592) A Chinese priest of the Treatise on the Ten Stages Sutra school, or the Ti-lun (Jpn Jiron) school. He remonstrated with Emperor Wu of the Northern Chou dynasty when the latter threatened to abolish Buddhism. (2) (n.d.) A Chinese priest of the Flower Garland school from the late seventh century through the mid-eighth century during the T'ang dynasty. He became a disciple of Fa-tsang, the third patriarch of the Flower Garland school, and was well versed in the doctrines of the school.
- hundred worlds and thousand factors** “Hundred worlds” means the mutual possession of the Ten Worlds—the principle that each of the Ten Worlds possesses all ten within itself. Each of the hundred worlds in turn encompasses the ten factors, thus constituting “thousand factors.” In contrast to the three thousand realms in a single moment of life, which includes all things in the universe, both sentient and insentient, the “hundred worlds and thousand factors” applies only to sentient beings.
- hungry spirits** Also, hungry ghosts. The spirits of the dead who, as described in the Buddhist scriptures, are suffering from hunger as karmic retribution for their greed and selfishness while alive. The realm of hungry spirits is one of the three evil paths and of the four evil paths. The realm of hungry spirits is also regarded as a state in which one is tormented physically or spiritually by relentless craving. Hungry spirits are often referred to by their Sanskrit name, *preta*.
- Hung Yen** (d. 660 B.C.E.) A retainer of Duke Yi (r. 668–660 B.C.E.) of the Chinese state of Wei. While Hung Yen was away on a journey, an enemy attacked the state of Wei, killed Duke Yi, and devoured his body, leaving only the duke's liver. Returning, Hung Yen beheld the disastrous scene and wept. He then slit open his own stomach and inserted the liver to save his lord from dishonor, and died. To the Chinese, the liver was the source of vitality.
- icchantika** (Skt) Persons of incorrigible disbelief who have no aspiration for enlightenment and thus no prospect of attaining Buddhahood. Many sutras say that icchantikas are inherently incapable of attaining enlightenment, but some Mahayana sutras hold that even icchantikas can become Buddhas.
- I-hsing** (683–727) A Chinese priest of the esoteric teachings and a disciple of Shan-wu-wei.
- Iki** A small Japanese island lying between Kyushu and the Korean Peninsula. In Nichiren Daishonin's day, it was devastated by the Mongol invasion of 1274. *See also Tsushima.*
- illusions of thought and desire** The first of the three categories of illusion formulated by T'ien-t'ai. Illusions of thought are distorted perceptions of the truth. Illusions of desire mean base inclinations such as greed and anger that arise from the contact of the five sense organs with their respective objects. The illusions of

thought and desire cause one to suffer in the six paths. For those of the two vehicles, ridding themselves of these illusions guarantees entry into nirvana and freedom from rebirth in the threefold world. Bodhisattvas go on to eradicate the remaining two categories of illusion.

Immeasurable Meanings Sutra A sutra that is regarded as an introductory teaching to the Lotus Sutra. Shakyamuni explains in this sutra that immeasurable meanings derive from a single Law and implies that this Law will be revealed in the Lotus Sutra. He then states that all the sutras preached before the Lotus Sutra are expedient and provisional.

Immovable (1) A Buddhist deity said to protect practitioners by defeating the obstacles and devils that hinder Buddhist practice. A main deity among a group of deities, called the wisdom kings, who are said to destroy all obstacles. (2) Another name for the Buddha Immovable Wisdom said to live in the Golden-colored World in the eastern part of the universe.

incorrigible disbelief The state of *icchantikā*, or persons of incorrigible disbelief. *See also icchantika.*

Indra *See Shakra.*

Indra's net A net that hangs on a wall in the palace of Indra, or Shakra. A reflective jewel hangs in each space in the net, and each jewel mirrors all the other countless jewels in the net. Indra's net is frequently employed as an image for the interrelation or mutual inclusiveness of all phenomena.

inferior manifested body *See superior manifested body.*

initial stage of rejoicing The stage of practice in which one rejoices on hearing the Lotus Sutra. The first of the five stages of practice for believers of the Lotus Sutra after Shakyamuni Buddha's death, set forth by T'ien-t'ai on the basis of the "Distinctions in Benefits" chapter of the Lotus Sutra. *See also five stages of practice.*

Invincible (1) *See Virtue Victorious.* (2) A consort of the god of the sun, who is mentioned in the Mahavairocana Sutra.

Jambudvīpa One of the four continents situated in the four directions around Mount Sumeru. Jambudvīpa is located to the south and is the place where the Buddhas appear. It is often used in the sense of the entire world.

Jien (1155-1225) A priest of the Tendai school in Japan. Four times he assumed the position of chief priest of Enryaku-ji, the head temple of the Tendai school located on Mount Hiei.

Jikaku (794-866) Also known as Ennin or the Great Teacher Jikaku. The third chief priest of Enryaku-ji temple. In 838 he journeyed to China, where he studied both T'ien-t'ai's teachings and esoteric Buddhism. After returning to Japan, he became head of the Tendai school and later introduced esoteric elements into the Tendai doctrines.

Jimmu According to the oldest Japanese chronicles, the legendary first emperor of Japan, who was said to have established the Japanese nation in 660 B.C.E.

Jivaka A skilled physician and devout Buddhist from the state of Magadha in India who served as minister to King Ajatashatru. He won renown for treating King Bimbisara and Shakyamuni Buddha. Jivaka dissuaded Ajatashatru from killing his mother and later persuaded the king to seek out the Buddha's teachings when the ruler broke out in malignant sores all over his body.

Joan-bo (n.d.) A priest at Renge-ji temple at Hanabusa in Tojo Village of Awa during Nichiren Daishonin's time. Renge-ji is thought to have been a branch temple of Seicho-ji.

Jogu *See Shotoku.*

Joken-bo (n.d.) *See Gijo-bo.*

Jokyu Disturbance A struggle that broke out between the imperial court and the Kamakura shogunate in 1221. The Retired Emperor Gotoba, along with two other retired emperors, attempted to break free of the domination of the regent Hojo Yoshitoki. But the imperial forces were defeated, and the shogunate deposed the reigning emperor, placed another on the throne, and exiled the retired emperors to distant islands.

Jufuku-ji A Zen temple of the Rinzai school located in Kamakura in Japan. It was built by Hojo Masako, the widow of Minamoto no Yoritomo, in 1200 and opened by Eisai. It is regarded as one of the five major Rinzai Zen temples of Kamakura and played a remarkable role in the early development of Zen in Japan.

Kakinomoto no Hitomaro (fl. c. 685–705) One of Japan's most outstanding poets, whose poems appear in *The Collection of Ten Thousand Leaves (Man'yo shu)*, the earliest anthology of Japanese poems.

Kakuban See **Shokaku-bo**.

kalakula (Skt) Imaginary insects whose bodies were said to swell rapidly in a strong wind.

Kali A king who appears in a story about one of Shakyamuni Buddha's previous lives. When a hermit, a previous incarnation of Shakyamuni, was carrying out the practice of forbearance, the king Kali desired to test whether he was truly engaged in that practice. He cut off the hermit's hands, feet, ears, and nose. When he saw that the hermit remained unperturbed, however, he was struck with awe and deeply repented his action, and thereafter frequently invited the hermit to his palace and made offerings to him.

Kalodayin A follower of Shakyamuni Buddha. When Shakyamuni was a prince, Kalodayin was his subject. Later Kalodayin renounced secular life and became a disciple of the Buddha. He is said to have often broken the precepts. Later, however, he is said to have attained enlightenment and converted 999 families in Shravasti. According to *The Ten Divisions of Monastic Rules*, Kalodayin was given offerings by a woman when he was going about begging for alms in Shravasti. Being jealous, her husband killed Kalodayin and buried his head in horse dung.

kalpa (Skt) An extremely long period of time. Sutras and treatises differ in their definitions, but kalpas fall into two major categories, those of measurable and immeasurable duration. There are three kinds of measurable kalpas: small, medium, and major. One explanation sets the length of a small kalpa at approximately sixteen million years. According to Buddhist cosmology, a world repeatedly undergoes four stages: formation, continuance, decline, and disintegration. Each of these four stages lasts for twenty small kalpas and is equal to one medium kalpa. Finally, one complete cycle forms a major kalpa.

kalpa of continuance The period corresponding to the second stage of the four-stage cycle of formation, continuance, decline, and disintegration. In this kalpa a world and its inhabitants continue to exist. In this period the life span of human beings is said to repeat a cycle of change, decreasing by a factor of one year every hundred years until it reaches ten years, and then increasing at the same rate until it reaches eighty thousand years. It then decreases again until it reaches ten years, and so on. A period when the human life span is lengthening is called a kalpa of increase, while a period when it is diminishing is called a kalpa of decrease.

kalpa of decline The period of time during which a world decays; one of the four stages in the cycle of formation, continuance, decline, and disintegration.

kalpa of decrease A period in which the human life span diminishes. In the kalpa of continuance, the life span of human beings is said to repeatedly undergo

a pattern of decrease and increase. Any period of diminution is called a kalpa of decrease.

kalpa of formation The period of time in which a world takes shape and living beings appear; the first of the four-stage cycle of formation, continuance, decline, and disintegration that a world is said to repeatedly undergo.

Kamakura government Also, Kamakura shogunate. Japan's first military or warrior government, established by Minamoto no Yoritomo in Kamakura. The rule of the Kamakura government—corresponding to the Kamakura period in Japanese history—is dated from 1185, when the system of appointed provincial constables and estate stewards by which it controlled the country was instituted. Yoritomo was given the title shogun in 1192. Because Yoritomo's successors were young and lacking in leadership, a shogunal regency was set up. The regency became the de facto authority. The office of regent was held by members of the Hojo family until the Kamakura shogunate was overthrown in 1333.

Kanroku (n.d.) (Kor Kwallük) A seventh-century priest of Paekche, an ancient state on the Korean Peninsula. In 602 he brought the teachings of the Three Treatises and the Establishment of Truth schools, as well as works relating to the calendar, astronomy, and geography, to Japan. In 624 he was given the title administrator of priests by the imperial court, the first time this title was bestowed in Japan.

Kanto The eastern part of Japan, including present-day Tokyo. By Nichiren Daishonin's day, the seat of national authority had shifted from Kyoto to Kamakura, which also lies in Kanto. Kanto, the Kanto government, and the Kanto authorities also refer to the Kamakura government.

Kapila A legendary figure said to be the founder of the Samkhya school, one of the six major schools of Brahmanism in ancient India.

Kashyapa (1) A bodhisattva to whom Shakyamuni Buddha addressed the "Bodhisattva Kashyapa" chapter of the Nirvana Sutra. In this sutra, he asks Shakyamuni thirty-six questions. (2) A bodhisattva who is regarded as the previous incarnation of Lao Tzu. (3) The sixth of seven Buddhas of the past, the last of whom is Shakyamuni.

Kashyapa Matanga (n.d.) Also simply called Matanga. Together with Chu Fa-lan, one of two Indian monks traditionally believed to have first introduced Buddhism to China. It is said that in c.e. 67 they traveled from India to Lo-yang in China at the request of Emperor Ming of the Later Han dynasty.

Katsu A Tungusic nation that ruled over the northeastern part of China and northern Korea in the Sui and T'ang periods. According to old maps, a "land to the east of T'ang and to the west of Katsu," as described in Dengyo's *Outstanding Principles of the Lotus Sutra*, would indicate Japan.

Katyayana One of Shakyamuni's ten major disciples, respected as the foremost in debate.

Kencho-ji The head temple of the Kencho-ji branch of the Rinzai school of Zen, located in Kamakura in Japan. One of the five major Rinzai temples in Kamakura. At one time it had more than five hundred branch temples. Hojo Tokiyori built Kencho-ji temple in Kamakura in 1253, inviting Doryu (Chin Tao-lung), a priest from Sung China, to be the first chief priest.

Kennin-ji The head temple of the Kennin-ji branch of the Rinzai school of Zen, one of the five major Rinzai Zen temples in Kyoto. It was founded in 1202 by Eisai and built by the shogun Minamoto no Yoriie. Although Kennin-ji was the first Zen temple in Kyoto, because of pressure from the older schools, the doctrines of the Tendai and True Word schools were also taught there. However, in 1265 Doryu (Chin Tao-lung), a priest from Sung China, took up residence

there, and from that time the temple was used exclusively for Zen practice.

Kharadiya One of seven concentric gold mountain ranges that, according to ancient Indian cosmology, are said to surround Mount Sumeru.

Kimmei (509–571) The twenty-ninth or, depending on how the lineage is calculated, thirtieth emperor of Japan. According to tradition, Buddhism was introduced from Korea during Kimmei's reign.

Kiyomori See **Taira no Kiyomori**.

Kobo (774–835) Also known as Kukai or the Great Teacher Kobo. The founder of the True Word school in Japan. He traveled to China in 804, where he studied the esoteric doctrines and rituals. After returning to Japan in 806, he devoted himself to the dissemination of the esoteric teaching and established a temple complex on Mount Koya.

Kocho era The period in Japan from 1261 to 1264. In 1264, the era name changed to Bun'ei. Nichiren Daishonin's exile to Izu Province took place during the Kocho era.

Koguryō One of three ancient kingdoms on the Korean Peninsula, along with Silla in the southeast and Paekche in the southwest. Established in the first century B.C.E., Koguryō dominated northern Korea, but in 668 it was conquered by Silla and the Chinese forces of Kao-tsung, the third emperor of the T'ang dynasty.

Kojo (779–858) A disciple of Dengyo who exerted himself to realize Dengyo's dream of establishing a Mahayana ordination hall on Mount Hiei. The Tendai school received imperial permission for construction seven days after Dengyo's death, in 822. Later Kojo became the superintendent of Enryaku-ji temple.

Kokalika A member of the Shakya tribe and an enemy of Shakyamuni. Falling under Devadatta's influence, he slandered the Buddha's disciples, Shariputra and Maudgalyayana, and is said to have fallen into hell alive.

koku (Jpn) A unit of volume equal to about 180 liters or about 5 bushels.

Kompon Also, the Great Teacher Kompon. Another name of the Great Teacher Dengyo. Kompon means fundamental.

Koryō A kingdom that was established in north-central Korea in 918 and ruled the Korean Peninsula from 935 to 1392.

koti (Skt) An ancient Indian numerical unit. There are various interpretations as to the value of this unit; koti is defined as 100,000, 10,000,000, and so on.

Krita (n.d.) A king of Kashmir in India who opposed Buddhism. After he became king, he was conquered by Kanishka, king of Gandhara. But upon Kanishka's death, he regained his throne and banished the Buddhist monks, destroying Buddhism in the area. He was therefore killed by Himatala, king of Tukhara and a patron of Buddhism.

Kshatriya (Skt) The second highest of the four classes or castes in ancient India, just below the Brahmans or priestly class. Its members were nobles and warriors, and it was the ruling class in secular affairs.

Kuan Lung-feng A minister to King Chieh, the last king of the Hsia dynasty. King Chieh led a dissolute life and caused his people great distress. Kuan Lung-feng remonstrated with him, but Chieh gave no ear to his admonitions and had him beheaded. After that the Hsia dynasty rapidly declined and was destroyed by King T'ang of the Yin (Shang) dynasty. The Hsia dynasty is traditionally considered to have ended in 1766 B.C.E. Together with Pi Kan, Kuan Lung-feng was regarded as a model of loyalty.

K'uei-chi See **Tz'u-en**.

Kukai See **Kobo**.

Kukkutapada Also, Mount Gurupadaka. A mountain in the kingdom of Magadha well known as the place where Mahakashyapa died.

- Kumarajiva** (344–413) A prominent scholar who translated a number of Buddhist scriptures into Chinese. In 401 he went to Ch'ang-an and immersed himself in the translation of Buddhist scriptures including the Lotus Sutra. His translation of the Lotus Sutra became the most widely used version in China and Japan. Titled *Myoho-renge-kyo* in Japanese, it is the translation Nichiren Daishonin relied upon in elucidating Shakyamuni Buddha's teachings.
- Kumarayana** (n.d.) The father of Kumarajiva and the son of a chief minister of one of the ancient Indian kingdoms in the fourth century. He gave up his position in order to enter the Buddhist Order. He left India and crossed the Pamir range to the north, traveling toward China. In the country of Kucha, he was officially welcomed by the king, who offered him the hand of his sister, Jivaka. They were married and named their son Kumarajiva, combining their names. According to legend, when Kumarayana left India, he brought with him a statue of Shakyamuni Buddha. It is said that by day he carried the statue, and by night the statue carried him.
- kumbhanda** (Skt) A class of demons. They are said to be attendants of Increase and Growth, one of the four heavenly kings.
- K'un-lun Mountains** A mountain range in the western region of China. The K'un-lun Mountains cover an area between Pamir to the west and Tsinghai of western China to the east, and from the Tarim Basin to the north and the Plateau of Tibet to the south. The K'un-luns were traditionally believed to house precious stones or jewels in great abundance.
- Land of Eternally Tranquil Light** Also, the Land of Tranquil Light. The Buddha land, which is free from impermanence and impurity.
- Land of Peace and Sustenance** See **Perfect Bliss**.
- Land of Perfect Bliss** See **Perfect Bliss**.
- Land of Tranquil Light** See **Land of Eternally Tranquil Light**.
- Larger Wisdom Sutra** Another name for the Great Perfection of Wisdom Sutra, translated into Chinese by Kumarajiva. The title "Larger Wisdom Sutra" is used to distinguish it from a much shorter text also called the Great Perfection of Wisdom Sutra. This shorter scripture, also translated by Kumarajiva, is referred to as the Smaller Wisdom Sutra.
- last five-hundred-year period** Fifth five-hundred-year period or the first five hundred years of the Latter Day of the Law.
- Latter Day of the Law** Also, the Latter Day, the latter age, or the period of the Decadent Law. The last of the three periods following a Buddha's death, when Buddhism falls into confusion and his teachings lose the power to lead people to enlightenment. The Latter Day of the Law of Shakyamuni is said to last for ten thousand years or more. In Japan it was believed that the Latter Day had begun in 1052.
- Law** In Nichiren Daishonin's teaching, specifically, the Law of Nam-myoho-renge-kyo, and generally, the Buddha's teachings.
- lay nun** (Jpn ama) A female believer of Buddhism who has taken the tonsure as a nun has done, but continues to live as a lay member of society. "Lay nun" is the female equivalent of lay priest (nyudo). "Lay nun" was often affixed to the names of women who had been tonsured and lived a lay life.
- lay priest** (Jpn nyudo) One who is tonsured as a priest but continues to live as a layman. In Japan, from the Heian period (794–1185) on, a distinction was made between lay priests and those who formally renounced the secular world and lived in temples. The term lay priest is a translation of the Japanese term nyudo, which literally means "entering the way," that is, "entering the way of the Buddha."

- Learned Youth** The name of Shakyamuni Buddha when he practiced bodhisattva austerities in a past existence. He offered lotus blossoms to the Buddha Fixed Light and, because of this, was assured of attaining Buddhahood in the future.
- Li** (n.d.) The consort of Emperor Wu of the Former Han dynasty in China, said to possess matchless beauty.
- Liang dynasty** A Chinese dynasty that existed from 502 through 557. Emperor Wu (r. 502–549), the first ruler of the Liang dynasty, is well known as a devout Buddhist. The capital city was Chien-yeh. The Liang was replaced by the Ch'en dynasty.
- Liang-hsü** (n.d.) The ninth successor to T'ien-t'ai. He taught the doctrines of the T'ien-t'ai school to Chisho, the fifth Tendai patriarch in Japan, when he went to China in 853.
- “Life Span” chapter** The sixteenth chapter of the Lotus Sutra, regarded as the key chapter of the essential teaching. Shakyamuni reveals here that he first attained enlightenment not in this lifetime but numberless major world system dust particle kalpas ago, and that ever since then he has been in the saha world, preaching the Law.
- Li Kuang** *See* **General Stone Tiger**.
- Li Ling** (d. 74 B.C.E.) A military commander during the Former Han dynasty who was taken captive by northern barbarians during a battle. When news of his defeat reached the court, Emperor Wu, thinking that Li Ling had revolted against the Han dynasty, ordered his entire family killed. Later, when the emperor realized his mistake, he offered to secure Li Ling's return. But Li Ling refused and eventually died in the land of the northern barbarians.
- Lion Sound King** A Buddha said to have appeared immeasurable kalpas ago. He is mentioned in the Non-substantiality of All Phenomena Sutra. All trees in his land issue the Dharma sound that leads people to attain the way. According to the sutra, in the latter age after his passing, the monk Root of Joy appears and expounds the correct teaching; in spite of being slandered by the monk Superior Intent, Root of Joy persists and attains enlightenment.
- lion throne** Also called lion seat. The place where a Buddha sits, so called because a Buddha is likened to a lion.
- Liu Pang** (247–195 B.C.E.) A native of P'ei in China and later Emperor Kao-tsu, or the founder of the Former Han dynasty. He is often referred to by the title “governor of P'ei.” He and another warlord, Hsiang Yü, contended for power, taking advantage of the confusion following the death of the First Emperor of the Ch'in in order to raise troops and attempt to overthrow the dynasty. A protracted struggle between the two ended in the victory of Liu Pang, who founded the Han dynasty in 202 B.C.E.
- long broad tongue** Also, face-covering tongue. One of a Buddha's thirty-two features. It symbolizes the truth of his words. The Buddhas extending their tongues to the Brahma heaven in testimony to the truth of the Lotus Sutra is described in the “Supernatural Powers” chapter.
- lord of the essential teaching** (1) The Buddha who, in the “Life Span” chapter of the essential teaching of the Lotus Sutra, reveals his true identity as the Buddha who attained enlightenment numberless major world system dust particle kalpas ago. (2) The eternal Buddha implicit in the “Life Span” chapter—the Buddha who embodies Nam-myoho-enge-kyo.
- Lotus meditation** A meditation based on the Lotus Sutra.
- Lotus school** Another name for the Chinese T'ien-t'ai school and for its counterpart, the Japanese Tendai school. The name derives from the fact that these schools made the Lotus Sutra central to their doctrine. The term Lotus school

also came to refer to the Buddhism established by Nichiren Daishonin, who also asserted the supremacy of the Lotus Sutra over all the other teachings of Shakyamuni.

Lotus Sutra A Mahayana sutra that reveals the true aspect of all phenomena and Shakyamuni's true identity as the Buddha who attained enlightenment numberless major world system dust particle kalpas ago. One of the most popular Buddhist scriptures, it maintains that all people can attain Buddhahood. The original Sanskrit title is *Saddharma-pundarika-sutra*. Three Chinese translations of the Sanskrit text are extant. Kumarajiva's translation, which is widely honored, is entitled the Lotus Sutra of the Wonderful Law. In China and Japan, the name Lotus Sutra usually indicates this translation by Kumarajiva. Nichiren Daishonin often uses the words Lotus Sutra in his writings to indicate Nam-myoho-renge-kyo, or the Law that he defined as the essence of the Lotus Sutra.

Lotus Treasury World The pure land described in the Flower Garland Sutra, where Vairochana Buddha is said to live.

Madhyantika A disciple of Ananda. He is regarded as the third of the twenty-four successors of Shakyamuni Buddha.

Mahadeva A monk who lived about one hundred years after Shakyamuni and provoked the first division within the Buddhist Order. Before joining the Order, he killed his father, his mother, and an arhat. Later he advanced his own arbitrary views regarding Buddhism, and controversy over them precipitated a schism in the Order.

Mahakashyapa Also known as Kashyapa. One of Shakyamuni's ten major disciples; he was known as the foremost in ascetic practices. After Shakyamuni's passing, he became head of the Buddhist Order.

Mahaprajapati Also known as Gautami or Gotami. Foster mother to Shakyamuni and the younger sister of Maya, Shakyamuni's real mother. Mahaprajapati raised Shakyamuni when Maya died shortly after his birth. Later she became the first nun admitted to the Buddhist Order.

mahasattva (Skt) A "great being," another term for a bodhisattva.

Mahavairochana Often referred to as the Thus Come One Mahavairochana. A Buddha mentioned in the Mahavairochana and the Diamond Crown sutras, worshiped by adherents of the esoteric teaching and regarded by them as the Buddha of the Dharma body who personifies the unchanging truth of all phenomena and who is the source from which all Buddhas and bodhisattvas spring.

Mahavairochana Sutra One of the three basic scriptures of esoteric Buddhism. Reference in Nichiren Daishonin's writings is to a Chinese translation done in 725 by Shan-wu-wei with I-hsing's assistance. In this sutra, Mahavairochana Buddha describes the way to obtain Buddha wisdom, defining the aspiration for enlightenment to be the cause, great compassion to be the foundation, and skillful means to be the way of realization.

Mahayana The great vehicle teaching, or the teaching that expounds the enlightenment of all and aims at the salvation of all living beings. It expounds the bodhisattva practice as the means toward the enlightenment of both oneself and others, in contrast to Hinayana, the teaching that aims only at personal salvation, or attaining the state of arhat.

Mahayana ordination platform Also, a Mahayana ordination hall or Mahayana ordination center. A place where the ceremony for conferring Mahayana precepts is conducted. Before Dengyo, priests in Japan had been ordained exclusively in the Hinayana precepts. Dengyo repeatedly sought imperial permission to establish a Mahayana ordination center at Mount Hiei, over the objections of the Buddhist schools at Nara. Permission was finally granted in 822, seven

days after Dengyo's death, and a Mahayana ordination platform was erected there in 827.

Maheshvara A god who reigns over the major world system. Originally he was one of the major Hindu gods. His name means the God of Great Freedom.

Maitreya A bodhisattva predicted to succeed Shakyamuni as a future Buddha. He is said to have been reborn in the Tushita heaven and to reside in the inner court of this heaven. Therein he is now expounding the teaching to the heavenly beings. It is said that he will reappear in this world 5,670 million years after Shakyamuni's death to save people. Traditionally regarded as the teacher of Asanga, a scholar of the Consciousness-Only doctrine, who by means of supernatural powers is said to have ascended to the Tushita heaven in order to receive the bodhisattva's instruction. However, some scholars have come to identify Asanga's teacher with a historical personage named Maitreya.

major world system Also, thousand-millionfold world. One of the world systems in ancient Indian cosmology. A world consists of a Mount Sumeru, its surrounding seas and mountain ranges, a sun, a moon, and other heavenly bodies, extending upward to the first meditation heaven in the world of form and downward to the circle of wind that forms the basis of a world. One thousand worlds make up a minor world system; one thousand minor world systems constitute an intermediate world system; and one thousand intermediate world systems form a major world system. Therefore, one major world system comprises one billion worlds. There were thought to be countless major world systems in the universe.

major world system dust particle kalpas (Jpn sanzen jintengo) An immensely long period of time described in the "Parable of the Phantom City" chapter of the Lotus Sutra to indicate how much time has passed since Shakyamuni preached the Lotus Sutra to his voice-hearer disciples as the sixteenth son of the Buddha Great Universal Wisdom Excellence.

Malaya, Mount (Skt) A mountain in southern India. It was noted for its sandalwood trees.

mandala (Skt) An object of devotion on which Buddhas and bodhisattvas are depicted or on which the mystic doctrine is expressed. It was translated in China as meaning "perfectly endowed" or "cluster of blessings." In Nichiren Daishonin's writings, the Gohonzon is also called a mandala because it embodies all the practices and resulting virtues of all Buddhas.

mani (Skt) A jewel. The mani jewel also refers to a particular kind of jewel, which is said to have the power to remove misfortune, make muddy water clear, and cure illness.

manifested body One of a Buddha's three bodies. It is the physical form in which a Buddha appears in the world to save the people.

mani jewel See **mani**.

Manjushri Leader of the bodhisattvas of the theoretical teaching. He represents the virtues of wisdom and enlightenment and, together with Bodhisattva Universal Worthy, is depicted in the sutras as one of the two bodhisattvas who attend Shakyamuni Buddha.

mantra (Skt) A formula consisting of secret words or syllables that is said to embody mystic powers. Mantras are employed in the practice and ritual of esoteric Buddhism, where they are believed to help achieve union with Mahavairochana Buddha. The Sanskrit word mantra was translated into Chinese as "true word" (Jpn shingon).

Many Treasures A Buddha who appeared, seated within the treasure tower at the Ceremony in the Air, in order to lend credence to Shakyamuni's teachings in the

Lotus Sutra. According to the “Treasure Tower” chapter of the Lotus Sutra, he lives in the Land of Treasure Purity in the east. While still engaged in bodhisattva practice, he pledged that even after having entered nirvana he would appear in order to attest to the validity of the Lotus Sutra, wherever it might be taught.

Marichi A god originally thought of as a personification of the sun’s rays. In Buddhism, generally represented as going before the god of the sun as a vassal. Marichi was said to possess the power to become invisible and defeat an enemy without being captured and, for this reason, was worshiped particularly by the samurai in Japan. Some statues and writings depict Marichi as female.

markings of the thousand-spoked wheel *See* **thousand-spoked wheel pattern.**

Masakado (d. 940) Taira no Masakado, a distinguished warrior of the Taira clan who exercised great power in eastern Japan. He attacked government offices in Kanto and adopted the title of “New Emperor.” Soon thereafter, however, his forces were routed, and he was killed by his cousin, Taira no Sadamori, with the support of Fujiwara no Hidesato.

Matanga *See* **Kashyapa Matanga.**

Maudgalyayana One of Shakyamuni’s ten major disciples, known as the foremost in transcendental powers. Born to a Brahman family in Magadha, he was a close friend of Shariputra from childhood. They were at first disciples of Sanjaya Belatthiputta, one of the six non-Buddhist teachers, but later became followers of Shakyamuni.

Medicine King A bodhisattva said to possess the power to cure physical and mental diseases. The “Medicine King” chapter of the Lotus Sutra describes how he practiced austerities in a previous lifetime as a bodhisattva called Gladly Seen by All Living Beings.

Medicine Master Also, the Buddha of Medicine or the Buddha of Healing. The Buddha of the Pure Emerald World in the east, he is also known as the Buddha of the Eastern Region or the Thus Come One of the Eastern Region. While a bodhisattva, he made twelve vows to cure all illnesses and to lead all people to enlightenment. Belief in this Buddha was popular in both China and Japan, and many statues were made of him. Bhaishajyaguru, the Sanskrit name of this Buddha, means “teacher of medicine.”

Medicine Master Sutra A sutra that emphasizes the blessings of the Buddha Medicine Master. First, the sutra recounts a previous life of the Buddha Medicine Master in which, as a bodhisattva, he made twelve great vows to benefit the people. The great benefit of invoking his name is then described. The sutra also explains the seven disasters and asserts that making offerings to the Buddha Medicine Master can avert them and restore peace to the land.

meditation master A priest who has attained the level of meditation in which one is able to focus the mind on one point and remain in a state of concentration in order to eradicate illusions and contemplate the truth. “Meditation Master” was often applied as an honorific title, as is the case with the titles “Dharma Teacher” and “Discipline Master.”

Meditation on the Buddha Infinite Life Sutra Also, the Meditation Sutra. One of the three basic scriptures of the Pure Land school. According to its content, the sutra was expounded by Shakyamuni at Rajagriha in Magadha at the request of Vaidehi, who was grieving over the evil acts of her son, Ajatashatru. Shakyamuni used his supernatural powers to show her the various pure lands, including Amida’s Pure Land. Since Vaidehi preferred Amida’s Pure Land over all the others, Shakyamuni expounded sixteen types of meditation to attain rebirth there.

- meditation on the five elements** An esoteric form of meditation intended to let one realize that self and environment are composed of the five elements of earth, water, fire, wind, and space; that the five parts of the body, namely, crown, face, chest, abdomen, and knees, are governed by the five syllables of the esoteric mantra, *avarahakha*; and that one's own life is ultimately one with the five Buddhas who are embodiments of the five aspects of Mahavairochana Buddha's wisdom.
- Meditation Sutra** An abbreviation of the Meditation on the Buddha Infinite Life Sutra. *See* **Meditation on the Buddha Infinite Life Sutra**.
- medium kalpa** Any of the twenty kalpas that constitute the kalpa of continuance. These kalpas correspond to cyclic changes said to occur in the human life span. A medium kalpa is equal to 15,998,000 years. The term medium kalpa is also used to refer to any of the four kalpas of formation, continuance, decline, and disintegration. *See also* **kalpa of continuance**.
- Miao-lo** (711–782) Also known as Chan-jan, the Venerable Ching-hsi, the Great Teacher Ching-hsi, and the Great Teacher Miao-lo. The sixth patriarch of the T'ien-t'ai school, counting from T'ien-t'ai. He is revered as the restorer of the school and wrote commentaries on T'ien-t'ai's major works, contributing to a clarification of the school's teachings. His principal works are *The Annotations on "The Profound Meaning of the Lotus Sutra,"* *The Annotations on "The Words and Phrases of the Lotus Sutra,"* and *The Annotations on "Great Concentration and Insight."*
- Middle Day of the Law** Also, the period of the Counterfeit Law. The second of the three periods following a Buddha's death. During this time the Buddha's teaching gradually becomes formalized, the people's connection to it weakens, and progressively fewer people are able to gain enlightenment through its practice. Some sources define the Middle Day of the Law of Shakyamuni as lasting a thousand years, while others define it as five hundred years.
- Middle Way** The way that transcends polar extremes. Thus the term Middle Way also indicates the true nature of all things, which cannot be defined by the absolutes of existence and nonexistence.
- Mihirakula** (n.d.) A king of the ancient kingdom of Cheka in India. He turned against Buddhism and banished the Buddhist monks. He later attempted to conquer Magadha but was instead captured by King Baladitya, who was a Buddhist. Released by the intercession of Baladitya's merciful mother, Mihirakula then fled to Kashmir and later killed its king. He went on to attack Gandhara where he destroyed temples and stupas and killed half of the people because they were Buddhists. That same year, however, he died and is said to have fallen into the hell of incessant suffering.
- Minamoto clan** Also, the Genji clan. The clan that established the Kamakura shogunate, Japan's first military government. In the late twelfth century, the Minamoto clan defeated the rival Taira clan, and Minamoto no Yoritomo, the head of the Minamoto clan, established the Kamakura government. Both the Minamoto clan and the Taira clan were offshoots of the imperial family.
- Minamoto no Yoritomo** (1147–1199) The first shogun of the Kamakura government, who initiated a state administration by the warrior class. He shifted the virtual power of government from the imperial court in Kyoto to Kamakura.
- Mononobe no Moriya** (d. 587) A leading court official who opposed Buddhism and fought against Soga no Umako, another chief official who supported Buddhism.
- Mononobe no Okoshi** (n.d.) A leading court official in the reign of Emperor Kimmei (509–571). He criticized his rival at court, Otomo no Kanamura, also

a member of a prominent family, for his handling of Korean affairs and overthrew the entire Otomo family. Later, concerning Japan's acceptance of Buddhism, he opposed Soga no Iname, another important minister of the court, who maintained the acceptance of Buddhism. Mononobe no Moriya was his son.

Moon of Deliverance A bodhisattva who, during the ceremony described in the Flower Garland Sutra, begged Bodhisattva Diamond Storehouse to preach about the ten stages of development. *See also* **fifty-two stages of bodhisattva practice**.

Moriya *See* **Mononobe no Moriya**.

Mother of Demon Children A demoness said to have been a daughter of a yaksha demoness in Rajagriha. She is said to have fed the babies of others to her own children. In the "Dharani" chapter of the Lotus Sutra, however, she and the ten demon daughters pledge to protect the votaries of the Lotus Sutra.

mudra (Skt) Signs and gestures made with the hands and fingers, which symbolize the enlightenment and vows of the Buddhas and bodhisattvas. Mudras are employed in the esoteric True Word school, which regards them as a way of achieving union with Mahavairochana Buddha.

Munemori (1147–1185) Taira no Munemori. The last head of the Taira clan. Under pressure from the rival Minamoto clan, Munemori fled westward from the capital, Kyoto, with the emperor Antoku. The Taira forces were finally defeated, however, at the naval battle of Dannoura. Munemori cast himself into the sea, but was captured and later beheaded.

mutual possession of the Ten Worlds The principle that each of the Ten Worlds contains all the other nine as potential within itself. This is taken to mean that an individual's state of life can be changed, and that all beings of the nine worlds possess the potential for Buddhahood.

Myoho-rence-kyo (Jpn) (1) The Mystic Law, or Nam-myoho-rence-kyo. (2) The Lotus Sutra of the Wonderful Law, the Chinese translation of the Lotus Sutra by Kumarajiva. "Myoho-rence-kyo" is the Japanese pronunciation of the Chinese title.

Myoun (1115–1183) The fifty-fifth and fifty-seventh chief priest of Enryaku-ji, the head temple of the Tendai school in Japan.

Mystic Law The ultimate truth of life and the universe, the Law of Nam-myoho-rence-kyo.

Nagabodhi (n.d.) A native of southern India and the fourth in the lineage of the transfer of the esoteric teaching of the True Word school. He is said to have inherited the esoteric teaching from Nagarjuna and transferred it to Chin-kang-chih.

Nagarjuna (n.d.) A Mahayana scholar who lived in southern India between 150 and 250. He wrote many important treatises on a great number of Mahayana sutras and organized the theoretical foundation of Mahayana thought, thus making an inestimable contribution to its development. He is especially known for his systematization of the doctrine of non-substantiality. His treatises include *The Treatise on the Middle Way*, *The Treatise on the Great Perfection of Wisdom*, and *The Commentary on the Ten Stages Sutra*.

Nagoe, the lay nun of (n.d.) Also known as Oama (elder nun). A follower of Nichiren Daishonin and the wife of Hojo Tomotoki, a younger brother of Hojo Yasutoki, the third regent of the Kamakura government. Her husband was the lord of Nagasa District in Awa Province where the Daishonin was born. After the Daishonin entered the priesthood, she apparently assisted his parents in some way. Soon after the Daishonin proclaimed the teaching of Nam-myoho-rence-kyo, Oama became his follower. However, she abandoned her faith around the

time of the Tatsunokuchi Persecution. After the Daishonin came back from Sado Island and situated himself at Minobu, she again changed her mind and asked the Daishonin to grant her a Gohonzon. He refused, knowing her faith to be unreliable. He did, however, give a Gohonzon to Niiama (younger nun), the wife of Oama's son or grandson.

Nam-myoho-renge-kyo The ultimate Law or reality that permeates all phenomena in the universe. It is also the invocation or daimoku in Nichiren Daishonin's Buddhism.

Namu Amida Butsu "Homage to Amida Buddha." Also known as the Nembutsu. The phrase invoked by followers of the Pure Land school.

Nanda Shakyamuni's disciple and younger half brother, the son of Shuddhodana and Shakyamuni's maternal aunt Mahaprajapati. He is said to have been particularly handsome in appearance.

Nan-yüeh (515–577) Also known as Hui-ssu. T'ien-t'ai's teacher. He entered the priesthood at age fifteen and concentrated on the study of the Lotus Sutra. Later he studied under Hui-wen who taught him the meditation for observing the mind. He was often persecuted by those hostile to him, but he devoted himself to lecturing on the Lotus and Wisdom sutras. And he engaged in the practice of the Lotus Sutra and the training of disciples.

Narayana Originally the god Vishnu in Hindu mythology. He was incorporated into Buddhism as a protective deity said to possess great physical strength.

nayuta (Skt) An Indian numerical unit. Explanations differ according to the source. According to one account, it is one hundred billion (10^{11}), and to another account, ten million (10^7).

near-perfect enlightenment The fifty-first of the fifty-two stages of bodhisattva practice. The stage almost equal to the Buddha's perfect enlightenment, the last stage before a bodhisattva attains Buddhahood.

Nembutsu A Japanese term generally meaning to meditate on Amida Buddha or invoke his name. The practice of adherents of the Pure Land school. It was stressed as the means by which to attain rebirth in the Pure Land of Amida Buddha. The term is also used to refer to the Pure Land school itself.

Nembutsu Chosen above All, The A work written by Honen that constitutes the basic text of the Japanese Pure Land school. In this work Honen explains the doctrine of Nembutsu and, basing himself on the three major sutras of the school, exhorts people to discard all teachings other than Nembutsu teachings. Its Japanese title is *Senchaku shu*.

Nen'a (1199–1287) Also known as Ryochu. The third patriarch of the Japanese Pure Land school, after Honen and Bencho.

Never Disparaging A previous incarnation of Shakyamuni who appears as a bodhisattva in the "Never Disparaging" chapter of the Lotus Sutra. After the death of the Buddha Awesome Sound King in the remote past, he showed respect toward all people for their innate Buddha nature. People ridiculed and attacked him with staves and stones, but he continued his practice. Those who slandered him fell into hell but, after expiating their offenses, were reborn with him and were saved by practicing the Lotus Sutra. Nichiren Daishonin often cites the story of Bodhisattva Never Disparaging to illustrate the principle of attaining enlightenment through reverse relationship, or connection that one forms with the Law by opposing or slandering it. The Daishonin also refers to the practice carried out by Bodhisattva Never Disparaging, who was cursed and attacked with staves and stones but thereby expiated his past offenses.

"Never Disparaging" chapter The twentieth chapter of the Lotus Sutra, in which Shakyamuni illustrates both the benefit of embracing and practicing the

Lotus Sutra and the gravity of retribution for slandering its votaries with the story of Bodhisattva Never Disparaging.

Nichiro (1245–1320) One of Nichiren Daishonin's six senior disciples. Also called Chikugo-bo. Born in Shimosa Province, he converted to the Daishonin's teachings together with his father in 1254 and received the tonsure under his uncle Nissho. He was imprisoned at the time of the Tatsunokuchi Persecution in 1271.

Nikko Shonin (1246–1333) Nichiren Daishonin's closest disciple and immediate successor. Also called Hoki-bo. In 1258, when he was thirteen, he became the Daishonin's disciple. He joined the Daishonin in his two exiles, to Izu and Sado. Later, his propagation efforts led to the Atsuhara Persecution. At Minobu he recorded the lectures on the Lotus Sutra that the Daishonin gave to his disciples and compiled them as *The Record of the Orally Transmitted Teachings*. After the Daishonin's passing, Nikko Shonin collected and copied his teacher's writings, which he called the Gosho, or "honorable writings."

nine consciousnesses Nine levels of discernment. The first five consciousnesses correspond to the five senses of sight, hearing, smell, taste, and touch. The sixth consciousness integrates the perceptions of the five senses into coherent images and makes judgments about the external world. The seventh consciousness corresponds to the inner spiritual world and generates awareness of the self and the ability to distinguish good from evil. The eighth consciousness, called alaya-consciousness, receives the results of one's good and evil deeds and stores them as karmic potentials or "seeds," which then produce the rewards of either happiness or suffering accordingly. The ninth consciousness, called amala-consciousness, which remains free from all karmic impurity, is defined as the basis of all life's functions and is identified with the true aspect of life, or the Buddha nature.

nine great ordeals Also, the nine great persecutions. The major hardships that Shakyamuni underwent, which are listed in *The Treatise on the Great Perfection of Wisdom*. They include Devadatta's attempt to crush him by dropping a boulder from atop a cliff and King Ajatashatru's attempt to kill him by loosing drunken wild elephants on him and his disciples.

nine great persecutions See **nine great ordeals**.

nine mountains Mount Sumeru and the eight concentric mountain ranges said to encircle it.

nine mountains and eight seas The mountains and seas that constitute the world, according to the ancient Indian view. The nine mountains are Mount Sumeru at the center of the world and eight concentric mountain ranges that surround it. These mountain ranges are separated by eight seas.

nine schools The Dharma Analysis Treasury, Establishment of Truth, Precepts, Dharma Characteristics, Three Treatises, Flower Garland, Tendai, True Word, plus either the Zen or the Pure Land school. The first eight schools and the Pure Land school appeared in Japan before the Kamakura period (1185–1333), while the Zen school emerged in the early Kamakura period.

ninety-five non-Buddhist schools Schools of Brahmanism said to have existed in Shakyamuni's time. Their names and particular doctrines are unknown. Another view holds that there were ninety-six schools of Brahmanists. The "ninety-five non-Buddhist schools" is also referred to as "the ninety-five schools of Brahmanists."

nine worlds The nine worlds, from hell to the world of bodhisattvas, often contrasted with the world of Buddhahood to indicate the transient and deluded states of life. The Lotus Sutra teaches that all beings of the nine worlds possess the potential for Buddhahood.

ninth period of decrease Usually refers to the ninth period of decrease in the kalpa of continuance. During the kalpa of continuance, the human life span is said to undergo a repeated cycle of decrease and increase. This decrease and increase is repeated twenty times. It is said that Shakyamuni appeared in the kalpa of continuance, in the ninth period of decrease, when the life span of human beings was one hundred years long.

nirvana (Skt) Enlightenment, the goal of Buddhist practice. The word nirvana means “blown out” and is variously translated as extinction, emancipation, cessation, quiescence, or non-rebirth. Nirvana was originally regarded as the state in which all illusions and desires are extinguished and the cycle of birth and death ends. In Mahayana, nirvana means not so much an exit from the phenomenal world as an awakening to the true nature of phenomena, or the perfection of Buddha wisdom. The term nirvana is also used to refer to the death of a Buddha. The Sanskrit words parinirvana and mahaparinirvana are terms similar to nirvana and are often used in reference to the passing away of the physical body of a Buddha.

Nirvana Sutra A compilation of the teachings expounded by Shakyamuni immediately before his death. It teaches that the Dharma body of the Buddha is eternal, that all people possess the Buddha nature, and that even icchantikas, or those of incorrigible disbelief, can attain Buddhahood. It also contains the stories of the boy Snow Mountains, who offered his body to a demon in exchange for the Buddhist teaching, and of Ajatashatru, who put his father to death but later repented and became the Buddha’s disciple.

numberless major world system dust particle kalpas (Jpn gohyaku jintengo) An incredibly long period described in the “Life Span” chapter of the Lotus Sutra that indicates the time that has elapsed since Shakyamuni’s original attainment of enlightenment. This concept differs from “major world system dust particle kalpas,” in that, while the calculation of “major world system dust particle kalpas” begins with one major world system being reduced to dust particles, as is explained in the “Parable of the Phantom City” chapter of the Lotus Sutra, that of “numberless major world system dust particle kalpas” begins with countless major world systems being reduced to dust particles. When compared with the period revealed in the “Life Span” chapter, “major world system dust particle kalpas” indicates a very recent past.

Oama See **Nagoe, the lay nun of.**

observers of the precepts Those who uphold the Buddhist precepts. The term also refers to those who emphasize only adherence to the precepts. In the Goshō the Daishōnin often applies this term to those who make an outward show of upholding the precepts but have lost their true spirit. He uses it most often with regard to the priests of the Precepts and the Zen schools.

ocean-imprint meditation A kind of meditation expounded in the Flower Garland Sutra. In this meditation all phenomena of the three existences appear clearly in the mind, just as all things are reflected on the surface of the ocean when the water is calm.

Oishi no Omaru (n.d.) Also called Oishi no Yamamaru but most commonly known as Ayaishi no Omaro. A fifth-century Japanese criminal. He attacked people traveling on the highways and plundered merchant ships but was eventually killed by soldiers dispatched by the emperor.

Oishi no Yamamaru See **Oishi no Omaru.**

Omuro Another name for Ninna-ji, temple of the True Word school in Kyoto in Japan.

one-eyed turtle Also, blind turtle. A reference in the “King Wonderful Adorn-

ment” chapter of the Lotus Sutra, which says that encountering the Buddha and his teachings is as rare as a one-eyed turtle finding a floating sandalwood log with a hollow in it to hold him. The story behind this reference is found in the parable of the blind turtle, which appears in the Miscellaneous Agama Sutra. A blind turtle, whose life span is immeasurable kalpas, lives at the bottom of the sea. Once every one hundred years, it rises to the surface. There is only one log floating in the sea with a suitable hollow in it. Since the turtle is blind and the log is tossed about by the wind and waves, the likelihood of the turtle reaching the log is extremely remote. It is even rarer, says Shakyamuni, to be born a human being; having succeeded in doing so, one should use the opportunity to master the four noble truths and attain deliverance.

one great reason Also, “one great matter.” The ultimate reason for a Buddha’s appearance in the world. In the “Expedient Means” chapter of the Lotus Sutra, Shakyamuni reveals that the Buddhas make their advent for “one great reason,” to enable all people to attain the same enlightenment as themselves. Specifically they appear in order to open the door of Buddha wisdom to all living beings, to show it, to cause them to awaken to it, and to induce them to enter into it.

On Establishing the Correct Teaching for the Peace of the Land A treatise written in 1260 by Nichiren Daishonin and submitted to Hojo Tokiyori, the retired regent but still the most powerful figure in the ruling clan. In this treatise he attributes the disasters ravaging the country to slander of the correct teaching and belief in false doctrines. He calls upon the government to stop patronizing false schools of Buddhism in order to put an end to the disasters facing Japan. He then predicts that more terrifying calamities—internal strife and foreign invasion—would occur without fail if the government continued its patronage of erroneous doctrines. And he urges that the correct teaching, which is the basis for establishing a peaceful land, be embraced without delay. The submission of this document incurred the wrath of government leaders and other influential believers of the Pure Land doctrine, opening the way for a lifetime of persecution. Its Japanese title is *Rissho ankoku ron*.

one vehicle The teaching that enables all people to attain Buddhahood. The Lotus Sutra teaches that the three vehicles, or the teachings for voice-hearers, cause-awakened ones, and bodhisattvas, are not ends in themselves as was previously taught, but means to lead people to the one vehicle, which encompasses and elevates the three vehicle teachings. The one vehicle is also referred to as the single vehicle, the Buddha vehicle, the one Buddha vehicle, the one vehicle of Buddhahood, the one supreme vehicle, or the supreme vehicle of Buddhahood.

Onjo-ji Also, Mii-dera. The head temple of the Temple school (Jpn Jimon), one of the two divisions of the Tendai school. In 993, as a result of friction between the followers of Jikaku and those of Chisho, the latter left Mount Hiei and moved to Onjo-ji, where they declared their independence from Enryaku-ji on Mount Hiei.

opening the near and revealing the distant Refuting the provisional teaching that Shakyamuni attained Buddhahood for the first time in India and revealing that he originally gained enlightenment numberless major world system dust particle kalpas ago. This is disclosed only in the essential teaching of the Lotus Sutra.

opening the provisional and revealing the true Abandoning the expedient or provisional teachings and revealing the true teaching of the Lotus Sutra.

Ota Jiro Hyoe Details unknown. One theory identifies him as Ota Chikamasa (d. 1279), a follower of the Daishonin, who lived in Kajima in Fuji District of Suruga Province. Chikamasa abandoned his faith and attacked the Daishonin’s

other followers during the Atsuhara Persecution and, at that time, was thrown from his horse and killed.

Ota Jomyo (1222–1283) Also known as Ota Kingo or the lay priest Ota. A lay follower of Nichiren Daishonin. He was converted to the Daishonin's teachings by Toki Jonin. Together with Toki Jonin and Soya Kyoshin, he was a pillar among the believers of Shimosa Province.

Otokoyama, Mount A mountain to the south of Kyoto, where Iwashimizu Hachiman Shrine is located.

Outstanding Principles of the Lotus Sutra, The A work by Dengyo, which explains why the Tendai school that is based on the Lotus Sutra is superior to the other schools. It was written to refute the arguments of Tokuitsu, a priest of the Dharma Characteristics school, who asserted that some people are by nature eternally incapable of attaining Buddhahood, and that the three vehicle teachings are true while the one vehicle teaching is provisional. In the work, Dengyo sets forth ten superior characteristics of the Lotus Sutra to show its supremacy over all the other teachings.

ox-head sandalwood A particular kind of sandalwood that grows in southern India. It is reddish in color and has medicinal properties. Ox-head sandalwood is said to have the finest fragrance of all kinds of sandalwood.

Oyama (n.d.) A prince in Japan in the fourth century. He was the eldest son of Emperor Ojin. Displeased with the fact that his younger brother was made crown prince, when the emperor died, he plotted to murder his brother and seize the throne. The plot was discovered, however, and Oyama himself was killed.

Paekche One of three ancient kingdoms on the Korean Peninsula. In the fourth century, Paekche allied itself with Japan to obtain military support against the neighboring kingdoms of Silla and Koguryō. As Paekche was in close contact with Liang-dynasty China, it played an important role in the introduction of Chinese culture to Japan.

Painfully Acquired A follower of the non-Buddhist teacher Nirgrantha Jnataputra (Nigantha Nataputta in Pali), founder of Jainism, who sought liberation through rigorous asceticism.

Papiyas The name of the devil king.

paramita (Skt) Practice that Mahayana bodhisattvas must undertake in order to attain enlightenment. Generally, paramita is interpreted as “perfection” or “having reached the opposite shore.” These practices were so called because, by perfecting them, one was said to be able to cross from the shore of delusion and suffering to the shore of enlightenment. They are usually divided into six or ten.

Parinirvana Sutra A Chinese version of the Nirvana Sutra in six volumes, translated by Fa-hsien and Buddhahadra in 418.

Parshva The tenth of Shakyamuni's twenty-four successors. He received the precepts under the guidance of Buddhmitra, the ninth successor. Under the patronage of King Kanishka, together with Vasumitra he summoned some five hundred monks and held the Fourth Buddhist Council to compile the Buddhist scriptures in Kashmir.

P'eng-lai A legendary mountainous island off the eastern coast of China, where immortals possessing the elixir of perennial youth and eternal life are said to dwell.

Perceiver of the World's Sounds A bodhisattva described in the Lotus and other sutras who strives to save people out of profound compassion. He assumes various forms and appears anywhere in the world to save people from danger or suffering. He is the protagonist of the “Perceiver of the World's Sounds” chap-

ter of the Lotus Sutra. According to this chapter, Bodhisattva Perceiver of the World's Sounds assumes whatever form is required to relieve suffering. The chapter describes thirty-three such forms.

Perfect Bliss The name of the land of Amida Buddha, said to be located in a western region of the universe. It is also called the Pure Land, the Land of Perfect Bliss, the Pure Land of Perfect Bliss, and the Western Paradise. Sukhavati, the Sanskrit name of this land, was translated in China as Perfect Bliss, Peace and Delight, and Peace and Sustenance.

perfect meditation One of the three types of learning based on the teaching for perfect and immediate enlightenment, or the Lotus Sutra, along with perfect wisdom and perfect precepts. According to T'ien-t'ai, perfect meditation means meditation on the true nature of life or the doctrine of three thousand realms in a single moment of life that derives from the Lotus Sutra.

perfect teaching The last of the four teachings of doctrine. The perfect teaching is divided into two categories: that expounded in the pre-Lotus Sutra teachings and that taught in the Lotus Sutra. The term perfect teaching is often used synonymously with the Lotus Sutra.

perfect wisdom The wisdom that dispels illusions and enables one to realize the truth of the Lotus Sutra. Perfect wisdom is also one of the three types of learning based on the Lotus Sutra, along with perfect precepts and perfect meditation.

phoenix A reference to a mythical bird in China whose rare appearance is said to presage some great event or attest to the worthiness of a ruler. A highly idealized bird, it is thought to be five-colored, and to have a song of extraordinary beauty and meaning.

Pi Kan An uncle of Chou, the last ruler of the Yin (Shang) dynasty. He is regarded as a model of the minister who attempts to correct his lord's faults even at the risk of his own life. When Chou became increasingly decadent and disorderly, Pi Kan remonstrated with him. Chou said he had heard that a sage's heart had seven apertures and then cut out Pi Kan's heart.

Platform Sutra, The *The Platform Sutra of the Sixth Patriarch.* A collection of the sermons of Hui-neng (638–713), the sixth patriarch of the Chinese Zen school. It was called a "sutra" by his disciples who compiled the sermons.

Po Chü-i (772–846) One of the most famous and prolific of the T'ang-dynasty poets. He served as a government official for most of his life. He attached great importance to his poetry of social criticism in which he dealt with the social and political ills of his time such as heavy taxation, military conscription, and abuses in government, often contrasting present conditions with the ideal ages of the past. Partly as a result of his criticisms, Po was deprived of his government posts in 815 and exiled to Hsün-yang in Kiangsi on the south bank of the Yangtze River. He was recalled to government office at the end of 818.

Po I See **Po I and Shu Ch'i**.

Po I and Shu Ch'i Brothers who lived from the end of the Yin (Shang) dynasty through the beginning of the Chou dynasty and are often cited as models of integrity. According to *Records of the Historian*, Po I and Shu Ch'i were elder and younger sons of the ruler of Ku-chu during the Yin dynasty. After their father's death, they abandoned their country and went to the state of Chou. There they learned that King Wen, the ruler of Chou, had died, and that his son, King Wu, intended to attack King Chou of the Yin dynasty. They reprimanded King Wu, saying that the official period of mourning for King Wen had not expired, and that, as a subject, he should not attack his sovereign, King Chou. (In the ruling system of the time, King Wu was one of the feudal lords of the kingdom of the Yin dynasty under King Chou.) However, the admonition of Po I and Shu Ch'i

was not heeded, and they chose to seclude themselves on Mount Shou-yang, where they tried to live by gathering ferns to eat, but finally died of starvation. There are a number of different versions of their story.

poison-drum relationship Another term for a reverse relationship, that is, a bond formed with the Lotus Sutra by opposing or slandering it. The expression poison drum comes from the Nirvana Sutra, meaning a drum daubed with poison. The Nirvana Sutra says that once the poison drum is beaten, all the people who hear it will die, even though they are not of the mind to listen to it. Similarly, when the Lotus Sutra is preached, both those who embrace it and those who oppose it will equally receive the seeds of Buddhahood.

Possessor of Virtue The name of Shakyamuni in a previous lifetime when he was a king in Kushinagara a great many years after the death of the Buddha Joy Increasing. According to the Nirvana Sutra, at that time the teaching of the Buddha Joy Increasing was destined to perish in forty years, and many evil monks who violated the Buddhist precepts armed themselves to attack the monk Realization of Virtue, who embraced the teaching. King Possessor of Virtue rushed to his protection, enabling Realization of Virtue to escape unharmed, but the king received wounds all over his body and died. As a result of giving his life for the Law, he was born in the land of Akshobhya Buddha and became that Buddha's chief disciple, while Realization of Virtue became Akshobhya's second disciple. Later King Possessor of Virtue was reborn as Shakyamuni Buddha, and Realization of Virtue, as Kashyapa Buddha.

Potalaka A mountain regarded as the home of Bodhisattva Perceiver of the World's Sounds and said to be located on the southern coast of India.

Praising the Profundity of the Lotus Sutra A commentary on the Lotus Sutra by Tz'u-en, written from the viewpoint of the Consciousness-Only doctrine of the Dharma Characteristics school. It criticizes T'ien-t'ai's interpretation of the Lotus Sutra, asserting that the one vehicle doctrine set forth in the sutra is a mere expedient, and that the three vehicle doctrine represents the truth.

Prasenajit The king of Kosala and a follower of Shakyamuni Buddha. Under his rule Kosala rose to prominence as one of the two most powerful kingdoms in India, together with Magadha.

pratyekabuddha (Skt) Also, cause-awakened ones or self-awakened ones. Those who perceive the twelve-linked chain of causation, or the truth of causal relationship. Pratyekabuddha also means one who lives in an age without any Buddha and awakens to the truth of impermanence through personal effort and by observing natural phenomena.

precepts of perfect and immediate enlightenment Also, perfect precepts. One of the three types of learning based on the teaching for perfect and immediate enlightenment, or the Lotus Sutra. Dengyo adopted Mahayana precepts for Buddhist practice—specifically the ten major precepts and forty-eight minor precepts set forth in the Brahma Net Sutra—basing them on the Lotus Sutra. He thus laid the foundation for the establishment of an ordination platform for administering the precepts of perfect and immediate enlightenment.

Precepts school A reference to the Chinese Lü school and the Japanese Ritsu school. *Ritsu* is the Japanese pronunciation of the Chinese word *lii*. A school based on the rules of monastic discipline.

Precious Key to the Secret Treasury, The A work by Kobo, which is a condensed version of his *Treatise on the Ten Stages of the Mind*, setting forth the essential doctrines of the esoteric True Word school. In this work Kobo recapitulates the ten stages of the mind and asserts the superiority of esoteric over exoteric teachings.

pre-Lotus Sutra teachings The teachings Shakyamuni expounded before the

Lotus Sutra. According to T'ien-t'ai's classification of the Buddha's teachings into five periods in the order in which they were taught, the teachings of the Flower Garland, Agama, Correct and Equal, and Wisdom periods constitute the pre-Lotus Sutra teachings, all of which he identified as provisional teachings.

Profound Meaning of the Four Mahayana Treatises, The A work by Chün-cheng of the T'ang dynasty. The four Mahayana treatises are *The Treatise on the Middle Way*, *The One-Hundred-Verse Treatise*, *The Treatise on the Twelve Gates*, and *The Treatise on the Great Perfection of Wisdom*. This text explains the doctrine of the Three Treatises school and attempts to refute those of the Establishment of Truth school and the Summary of the Mahayana school.

Profound Meaning of the Lotus Sutra, The One of T'ien-t'ai's three major works. It gives a detailed explanation of the meaning of the title of the Lotus Sutra.

Profound Secrets Sutra Also, the Revelation of the Profound Secrets Sutra. A sutra that deals with such topics as the characteristics of the dharmas, alaya-consciousness, and so forth. It is the basic text of the Dharma Characteristics school.

Protection Sutra A sutra that expounds a dharani, or a mysterious spell, for protecting the sovereign, and the benefit coming from this dharani. This sutra was valued by esoteric schools in Japan.

provisional Buddha (1) A Buddha who does not reveal his true identity but assumes a transient role or aspect in order to save the people. The term is used in contrast to the true Buddha who has revealed his true identity. (2) A Buddha of the provisional teachings such as Amida and Mahavairochana.

provisional Mahayana Mahayana teachings expounded as a means to lead people to the true Mahayana teaching, or the Lotus Sutra. Provisional Mahayana teachings reveal only partial aspects of the truth to which the Buddha was awakened.

provisional teachings All the pre-Lotus Sutra teachings expounded during the first forty-two years following Shakyamuni's enlightenment. T'ien-t'ai divided Shakyamuni's teachings into two categories: provisional and true. The provisional teachings, which include Hinayana and provisional Mahayana, were set forth according to the people's capacity, as a means to lead them to the true teaching of the Lotus Sutra.

Pu-k'ung (705-774) (Skt Amoghavajra) The sixth patriarch of the esoteric Buddhist teachings. When young, he journeyed from India to China. He won the patronage of Hsüan-tsung and other T'ang emperors, and is said to have conducted the esoteric rituals for the protection of the nation. He translated many esoteric scriptures.

Punyayashas The eleventh of Shakyamuni's twenty-four successors. A native of Pataliputra in Magadha, he was entrusted with the teachings by Parshva and transferred them to Ashvaghosha.

pure and far-reaching voice Also, the brahma sound. The voice of a Buddha. One of his thirty-two features. The voice of a Buddha is pure and reaches all the worlds in the ten directions. It delights those who hear it; it deeply touches people's hearts and inspires reverence.

Pure Eye One of the two sons of the king Wonderful Adornment who appear in the "King Wonderful Adornment" chapter of the Lotus Sutra. At the request of his mother, Pure Virtue, he joined efforts with his brother, Pure Storehouse, and converted their father to Buddhism.

pure land A land that is blissful and free from impurity. A Buddha's land. The term is used in contrast to "impure land," meaning this saha world, which is defiled by suffering and desire. Buddhism sets forth two views concerning the relationship of the saha world and the pure land. The first is that the pure land is another realm entirely, physically removed from the saha world. One of the exam-

ples of this view is Amida Buddha's Pure Land of Perfect Bliss in the west. The second view as represented in the Lotus and Vimalakirti sutras is that there can be no pure land apart from the saha world. The difference lies in the state of life of the people living there. When people purify their hearts, the world they live in becomes a pure land. The term Pure Land in capitals indicates Amida's land.

Pure Land school A school that teaches the attainment of rebirth in the Pure Land of Amida Buddha by means of the chanting of Amida's name. Honen is the founder of the Japanese Pure Land school. In Japan, the Pure Land school is also called the Nembutsu school. "Nembutsu" refers to the invocation of Amida's name—the words "Namu Amida Butsu"—chanted by this school.

Pure Land teachings The teachings that define this world as a defiled world and assert that, by relying on the power of Amida Buddha, one can attain rebirth in his land, or the Pure Land of Perfect Bliss.

Pure Practices One of the four leaders of the Bodhisattvas of the Earth who appear in the "Emerging from the Earth" chapter of the Lotus Sutra. Bodhisattva Pure Practices represents purity, one of the four virtues of the Buddha's life, which are true self, eternity, purity, and happiness.

Pure Storehouse One of the two sons of the king Wonderful Adornment described in the "King Wonderful Adornment" chapter of the Lotus Sutra. In cooperation with his brother, Pure Eye, he persuaded the king, a follower of Brahmanism, to take faith in Buddhism.

Pure Virtue The wife of the king Wonderful Adornment who appears in the "King Wonderful Adornment" chapter of the Lotus Sutra. She exhorted her two sons, Pure Storehouse and Pure Eye, to convince the king, a follower of Brahmanism, of the righteousness of Buddhism.

Purna One of Shakyamuni's ten major disciples. He was noted as the foremost in preaching the Law. Born to a rich Brahman family, he practiced austerities in the Snow Mountains and achieved a kind of enlightenment. Thereafter, when he heard that Shakyamuni had attained Buddhahood, he became the Buddha's disciple.

Pushyamitra (n.d.) A king in India around the second century B.C.E. who became an enemy of Buddhism. A descendant of Ashoka, he originally served as commander in chief to Brihadratha, the last king of the Maurya dynasty, but he murdered Brihadratha and founded the Shunga dynasty, ruling northern India from his capital at Pataliputra. He slandered Buddhism, killed many monks, and destroyed Kukkutarama Monastery, a major center of Buddhism built by Ashoka.

Queen Mother of the West A legendary goddess said to dwell on a mountain in western China. The peaches in her garden are said to bear fruit every three thousand years. They are often cited as an example of that which is rare to encounter.

Rahula Shakyamuni's son. One of the Buddha's ten major disciples, respected as the foremost in inconspicuous practice.

Rajagriha The capital of the kingdom of Magadha in ancient India. It was one of the largest cities in India in Shakyamuni's time and the center of new cultural and philosophical activities. King Bimbisara and his son Ajatashatru lived in this capital, where Shakyamuni often visited and preached. Rajagriha and its environs were also the location of many important Buddhist sites such as the Cave of the Seven Leaves where the First Buddhist Council was held, Eagle Peak, and Bamboo Grove Monastery. Rajagriha means the royal palace.

realization of the non-birth and non-extinction of all phenomena The stage where one realizes the truth that no things or phenomena are either born

or die. More specifically, this enlightenment signifies the state where one perceives the non-birth and non-extinction of the phenomenal world and thereby attains a calm state of mind.

Realization of Virtue A monk who appears in the Nirvana Sutra. When the correct teaching of Buddhism was about to perish, he strove to protect the teaching and was attacked by many evil monks and their followers. The king Possessor of Virtue fought for his defense and died in the battle. It is said that, because of their devotion to Buddhism, the king Possessor of Virtue was reborn as Shakyamuni Buddha and the monk Realization of Virtue as Kashyapa Buddha.

Record of the Western Regions, The An account by Hsüan-tsang, recording his travels through Central Asia and India between 629 and 645 in search of Buddhist scriptures. This book describes the culture, legends, history, Buddhism, and politics of 138 states.

Record of Wonders in the Book of Chou, The A Chinese work often cited for the information it contained pertaining to Buddhist events, such as the dates of Shakyamuni's birth and death. It is no longer extant, but quotations from it are found in various Buddhist sources. These place Shakyamuni Buddha's birth in the twenty-fourth year of the reign of King Chao (1029 B.C.E.) of China's Chou dynasty, and his death in the fifty-second year of the reign of King Mu (949 B.C.E.) of the same dynasty. In China and Japan, this account was traditionally adopted. It is generally agreed that this work was written before the early sixth century C.E.

Records of the Historian A history written by Ssu-ma Ch'ien of the Former Han dynasty, the first great Chinese historian. This work, which consists of one hundred and thirty volumes, was completed in c. 91 B.C.E. It depicts the history from Huang Ti (Yellow Emperor) through Emperor Wu of the Former Han dynasty. This work was highly esteemed by the later historians in China as a model of historical records. Its original, or Chinese, title is *Shih chi*.

regent In Nichiren Daishonin's writings, "regent" ordinarily refers to the political leader of the Kamakura shogunate. In the early Kamakura period, the official leader of the shogunate was a military general, or shogun, but after the death of Minamoto no Yoritomo, the first shogun, this position had become nominal and ceremonial. Actual power and leadership were transferred to the shogun's regent. The regent possessed both political and military powers and administered the affairs of state. From the inception of the office of regent in 1205, through the end of the Kamakura shogunate in 1333, the regency was held by leaders of the Hojo clan. *See also* Appendix L.

Repaying Debts of Gratitude Sutra A sutra that explains the repaying of moral obligations from a Mahayana Buddhist standpoint. Shakyamuni Buddha was attacked by Brahmans as unfilial for leaving his parents and entering religious life. The Repaying Debts of Gratitude Sutra refutes this criticism with the argument that, by renouncing the world and awakening to the truth that leads all people to Buddhahood, one can truly repay all one's obligations to others.

replacement of the three vehicles with the one vehicle Also, "replacing the three vehicles with the one vehicle," "opening the three vehicles and revealing the one vehicle," and "the opening of the three vehicles and the revealing of the one vehicle." A concept revealed in the theoretical teaching of the Lotus Sutra, where Shakyamuni states that the three vehicles are not ends in themselves, as he had taught in the provisional sutras, but expedient means by which he leads people to the one vehicle of Buddhahood.

Retired Emperor of Oku (1180-1239) The Retired Emperor Gotoba. In 1221, three years after his retirement, he attempted to overthrow the Kamakura shogu-

nate. However, the leader of the shogunate, the regent Hojo Yoshitoki, emerged victorious. As a result, Gotoba was exiled to the island of Oki, hence the designation the Retired Emperor of Oki. This incident, called the Jokyū Disturbance, in effect destroyed the political power of the imperial house and enabled the shogunate to consolidate its nationwide influence.

reverse relation Also, reverse relationship or poison-drum relationship. A bond formed with the Lotus Sutra by opposing or slandering it. That is, even though one should fall into hell for slandering the Lotus Sutra, because of the reverse relationship formed with the sutra, one will eventually attain Buddhahood.

reward body One of the three bodies—the Dharma body, reward body, and manifested body. The reward body is a body obtained as the reward of completing bodhisattva practice. It was thought that each Buddha possesses one or another of the three bodies. Buddhas were classified according to which of these bodies they were said to possess. For example, the Buddhas Amida and Medicine Master are placed in the category of Buddhas of the reward body. Early forms of the theory of the three bodies held that each Buddha possessed one or another of the three bodies. However, later forms described the three bodies as all being possessed by a single Buddha; in this sense the three bodies can be regarded as three properties of a single Buddha.

ri (Jpn) A unit of linear measurement. The exact definition of *ri* (Chin *li*) differed in China and Japan, and from era to era. In Japan at different times it equaled about 450, 545, or 655 meters. In China it equaled about 250, 400, or 530 meters.

Rida An elder brother of Aniruddha in a previous lifetime, when Aniruddha was known by the name of Arida. The story appears in the Storehouse of Various Treasures Sutra and elsewhere. The Sanskrit names for Rida and Arida are unknown.

river of three crossings A river that the dead are said to cross after their death. It has three points of crossing—a bridge, a ford, and a spot where there is only deep, serpent-infested water. Where one crosses depends on the weight of the offenses that one committed while alive.

Roben (689–773) The second patriarch of the Japanese Flower Garland school and the first chief priest of Todai-ji temple. Under the patronage of Emperor Shomu, he devoted himself to the founding of Todai-ji, and in 752 he was appointed its first chief priest.

Root of Joy According to the Non-substantiality of All Phenomena Sutra, a monk who lived in the latter age after the passing of the Buddha Lion Sound King. He did not value ascetic practices but taught only the doctrine of the true aspect of all phenomena and, because of this, was insulted by the monk Superior Intent. Root of Joy upheld his beliefs and attained Buddhahood, while Superior Intent is said to have fallen into hell.

root teaching and branch teachings A classification concerning the superiority of the Flower Garland Sutra over the other sutras including the Lotus Sutra. The Flower Garland school asserts that the Flower Garland Sutra represents the root teaching, and the Lotus and other sutras, the branch teachings.

ryo (Jpn) A unit of weight understood to be equivalent to 37.5 grams. However, the exact weight of one *ryo* (Chin *liang*) differed in China and Japan and varied according to the historical period.

Ryokan (1217–1303) Also known as Ninsho. A priest of the True Word Precepts school who was a contemporary of Nichiren Daishonin. He received the precepts from Eizon, who was revered as a restorer of the Precepts school in Japan. In 1261 Ryokan went to Kamakura, where he was named chief priest of Kosen-ji, a temple founded by a Hojo regent. Later he became chief priest of

Gokuraku-ji, founded by Hojo Shigetoki. During the drought of 1271, he vied with Nichiren Daishonin in praying for rain but failed. After that he contrived to have accusations brought against the Daishonin.

Ryuzo See **Ryuzo-bo**.

Ryuzo-bo (n.d.) Also, Ryuzo. A priest of the Tendai school. He was expelled from Enryaku-ji temple on Mount Hiei for having eaten human flesh but later won the patronage of Ryokan in Kamakura. Ryuzo-bo was defeated at the Kuwagayatsu Debate in 1277 by one of Nichiren Daishonin's disciples.

Sacred Way teachings The teachings that assert that attaining enlightenment depends upon one's own power. The term Sacred Way teachings is used in contrast to the Pure Land teachings, which profess that enlightenment depends upon the power of Amida Buddha. The classification of the Buddhist sutras into the two categories of Pure Land teachings and Sacred Way teachings was formulated by Tao-ch'o of the T'ang dynasty in China.

Sadato (1019-1062) Abe no Sadato, the head of a powerful family in northeastern Japan. He sought independence from imperial rule but was defeated and killed in a battle with the imperial forces.

Sagami, the lord of Governor of Sagami Province, where Kamakura, the seat of the Kamakura government, was located. This post was held by the regent of the Kamakura government or an official subordinate to the regent. In the text, the lord of Sagami refers to Hojo Tokimune (1251-1284), the eighth regent of the Kamakura government.

saha world This world, which is full of sufferings. In the Chinese version of Buddhist scriptures, the Sanskrit saha is translated as "endurance." The term "saha world" suggests that the people who live in this world must endure sufferings. It is also identified as an impure land, in contrast to a pure land. The saha world is the land where Shakyamuni Buddha makes his appearance and, enduring various hardships, instructs living beings. Some Buddhist scriptures, including the Lotus Sutra, hold that the saha world can be transformed into the Land of Eternally Tranquil Light, or that the saha world is in itself the Land of Eternally Tranquil Light.

Saicho See **Dengyo**.

Saimyo-ji, the lay priest of Hojo Tokiyori (1227-1263), the fifth regent of the Kamakura government. He was called the lay priest of Saimyo-ji because he had been ordained at Saimyo-ji after formally retiring from office. But as the head of the Hojo clan he remained the most influential leader.

samadhi (Skt) A state of intense concentration of mind, or meditation, said to produce a sense of inner serenity. The word samadhi is rendered as meditation, contemplation, and concentration.

Same Birth and Same Name Two gods that are said to dwell on one's shoulders from the time of one's birth and to report one's actions to heaven. They symbolize the workings of the law of cause and effect in life expounded by Buddhism. Same Birth means "born at the same time," and Same Name, "bearing the same name."

Sammi-bo (n.d.) One of Nichiren Daishonin's earliest disciples. He was highly esteemed among the Daishonin's followers for his great learning and debating skill. His victory over Ryuzo-bo in the Kuwagayatsu Debate is an example of his skill in discussion. However, he tended to be arrogant about his knowledge and to seek worldly status. During the Atsuhara Persecution, he discarded his faith and is said to have died a tragic death.

San-chieh (540-594) Also known as Hsin-hsing. A priest of the Sui dynasty who founded the Three Stages school (Chin San-chieh-chiao). He asserted that, dur-

ing the third stage in the propagation of Buddhism, or the Latter Day of the Law (that he held had begun in 550), people should not adhere to any particular sutra but revere all teachings without discrimination. This school spread widely, but was proscribed in 600 by imperial decree because its doctrine contradicted those of the earlier schools and ran counter to government policy. It was again suppressed in 725 by imperial decree during the T'ang dynasty. This dealt the school a fatal blow, resulting in its rapid decline.

sandalwood The heartwood of an aromatic tree found in India. The tree grows to be ten meters in height, and its fragrant heartwood is used for making incense. Also, the tree that yields this wood.

Saramati (n.d.) A Mahayana scholar in India who lived during the period from the fourth century through the fifth century C.E. He wrote *The Treatise on the Treasure Vehicle of Buddhahood*. Tibetan tradition attributes this work to Maitreya.

Sattva Also, Mahasattva. The name of Shakyamuni in a previous existence when he was the third son of King Maharatha. According to the Golden Light Sutra, Prince Sattva came upon a tigress that was too weak with hunger to feed her cubs and, in pity, gave his body to save them.

sea of the sufferings of birth and death Also, sea of suffering. The sufferings of transmigration in the six paths of existence, which are said to be as endless and difficult to overcome as the ocean is vast and difficult to cross.

Secret Solemnity Sutra A sutra that depicts the Pure Land of Secret Solemnity, a world of bodhisattvas who have overcome the illusions of the threefold world. The sutra teaches that all phenomena originate from the alaya-consciousness, which is equated in this sutra with the matrix of the Thus Come One, or potential for Buddhahood. It also asserts that one must awaken to the alaya-consciousness in order to be reborn in the Pure Land of Secret Solemnity.

Seicho-ji temple A temple located on Mount Kiyosumi in Kominato, Awa Province (in present-day Chiba Prefecture), where Nichiren Daishonin studied Buddhism in his boyhood. On the twenty-eighth day of the fourth month in 1253, he declared the teaching of Nam-myoho-renge-kyo at this temple.

Seng-cho (384–414) A priest of the Later Ch'in dynasty and one of Kumarajiva's main disciples.

Sen'yo The name of Shakyamuni in a previous existence. According to the Nirvana Sutra, the king Sen'yo was the ruler of a great kingdom and a believer in the Mahayana sutras. When five hundred Brahmans slandered the Mahayana teachings, he had them put to death. Because of this act, he was never thereafter in danger of falling into hell. This story is not meant to condone killing of slanderers but rather to demonstrate the gravity of slander and the importance of protecting the Law. Sen'yo is the Japanese rendering of his name; his Sanskrit name is unknown.

separate transmission outside the sutras A doctrine of the Zen school that the Buddha's enlightenment and his true teaching have been transmitted apart from the sutras. The Zen school asserts that the Buddha's enlightenment has been wordlessly transmitted from mind to mind and thus handed down from one Zen patriarch to another. This tenet is also referred to by other expressions such as a "special transmission apart from the sutras" and a "separate transmission outside the scriptures."

seven Buddhas of the past Shakyamuni and six Buddhas said to have preceded him. The six Buddhas are Vipashyin, Shikhin, Vishvabhu, Krakucchanda, Kanakamuni, and Kashyapa. The first three appeared in the past Glorious Kalpa, while the other four including Shakyamuni appeared in the present Wise Kalpa.

seven disasters Disasters said to be caused by slander of the correct teaching. In

the Benevolent Kings Sutra, they are listed as: (1) extraordinary changes of the sun and moon, (2) extraordinary changes of the stars and planets, (3) fires, (4) unseasonable floods, (5) storms, (6) drought, and (7) war, including enemy attacks from without and rebellion from within. The Medicine Master Sutra defines the seven disasters as: (1) pestilence, (2) foreign invasion, (3) internal strife, (4) extraordinary changes in the heavens, (5) solar and lunar eclipses, (6) unseasonable storms, and (7) unseasonable drought. Together with the three calamities, the seven disasters are often referred to as the “three calamities and seven disasters.”

seven expedient means Also, the seven expedients. A principle set forth by the T'ien-t'ai school. There are two different types. One is the seven vehicles, or teachings, preached prior to the perfect teaching of the Lotus Sutra. These are: teachings for (1) human beings, (2) heavenly beings, (3) voice-hearers, (4) cause-awakened ones, (5) bodhisattvas of the Tripitaka teaching, (6) bodhisattvas of the connecting teaching, and (7) bodhisattvas of the specific teaching. In this context, the seven expedient means also refer to the seven stages or levels attained by practitioners of these teachings. The other of the two types refers to the practitioners, who are: (1) voice-hearers and (2) cause-awakened ones of the Tripitaka teaching; (3) voice-hearers, (4) cause-awakened ones, and (5) bodhisattvas of the connecting teaching; (6) bodhisattvas of the specific teaching; and (7) bodhisattvas of the perfect teaching.

seven expedients See **seven expedient means**.

seven kinds of treasures Also, the seven treasures. Seven precious substances. The list differs among the Buddhist scriptures. In the Lotus Sutra, the seven are gold, silver, lapis lazuli, seashell, agate, pearl, and carnelian.

seven major temples See **seven major temples of Nara**.

seven major temples of Nara Also, the seven great temples of Nara. Todai-ji, Kofuku-ji, Gango-ji, Daian-ji, Yakushi-ji, Saidai-ji, and Horyu-ji—the principal Buddhist temples in Nara, the capital of Japan during the Nara period (710–794).

seven marches See **five provinces and seven marches**.

seven parables Seven parables that are recounted in the Lotus Sutra. They are the parables of: (1) the three carts and the burning house, (2) the wealthy man and his poor son, (3) the three kinds of medicinal herbs and two kinds of trees, (4) the phantom city and the treasure land, (5) the gem in the robe, (6) the priceless gem in the topknot, and (7) the skilled physician and his sick children.

seven reigns of heavenly gods and the five reigns of earthly gods A reference to native deities said to have ruled Japan before the time of the legendary first human emperor Jimmu. “Deities” is often used in place of “gods.” The seven generations of heavenly gods are said to have ruled Japan first, followed by the five generations of earthly deities. The first of the earthly deities was the Sun Goddess, who was revered as the progenitor of the imperial line.

seven schools of the north and the three schools of the south See **three schools of southern China and seven schools of northern China**.

seven treasures See **seven kinds of treasures**.

Shakra Also known as Indra. Together with Brahma, one of the two principal tutelary gods of Buddhism. He resides in the heaven of the thirty-three gods located on the summit of Mount Sumeru.

shakubuku (Jpn) A method of expounding Buddhism by refuting another's attachment to erroneous teachings and thus leading that person to the correct teaching. Shakubuku also means to conquer the evil in one's mind and bring forth the good. In the deepest sense, evil here means life's fundamental darkness or

ignorance, and good, the Buddha nature or the nature of enlightenment. This self-reformation becomes possible through faith in the correct teaching. The term shakubuku is used in contrast to shoju, which means to lead another gradually to the correct teaching in accord with that person's capacity. These two kinds of practice are described in the Shrimala Sutra, *Great Concentration and Insight*, and other works.

Shakyamuni The founder of Buddhism. Opinions differ as to when he lived. Buddhist tradition in China and Japan has him living between the years 1029 B.C.E. and 949 B.C.E., while some Western studies have placed him nearly five hundred years later. Born as the son of the king of the Shakyas, a tribe whose kingdom was located in the foothills of the Himalayas, he renounced his princely status and set off in search of a resolution to the questions of birth, aging, sickness, and death. He studied influential philosophies and practiced various austerities, but realized that they would not lead to the awakening he sought. Near the city of Gaya, he is said to have sat under a bodhi tree, entered meditation, and attained enlightenment. In order to lead others to the same state of enlightenment, during the succeeding fifty years he expounded numerous teachings, which were later compiled in the form of Buddhist sutras.

Shan-tao (613–681) The third patriarch of the Pure Land school in China. Shan-tao classified Buddhist practices into the categories of correct and sundry. He defined the correct practices to be those directed toward Amida Buddha and regarded all other practices as sundry practices.

Shan-wu-wei (637–735) (Skt Shubhakarasinha) An Indian monk who first introduced the esoteric teachings to China. He also translated numerous esoteric sutras, including the Mahavairochana Sutra. Shan-wu-wei is his Chinese name.

Shariputra One of Shakyamuni's ten major disciples, known as the foremost in wisdom. Originally a follower of Sanjaya Belatthiputta, one of the six non-Buddhist teachers, he met with Ashvajit, a disciple of Shakyamuni, who taught him about the law of causation, and became Shakyamuni's disciple.

Shibi The name of Shakyamuni in a past existence when he was a king carrying out the practice of almsgiving. According to *The Garland of Birth Stories*, the god Vishvakarman disguised himself as a dove and the god Shakra changed into a hawk in order to test King Shibi. The hawk pursued the dove, which flew into the king's robes for protection. In order to save the dove, King Shibi offered his flesh to the hungry hawk.

Shiiji Shiro (n.d.) A follower of Nichiren Daishonin who lived in Suruga Province. He is the recipient of the Daishonin's letter *A Ship to Cross the Sea of Suffering*.

Shiladitya (r. 606–647) Also known as Harsha. A king in central India, who eventually reigned over all of India except the southern part. A believer in Buddhism, he built many temples and stupas and governed with the Buddhist spirit of compassion.

Shinjo (d. 742) (Kor Simsang). A native of Silla on the Korean Peninsula and the founder of the Japanese Flower Garland school. He journeyed from Silla to T'ang China, where he studied the Flower Garland doctrine under Fa-tsang. Later, he went to Japan where he propagated the Flower Garland teaching.

Shitenno-ji The oldest extant Japanese Buddhist temple, founded by Prince Shotoku in 587. It is said that Shotoku built it in gratitude for his victory together with Soga no Umako over Mononobe no Moriya, the leader of the anti-Buddhist faction at court, and that he enshrined statues of the four heavenly kings therein. It is located in the city of Osaka.

sho (Jpn) A unit of volume equivalent to about 1.8 liters.

- Shohei era** The period in Japan from 931 to 938.
- Shoichi** (1202–1280) Also known as Enni or Bennen. A priest of the Rinzaï school of Zen in Japan. He studied Zen in China and, after returning to Japan, propagated its teachings at court and obtained the patronage of the nobility, becoming the first chief priest of Tofuku-ji temple in Kyoto.
- shoju** (Jpn) A method of expounding Buddhism in which one gradually leads another to the correct teaching in accord with that person's capacity. The term is used in contrast to shakubuku, or directly awakening people to the correct teaching by refuting their attachment to inferior teachings. The term shoju is also used to refer to the practice of seeking one's personal enlightenment, in contrast to propagating the Buddhist teachings.
- Shoka era** The period in Japan from 1257 to 1259. In the first year of the Shoka era (1257), a great earthquake struck Kamakura, the seat of the government, and this disaster inspired Nichiren Daishonin to write *On Establishing the Correct Teaching for the Peace of the Land*, which he submitted in remonstrance to the de facto leader of the government, Hojo Tokiyori.
- Shokaku-bo** (1095–1143) Another name for Kakuban, a Japanese priest of the True Word school. In 1134, he became the chief priest of Kongobu-ji temple on Mount Koya, but his attempts at rapid reform won him the enmity of the priests of Mount Koya. He and his followers were forced to flee to Mount Negoro, where he founded Emmyo-ji temple. His followers founded the New Doctrine (Jpn Shingi) school, a branch of the True Word school, in opposition to the traditional teachings of Mount Koya and To-ji temple.
- Shomu** (701–756) The forty-fifth emperor of Japan who had deep faith in the power of Buddhism to safeguard the nation. He established a temple and a nunnery in each province throughout the country. Moreover, he built Todai-ji temple in Nara as the center of all provincial temples and erected a great image of Vairocana Buddha there.
- Shore of Suffering** A monk said to have lived in the remote past after the passing of the Buddha Great Adornment. The followers of the Buddha Great Adornment had split into five schools, but only one, led by the monk Universal Practice, maintained the Buddha's teachings correctly. The monk Shore of Suffering was the leader of one of the other four schools that denounced the monk Universal Practice.
- Shotoku** (574–622) Prince Shotoku. Also known as Prince Jōgū. The second son of Emperor Yomei of Japan, Shotoku was famous for his application of the spirit of Buddhism to government. As the regent under the reign of Empress Suiko, he carried out numerous reforms. He promulgated the Seventeen-Article Constitution in 604 and entered into diplomatic relations with the Sui dynasty in China, dispatching Ono no Imoko there as an envoy. He revered the Lotus, Shrimala, and Vimalakirti sutras and is credited with having written commentaries on them.
- shramana** (Skt) A seeker of the way. In India the word originally referred to any ascetic, recluse, mendicant, or religious practitioner who left home and renounced secular life to seek the way. Later it came to mean chiefly one who renounces the world to practice Buddhism.
- Shravasti** The capital of the kingdom of Kosala in ancient India. Shravasti was one of the most prosperous cities in India during the time of Shakyamuni Buddha, along with Rajagriha in Magadha. Shakyamuni is said to have made Shravasti his center of activities and to have stayed there for twenty-five years, converting many local people, including King Prasenajit. Shravasti was properly the name of the capital, but it was also used as the name of the kingdom.

- Shrimala Sutra** A sutra that takes the form of preaching by Shrimala, the daughter of King Prasenajit of Kosala, with the help of Shakyamuni's power. It expounds the one vehicle doctrine and makes clear that the Buddha nature is inherent in all sentient beings. Along with the Vimalakirti Sutra, it is valued as a scripture for lay Buddhists.
- Shubin** (n.d.) A ninth-century priest of the True Word school in Japan. In 823 he was given Sai-ji (West Temple) by Emperor Saga, while Kobo was given To-ji (East Temple). In 824, during a drought, Shubin competed with Kobo in praying for rain. It is said that Shubin succeeded in making rain fall but that Kobo failed.
- Shu Ch'i** See **Po I** and **Shu Ch'i**.
- Shuddhodana** A king of Kapilavastu in northern India and the father of Shakyamuni Buddha. He originally opposed his son's desire to renounce the world, but when Shakyamuni returned to Kapilavastu after his awakening, Shuddhodana converted to his teaching.
- Shuen** (771–835) A priest of the Japanese Dharma Characteristics school. He lived at Kofuku-ji temple and was famed as its most learned priest. He protested Dengyo's request to construct a Mahayana ordination platform on Mount Hiei.
- Shun** One of the Five Emperors—legendary sage emperors in ancient China—who were highly respected by the people for their excellent rule.
- Shun-hsiao** (n.d.) A priest of esoteric Buddhism in T'ang China. He studied the esoteric teaching under I-hsing and Pu-k'ung. Shun-hsiao imparted the esoteric teaching to Dengyo when the latter went to China from Japan in 804.
- Shuryasoma** (n.d.) A prince of Yarkand in Central Asia and the teacher of Kumarajiva. Shuryasoma was well versed in the Mahayana sutras and bequeathed the Lotus Sutra to Kumarajiva.
- Siddhartha** Another name for Shakyamuni, possibly his childhood or given name. Siddhartha, or "Goal Achieved," implies someone who has achieved a great goal. Some scholars believe that this is a title bestowed on him by later Buddhists in honor of the enlightenment he attained.
- Silver-Colored Woman Sutra** A sutra that expounds the benefits of the practice of almsgiving. According to this sutra, in a past existence Shakyamuni was a woman called Silver-Colored Woman. She carried out the practice of almsgiving, and as a result, she changed into a man and was chosen to be king. In the next life, he was born as the son of a wealthy man and offered his flesh to feed starving birds and beasts. He was then reborn to a Brahman family and again offered his body to a starving tiger. The sutra says that he never once regretted his acts of almsgiving.
- single vehicle** See **one vehicle**.
- six auspicious happenings** Occurrences that herald the preaching of the Lotus Sutra, depicted in the "Introduction" chapter of the sutra. They are: (1) the Buddha preaches the Immeasurable Meanings Sutra, an introductory teaching to the Lotus Sutra; (2) he enters into profound meditation; (3) four kinds of exquisite flowers rain down from the heavens; (4) the earth trembles in six different ways; (5) seeing these portents, the people rejoice and, placing their palms together, single-mindedly behold the Buddha; and (6) the Buddha emits a beam of light from the tuft of white hair between his eyebrows, illuminating eighteen thousand worlds to the east. The "Introduction" chapter goes on to describe six signs occurring in other worlds that differ from the above-mentioned six portents. The six auspicious happenings are also called the six portents and the six omens.
- six difficult and nine easy acts** Comparisons expounded in the "Treasure Tow-

er” chapter of the Lotus Sutra to teach people how difficult it would be to embrace and propagate the sutra in the Latter Day of the Law. The six difficult acts are to propagate the Lotus Sutra widely, to copy it or cause someone else to copy it, to recite it even for a short while, to teach it even to one person, to hear of and accept the Lotus Sutra and inquire about its meaning, and to maintain faith in it. The nine easy acts include such feats as teaching innumerable sutras other than the Lotus Sutra, walking across a burning prairie carrying a bundle of hay on one’s back without being burned, and kicking a major world system into a different quarter.

six forms A doctrine of the Flower Garland school that, together with that of the ten mysteries, analyzes the phenomenal world from the standpoints of both difference and identity. The six forms are: (1) universality—the whole that is composed of parts; (2) particularity—the separate parts that comprise the whole; (3) similarity—the separate parts are all related to the whole; (4) diversity—though similar in that they all help constitute the whole, each part’s relation to the whole is unique; (5) formation—through the harmonization of the unique parts, the whole is constituted; and (6) differentiation—while uniting to form the whole, each part still retains its own peculiar characteristics.

six heavens of the world of desire Heavens located in the world of desire and situated between the earth and the Brahma heaven. They are the heaven of the four heavenly kings, the heaven of the thirty-three gods, the Yama heaven, the Tushita heaven, the Heaven of Enjoying the Conjured, and the Heaven of Freely Enjoying Things Conjured by Others. The Heaven of Freely Enjoying Things Conjured by Others, often called the sixth heaven, is known as the abode of the devil king.

six major offenses Violations of the six precepts. They are the offenses of killing, stealing, lying, sexual misconduct, talking about the misdeeds of other Buddhists, and selling liquor.

six metaphors of the theoretical and essential teachings Metaphors used by T’ien-t’ai in interpreting the word *rengé* (lotus flower) of *Myōho-rengé-kyō*, the title of the Chinese version of the Lotus Sutra. The three metaphors of the theoretical teaching illustrate the relationship between the Lotus Sutra (true teaching) and the provisional teachings. The three metaphors of the essential teaching show the relationship between the essential teaching and the theoretical teaching.

six ministers Also, six royal ministers. The ministers of King Ajatashatru. When Ajatashatru broke out in virulent sores because of his offense of having killed his father, Bimbisara, a patron of Shakyamuni Buddha, these six ministers exhorted him to consult the six non-Buddhist teachers. However, another minister Jivaka, who was also a noted physician, exhorted the king to go and see the Buddha and receive his instruction.

six non-Buddhist teachers Influential thinkers in India during Shakyamuni’s lifetime who openly broke with the old Vedic tradition and challenged Brahman authority in the Indian social order. They were: Purana Kassapa, who denied causality and rejected all concepts of morality; Makkhali Gosala, who espoused an absolute fatalism; Sanjaya Belatthiputta, a skeptic who denied the possibility of certain knowledge in the metaphysical realm; Ajita Kesakambala, a materialist who maintained that life ends when the body dies; Pakudha Kaccayana, who asserted that human beings were composed of seven unchangeable elements: earth, water, fire, wind, suffering, pleasure, and soul; and Nigantha Nataputta, the founder of Jainism, who taught a rigorous asceticism.

six omens See **six auspicious happenings**.

- six paramitas** Six practices for Mahayana bodhisattvas in their progress toward Buddhahood—almsgiving, keeping the precepts, forbearance, assiduousness, meditation, and the obtaining of wisdom.
- six paths** Also, the six paths of existence. The realms or worlds in which unenlightened beings transmigrate. They are hell and the realms of hungry spirits, animals, asuras, human beings, and heavenly beings.
- six portents** See **six auspicious happenings**.
- six royal ministers** See **six ministers**.
- six schools** Also, the six schools of Nara. The Dharma Analysis Treasury, Establishment of Truth, Precepts, Dharma Characteristics, Three Treatises, and Flower Garland schools, which were the major Buddhist schools in Japan during the Nara period (710–794).
- six sense organs** Also, the six sensory organs. The eyes, ears, nose, tongue, body, and mind.
- six stages of practice** Stages in the practice of the Lotus Sutra formulated by T'ien-t'ai. They are: (1) the stage of being a Buddha in theory; (2) the stage of hearing the name and words of the truth; (3) the stage of perception and action; (4) the stage of resemblance to enlightenment; (5) the stage of progressive awakening; and (6) the stage of ultimate enlightenment.
- six teachers of the non-Buddhist doctrines** See **six non-Buddhist teachers**.
- sixteen great states** Also, the sixteen major states or the sixteen great countries. The countries of ancient India—Anga, Magadha, Kashi, Kosala, Vriji, Malla, Chedi, Vatsa, Kuru, Panchala, Ashvaka, Avanti, Matsya, Shurasena, Gandhara, and Kamboja.
- sixth heaven** The highest of the six heavens in the world of desire, where the devil king resides.
- six transcendental powers** Also, the six supernatural powers. Powers that Buddhās, bodhisattvas, and arhats are said to possess. They are: (1) the power of being anywhere at will, (2) the power of seeing anything anywhere, (3) the power of hearing any sound anywhere, (4) the power of knowing the thoughts of all other minds, (5) the power of knowing past lives, and (6) the power of eradicating illusions.
- small kalpa** Any of the twenty kalpas that constitute each of the four kalpas of formation, continuance, decline, and disintegration. A small kalpa equals 15,998,000 years. However, there are several varying explanations of the length of a small kalpa. See also **kalpa of continuance**.
- Snow Mountains** A reference to various snow-covered mountains. In Buddhist scriptures this name often refers to the Himalayas. The Snow Mountains that appear in *The Dharma Analysis Treasury* are located in the northern part of Jambudvīpa. To the north of the Snow Mountains is Heat-Free Lake, which gives rise to the four rivers nurturing the soil in the four quarters of Jambudvīpa.
- Snow Mountains, the boy** The name of Shakyamuni Buddha in a previous lifetime when he was practicing austerities in the Snow Mountains. His story appears in the Nirvana Sutra. The god Shakra decided to test the boy Snow Mountains' resolve. Disguised as a demon, he recited half a verse from a Buddhist teaching. Hearing this, the boy begged the demon to teach him the second half, but the demon demanded his flesh and blood in payment. After the boy received the latter half of the verse, he jumped from a tree into the demon's mouth. In that moment the demon changed back into Shakra and caught him.
- Soga no Iname** (d. 570) A chief minister of the emperors Senka and Kimmel, and

the father of Soga no Umako. He engaged in a struggle for power with Mononobe no Okoshi, the leader of the anti-Buddhist faction at court. His daughters became consorts of Emperor Kimmei, and through this relationship the foundation of the Soga family's prosperity was secured.

Soga no Umako (d. 626) An imperial court official and head of the pro-Buddhist faction at court. He was a leading official under the emperors Bidatsu, Yomei, and Sushun, and Empress Suiko. His father was Soga no Iname. Umako destroyed Mononobe no Moriya, another leading court official and the head of the anti-Buddhist faction. Later he had Emperor Sushun assassinated.

Soto'ori Hime (n.d.) A woman of great beauty appearing in *The Chronicles of Japan* and *The Records of Ancient Matters*. According to *The Chronicles of Japan*, she was a younger sister of the wife of the nineteenth emperor Ingyo in the fifth century and, according to *Records of Ancient Matters*, a daughter of the emperor. It is said that her beauty was peerless, and that brilliant light shone out through her clothes.

Sovereign Kings Sutra An abbreviation of the Sovereign Kings of the Golden Light Sutra. Translated by I-ching of the T'ang dynasty in China, it dwells on the protection of the four heavenly kings and other benevolent deities.

sowing, maturing, and harvesting The three phases of the process by which a Buddha leads people to Buddhahood, corresponding to the growth and development of a plant. First the Buddha plants the seed of Buddhahood in people's lives, then he nurtures it by helping them practice the teaching, and finally he enables them to reap the fruit of Buddhahood.

specific teaching One of the four teachings of doctrine. A higher level of provisional Mahayana taught exclusively for bodhisattvas.

stage of hearing the name and words of the truth The second of the six stages of practice, stages in the practice of the Lotus Sutra formulated by T'ien-t'ai. The stage at which one hears the name of the truth (that is, a Buddhist term for ultimate reality such as "the true aspect of all phenomena") and/or reads the words of the sutras and thereby understands intellectually that he has the Buddha nature and that all phenomena are manifestations of the universal Law.

string of coins Coins bound together by a string. In Japan in Nichiren Daishonin's time, coins had a square hole in the center and were usually strung together one hundred at a time.

Subhuti One of Shakyamuni's ten major disciples. He was regarded as the foremost in understanding the doctrine of non-substantiality.

Sudatta A merchant of Shravasti in India and the Buddha's lay patron. He is said to have been one of the wealthiest men in the kingdom of Kosala. Since he often made donations to the poor and friendless, he was also called Anathapindada (Supplier of the Needy). Jetavana Monastery, which he donated to Shakyamuni, became an important center for the Buddha's preaching activity.

Sudaya A Brahman master who taught Devadatta the way to acquire supernatural powers.

sudden teaching Those teachings that the Buddha expounded directly from the standpoint of his own enlightenment without giving his disciples preparatory knowledge. In T'ien-t'ai's system of classification, the sudden teaching constitutes one of the four teachings of method and is represented by the Flower Garland Sutra. However, the term sudden teaching was adopted by various schools, and its meaning differs according to their doctrines.

Sumeru The mountain that stands at the center of the world, according to ancient Indian cosmology. It is said to rise to a height of eighty-four thousand yojanas (one yojana is approximately seven kilometers). The god Shakra resides on the

summit, while the four heavenly kings live halfway down its four sides. In the outermost sea surrounding Sumeru lie four continents, the southern of which is Jambudvīpa. *See also* **Sumeru world**.

Sumeru world A world with Mount Sumeru at its center. According to the ancient Indian worldview, a Sumeru world consists of a Mount Sumeru, its surrounding seas and mountain ranges, four continents, a sun, and a moon. Mount Sumeru is located at the center of the world and surrounded concentrically by eight mountain ranges and eight seas. In the outermost sea exist four continents. A sun and a moon move around Mount Sumeru. According to ancient Indian cosmology, the universe is composed of countless Sumeru worlds.

Sumitomo (d. 941) Fujiwara no Sumitomo, a military commander of the Fujiwara clan who subdued a gang of pirates in 936. However, he later became a pirate chief himself and rebelled against the government. He was finally defeated and killed in 941.

Summary of the Mahayana school The She-lun school, one of the thirteen schools in China. A school based upon Asanga's *Summary of the Mahayana*. It prospered in the Ch'en, Sui, and early T'ang dynasties, but was later absorbed by the Dharma Characteristics school.

Summit of Being heaven Another name of the Akanishtha heaven, or the highest heaven in the world of form.

Sunakshatra One of Shakyamuni's disciples. He is said to be a son of Shakyamuni fathered before he renounced the world. He entered the Buddhist Order, but, overcome by distorted views, he lost his mastery of the four stages of meditation and became attached to the mistaken view that there is no Buddha, no Law, and no attainment of nirvana. He is said to have eventually fallen into hell alive.

sundry practices One of two kinds of practices set forth by Shan-tao, a patriarch of the Pure Land school in China. The other is called correct practices. "Sundry practices" means all Buddhist practices not directed toward Amida Buddha, that is, practices directed toward any being other than Amida Buddha. "Correct practices" are those directed toward Amida Buddha, such as reading and reciting the sutras centering on Amida Buddha, worshipping Amida Buddha, and invoking Amida Buddha's name.

Sung dynasty (1) Also, the Liu Sung dynasty. A Chinese dynasty that existed from 420 through 479. The capital city was Chien-k'ang. The dynasty was replaced by the Ch'i dynasty. (2) A Chinese dynasty that existed from 960 through 1279. China was under the rule of this dynasty during Nichiren Daishonin's time. Though the capital had been K'ai-feng, in 1127 that city was conquered by the Chin, the kingdom that ruled northern China. Driven from the capital, the Sung fled to the south and established its capital at Lin-an in southern China. For this reason, the Sung dynasty before 1127 is called the Northern Sung dynasty, and thereafter, the Southern Sung dynasty. Finally it was replaced by the Yüan dynasty.

Sun Goddess The central deity in Japanese mythology and, according to the oldest extant Japanese histories, also the progenitor of the imperial clan. The Sun Goddess was later adopted as a protective deity in Buddhism. In many of his writings, Nichiren Daishonin views the Sun Goddess as a personification of the workings that protect the prosperity of those who have faith in the correct teaching. Her Japanese name is Tensho Daijin or Amaterasu Omikami.

Superior Intent A monk who lived in the latter age after the passing of the Buddha Lion Sound King. According to the Non-substantiality of All Phenomena Sutra, he slandered the monk Root of Joy who taught the correct doctrine, and therefore fell into hell.

- superior manifested body** One of the two types of manifested body, the other being the inferior manifested body. The manifested body is one of the three bodies, and the physical form in which a Buddha appears in the world in order to save the people. The Buddha of the superior manifested body is the Buddha who appears for the sake of bodhisattvas at or above the first stage of development, the forty-first of the fifty-two stages of bodhisattva practice. The Buddha of the inferior manifested body is the Buddha who appears for the sake of ordinary people, persons of the two vehicles, and bodhisattvas below the first stage of development.
- Superior Practices** One of the four bodhisattvas and the leader of the Bodhisattvas of the Earth. In the "Supernatural Powers" chapter of the Lotus Sutra, Shakyamuni transfers the essentials of the sutra to Bodhisattva Superior Practices. Several of Nichiren Daishonin's writings refer to his own propagation efforts as the work of Bodhisattva Superior Practices.
- supervisor of priests** One of the official positions conferred by the government on distinguished priests. Under the direction of the administrator of priests, the supervisor of priests was in charge of the priests and nuns. Later "supervisor of priests" became an honorary position and lost its original significance, as was the case with the other ranks. Eventually it became simply a title of respect.
- Supplement to "The Words and Phrases of the Lotus Sutra," The** A commentary by Tao-hsien, a priest of the T'ien-t'ai school in T'ang China.
- Supplement to T'ien-t'ai's Three Major Works, The** A commentary by Ts'ung-i (1042-1091) on T'ien-t'ai's three major works (*Great Concentration and Insight*, *The Profound Meaning of the Lotus Sutra*, and *The Words and Phrases of the Lotus Sutra*), as well as on Miao-lo's commentaries on them.
- Susiddhikara Sutra** One of the three basic scriptures of esoteric Buddhism. This sutra is especially revered in Tendai esotericism.
- Su Wu** (140-60 B.C.E.) A minister to Emperor Wu of the Former Han dynasty in China. In 100 B.C.E., Emperor Wu sent Su Wu to the land of the northern barbarians to procure their allegiance. The barbarian chieftain rejected the demand, however, and took Su Wu captive. Kept prisoner in a cave, for a time Su Wu had no choice but to eat snow to survive and endured many other hardships. It was nineteen years before he was able to return home.
- Suzudan** The name of Shakyamuni when he was a king in a past life. He renounced the throne to seek the correct teaching and devoted himself to austerities under the seer Asita for a thousand years in order to learn the Lotus Sutra. This king was later reborn as Shakyamuni, and the seer, as Devadatta. The "Devadatta" chapter of the Lotus Sutra recounts this story, though the name Suzudan is not mentioned. Suzudan is the Japanese rendering of his name; his Sanskrit name is unknown.
- T'ai-kung Wang** A general who served King Wen, the founder of the Chou dynasty. During the Yin (Shang) dynasty, he was living in seclusion but emerged to lead the army of King Wen at the latter's request. After Wen's death, he served King Wu, Wen's successor, and fought valorously to defeat King Chou of the Yin dynasty.
- Taira clan** Also, the Heike clan. An offshoot of the imperial family in Japan. At the time of Taira no Kiyomori, the head of the Taira clan, it seized absolute power. However, in 1185, at the naval battle of Dannoura, the forces of the Minamoto clan defeated the Taira, marking the end of the Taira hegemony. Minamoto no Yoritomo, the head of the Minamoto clan, then proceeded to consolidate his rule, establishing the Kamakura government later that year.
- Taira no Kiyomori** (1118-1181) Leader of the Heike, or Taira clan. After achieving

political preeminence, he dominated the imperial court. He married his daughter to the emperor and eventually installed his grandson as emperor.

T'ai-tsung (598–649) The second emperor (r. 626–649) of the T'ang dynasty in China. He developed and completed the government structure, institutions, and law code that had been established by Kao-tsu, his father and the founder of the dynasty. He was also engaged in organization of the military and in military campaigns against the Turks. During his reign the kingdoms located west of the dynasty and lying along the Silk Road were placed under his rule.

Takahira (1180–1239) The name of Emperor Gotoba. *See also Retired Emperor of Oki.*

Takenouchi Takenouchi no Sukune, a legendary figure who, according to *The Chronicles of Japan*, was the great grandson of the eighth emperor Kogen and served under the five emperors from the twelfth, Keiko, to the sixteenth, Nintoku. Takenouchi is described as having played an active role in the non-reigning empress Jingu's successful expedition to Korea.

Tamura (758–811) Sakanoue no Tamuramaro, a military leader who was designated "Great General Who Subdues the Barbarians" for his successful campaign against the aboriginal Ezo people of northern Japan, through which he established the authority of the imperial court in that region.

Tan, the Duke of Chou *See Duke of Chou.*

T'an-luan (476–542) The founder of the Chinese Pure Land school. He received the Meditation on the Buddha Infinite Life Sutra from Bodhiruchi at Lo-yang and devoted himself to the Pure Land teachings, stressing the practice of calling on the name of Amida Buddha as the "easy-to-practice way" that enables all people to attain rebirth in Amida's Pure Land, and rejecting all other practices as the "difficult-to-practice way."

Tao-an Several different persons are known by the name Tao-an. One is a Chinese priest who lived during the Northern Chou dynasty (557–581). He expounded on the Nirvana Sutra and *The Treatise on the Great Perfection of Wisdom*. He submitted a treatise to Emperor Wu (r. 560–578) that asserted the superiority of Buddhism over Taoism and also criticized Confucianism. In 574, however, Emperor Wu issued his decree proscribing Buddhism and Taoism, and called for the destruction of Buddhist temples, images, and scriptures. Tao-an escaped from persecution and devoted himself to instructing his disciples.

Tao-ch'o (562–645) The second of the five patriarchs of the Pure Land school in China. He classified the Buddhist sutras into the two categories of Pure Land teachings and Sacred Way teachings. He asserted that the Sacred Way teachings, which expound the achievement of enlightenment through one's own power, are too difficult for common mortals of the latter age, and that only the Pure Land teachings, which expound rebirth in Amida Buddha's Pure Land by reliance on Amida's power, can offer salvation.

Tao-hsien (n.d.) A priest of the T'ien-t'ai school in T'ang China, said to have been a disciple of Miao-lo. In the Ta-li era (766–779), he went to Ch'ang-an, the capital of T'ang China, where he devoted himself to writing. *The Supplement to "The Words and Phrases of the Lotus Sutra"* is one of his works.

Tao-hsüan (596–667) The founder of the Nan-shan branch of the Precepts school in China. The Nan-shan school was the only branch of the Precepts school to survive; therefore, it later became synonymous with the Precepts school. Tao-hsüan assisted Hsüan-tsang in his translation work. He wrote several books on precepts. He is also known as the author of *The Continued Biographies of Eminent Priests*, a collection of the biographies of five hundred eminent priests who lived during the period from 502 to 645.

Tao-sui (n.d.) A priest of the T'ien-t'ai school in T'ang China. He studied T'ien-t'ai's teachings under Miao-lo. In 805 he taught the T'ien-t'ai meditation to Dengyo who had come from Japan.

teachings of the three periods A comparative classification of the Buddha's teachings. This system arranges Shakyamuni's teachings into three categories according to the order of preaching and content. The definition of these categories differs among the Buddhist schools. In the Dharma Characteristics school, the first period consists of the Agama sutras. During this period the Buddha taught the four noble truths to refute attachment to the self or ego. In these teachings he taught that the self is without substance, but that the dharmas or elements of existence themselves are real. The second period is represented by the Wisdom sutras, which teach that all things are non-substantial. This doctrine was intended to refute attachment to belief in the reality of the dharmas as taught in the Hinayana or Agama sutras. The third period includes the Flower Garland Sutra, the Profound Secrets Sutra, and the Lotus Sutra. The teachings in this period are intended to refute attachment both to the idea that the dharmas are non-substantial and to the belief that they are real. They teach that the reality of all things is neither real nor non-substantial; this is called the Middle Way. The teachings of the first two periods are regarded as temporary and imperfect, while those of the third period are considered to reveal the truth. In the Three Treatises school, the teaching of the first period corresponds to Hinayana while those of the second and third are divisions of Mahayana. They are: (1) the teaching that both the mind and objective reality are real; (2) the teaching that objective reality is without substance and the mind alone is real; and (3) the teaching that both the mind and objective reality are without substance. The Three Treatises school defines the teaching of the third period as the complete teaching.

Tendai Lotus school Another name for the Tendai school, so called because it ranks the Lotus Sutra above all other sutras.

Tendai school A school founded by Dengyo in Japan. Its head temple is Enryaku-ji on Mount Hiei. In 804 Dengyo made the journey to T'ang China, where he completed his study of the T'ien-t'ai (Jpn Tendai) teachings. He returned to Japan in 805 and officially founded the Tendai school in 806. Jikaku and Chisho, respectively the third and fifth chief priests of Enryaku-ji, incorporated esoteric teachings into the doctrine of the Tendai school. Hence the Tendai school in Japan rapidly assumed the character of esotericism, differing in this respect from the Chinese T'ien-t'ai school.

ten demon daughters The female demons described in the "Dharani" chapter of the Lotus Sutra. Together with the Mother of Demon Children, they vowed to protect the votaries of the Lotus Sutra.

ten directions The entire dimension of space, that is, the eight directions of a compass, plus up and down.

ten evil acts Killing, stealing, unlawful sexual intercourse, lying, flattery (or random and irresponsible speech), defaming others, duplicity, greed, anger, and foolishness (or the holding of mistaken views).

ten factors A principle clarifying the factors common to all life in any of the Ten Worlds. As listed in the "Expedient Means" chapter of the Lotus Sutra, they are appearance, nature, entity, power, influence, internal cause, relation, latent effect, manifest effect, and their consistency from beginning to end, or the unifying factor that makes all of the previous nine consistent from beginning to end.

Tengi era The period in Japan from 1053 to 1058.

ten good precepts Ten precepts for lay believers of Mahayana. They are prohibi-

tions against the ten evil acts of: (1) killing, (2) stealing, (3) unlawful sexual intercourse, (4) lying, (5) flattery (or random and irresponsible speech), (6) defaming, (7) duplicity, (8) greed, (9) anger, and (10) foolishness (or the holding of mistaken views).

ten honorable titles Ten epithets for a Buddha, expressing his power, wisdom, virtue, and compassion.

ten inexhaustible precepts of the Flower Garland Sutra The ten precepts for bodhisattvas. One of them concerns the observance of the ten good precepts, or prohibition of the ten evil acts such as killing, stealing, and unlawful sexual intercourse.

ten major offenses Violations of the ten major precepts. *See also* **ten major precepts**.

ten major precepts Precepts for Mahayana bodhisattvas set forth in the Brahma Net Sutra. They are: (1) not to kill, (2) not to steal, (3) not to engage in sexual misconduct, (4) not to lie, (5) not to sell liquor, (6) not to discuss others' faults, (7) not to praise oneself or disparage others, (8) not to begrudge offerings or spare one's efforts for the sake of Buddhism, (9) not to give way to anger, and (10) not to speak ill of the three treasures.

ten meditations Ten kinds of meditation set forth by T'ien-t'ai in his *Great Concentration and Insight* as a way to observe the truth of life. They are: (1) the meditation on the region of the unfathomable; (2) the meditation to arouse compassion; (3) the meditation to enjoy security in the realm of truth; (4) the meditation to eliminate attachments; (5) the meditation to discern what leads to the realization of the true aspect of life and what prevents it; (6) the meditation to make proper use of the thirty-seven aids to the way; (7) the meditation to remove obstacles to enlightenment while practicing the six paramitas; (8) the meditation to recognize the stage of one's progress; (9) the meditation to stabilize one's mind; and (10) the meditation to remove attachment to what is not true enlightenment.

ten mysteries Ten aspects of the interrelationship of all phenomena as seen from the standpoint of the Buddha's enlightenment, a doctrine of the Flower Garland school formulated by Chih-yen (602–668), the second patriarch of the school, and revised by the third patriarch Fa-tsang.

ten mystic principles Principles set forth by T'ien-t'ai in interpreting the word *myo* of *Myoho-renge-kyo*, the title of the Lotus Sutra. According to T'ien-t'ai, the ten mystic principles are all implicit in the single word *myo*. There are two categories of ten mystic principles: the ten mystic principles of the theoretical teaching, and the ten mystic principles of the essential teaching, of the Lotus Sutra. The ten mystic principles of the theoretical teaching are based on the concept of the true aspect of all phenomena and the replacement of the three vehicles with the one vehicle revealed in the first half of the Lotus Sutra. The ten mystic principles of the essential teaching are based on the revelation of the Buddha's original enlightenment in the remote past, as expounded in the "Life Span" chapter.

ten objects Also, the ten objects of meditation. Objects of meditation set forth by T'ien-t'ai in his *Great Concentration and Insight* as part of a comprehensive system of meditation for perceiving the truth of three thousand realms in a single moment of life. The ten objects are: (1) the phenomenal world that exists by virtue of the five components, the relationship between the six sense organs and their six objects, and the six consciousnesses arising from this relationship, (2) earthly desires, (3) sickness, (4) karmic effect, (5) diabolical functions, (6) attachment to a certain level of meditation, (7) distorted views, (8) arrogance,

(9) attachment to the two vehicles, and (10) attachment to the state of the bodhisattva.

ten objects of meditation See **ten objects**.

ten peerlessnesses Ten points that assert the superiority of the Lotus Sutra over all other sutras. One, for example, is that the seeds of enlightenment imparted by the Lotus Sutra are without peer. This concept appears in Vasubandhu's *Treatise on the Lotus Sutra*.

ten precepts Precepts for male and female novices of the Buddhist Order. They are: (1) not to kill, (2) not to steal, (3) to refrain from all sexual activity, (4) not to lie, (5) not to drink intoxicants, (6) not to wear ornaments or perfume, (7) not to go to listen to singing or watch dancing, (8) not to sleep on an elevated or broad bed, (9) not to eat at irregular hours, and (10) not to own valuables such as gold and silver. The "ten precepts" can also refer to the ten good precepts and also to the ten major precepts of the Brahma Net Sutra.

ten schools The ten schools in Japan—the Dharma Analysis Treasury, Establishment of Truth, Precepts, Dharma Characteristics, Three Treatises, Flower Garland, Tendai, True Word, Zen, and Pure Land schools.

ten schools of northern and southern China See **three schools of southern China and seven schools of northern China**.

ten stages of development Ten stages through which the practitioner conquers the deeper levels of darkness so as to perceive the truth of the Middle Way. In the system of the fifty-two stages of bodhisattva practice, they are viewed as the forty-first through the fiftieth stages.

ten stages of devotion The thirty-first through the fortieth of the fifty-two stages of bodhisattva practice. These ten stages follow the ten stages of faith, ten stages of security, and ten stages of practice. In these ten stages, one directs one's blessings toward all people and aims to perceive the Middle Way.

ten stages of faith The first ten of the fifty-two stages of bodhisattva practice. The ten stages of faith, from the stage of arousing pure faith through the stage of fulfilling vows, include assiduousness, perceiving the non-substantiality of all things, and guarding the mind against earthly desires.

ten stages of the mind A system of comparative classification formulated by Kobo. He classifies Buddhist and non-Buddhist teachings as corresponding to ten stages in the development of religious consciousness, and places a follower of the esoteric teachings of the True Word school in the highest, or tenth, stage.

ten supernatural powers Supernatural powers that Shakyamuni Buddha displays in the "Supernatural Powers" chapter of the Lotus Sutra, before transferring the essence of the sutra to the Bodhisattvas of the Earth.

Ten Worlds Distinct realms or categories of beings. From the lowest to the highest; they are the realms of (1) hell, (2) hungry spirits, (3) animals, (4) asuras, (5) human beings, (6) heavenly beings, (7) voice-hearers, (8) cause-awakened ones, (9) bodhisattvas, and (10) Buddhas. The Ten Worlds are also interpreted as states of life.

theoretical teaching The first fourteen chapters of the twenty-eight-chapter Lotus Sutra, as classified by T'ien-t'ai. In contrast to the essential teaching—the latter fourteen chapters of the sutra, which represent preaching by Shakyamuni as the Buddha who attained enlightenment in the remote past, the theoretical teaching represents preaching by the historical Shakyamuni, who first attained enlightenment during his lifetime in India. The core of the theoretical teaching is the "Expedient Means" chapter, which teaches that all phenomena manifest the true aspect and that all phenomena are endowed with the ten factors. The "Expedient Means" chapter also states that the Buddhas' sole purpose is to lead

all people to Buddhahood, and that the three vehicles of voice-hearers, cause-awakened ones, and bodhisattvas are no more than expedient means to lead people to the one Buddha vehicle. The theoretical teaching further states that voice-hearers and cause-awakened ones will attain Buddhahood in the future.

thirty-three heavenly gods The gods said to live on a plateau at the top of Mount Sumeru. Shakra rules from his palace in the center, and the other thirty-two gods live on four peaks, eight gods to a peak, in each of the plateau's four corners.

thirty-two features Remarkable physical characteristics possessed by great beings such as Buddhas and wheel-turning kings.

thirty-two features and eighty characteristics The remarkable physical characteristics and extraordinary features possessed by Buddhas and bodhisattvas.

thousand-armed Perceiver of the World's Sounds One of the many forms of Bodhisattva Perceiver of the World's Sounds. Images of this form of Perceiver of the World's Sounds usually have only representative forty arms, although some have been made with a full thousand. The thousand-armed Perceiver of the World's Sounds was believed to possess great compassion and the power to prolong life span, eradicate evil karma, and cure illness.

thousand-spoked wheel pattern Also, the markings of the thousand-spoked wheel. One of the thirty-two features that a Buddha is said to possess, it appears on the sole of each foot.

three ascetics Kapila, Uluka, and Rishabha. Kapila was the founder of the Samkhya school, one of the six major schools of Brahmanism in ancient India. Uluka was also called Kanada, the founder of the Vaisheshika school, another of the above six schools. Rishabha is said to have maintained the importance of asceticism, and his teachings are said to have prepared the way for Jainism.

three assemblies The three assemblies described in the Lotus Sutra. The first assembly on Eagle Peak, the Ceremony in the Air, and the second assembly on Eagle Peak. According to the Lotus Sutra, Shakyamuni began preaching the sutra on Eagle Peak, then raised the assembly into midair, where he continued to preach, and finally returned the assembly to Eagle Peak, where the sutra concludes.

three bodies Three kinds of body that a Buddha possesses, namely: (1) the Dharma body, which indicates the fundamental truth or Law to which a Buddha is enlightened; (2) the reward body, which indicates the wisdom; and (3) the manifested body, or the merciful actions of a Buddha to save people and the physical form that he assumes for that purpose. The three bodies are generally considered to be three different types of Buddhas, but in the Lotus Sutra they are shown to be the three aspects of a single Buddha.

three calamities A reference to two sets of three calamities—lesser and greater. The three lesser calamities are warfare, pestilence, and famine. The calamity of famine is also called the calamity of high grain prices or inflation, because inflation was caused by a shortage of grain. The three greater calamities are those of fire, water, and wind. These calamities occur at the end of a kalpa. The three lesser calamities are often referred to in conjunction with the seven disasters as the “three calamities and seven disasters.”

three cardinal sins The three grave sins committed by Devadatta. Constituting three of the five cardinal sins, they are: (1) causing disunity in the Buddhist community, (2) injuring the Buddha, and (3) killing an arhat.

three categories of illusion A classification established by T'ien-t'ai. They are: (1) illusions of thought and desire (the former are distorted perceptions of the truth, while the latter refer to base inclinations such as greed and anger); (2) illu-

sions innumerable as particles of dust and sand, which arise when bodhisattvas try to master innumerable teachings in order to save others; and (3) illusions about the true nature of existence.

three equalities A concept set forth by Vasubandhu—the equality of the vehicle, the equality of the world and nirvana, and the equality of the body. The equality of the vehicle means that the one supreme vehicle is equally given to all people and that the three vehicles are united by the Lotus Sutra into the one supreme vehicle. The equality of the world and nirvana indicates that there is no fundamental distinction between the world of delusion and nirvana, or enlightenment. The equality of the body (of the Buddha) means that, although the Buddha assumes various forms to save people, the state of Buddhahood equally pervades them all. Vasubandhu established these three viewpoints to show that the Lotus Sutra represents the Law of absolute equality.

three evil paths The realms of suffering into which one falls as a result of evil deeds—hell, the realm of hungry spirits, and that of animals.

three existences The past, present, and future. The three aspects of the eternity of life, linked by the law of cause and effect.

threefold contemplation Also, threefold contemplation in a single mind. A method of meditation formulated by T'ien-t'ai and aimed at perceiving the unification of the three truths of non-substantiality, temporary existence, and the Middle Way in a single mind. Through this meditation, one is said to be able to rid oneself of the three categories of illusion and acquire the three kinds of wisdom (the wisdom of the two vehicles, the wisdom of bodhisattvas, and the Buddha wisdom).

threefold world The world of unenlightened beings who transmigrate within the six paths of existence. They are: (1) the world of desire, ruled by various desires; (2) the world of form, whose inhabitants are free from all desires, cravings, and appetites but, still having material form, are subject to certain material restrictions; and (3) the world of formlessness, where the beings are free from both desires and material restrictions.

Three Great Secret Laws The core principles of Nichiren Daishonin's Buddhism: (1) the object of devotion, (2) the invocation, or daimoku of Nam-myoho-renge-kyo, and (3) the sanctuary, or the place where one chants the daimoku before the object of devotion.

three groups of voice-hearers Shakyamuni's disciples of superior, intermediate, and inferior capacity, whose attainment of Buddhahood is prophesied in the first half of the Lotus Sutra. Shariputra constitutes the first group. He was the first to understand the Buddha's teaching of "replacing the three vehicles with the one vehicle" expounded in the "Expedient Means" (second) chapter. The "Simile and Parable" (third) chapter predicts his enlightenment. Maudgalyayana, Mahakashyapa, Katyayana, and Subhuti constitute the second group. They understood the Buddha's teaching through the parable of the three carts and the burning house related in the "Simile and Parable" chapter. Their enlightenment is predicted in the "Bestowal of Prophecy" (sixth) chapter. Purna, Ananda, Rahula, and others comprise the third group. They understood the Buddha's teaching by hearing about their relationship with Shakyamuni since the remote past as explained in the "Parable of the Phantom City" (seventh) chapter. Their future enlightenment is predicted in the next two chapters.

Three Histories The works of the Three Kings—King Yü of the Hsia dynasty, King T'ang of the Yin (Shang) dynasty, and King Wen of the Chou dynasty.

three insights The ability to know the past, foresee the future, and eradicate illusions, which indicates powers that Buddhas and arhats are said to possess.

- Three Kings** Founders of the three dynasties, Hsia, Yin (Shang), and Chou, in China. They are King Yü of the Hsia dynasty, King T'ang of the Yin dynasty, and King Wen of the Chou dynasty. They are said to have realized model governments.
- three metaphors of the lotus blossom** Metaphors used by T'ien-t'ai to clarify the relationship between the Lotus Sutra (likened to the lotus calyx) and the provisional teachings (likened to the blossom), and between the essential teaching (calyx) and the theoretical teaching (blossom). The former relationship is described by the three metaphors of the theoretical teaching, and the latter, by the three metaphors of the essential teaching.
- three mysteries** The three mysteries of body, mouth, and mind. A term of the esoteric True Word school. In terms of practice, the mystery of the body means the making of mudras, which are gestures with the hands and fingers; the mystery of the mouth refers to the recitation of mantras (magical formulas); and the mystery of the mind indicates meditation on an esoteric mandala or one of the figures appearing in it. The True Word school teaches that, through these three practices, the body, mouth, and mind of the common mortal are united with those of Mahavairochana Buddha, thus enabling one to attain Buddhahood in one's present form.
- three obediences** Also known as the three types of obedience. A code of conduct that required women to obey their parents in childhood, their husbands after marriage, and their sons in old age. Together with the five obstacles, they were seen as hindrances that women must confront.
- three obstacles and four devils** Various obstacles and hindrances to the practice of Buddhism. The three obstacles are: (1) the obstacle of earthly desires; (2) the obstacle of karma, which may also refer to opposition from one's spouse or children; and (3) the obstacle of retribution, also obstacles caused by one's superiors, such as rulers or parents. The four devils are: (1) the hindrance of the five components; (2) the hindrance of earthly desires; (3) the hindrance of death, because untimely death obstructs one's practice of Buddhism or because the premature death of another practitioner causes doubts; and (4) the hindrance of the devil king.
- three paths** Earthly desires, karma, and suffering. Called "paths" because one leads to the other. Earthly desires, which include greed, anger, foolishness, arrogance, and doubt, inspire actions that create evil karma. The effect of this evil karma then manifests itself as suffering. Suffering aggravates earthly desires, leading to further misguided action, which in turn brings on more evil karma and suffering.
- three poisons** Greed, anger, and foolishness—the fundamental evils inherent in life, which give rise to human suffering. They are also known as three of the six most fundamental earthly desires.
- three powerful enemies** Also, the three types of enemies. Three types of people who persecute those who propagate the Lotus Sutra after the Buddha's passing, as described in the "Encouraging Devotion" chapter of the sutra. They are: (1) lay people ignorant of Buddhism who denounce the votaries of the Lotus Sutra and attack them with swords or staves; (2) arrogant and cunning priests who slander the votaries; and (3) priests respected by the general public who, fearing the loss of fame or profit, induce the secular authorities to persecute the sutra's votaries.
- three-pronged diamond-pounder** One of the three types of diamond-pounders. A diamond-pounder was originally a weapon used in ancient India. It is so called because of its hardness, suggesting that of the diamond that can destroy

anything. In the rituals of esoteric Buddhism, the diamond-pounder is used as a symbol of the resolve to attain enlightenment which can destroy any illusion. This diamond-pounder, usually made of iron or copper, is slender in shape with pointed ends. There are three types, according to the number of prongs at either end: the single-pronged diamond-pounder, the three-pronged one, and the five-pronged one.

three Pure Land sutras The three basic sutras of the Pure Land school: the Buddha Infinite Life Sutra, the Meditation on the Buddha Infinite Life Sutra, and the Amida Sutra.

three realms of existence A component of the principle of three thousand realms in a single moment of life. (1) The realm of the five components—form, perception, conception, volition, and consciousness—which constitute a living being. (2) The realm of living beings. (3) The realm of the environment.

Three Records One of the ancient texts mentioned in early Chinese writings. The *Three Records* is said to have belonged to the time of the three mythical sage rulers Fu Hsi, Shen Nung, and Huang Ti (Yellow Emperor) and to have recorded their deeds. It is not extant, and nothing is known as to whether this text ever existed and, if it did, what its form or content was. Together with the *Five Canons* that concerns the Five Emperors, or the five mythical sage rulers who followed the above-mentioned three rulers, it is often referred to in conjunction as the “*Three Records and Five Canons*.”

three robes The three kinds of robes worn by a monk according to the time or the occasion. Together with a mendicant’s bowl, or begging bowl, these are all that a monk was permitted to possess. Originally the three robes symbolized the ascetic monastic life free from secular attachments and were made from discarded rags. These evolved with the spread of Buddhism to the point where some priests in Japan came to wear robes of silk, brocade, or other luxurious fabrics.

three robes and one begging bowl The only personal belongings that the precepts allow a monk to possess. They exemplify the austere life of the monkhood and the attitude to divest oneself of worldly attachments in order to seek the way. *See also* **three robes**.

Three Sages Three wise men of ancient China. Lao Tzu, Confucius, and Yen Hui, Confucius’s foremost disciple.

three schools of southern China and seven schools of northern China T’ien-t’ai’s designation for the ten schools or major systems of comparative classification of the Buddhist sutras employed by various Buddhist teachers in China during the Northern and Southern Dynasties period (fifth-sixth century). Though their systems differed, each held either the Flower Garland Sutra or the Nirvana Sutra to be supreme among the Buddha’s teachings. T’ien-t’ai refuted their conclusions and demonstrated the superiority of the Lotus Sutra over all the other sutras.

three schools of the south and seven schools of the north *See* **three schools of southern China and seven schools of northern China**.

Three Sovereigns Also called the Three Rulers. Fu Hsi, Shen Nung, and Huang Ti (Yellow Emperor), legendary rulers of ancient China. They are usually regarded as having invented fishing, farming, and medicine, respectively. In his writings, Nichiren Daishonin often refers to Shen Nung and Huang Ti as masters of medicine, and refers to the reigns of Fu Hsi and Shen Nung as an age in which an ideal society was realized.

three standards of comparison Three viewpoints from which T’ien-t’ai asserts the superiority of the Lotus Sutra over all the other sutras. The first standard is whether people of all capacities can attain Buddhahood through a particular

sutra. The second standard is whether the process of teaching, that is, the process from planting the seed of Buddhahood in the lives of people through finally leading them to Buddhahood, is revealed from beginning to end. The third standard is whether the original relationship between master and disciple is revealed. The term master refers to the Buddha. The Lotus Sutra reveals that Shakyamuni originally attained enlightenment in the distant past and that ever since he has been teaching the people.

three thousand or more volumes of non-Buddhist writings An expression commonly used to refer to the entire body of the Confucian and Taoist scriptures. The number “three thousand or more” is found in Chinese classics. There are other similar expressions such as the three thousand and more volumes of non-Buddhist literature, the three thousand or more volumes of the Confucian and Taoist writings, the three thousand or more volumes of the Confucian and Taoist scriptures, the more than three thousand volumes of Confucian and Taoist literature, and the three thousand volumes of non-Buddhist writings.

three thousand realms in a single moment of life (Jpn *ichinen sanzen*) A philosophical system established by T’ien-t’ai. The “three thousand realms” indicates the varying aspects and phases that life assumes at each moment. At each moment, life manifests one of the Ten Worlds. Each of these worlds possesses the potential for all ten within itself, thus making one hundred possible worlds. Each of these hundred worlds possesses the ten factors and operates within each of the three realms of existence, thus making three thousand realms.

three thousand rules of conduct Also, three thousand rules of behavior. Strict Hinayana rules of discipline for monks. Accounts differ in how to arrive at the figure of three thousand. According to one account, the figure of three thousand is arrived at by applying the two hundred and fifty precepts—the rules of discipline for fully ordained Hinayana monks—to each of the four activities of daily life: walking, standing, sitting, and lying. The resulting total of one thousand is then applied to each of the three existences of past, present, and future for a total of three thousand rules of conduct. According to another account, the figure three thousand is not intended to be literal but simply indicates a large number.

three treasures The three basic elements of Buddhism—the Buddha, the Law (the Buddha’s teachings), and the Order (community of believers).

Three Treatises school A reference to the Chinese San-lun school and the Japanese Sanron school (*sanron* being the Japanese pronunciation of *san-lun*). A school based on Nagarjuna’s *Treatise on the Middle Way* and *Treatise on the Twelve Gates* and Aryadeva’s *One-Hundred-Verse Treatise*. These three treatises were translated into Chinese by Kumarajiva, and their doctrines were finally systematized by Chi-tsang. The Korean priest Ekan (Kor Hyekwan) is regarded as the first to have formally introduced the Three Treatises doctrine to Japan.

three True Word sutras Also, the three major True Word sutras. The Mahavairochana, Diamond Crown, and Susiddhikara sutras. These sutras are revered by the True Word school and in Tendai esotericism.

three truths The truths of non-substantiality, temporary existence, and the Middle Way—three phases of the truth formulated by T’ien-t’ai. The truth of non-substantiality means that all phenomena are non-substantial and in a state transcending the concepts of existence and nonexistence. The truth of temporary existence means that, although non-substantial in nature, all things possess a temporary reality that is in constant flux. The truth of the Middle Way is that all phenomena are both non-substantial and temporary, yet are in essence neither.

three types of enemies See **three powerful enemies**.

three types of learning The three disciplines that a practitioner of Buddhism should master. They are precepts, meditation, and wisdom and are said to encompass all aspects of Buddhist doctrine and practice.

three types of meditation Meditation taught in *The Dharma Analysis Treasury*. The first is a meditation bound and encumbered by earthly desires, which is designated for lay people; the second is for lay people who are highly advanced in Buddhist practice but whose meditation is still not free from delusions and earthly desires; and the third enables one to obtain wisdom completely free from delusions and earthly desires, designed for those who have become monks.

three types of obedience See **three obediences**.

three vehicles The teachings expounded for voice-hearers, cause-awakened ones, and bodhisattvas. Vehicle means a teaching that “carries” one to a certain state. The term three vehicles is used in contrast to the one vehicle, or the vehicle that carries all people to Buddhahood. In the Lotus Sutra, the three vehicles are encompassed and united into the one vehicle.

three virtues (1) The virtues of sovereign, teacher, and parent, attributes that a Buddha possesses. The virtue of sovereign is the power to protect all living beings, the virtue of teacher is the wisdom to instruct them and lead them to enlightenment, and the virtue of parent means the compassion to nurture and support them. (2) The three virtues of the Dharma body, wisdom, and emancipation—virtues possessed by a Buddha. The Dharma body is the truth that the Buddha has realized; wisdom is the capacity to realize this truth; and emancipation is the state of being free from the sufferings of birth and death.

thrice turned wheel of the Law A division of the Buddha’s teachings into three categories, set forth by Chi-tsang. The three categories are: (1) the teachings expounded for bodhisattvas, which correspond to the Flower Garland Sutra; (2) the three vehicle teaching of the Agama, Correct and Equal, and Wisdom sutras expounded for those people of inferior capacity who could not understand the teaching of the Flower Garland Sutra; and (3) the teaching of the Lotus Sutra that unites the three vehicles into the one vehicle.

Thus Come One (Skt Tathagata) One of the ten honorable titles of a Buddha, meaning one who has arrived from the world of truth. This title indicates that a Buddha embodies the fundamental truth of all phenomena and has grasped the law of causality spanning past, present, and future.

T’ien-t’ai (538–597) Referred to also as Chih-i, T’ien-t’ai Chih-che, the Great Teacher T’ien-t’ai, and the Great Teacher Chih-che. The founder of the T’ien-t’ai school in China. After studying at Mount Ta-su under Nan-yüeh, he became known for his profound lectures on the Lotus Sutra. He refuted the scriptural classifications formulated by the ten major Buddhist schools of his day, and classified all of Shakyamuni’s sutras into five periods and eight teachings, demonstrating the supremacy of the Lotus Sutra. His principal works, *The Profound Meaning of the Lotus Sutra*, *The Words and Phrases of the Lotus Sutra*, and *Great Concentration and Insight*, were all recorded and compiled by his immediate disciple Chang-an. In *Great Concentration and Insight*, T’ien-t’ai set forth the principle of three thousand realms in a single moment of life and the practice of meditation to realize it.

T’ien-t’ai, Mount A mountain in Chekiang Province in China where the Great Teacher T’ien-t’ai lived and the T’ien-t’ai school was based.

to (Jpn) A unit of volume equivalent to about eighteen liters, about a half of one bushel.

Tofuku-ji The head temple of the Tofuku-ji branch of the Japanese Rinzaï school of Zen, one of the five major Rinzaï temples of Kyoto. It was built in 1239 by

Fujiwara no Michiie, who invited Enni (also known as Bennen) to become its first chief priest.

To-ji The head temple of the To-ji branch of the True Word school, located in Kyoto in Japan. In 823 it was given by the imperial court to Kobo and became a center of esoteric practice.

Tokuitsu (n.d.) Also called Tokuichi. A priest of the Dharma Characteristics school in Japan during the late eighth and early ninth centuries. His dispute with Dengyo regarding the one vehicle doctrine and the three vehicle doctrine is well known. This debate continued until Dengyo's death.

Toshihito (n.d.) Fujiwara no Toshihito. A distinguished warrior of the Fujiwara clan who lived during the Heian period (794–1185). In 915 he became the chief of the military headquarters in northern Japan.

treasure tower A tower adorned with treasures. A treasure tower often appears in Buddhist scriptures. In Nichiren Daishonin's writings, the treasure tower primarily indicates the tower of the Buddha Many Treasures that appears from beneath the earth in the "Treasure Tower" chapter of the Lotus Sutra. He also equated this with the Gohonzon and human life.

Treatise on the Consciousness-Only Doctrine, The A reference to *The Treatise on the Establishment of the Consciousness-Only Doctrine*, written by Dharmapala, a prominent Consciousness-Only scholar, and translated into Chinese by Hsüan-tsang. Also a reference to one or another of Vasubandhu's treatises on the Consciousness-Only doctrine, such as *The Twenty-Stanza Treatise on the Consciousness-Only Doctrine* and *The Thirty-Stanza Treatise on the Consciousness-Only Doctrine*, as well as to Chinese translations of these treatises. Dharmapala's *Treatise on the Establishment of the Consciousness-Only Doctrine* is a commentary on Vasubandhu's *Thirty-Stanza Treatise on the Consciousness-Only Doctrine*. *Twenty-Stanza Treatise* and *Thirty-Stanza Treatise* were translated into Chinese by Hsüan-tsang.

Treatise on the Discipline for Attaining Enlightenment, The A treatise consisting of original verses attributed to Nagarjuna and a prose commentary added later. It sets forth the six paramitas and other various bodhisattva practices for attaining enlightenment.

Treatise on the Great Perfection of Wisdom, The A comprehensive commentary on the Great Perfection of Wisdom Sutra, traditionally attributed to Nagarjuna. Only the Chinese version translated by Kumarajiva exists today. The work explains the concepts of wisdom and of non-substantiality, and the bodhisattva ideal and the six paramitas, among others. It also incorporates concepts from the Lotus Sutra and other Mahayana sutras, and is considered an extremely important work of Mahayana thought in general.

Treatise on the Lotus Sutra, The A commentary by Vasubandhu on the Lotus Sutra. In this work, Vasubandhu asserts the superiority of the Lotus Sutra over all the other sutras in terms of the seven parables, three equalities, and ten peerlessnesses. According to Paramartha's account, in India more than fifty people wrote commentaries on the Lotus Sutra, but among them, only the commentary by Vasubandhu was brought to China and translated into Chinese. *See also seven parables, three equalities, and ten peerlessnesses.*

Treatise on the Middle Way, The One of Nagarjuna's principal works, translated into Chinese by Kumarajiva, which develops the concept of non-substantiality and the practice of the Middle Way on the basis of the Wisdom sutras. Nagarjuna's idea of non-substantiality formed a major theoretical basis of Mahayana Buddhism.

Treatise on the Mind Aspiring for Enlightenment, The A work attributed to Nagarjuna and translated by Pu-k'ung from Sanskrit into Chinese. Another account

attributes it not to Nagarjuna but to Pu-k'ung. It teaches the importance of a mind that seeks enlightenment. Because the work distinguishes between esoteric and exoteric teachings, it is valued by the True Word school. Kobo, the founder of the Japanese True Word school, quoted it frequently to assert the superiority of the esoteric teachings over the exoteric teachings including the Lotus Sutra.

Treatise on the Profundity of the Lotus Sutra, The A commentary on the Lotus Sutra by Chi-tsang, written from the viewpoint of the Three Treatises school. In this work, Chi-tsang cites many sutras and treatises such as the Flower Garland, the Nirvana, and *The Treatise on the Great Perfection of Wisdom*, and introduces the content of these texts as well as his own views on the Lotus Sutra.

Treatise on the Stages of Yoga Practice, The A work attributed to either Maitreya or Asanga (around the fourth century) and translated into Chinese by Hsüan-tsang. One of the basic treatises of the Dharma Characteristics school. It elucidates seventeen stages through which the practitioner of the Consciousness-Only doctrine advances toward enlightenment.

Treatise on the Ten Stages of the Mind, The A work written around 830 by Kobo, founder of the Japanese True Word school. In this work, he places the mind of a believer in the Lotus Sutra and that of a believer in the Flower Garland Sutra in the eighth and the ninth stages, respectively. And he places the mind of a follower of the True Word teaching in the tenth, or highest, stage, because such a person has obtained the esoteric teaching.

Treatise on the Ten Stages Sutra school The Chinese Ti-lun school. A school founded based on Vasubandhu's *Treatise on the Ten Stages Sutra*. The school prospered in the Liang, Ch'en, and Sui dynasties but was absorbed by the Flower Garland school during the T'ang dynasty.

Treatise on the Treasure Vehicle of Buddhahood, The A work by Saramati translated into Chinese by Ratnamati of the Northern Wei dynasty. It asserts that all beings possess the matrix of the Thus Come One or the Buddha nature, and that even icchantikas—those of incorrigible disbelief—can attain Buddhahood eventually. Tibetan tradition attributes this work to Maitreya. *The Treatise on the Treasure Vehicle of Buddhahood* is generally thought to have been written sometime around the end of the fourth century through the beginning of the fifth century.

Tripitaka master An honorific title given to those who were well versed in the three divisions of the Buddhist canon. It was often bestowed on eminent Chinese priests as well as on those monks from India and Central Asia who went to China and translated Buddhist scriptures into Chinese.

Tripitaka teaching (1) Tripitaka (Skt) means the three baskets or collections of sacred writings. The Tripitaka teaching is so called because it consists of the three divisions of the Buddhist canon—sutras, rules of discipline, and doctrinal treatises. (2) One of the four teachings of doctrine formulated by T'ie-t'ai. The teachings of this category are Hinayana and aim at awakening people to the sufferings of birth and death in the threefold world, and urge the practitioner to rid himself of desire and attachment in order to escape the cycle of rebirth.

true aspect of all phenomena The ultimate truth or reality that permeates all phenomena and is in no way separate from them. The "Expedient Means" chapter of the Lotus Sutra defines this as the ten factors of life, and Nichiren Daishonin defined it as Nam-myoho-enge-kyo.

true Buddha The Buddha who has revealed his true identity.

true cause See **true effect**.

true effect Often refers to the enlightenment Shakyamuni attained numberless major world dust particle kalpas ago. In contrast, the true cause means the cause for that enlightenment. From another viewpoint, the "true effect" indicates the

eternal Buddhahood, while the “true cause” indicates the eternal nine worlds. Both are eternally inherent in all life.

- true Mahayana** The Lotus Sutra. Mahayana teachings are divided into provisional and true. True Mahayana reveals Shakyamuni Buddha’s enlightenment in the remote past and the possibility of all people’s enlightenment.
- True Word school** A reference to the Chinese Chen-yen school and the Japanese Shingon school. (*Shingon*, or true word, is the Japanese pronunciation of *chen-yen*.) The school that follows the esoteric doctrines found in the Mahavairochana and the Diamond Crown sutras. “True word” comes from the Sanskrit mantra (secret word, mystic formula) and indicates the words said to have been uttered by Mahavairochana Buddha. The chanting of these secret words is one of the school’s basic esoteric rituals for the attainment of enlightenment. In the eighth century, three Indian monks introduced the esoteric teachings to China. They were naturalized in China and named Shan-wu-wei, Chin-kang-chih, and Pu-k’ung. These teachings were later introduced to Japan by Kobo.
- Tsukushi** The provinces of Chikuzen and Chikugo in Kyushu, a southern island in Japan. The term was also used to indicate Kyushu in its entirety.
- Ts’ung-i** (1042–1091) A priest of the T’ien-t’ai school in China. He wrote many works including *The Supplement to T’ien-t’ai’s Three Major Works*. He asserted the supremacy of the T’ien-t’ai doctrine over the doctrines of the Zen, Flower Garland, and Dharma Characteristics schools.
- Tsun-shih** (964–1032) A priest of the T’ien-t’ai school in Sung-dynasty China. He enhanced the fame of the T’ien-t’ai school and successfully petitioned the throne to have the school’s texts and commentaries included in the official Chinese Buddhist canon. He left behind a number of commentaries on both T’ien-t’ai and Pure Land doctrines.
- Tsushima** A small southern island of Japan. In the tenth month of 1274, the Mongols launched a massive military attack against Tsushima and another island, Iki.
- tuft of white hair** A tuft of white hair between a Buddha’s eyebrows, one of a Buddha’s thirty-two features. A beam of light is said to emanate from this tuft of white hair.
- Tung-ch’un** Another name of *The Supplement to the Meanings of the Commentaries on the Lotus Sutra*. A work by Chih-tu, a T’ien-t’ai priest of the T’ang dynasty in China. This work was called *Tung-ch’un* after the place where the author lived.
- Tushita heaven** The Heaven of Satisfaction. The fourth of the six heavens in the world of desire. It is said that bodhisattvas are reborn there just before their last rebirth in the world when they will attain Buddhahood. This heaven consists of an inner court and an outer court. The inner court is said to be the abode of Bodhisattva Maitreya.
- Tu-shun** (557–640) The founder of the Chinese Flower Garland school.
- twelve divisions of the scriptures** A classification of all the Buddhist sutras according to their content and style of presentation. The term twelve divisions of the scriptures is often used in the same meaning with the “eighty thousand teachings,” indicating all the sutras and all of the Buddha’s teachings.
- twelve great vows** The vows that the Buddha Medicine Master made while still engaged in bodhisattva practice. They are vows to cure all illnesses and lead all people to enlightenment.
- twelve hundred and more honored ones** Buddhas, bodhisattvas, and other venerable figures represented in the Diamond Realm and Womb Realm mandalas of the esoteric teaching of the True Word school.
- twelve-linked chain of causation** Also, twelve-linked chain of dependent origination. An early doctrine of Buddhism showing the causal relationship between

ignorance and suffering. The first link in the chain is ignorance. Then ignorance causes action; action causes consciousness; consciousness causes name and form; name and form cause the six sense organs; the six sense organs cause contact; contact causes sensation; sensation causes desire; desire causes attachment; attachment causes existence; existence causes birth; and birth causes aging and death.

twenty-eight constellations Celestial houses of heavenly bodies as conceived in ancient India and China. They had names such as Chitra (Chiao in China) and Anuradha (Fang in China). The twenty-eight constellations, or the twenty-eight divisions of the sky, derive from the lunar mansions in which the moon was considered to stay on successive nights.

twenty-five preparatory exercises Practices to be undertaken in preparation for entering meditation on the truth of life. These preliminary practices were set forth in *Great Concentration and Insight* by T'ien-t'ai, including the regulation of one's daily life by observing the precepts and obtaining the appropriate food and clothing.

twenty-four successors Those who successively inherited the lineage of Shakyamuni's Buddhism and propagated it in the Former Day of the Law. Differing lists exist. According to one, they are: (1) Mahakashyapa, (2) Ananda, (3) Madhyantika, (4) Shanavasa (or Shanakavasa), (5) Upagupta, (6) Dhritaka, (7) Mikkaka, (8) Buddhananda, (9) Buddhamitra, (10) Parshva, (11) Punyayashas, (12) Ashvaghosha, (13) Kapimala, (14) Nagarjuna, (15) Aryadeva, (16) Rahulata, (17) Samghanandi, (18) Samghayashas, (19) Kumarata, (20) Jayata, (21) Vasubandhu, (22) Manorhita, (23) Haklenayashas, and (24) Aryasimha.

twenty outstanding principles Principles enumerated by Miao-lo in his *Annotations on "The Words and Phrases of the Lotus Sutra,"* clarifying the superiority of the Lotus Sutra over all the other sutras. Among them are the revelation of the Buddha's attainment of Buddhahood numberless major world system dust particle kalpas ago, the bestowal of a prophecy of Buddhahood upon persons of the two vehicles, and the revelation that one who hears even a single verse or phrase of the Lotus Sutra will without fail attain Buddhahood.

two hundred and fifty precepts Rules of discipline to be observed by fully ordained Hinayana Buddhist monks.

two places and three assemblies A description of the setting in which Shakyamuni preached the Lotus Sutra, as depicted in the sutra. The two places are atop Eagle Peak and in the air. The three assemblies are: the first assembly at Eagle Peak, which continues from the "Introduction" (first) chapter through the first half of the "Treasure Tower" (eleventh) chapter; the assembly in the air, which lasts from the latter half of the "Treasure Tower" chapter to the "Entrustment" (twenty-second) chapter; and the second assembly at Eagle Peak, which lasts from the "Medicine King" (twenty-third) chapter to the "Universal Worthy" (twenty-eighth) chapter.

two storehouses of teachings The summation of the teachings expounded for persons of the two vehicles, and that of the teachings expounded for bodhisattvas. The former corresponds to Hinayana teachings such as the four noble truths and the twelve-linked chain of causation. The latter indicates the Mahayana teachings such as the six paramitas.

two vehicles The teachings expounded for voice-hearers and cause-awakened ones. Persons of the two vehicles indicate these two kinds of people.

Two-Volumed Sutra Another title of the Buddha Infinite Life Sutra. The Buddha Infinite Life Sutra is so called because it consists of two volumes. *See also* **Buddha Infinite Life Sutra**.

Tz'u-en (632–682) Also known as K'uei-chi. The founder of the Dharma Charac-

teristics school in China. One of the outstanding disciples of Hsüan-tsang, he collaborated with him on the translation of many important texts and wrote several commentaries on the Consciousness-Only doctrine.

Udayana A king of Kaushambi in India. He converted to Buddhism at the urging of his wife and became a patron of the Buddha. When Shakyamuni ascended to the heaven of the thirty-three gods to preach the teaching to his mother, King Udayana lamented that he could no longer see the Buddha and fell ill. Thereupon he ordered his retainers to fashion an image of the Buddha, the first such image ever made.

udumbara (Skt) A mythical plant said to bloom only once every three thousand years to herald the advent of a gold-wheel-turning king or a Buddha. The udumbara is often referred to in the Buddhist scriptures to symbolize the rarity of encountering a Buddha.

Uluka Also called Kanada. The founder of the Vaisheshika school, one of the six major schools of Brahmanism in ancient India. Uluka is also known as one of the three ascetics, together with Kapila and Rishabha.

unconditioned, the That which is not created, that is, the eternal, unchanging, and pure. "The unconditioned" refers to Buddhist truths and ideals such as nirvana and enlightenment. Its opposite is the conditioned, which refers to all phenomena that are produced through causation, that are changeable and impermanent.

unification of the three truths A principle expounded by T'ien-t'ai on the basis of the Lotus Sutra, explaining the three truths of non-substantiality, temporary existence, and the Middle Way as an integral whole, each of the three possessing all three within itself. It teaches that these three are inseparable phases of all phenomena.

Universal Brightness (1) (Skt Shrutasoma) The name of Shakyamuni in a past existence when he was a king engaged in the paramita of observing precepts. This king appears in the Sutra on the Wise and the Foolish, *The Treatise on the Great Perfection of Wisdom*, and elsewhere. The king Universal Brightness and 99 other kings (999 kings according to another source) had been captured by the king called Spotted Feet and were about to be beheaded. The king Universal Brightness asked Spotted Feet to let him first carry out a promise he had made to give offerings to a certain monk. Spotted Feet granted him seven days' grace to fulfill his promise, and the king Universal Brightness returned to his country, where he gave the monk offerings and transferred the throne to his son. After proclaiming to his people that keeping one's promise is the most important precept, he returned to the king Spotted Feet; the latter was so impressed by the king Universal Brightness's integrity that he released him and the other kings and then converted to Buddhism. (2) The name that Kaundinya and other voice-hearer disciples will assume when they attain Buddhahood, according to the "Prophecy of Enlightenment for Five Hundred Disciples" chapter of the Lotus Sutra. In this chapter, Shakyamuni predicts that a group of five hundred arhats and another group of seven hundred will in the future all become Buddhas named Universal Brightness.

Universal Worthy One of the two bodhisattvas, with Manjushri, who attend Shakyamuni Buddha and lead the other bodhisattvas. He represents the virtues of truth and practice. In the "Universal Worthy" chapter of the Lotus Sutra, he vows to protect the sutra and its votaries.

Universal Worthy Sutra A one-volume sutra that was preached three months before Shakyamuni's passing. This sutra is regarded as a continuation of the last, "Universal Worthy," chapter of the Lotus Sutra and as the epilogue to the Lotus

Sutra. It describes how to meditate on Bodhisattva Universal Worthy and explains the benefit of this practice.

- unseen crown of the head** The top of a Buddha's head, which no one can see. One of a Buddha's eighty characteristics. This feature is generally identified as a protuberant knot of flesh—one of a Buddha's thirty-two features—on the crown of a Buddha's head.
- Usa Shrine** A shrine in Kyushu, a southern island of Japan, dedicated to Emperor Ojin, Empress Jingu, and the goddess Himegami. It is also called Usa Hachiman Shrine.
- Utpalavarna** A nun and follower of Shakyamuni Buddha. She is said to have attained the state of arhat under the guidance of Mahaprajapati. She was beaten to death by Devadatta when she reproached him for his evil acts.
- Vaidehi** The consort of Bimbisara, king of Magadha in Shakyamuni's time, and the mother of Ajatashatru. She is said to have been the sister of King Prasenajit of Kosala.
- Vairochana** A Buddha who appears in the Flower Garland and Brahma Net sutras. The Flower Garland Sutra describes his pure land, the Lotus Treasury World. The True Word school equates Vairochana with its central deity, Mahavairochana.
- Vaishali** One of six great cities in ancient India. Shakyamuni Buddha often visited Vaishali to preach. The Second Buddhist Council was held there about a century after the Buddha's death.
- Vaishravana** One of the four heavenly kings. He is said to live halfway down the northern side of Mount Sumeru and protect the north, accompanied by the two classes of demons called yaksha and rakshasa. Also called Hearer of Many Teachings, this god is said to always protect the place where the Buddha preaches and listen to the Buddha's teachings.
- Vajrasattva** The second of the first eight patriarchs of the True Word school. He is said to have received the esoteric teaching directly from Mahavairochana Buddha. According to the esoteric tradition, Vajrasattva compiled Mahavairochana's esoteric teachings in the form of scripture and sealed it in an iron tower in southern India. This tower was opened several centuries later by Nagarjuna; at that time Vajrasattva transferred the esoteric teachings to him.
- Varshakara** A minister who served King Ajatashatru. He conspired with Devadatta in persuading Ajatashatru when the latter was a prince to kill King Bimbisara, his father and a lay supporter of Shakyamuni. Varshakara also encouraged Ajatashatru to harass Shakyamuni. Later on, however, he repented and converted to Buddhism along with Ajatashatru and assisted him in administering the kingdom.
- Vasubandhu** (n.d.) A Buddhist scholar in India thought to have lived around the fourth or fifth century. He is known as the author of *The Dharma Analysis Treasury*. He originally studied Hinayana but was later converted to Mahayana by his elder brother Asanga. He wrote numerous treatises designed to clarify the Mahayana teachings.
- Vimalakirti** A wealthy man of Vaishali who appears in the Vimalakirti Sutra. He represents the ideal Mahayana lay believer. The Vimalakirti Sutra depicts him as eloquently refuting the Hinayana views held by Shakyamuni's disciples with the Mahayana doctrine of non-substantiality.
- Vimalamitra** (n.d.) A Hinayana monk and native of Kashmir, India. He vowed to destroy Vasubandhu's reputation and ruin the credibility of Mahayana Buddhism, but instead it is said that his tongue split in five pieces, and, tormented by remorse, he fell into the hell of incessant suffering.

- Virtue Victorious** A child who, together with the boy Invincible, is said to have offered a mud pie to Shakyamuni Buddha when the Buddha was begging for alms in Rajagriha. Having nothing else to give, they offered a mud pie as an expression of their sincerity. It is said that the blessings the two boys received from this offering enabled them to be reborn as King Ashoka and his consort, respectively.
- Virudhaka** A king of the state of Kosala in India during Shakyamuni's lifetime. His father was Prasenajit. It is said that his mother was originally a servant from the Shakya tribe, a fact that apparently caused him great humiliation. For this reason he bore a grudge against the Shakya tribe and killed the majority of its members.
- Vishvakarman** A god who lives in the heaven of the thirty-three gods on the summit of Mount Sumeru and serves Shakra. According to *The Treatise on the Great Perfection of Wisdom*, when Shakyamuni was practicing Buddhist austerities as King Shibi in a past existence, the god Shakra assumed the form of a hawk, and Vishvakarman, that of a dove, in order to test the king's sincerity.
- voice-hearers** (Skt shravaka) Shakyamuni Buddha's disciples. Those who listen to his preaching and strive to attain enlightenment. In this sense, voice-hearers are also called voice-hearer disciples. Voice-hearers also denote those who hear the teaching of the four noble truths and aim at attaining the state of arhat.
- votary of the Lotus Sutra** One who propagates and practices the Lotus Sutra in exact accordance with its teachings.
- Wake no Kiyomaro** (733–799) A court official in Japan. He thwarted the attempts of the priest Dokyo, Empress Shotoku's favorite, to ascend the throne. As a result, he incurred the wrath of Dokyo and was condemned to exile. After Dokyo was stripped of power, Kiyomaro was recalled to service at court. He contributed to the transfer of the capital to Kyoto in 794.
- Wang Chao-chün** (n.d.) A court lady in China at the time of the tenth ruler, Emperor Yüan, of the Former Han dynasty, who reigned from 49 to 33 B.C.E. Emperor Yüan had so many ladies in his palace that he could not become familiar with them all, and so he had his court painter make portraits of them in order that he could summon the ones that pleased him on the basis of their image. All the other ladies bribed the court painter to depict them in a favorable manner, but Lady Wang, evidently confident of her beauty, failed to do so. As a result, she was depicted in an unflattering manner and was never summoned into the emperor's presence. When the emperor came to select a bride for a barbarian chief in the north, he chose Lady Wang. But when he caught a glimpse of her as she was taking her departure, he discovered how beautiful she was and, after investigating the matter, had the court painter put to death in punishment.
- Wei** (1) A state in China that existed from the late eleventh century B.C.E. through 209 B.C.E. It was destroyed by the Ch'in dynasty. (2) A state in China that existed from 403 B.C.E. through 225 B.C.E. It was also destroyed by the Ch'in dynasty. (3) A kingdom in the period of the Three Kingdoms in China that existed from 220 through 265. The capital city was Lo-yang. (4) The Northern Wei dynasty in China, which existed from 386 through 534. In 534, it split into the Eastern Wei and the Western Wei, which perished in 550 and in 556, respectively.
- Wei Yüan-sung** (n.d.) A Buddhist priest in sixth-century China. Out of a desire for fame and profit, he began to associate with a group of Taoists and eventually returned to lay life. His memorial to the throne was instrumental in influencing Emperor Wu of the Northern Chou dynasty to enact the abolition of Buddhism.

- Wen** The ruler who laid the basis for the founding and long prosperity of the Chou dynasty (c. 1100–256 B.C.E.), paving the way for the conquest of the Yin (Shang) dynasty by his son King Wu. King Wen governed with benevolence and was revered as a man of outstanding virtue.
- wheel-turning kings** Also known as wheel-turning sage kings. Ideal rulers in Indian mythology. In Buddhism, they are kings who rule by justice rather than by force. They were said to possess the thirty-two features and rule the four continents by turning the wheels they were given by heaven. These wheels are of four kinds: gold, silver, copper, and iron—one for each of the four wheel-turning kings.
- wisdom mudra** The mudra, or sign made with the hands and fingers, of the Thus Come One Mahavairochana of the Diamond Realm. The wisdom mudra is a form in which the upward straightened first finger of the left hand is grasped with the closed right hand. This mudra is believed to enable one to eradicate illusions and gain the Buddha wisdom.
- Wisdom sutras** Higher provisional Mahayana sutras belonging to the fourth of the five periods into which T'ien-t'ai classified Shakyamuni's teachings. These sutras deal with the teaching of the perfection of wisdom and expound the concept of non-substantiality.
- Wise Kalpa** The present major kalpa in which a thousand Buddhas of great wisdom, including Shakyamuni, appear in order to save the people.
- wish-granting jewel** A jewel said to possess the power to produce whatever one desires. It symbolizes the greatness and virtue of the Buddha and the sutras.
- Womb Realm mandala** Also expressed as the Womb World mandala. One of the two mandalas of the esoteric True Word school, the other being the Diamond Realm mandala. Based on the Mahavairochana Sutra, it represents the fundamental principle of the universe, that is, the Dharma body of Mahavairochana Buddha. In contrast, the Diamond Realm mandala, based on the Diamond Crown Sutra, depicts the Diamond Realm, which represents Mahavairochana Buddha's wisdom.
- Wonderful Adornment** A king who appears in the "King Wonderful Adornment" chapter of the Lotus Sutra. Though originally a believer in Brahmanism, he went at the urging of his wife Pure Virtue and his two sons Pure Storehouse and Pure Eye to see the Buddha, and finally joined the Buddhist Order together with his wife, two sons, and many followers.
- wonderful Law** (1) The teachings of the Lotus Sutra. (2) The essence of the Lotus Sutra, or the Mystic Law which is the ultimate Law of life and the universe.
- Wonderful Sound** A bodhisattva described in the "Bodhisattva Wonderful Sound" chapter of the Lotus Sutra, who is said to assume thirty-four different forms in order to save people.
- Words and Phrases of the Lotus Sutra, The** One of T'ien-t'ai's three major works. In it he divides the Lotus Sutra into two parts, the theoretical teaching and the essential teaching, and explains passages from each chapter of the sutra. Thus he elucidates such profound doctrines of the sutra as the replacement of the three vehicles with the one vehicle and the revelation of the Buddha's original enlightenment.
- World-Honored One** (Skt bhagavat) One of the ten honorable titles of a Buddha. The Sanskrit bhagavat is usually translated as "blessed one." In Chinese Buddhist scriptures, bhagavat was translated as World-Honored One. A Buddha is so called because he is widely revered in the world.
- World-Honored One of Great Enlightenment** An honorific title of Buddhas, particularly Shakyamuni Buddha. "Great Enlightenment" indicates the enlight-

enment of the Buddha. "World-Honored One" is one of the Buddha's ten honorable titles, meaning one who is revered by the people of the world.

world of desire The first division of the threefold world. It is called the world of desire because its inhabitants are ruled by various desires, such as sexual desire and the desire for food. The world of desire comprises the four evil paths of existence (the realms of hell, hungry spirits, animals, and asuras), the four continents (the realm of human beings) surrounding Mount Sumeru, and the six heavens (the realm of heavenly beings) of the world of desire. In the sixth, or highest, of these six heavens dwells the devil king of the sixth heaven, who is said to have a strong desire to control others and prevent them from attaining enlightenment.

world of form The second division of the threefold world, located above the world of desire. Beings in this realm have physical bodies and are subject to certain material restrictions, but they have no desire and feed on light. The world of form consists of the four meditation heavens and is further subdivided into eighteen heavens (sixteen or seventeen according to other explanations).

world of formlessness The third division of the threefold world. The world of formlessness is the realm beyond form or matter, in other words, a purely spiritual and nonmaterial realm. This world comprises four realms, which are, in an ascending order of quality: the realm of boundless empty space; the realm of boundless consciousness; the realm of nothingness; and the realm of neither thought nor no thought. With regard to the life span of beings in these four realms, it is 20,000 kalpas in the first realm, 40,000 kalpas in the second realm, 60,000 kalpas in the third realm, and 80,000 kalpas in the fourth realm. Nevertheless, beings in these realms are not free from the sufferings of birth and death.

Wu, Empress (624–705) Also known as Empress Wu Tse-t'ien. First the concubine of T'ai-tsung, second emperor of the T'ang dynasty, and later consort of the third emperor, Kao-tsung. Finally she ascended the throne in 690, but she had long before been in virtual control of the government.

Wu, King Son of King Wen of the Chou dynasty (c. 1100–256 B.C.E.) in China. He is regarded as the founder of the dynasty along with King Wen. Carrying out the will of his father King Wen, he defeated Chou, the ruler of the Yin (Shang) dynasty, who flagrantly misgoverned the country.

Yadoya (n.d.) Yadoya Mitsunori, an official of the Kamakura government through whose offices Nichiren Daishonin submitted *On Establishing the Correct Teaching for the Peace of the Land* to Hojo Tokiyori. He was often called "the lay priest Yadoya." He served the regents Hojo Tokiyori and Hojo Tokimune. He is known as one of the seven persons who were permitted access to Hojo Tokiyori when the latter was on his deathbed.

yaksha (Skt) One of the eight kinds of nonhuman beings. Originally, beings who served Kubera, the god of wealth in Indian mythology. Yakshas were incorporated into Buddhism as one of the eight kinds of nonhuman beings who work to protect Buddhism. Yakshas are regarded as followers of the heavenly king Vaishravana and are said to protect the north, though some sutras depict them as demons who torment and harm human beings.

Yama Often called King Yama. The lord of hell, who judges the dead for the deeds they did while alive and sentences them accordingly. In Vedic mythology, Yama was looked upon as the first dead human being and as the discoverer of the way to heaven, the paradisiacal abode of the dead over which he was king. Later he came to be thought of as the lord of hell and judge of the dead.

Yang Kuei-fei (719–756) A concubine of Emperor Hsüan-tsung, sixth emperor of the T'ang dynasty. Because of her beauty, intelligence, and talent at singing and

dancing, she won great favor with Emperor Hsüan-tsung, who increasingly neglected affairs of government. A rebellion that broke out in 755 forced the emperor and his court to flee. The imperial troops, blaming the troubles of the empire upon the members of the Yang family, threatened to revolt if the emperor did not have Yang Kuei-fei executed. The emperor was thus forced to stand by while his favorite concubine was put to death.

Yao One of the Five Emperors, legendary sage emperors of ancient China highly respected by the people for their excellent rule. Yao abdicated his throne to Ch'ung-hua, or Emperor Shun.

Yashodhara Shakyamuni's wife before he renounced secular life.

Yellow Springs In China and Japan, the land where the dead were thought to go.
yojana (Skt) A unit of measurement used in ancient India, equal to the distance that the royal army was thought to be able to march in a day. One yojana is considered equivalent to seven kilometers.

Yokan (1032–1111) Also called Eikan. A precursor of the Pure Land school and superintendent of Todai-ji temple in Japan. He studied the doctrines of various schools such as the Three Treatises, Flower Garland, and Dharma Characteristics schools, but later took faith in the Pure Land teachings.

Yoritomo See **Minamoto no Yoritomo**.

Yoshiie (1039–1106) Minamoto no Yoshiie, a military leader of the late Heian period (794–1185) in Japan. When the Abe, a powerful family in northeastern Japan, turned against the imperial court, Minamoto no Yoshiie helped his father, Minamoto no Yoriyoshi, subdue the Abe family.

Yoshimori (1147–1213) Wada Yoshimori, a military leader, who helped Minamoto no Yoritomo defeat the Taira clan and found the Kamakura shogunate. Later, however, the Hojo regents who headed the Kamakura government came to fear his influence and eventually provoked him to revolt. After Yoshimori was killed in battle against government forces, his entire family was also put to death.

Yoshinaka (1154–1184) Minamoto no Yoshinaka, a powerful commander of the Minamoto clan in Japan. He is also called Kiso Yoshinaka.

Yoshino A mountainous district in the southern part of Nara Prefecture in Japan, famous as a stronghold of the Shugendo, a religious order that combines elements of pre-Buddhist worship of mountains with those of esoteric Buddhism and engages in ascetic practices in the mountains. The Totsu River, which is referred to in Nichiren Daishonin's writings, flows through the Yoshino district.

Yoshitoki (1163–1224) Hojo Yoshitoki, the second regent of the Kamakura government. He is also called Ema Koshiro. In 1221, the Retired Emperor Gotoba issued a command to attack Yoshitoki, who instead defeated the imperial army. Known as the Jokyu Disturbance, this battle solidified the rule of the Kamakura government as well as the regency. In Nichiren Daishonin's writings, Hojo Yoshitoki is often referred to by the title Acting Administrator. Hojo Shigetoki, who is often referred to as the lay priest of Gokuraku-ji, was a son of Hojo Yoshitoki. Ema Mitsutoki, also known as Hojo Mitsutoki, who was the lord of Shijo Kingo, was a grandson of Hojo Yoshitoki.

Yoshitomo (1123–1160) Minamoto no Yoshitomo, a military leader and the father of Minamoto no Yoritomo, the founder of the Kamakura shogunate. At the time of the Hogen Disturbance, a conflict arising from rivalries within the imperial family, he fought victoriously on the side of the reigning emperor Goshirakawa, while his father Tameyoshi backed the Retired Emperor Sutoku, who was defeated. Tameyoshi received a death sentence, which was carried out soon afterward by Yoshitomo.

Yüan-cheng (n.d.) A priest of the True Word school in T'ang China.

Yü Jang (n.d.) A native of the state of Chin in the fifth century B.C.E. Yü Jang first served the Fan and Chung-hang families but was not given an important position. He then became a retainer of Chih Po, who treated him with great favor. However, Chih Po was later destroyed by Hsiang-tzu. Intent on avenging his lord, Yü Jang disguised himself as a leper by lacquering his body and made himself mute by drinking lye. In this way he attempted to approach Hsiang-tzu. However, he failed in his assassination attempt and was captured. Hsiang-tzu, understanding his feeling of loyalty, gave his robe to Yü Jang, who stabbed it three times to show his enmity for the man who had killed his lord, and then turned his sword upon himself.

Zen school A reference to the Chinese Ch'an school and the Japanese Zen school. A school that maintains that enlightenment is not to be found in the pursuit of doctrinal studies but rather in the direct perception of one's mind through the practice of seated meditation. Bodhidharma is regarded as the founder. In Japan, Zen enjoyed great favor with the Hojo regents in the early Kamakura period (1185-1333), when Eisai went to Sung China and brought back the teachings of the Lin-chi (Jpn Rinzai) school of Zen.