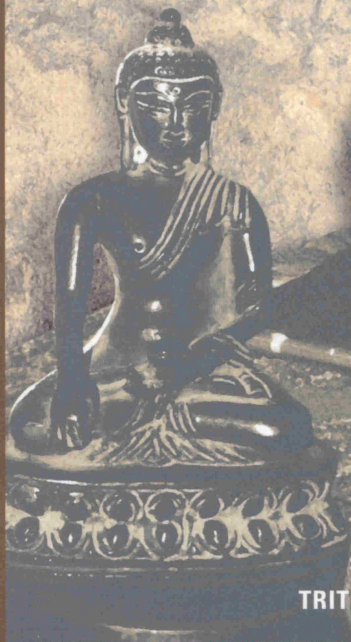


Kamil V. Zvelebil

Dictionary of Zen Buddhist Terminology (I-Z)



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DICTIONARY
OF ZEN BUDDHIST TERMINOLOGY

Part Two: from l- to z-

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Dictionary of Zen Buddhist terminology

Part Two: from l- to z-

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lay ordination (J) *jukai-e* (the most appropriate term), also called *jukai tokudo* (a term often used by priests) or *zaike tokudo (shiki)*, lit. „the ceremony“ (*shiki*) of „crossing over“ (*tokudo*) while „residing in the home“ (*zaike*): *zai* ‚reside, live‘ + *ke* ‚home‘ + *toku* ‚over‘ + *do* ‚crossing‘. In other words, a person who undergoes this ceremony crosses over the river of suffering though remaining at home and following the Buddha’s Path. By this ceremony, a person becomes definitely and publicly a Buddhist. The term „ordination“ which is most frequently used in this context in the West is really misleading since in Western culture it suggests the first step on the path of becoming a priest whereas the ZB lay ordination is a rite of passage for lay persons. In that sense, *jukai-e* may be better understood as a kind of „baptism“ into Buddhism. In this ceremony, the person receives the precepts (*jukai*, see below), an abbreviated version of the Buddha’s mantle (usually a black *rakusu*) and a Buddhist name, and, in the West, often a list of unbroken lineage from Buddha Shaakyamuni to the present person (called *kechimyaku*, lit. ‚blood-line‘). The person takes refuge in the Three Treasures – the Buddha, the Dharma, and the Sangha (*sankie kai*). A lay person then takes the *zaike-kai*: 1 – not to kill, 2 – not to steal, 3 – not to commit sexual misconduct, 4 – not to lie, 5 – not to partake in (the sale of) alcohol. However, one can also take the *sanjujoo-kai*, the three Mahayana bodhisattva ‚pure‘ precepts: *shooritsugi-kai*, the precept which encourages refraining from committing evil; *shoozenboo-kai*,

a positive precept of carrying out good; and *shooshu-joo-kai*, the bodhisattva precept of helping all sentient beings, including oneself.

Finally come the Ten Grave Prohibition Precepts, *juujuukin-kai*: 1 – *fusesshoo-kai* prohibition against taking of any life, particularly human; 2 – *fuchuutoo-kai* not to take anything that belongs to someone else; 3 – *fujain-kai* (originally prohibition against any sexual activity, meant nowadays for monks only, but not, e.g., in Japan where monks do marry); 4 – *fumoogo (boo)-kai*, not to speak falsely about anyone or anything, 5 – *fukoshu-kai*, not to sell alcohol; 6 – *fusetsuzaike/shuuke bosatsu-zaike-kai*, abbreviated as *fusetsukai* against spreading falsehoods or disparaging others; 7 – *fujisankita-kai* against praising oneself and speaking ill of others; 8 – *fukenhoozai-kai* against being stingy both in terms of giving spiritual advice and also materially; 9 – *fushin'i-kai*, against getting angry at others without good reason; 10 – *fuboosanboo-kai* against slandering the Three Treasures. As may be seen, there are some elements of this ceremony common with those of a *shukke tokudo* (q.v.), i.e. the ordination of clerics to become priests, and hence the incorrect impression in the West that by this ceremony a lay person becomes „a sort of monk/nun“. What is important is that the lay person who has taken *jukai-e* follows the Buddhist path, behaves according to the precepts and, to his best ability, if possible, begins the practice (of zazen, or other ZB practice, depending on the tradition, whether Obaku, Rinzai or Soto).

Dictionary

linji (lin-chi) (C) lineage of ZB, see *Rinzai* (J).

lohan (C) see *arhat*, *arahant*.

lotus flower (Skt) *padma*, *pundarika* (esp. white lotus) (J) *rengé*. A B symbol for training, enlightenment, compassion and purity. The roots in the mud represent the frustrations and imperfections of daily life; the stem represents spiritual training; and blossom symbolizes liberation and enlightenment, see also *nyoi* (J).

lotus position (J) *kekkaфу za*, one of the legitimate sitting positions during *zazen*; also called 'full lotus'; (Skt) *padmaasana*, see *kekkaфу za*.

lū-shi (C) see *risshi* (J).

madhyama pratipadaa (Skt) (Pa) *majjhima patipadaa* (J) *chuudoo*. The Middle Way between indulgence in sensual pleasures and asceticism and self-torment, formulated by the Buddha in his first sermon delivered in 528 BCE at Isipatana: avoiding the two extremes of constant addiction to unbridled pleasures and constant addiction to self-mortification.

mage 1 (J), also *ma'in*, *majuu* and *masa*: a monastery's mill manager.

mage 2 (J); this term refers to anyone or anything that gets in the way or prevents the *butsudoo* (J) from blossoming (D.T.Wright).

mahaakarunaa (Skt) (J) *daiji* great compassion; loving-kindness towards all living things which should arise naturally from practice; the heart of Kanzeon, the third stage of Z training.

mahaasattva (Skt) lit. „great being“, epithet of bodhisattva.

maitrii (Skt) love, loving-kindness, close friendship, goodwill. One of the virtues of the bodhisattva. (P) *mettaa* boundless loving-kindness to living beings without any distinction whatever.

majjhima patipadaa (P) see *madhyama pratipadaa* (Skt).

makyoo (J): *ma* = *akuma* devil + *kyoo* phenomena; lit. „diabolical manifestations“, appearing during the practice of *zazen*. Hallucinations and visions which may appear and arise during meditation, usually due to incorrect posture, breathing, or physical/mental stress. They may take the form of visions, sounds,

unusual bodily sensations etc... Broadly, the term means any form of delusion. During zazen, they should be ignored. They are emphatically not encouraged by Z teachers.

mappoo (J) the Latter (degenerate, third) Age of the Dharma, when only teaching, and not practice and enlightenment are available. In the True Age (*shoo-boo*), all three, teaching, practice and enlightenment are available; in the Semblance Age (*zoo-hoo*), only teaching and practice are available, whereas in the Latter Age only the teaching exists. This degenerate third age has already arrived: according to Pure Land teaching, 3000 years after the Buddha's enlightenment.

mato (J) demonic inclination, lit. „the demons faction“; those who are possessed by the „demons“ of ego and are thus blind to reality.

matsu-ji (J) branch-temple, designated usually by the suffix-*an*, e.g. Daitoku-ji has Shuuon-an as a branch-temple (located a few miles away from its head temple). These subordinate temples were usually founded by a disciple of a teacher of the large temple somewhere in a different part of the country; as opposed to *tatchuu* (q.v.).

mayoi (J), also *madoi*, *mei* (J) delusion (cf. Skt *maayaa* illusion), unreality, duplicity, fraud, deception.

meifuku (J) blessings in the unknown realms after death, dedicated to the well-being of spirits of the departed; term used in association with memorial ceremonies: *mei* ,dark', unseen, unknown + *fuku* ,blessing'.

meigo (J) delusion (and) enlightenment.

meisoo (J) lit. ,bright window'. „Facing the bright window“ means being in the study hall (*shuryoo*).

memmoku, *memboku* (J), lit. ,face (and) eye'. Original face, or buddha nature, which is according to Z teaching inherent in every sentient being.

mempeki kunen (J) ,nine years of facing the wall', Bodhidharma's sitting in zazen for nine years at Shaolin, Mt Song (Henan), China.

menju (J) dharma transmission, see *dempoo*, *denboo*.

menmitsu no katsu (J) Zen utterance: „Being very attentive to minute details of daily life“.

metsudo (J) (Pa) *parinibbaana* (Skt) *parinirvaana*, lit. ,Extinction (and) crossing over' referring to the Buddha's passing into the ultimate state of the nirvana after death.