

## Buddhist Terms in Chapter 8 of the Lotus Sutra

**Void 空 (kuu)** (P.154): Although “Kuu” often translated as ‘void’ or ‘nothingness,’ ‘relativity’ is preferred. Since causal factors are changing at every moment, it follows that there can be no static existence. “Kuu” therefore, categorically denies the possibility of any form of phenomenon having a fixed existence. All phenomena are relative and dependent upon other phenomena.

**Thirty-two Marks 三十二相 (sanju-ni sou)** (P.155): Thirty-two distinguishing marks on the body of a Buddha. They are ① flat soles, ② *dharma-cakra* on the soles, ③ slender fingers, ④ tender limbs, ⑤ webbed fingers and toes, ⑥ round heels, ⑦ long legs, ⑧ slender legs like those of a deer, ⑨ arms extending past the knees, ⑩ a concealed penis, ⑪ arm-span equal to the height of the body, ⑫ light radiating from the pores, ⑬ curly body hair, ⑭ golden body, ⑮ light radiating from the body ten feet in each direction, ⑯ tender shins, ⑰ legs, palms, shoulders, and neck of the same proportions, ⑱ swollen armpits, ⑲ a dignified body like that of a lion, ⑳ an erect body, full shoulders, forty teeth, firm, white teeth, four white canine teeth, full cheeks like those of a lion, flavored saliva, a long and slender tongues, a beautiful voice, blue eyes, eyes resembling those of bull, a bump between the eyes, and a bump on the top of the head.

**Three Poisons 三毒 (sandoku)** (P.156): The three poisons. They are greed, anger, and delusion.

**Samgha 僧伽 (sōgya)** (p.158): Buddhist order or community. Formerly, an assembly of Buddhist monks, nuns, laymen, and laywomen. One of the Three Treasures, *sambō* (三宝) : Buddha, Dharma, and Samgha.

**Four Kinds of Unhindered Eloquence 四無礙智 (shi-mugechi)** (P.158): They are ① no obstacles in preaching the law, ② no obstacles in understanding the law, ③ no obstacles in communicating in various dialects, and ④ no obstacles in preaching suitable sermons to people.

**Five desires 五欲 (goyoku)** (P.161): I. They are desires for ① property, ② sexual love, ③ eating and drinking, ④ fame, and ⑤ sleep. II. Five sense-objects: ① form, ② sound, ③ smell, ④ taste, and ⑤ the tangible. These are so called because they make desires arise in humans.