

Buddhist Terms in Chapter 7 of the Lotus Sutra

The Ten Epithets of the Buddha 十号(jugō) (p.126): ① *Tathagata (nyorai)*, one who has come from the world of truth. ② 応供 (*gu*), one who deserves oblations. ③ 正偏知 (*shōhenchi*), one who knows everything perfectly. ④ 明行足 (*myōgyō-soku*), one who sees the truth and walks the way satisfactorily. ⑤ 善逝 (*zenzei*), one who is gone to the world of enlightenment. ⑥ 世間解 (*sekenge*), one who understands the world. ⑦ 無上士 (*mujōji*), one who is unsurpassed by anyone else. ⑧ 調御丈夫 (*jōgo-jōbu*), one who controls men. ⑨ 天人師 (*tenninsi*), who teaches gods and men. ⑩ 仏世尊 (*Butsu-seson*), the enlightened one who is honored by the people of the world.

Yojana 由旬(yujun) (P.128): A unit of distance. A *yojana* is said to be 160 km. or 120 km. or 64 km depends on different sources.

Kalavinka 迦陵頻伽 (karyōbinnga) (P.134): A bird with a melodious voice found in the valley of the Himalayas.

“You are unequalled.” 世尊は等倫なし (Seson wa tourin nashi.) (P.130) There is no one to be comparable with him.

The Teaching of the Four Noble Truths 四諦(shitai) (P.140): All Buddhas (in the past, present, and future) reveal these four truths at first just as Sakyamuni Buddha did at the Deer Park in India some 2500 years ago. The four truths are basic concepts in Buddhism, which explains the cause of suffering and the way of deliverance from them. They are as follows: ① All existence is suffering because of the eight major sufferings) 苦諦. ② The cause of suffering is illusion and desire 集諦. ③ Nirvana is the realm free from suffering 滅諦. ④ The way for the attainment of Nirvana 道諦 is the practice of the eightfold noble path. (Right View, Thought, Speech, Action, Livelihood, Endeavor, Mindfulness, and Meditation).

The Twelve-Linked Chain of Dependent Origination 十二因縁 (P.140): All phenomena have a certain principal. The Twelve-linked Chain of Dependent Origination is a principle of birth and death in the three generations in Buddhism:

① □ **IGNORANCE** or 無明 *MUMYO*, is the cause of all illusions in the past lives.

② **PREDISPOSITION** or 行 *GYO*, ignorance produces predisposition. Ignorance and predisposition cause one to be born in this world. ① and ② are one's previous lives.

③ **CONSCIOUSNESS** or 識 *SHIKI*, is the first stage of consciousness after conception that takes place in mother's womb. It is one's prepossessed character.

④ **MENTAL FUNCTIONS & MATTER** or 名色 *MYO-SHIKI* is the stage of forming one's body and mind inside the womb. Today we can see inside a mother's womb by the ultra sound and say, "This is the head, and these are hands and legs." It is a stage of objects and the naming of each of these objects.

⑤ **THE SIX SENSES** or 六入 *ROKUNYU* . In this stage, the five organs and the brain are connected. It still takes place in the mother's womb. Today it is said that education before one's birth is very important because it will affect the future of the baby to be born. ③, ④, and ⑤ are inside mother's womb.

⑥ **CONTACT** or 觸 *SOKU*. A baby is born in this stage. To be born in this world is a great contact for the new born. ⑥ is birth to this world.

⑦ **PERCEPTION** or 受 *JU*. In this stage, one feels good or bad, has a sense of pleasure or displeasure, feels comfortable or uncomfortable, and so forth. It is a stage which lasts from the birth until one's early teens. ⑦ is about junior high school age.

⑧ **DESIRE** or 愛 *AI*. In this stage one wishes to keep the things and matters that he or she feels good, prefer, comfortable, and so forth; while he or she keeps the negative away from him or her. ⑧ is adolescent.

⑨ **ATTACHMENT** or 取 *SHU*. In this stage, if one likes the thing or the matter, he or she has attachments feeling good, pleasing, being comfortable, and so forth. One will be happy when he or she is able to keep what he or she likes to keep, but one will hate and suffer when the opposite occurs. It is a stage of adolescents to adulthood. However this attachment causes one to be born again in the next life. ⑨ is adult era.

⑩ **EXISTENCE** or 有 *U*. In this stage, one discriminates against others. Our daily lives are full of discrimination; profit or non-profit, good or bad, "mine" or "others," black or white, long or short, etc. It is our life in this world. ⑦, ⑧, and ⑨ are causes to be born again.

⑪ **BIRTH** or 生 *SHO* Thus, we will be born again in the next life because of suffering in the preceding stage. ⑪ is future life.

⑫ **OLD AGE & DEATH** or 老死 *RO-SHI*. One gets old eventually and dies. ⑫ is continuation of birth and death until one reaches Nirvana.

Dhyana-concentration 禪定 (*zenjō*) (P.141): meditation, concentration.

The Three major supernatural powers or **The Three Type of Knowledge** 三明 (*sammyō*) (P.141): The wisdom to see the past, present, and future. They are ①

remembrance of former births. ② insight into the future destiny of all beings, ③ recognition of the origin of misery and of the way to its removal.

The Six Supernatural Powers 六通 (rokutsu) (P.141): Those mysterious powers of the Buddha and arhats which can be gained by meditation and wisdom. They are ① the powers of free activity, ② eyes capable of seeing everything, ③ ears capable of hearing everything, ④ insight into others, ⑤ thinking, remembrance of the former state of existence, and ⑥ perfect freedom.

The Eight Emancipations 八解脱 (hachi-gedatsu) (P.141) : Eight kinds of meditation to free one from attachments. They are ① To see all things as impure and thereby reduce feeling of lust within oneself, ② To reduce attachment to external phenomena, ③ Not to give rise to illusion even external phenomena may appear to be undefiled, ④ To contemplate boundless space transcending all form, ⑤ To contemplate boundless consciousness, ⑥ To contemplate non-substantiality, ⑦ To contemplate the state which is beyond thought, ⑧ To attain *metsujin-jo*, in which all mental activity ceases.