

Buddhist Terms in Chapter 4 of the Lotus Sutra

The truth that nothing is substantial空 (ku) (p.88): Although often translated as ‘void’ or ‘nothingness,’ the translation ‘relativity’ is preferable. “*Ku*” does not deny the concept of existence as such, but holds that all existence and the constituent elements which make up existence are dependent upon causation. Since the causal factors are changing every moment, it follows that there can be no static existence. “*Ku*,” therefore, categorically denies the possibility of any form of phenomenal static existence. All phenomena are relative and dependent upon other phenomena.

The truth that nothing is different from any other thing無相(musō) (p.88) : This means no appearance (another expression of “ku.”) It also means one’s figure when the person is in deep concentration, meditation.

The truth that nothing more is to be sought無作(musa) (p.88): This means no creation. All phenomenal things exist as they are, and there is no good or bad. Good or bad depends on how we look at it.

The Sravakas and Pratykabuddhas seek to understand these truths only, but not the way of Bodhisattva or to attain Buddhahood.

Asravas 諸漏(shoro) (P.102): illusions, those mental functions which disturb the mind through our six organs ceaselessly. Another name of *bono*(煩惱) in Japanese.

Candana 梅檀 (sendan) (p.103): The name of aromatic tree.