

Buddhist Terms in Chapter 2 of the Lotus Sutra

Dharma 法(hō) (p.23): Law, truth, righteousness, the universal laws which govern human existence, The Buddha's teachings

Paramita 波羅密(haramitsu) (P.23): Crossing over from this shore of birth and death to the other shore of nirvana.

The Reality of All Things 諸法実相(shohō jissō) (P.24): The real state of all elements such as “Everything is constantly changing” and “Nothing exists by itself.” The Ten Suchness in Chapter 2 is good explanation of the Reality of All Things.

River Ganges ガンジス川(P.26): It is one of the major rivers of the Indian subcontinent, flowing east through the Gangetic Plain of northern India into Bangladesh. The 2,510 km (1,560 mi) river rises in the western Himalayas in the Uttarakhand state of India, and drains into the Sunderbans delta in the Bay of Bengal.

In Hinduism, the river Ganges is considered sacred. It is worshipped by Hindus, and personified as a goddess, who holds an important place. Hindus believe that bathing in the river on certain occasions causes the remission of sins and facilitates the attainment of liberation from the cycle of life and death. Many people believe that this effect obtains from bathing in Ganges at any time. People travel from distant places to immerse the ashes of their kin in the waters of the Ganges; this immersion also is believed to be meritorious as the ashes are believed to go to heaven. Several places sacred to Hindus lie along the banks of the river Ganga, including Haridwar, Allahabad and Varanasi. During the Loy Krathong festival in Thailand, candlelit floats are released into waterways in honoring the Buddha and the goddess Ganga for good fortune and washing away sins.

Three Vehicles 三乘(sanjō) (P.27): ①*Sravaka* Vehicle in which one rightly understands the four noble truths and becomes an *arhat* 阿羅漢, ②*Pratyeka* Vehicle in which one rightly understands the twelve links of causation and becomes a *Pratyakabuddha* 緣覺, ③*Bodhisattva* in which one becomes a *bodhisattva* 菩薩 as the result of religious practice over innumerable years.

Samadhis 三昧 (sammai) (P.28) : Concentration of the mind on a single object. Meditation.

Five Defilements 五濁 (go joku) (P.33): The five pollutions. ①It is a period of war, natural disasters, pestilence, etc., ②It is a period in which heresies flourish. ③ It is a period in which passions are strong. ④ It is a period in which people are physically and mentally weak. ⑤ It is a period in which the span of life is short.

Kalpa 劫(kō) (P.33): The period required for a celestial woman to wear away a ten-mile cubic stone if she touched it with her garments once every three year.

Nirvana 涅槃(ne han) (P.33): Extinction. Originally, the state of enlightenment attained by Sakyamuni. Accordingly, it means the state which one can be reached by extinguishing all illusions and destroying all karma, which is the cause of rebirth.

Lesser Vehicle 小乘 (sho jō) (P.33): Hinayana, opposite of Mahayana. It means “small vehicle” (refers to the means of attaining enlightenment) that only a few people can ride on. This applies to *shravakas* 声闻 (*shomon*) and *pratykabuddha* 缘觉 (*engaku*) because they seek salvation only for themselves. Lesser Vehicle and Hinayana are derogatory term, applied by conservative Buddhism. Today the Hinayana tradition is represented by Pali Buddhism, or Theravada, which does not like to be called Lesser Vehicle or Hinayana.

Great Vehicle 大乘(dai jō) (P.34): Mahayana, opposite of Hinayana. This is one of the two most fundamental schools of Buddhism. It was probably founded after the first century, and its attitude is liberal in contrast to Hinayana. The school produced a great degree of philosophical speculations.

One Vehicle 一乘 (ichi jō) (P.34): It comprises both Hinayana and Mahayana. The teachings enable every living being to attain Buddhahood. One means being only one and non-dual; no shravakahood, no pratykabuddhahood no Bodhisattva-hood, but Buddhahood. This thought is most emphatically stressed in the Lotus Sutra.

Five Desires 五欲 (go yoku) (P.38): ①The desires for property, sexual love, eating and drinking, fame, and sleep. ②Five sense-objects, vision, form, sound, smell, taste, and the tangible. These are so called because they make desires arise in a person.

Three evil regions 三惡道 (san aku do) (P.38): The world of Hell, the world of Hungry Spirits, and the world of Animals.

Six regions 六道(roku dō) (P.38): The six worlds in which the souls of living beings transmigrate from one to another: Hell, Hungry Spirits, Animals, Fighting Spirits, Human Beings, and Heaven.

Dhyana 禪 (**zen**) (P.40): Meditation. *Zen* in Japanese term does not exactly coincide with the Indian *dhyana*. *Dhyana* is generally translated as meditation, but it is really the practice of mental concentration in which the reasoning process of the intellect is cut short and consciousness is heightened by the exclusion of extraneous thoughts, except for the one which is taken as the subject of meditation.

Dependent Origination 緣起 (**en-gi**) (P.43): This is a central concept in Buddhism, that all phenomena are produced by causation. It is essentially a denial of spontaneity. Since all phenomena come into existence because of the Law of Dependent Origination, they lack an essential self-nature and are impermanent, hence, *kuu* 空.

Tranquil Extinction 寂滅 (**jaku-metsu**) (P.44): A state that is unconditioned and quiet, having transcended birth and annihilation.