

GLOSSARY OF SELECTED JAPANESE AND SANSKRIT TERMS AND NAMES

Note: Japanese words are romanized according to the standard Hepburn system, followed by a rendering in Japanese/Chinese characters. Sanskrit words are transliterated according to the simplified system commonly employed in non-specialized texts, followed, where there is a variance, by the standard scholarly transliteration.

- ajari (J. 阿闍梨; Sk. āchārya, ācārya): “Holy teacher.” Title given to priests who have received Shingon or Tendai esoteric initiation. There are two ranks, great *ajari* (J. 大阿闍梨; *dai ajari*) and ordinary *ajari*.
- A-ji-kan (J. 阿字観): “Meditation on the Letter A,” in which the Sanskrit A (both as sound [*ah*] and in its written form) is perceived to be the uncreated essence of all things, the *Dharma-kāya*, Dainichi Buddha. The most important of many Shingon meditative practices.
- Amida-nyorai (J. 阿弥陀如来; Sk. Amitābha [“infinite light”] or Amitāyus [“infinite life”] Tathāgata): One of the five Buddhas of the Diamond Realm, residing in the West and associated especially with compassion. Amida is the primary Buddha in the Pure Land sects, which emphasize Amida’s vow to accept into his Gokuraku paradise all who sincerely call on his name.
- Ashuku-nyorai (J. 如来; Sk. Akshobhya, Akṣobhya Tathāgata): The name means “immovable.” One of the five Buddhas of the Diamond Realm, residing in the East and representing the Wisdom of the Perfect Mirror (that is, seeing all things precisely as they are). Ashuku’s primary emblem is the five-pronged *vajra*. In esoteric Buddhism, Yakushi, the healing Buddha, is equated with Ashuku.
- a-un (Sk. oṃ; J. 唵, on): Also AUM or OM. A mystic syllable that announces the presence of the absolute in the phenomenal world, the perpetual outward (*a*) and inward (*un*) flow of the progenitive Diamond Breath. At

- Kōyasan the sound is “observed” in the open-mouthed and close-mouthed guardian deities at the Great Gate (Daimon) and in the two guardian dogs at the Myōjin-sha. It begins the *darani* of the Diamond Realm. One of the most complex and comprehensive symbols of Hinduism and Buddhism.
- Benzaiten (J. 辯才天; Sk. Sarasvatī): Also Benten or Daibenzaiten. A goddess who variously grants wisdom, beauty, wealth, victory, protection from danger, eloquence in speech or music, and other benefits. Derives from an Indian river goddess. Has an eight-armed form and a two-armed form. In the latter form she plays a lute (*biwa*) and appears in the Womb Realm Mandala.
- Bodhisattva (Sk.; J. 菩薩, bosatsu): Literally, “enlightenment being.” A transcendent being who has attained enlightenment but renounced entry into Nirvāna in order to assist other sentient beings gain enlightenment. Often takes on the suffering of others or transfers own personal merit. Among the most popular are Jizō, Kannon, Fugen, and Kōkuzō. The term also may be applied to a person whose striving for enlightenment is distinguished by altruism.
- bon (J. 盆): Japan’s major mid-August festival honoring the ancestral dead.
- bonnō (J. 煩惱; Sk. klesha, kleśa): “Evil passions” (*karma* bonds) that pollute the human mind and body. Some commentaries hold that there are 108 of these afflictions.
- Busshō-e (J. 佛生会): The ceremonial observance of Shākyamuni’s birthday, April 8. Also known as the *Hana-matsuri*, or Flower Festival.
- Butchō (J. 佛頂; Sk. ushṇīṣa, uṣṇīṣa): A fleshy protuberance on the crown of the head that indicates the attainment of Buddhahood. One of the thirty-two distinguishing marks (*sanjūni-sō*) on the body of the Buddha.
- butsudan (J. 佛壇): A Buddhist altar, most especially in a private home or private quarters of a temple, where family ancestors are enshrined and religious rites performed.
- chigo (J. 稚児): A child, especially one who represents a divinity at a festival.
- Chō-ishi-michi (J. 町石道): “Chō-stone-path.” The primary pilgrimage trail that ascends Kōyasan. Extends from Jison-in near the Kinokawa River to the Daitō at Kōyasan, and thence to Kōbō Daishi’s tomb. Named for the stone markers spaced one chō (109 meters) apart along the route.
- Dainichi Nyorai (J. 大日如来; Sk. Māhāvairochana [Māhāvairocana] Tathāgata): The Great Sun Buddha. The Essence of the cosmos. Ultimate Reality. All Buddhas and Bodhisattvas, and all their teachings, emanate from Dainichi.
- Daishi Kyōkai Honbu (J. 大師教会本部): Daishi Mission Headquarters. A training and worship center at Kōyasan devoted primarily to the laity.

- Daishi-tanjō-e (J. 大師誕生会): The “Daishi Nativity Ceremony,” held on June 15. Also known as the *Aoba matsuri*, or “Blue (Green) Leaves Festival.”
- Daitō (J. 大塔): Great Stūpa. At Kōyasan the massive central “pagoda” built in the form of a *tahōtō* (“tower of many treasures”). It enshrines Dainichi Buddha, whose cosmic body it represents. See also *stūpa*.
- dan (J. 壇): The square altar table in a sanctuary where the offering rituals are performed. The *dan* for a fire offering is called a *goma-dan*.
- Denpō-kanjō (J. 傳法灌頂): The formal “Dharma-transmission initiation” into the esoteric priesthood.
- deshi (J. 弟子): A student formally receiving instruction from a teaching priest or master, the *shisō*.
- Dharma (Sk.; J. 法, *hō*): Close to the English word “religion,” but with a wider connotation: law, truth, ethics, universal norms. A summational term for principles of conduct that are conducive to good karma. Also used to refer to the totality of Buddhist teaching.
- Dharma-kāya (Sk.; J. 法身, *hosshin*): The transcendent body (*kāyā*) of the Buddha that equates with Ultimate Reality, the Essence of the Universe. In Shingon Buddhism this body directly reveals the fundamental esoteric teachings. The two other Buddha bodies are the enjoyment body (Sk. *sambhoga-kāya*, *sambhoga-kāya*) that enjoys bliss in paradise and the transformation body (Sk. *nirmāna-kāya*, *nirmāṇa-kāya*) by which a Buddha appears on earth—Shākyamuni, for example.
- dōjō (J. 道場): Literally, “hall of the way.” A hall or location reserved for religious practice and the worship of the Buddha.
- ema (J. 絵馬): Literally, “horse picture.” A small wooden tablet (usually five-sided) with a votive picture on the front and a written appeal on the back. The tablet is hung at the shrine of a *kami* or, more rarely, a Buddhist divinity.
- En-no-Gyōja (J. 役行者): En-the-Ascetic (b. 634?). Also known as En-no-Ozunu. A semilegendary Buddhist mountain ascetic believed to have achieved miraculous powers. Patriarch of the mountain sect Shugendō, whose followers are called *yamabushi* (“one who sleeps in the mountains”).
- Fudō Myō-ō (J. 不動明王; Sk. *Achala-vidyā-rāja*, *Acala-vidyārāja*): “Immovable Mantra King.” The best known of the *myō-ō* and, despite his frightening demeanor, among the most beloved and trusted of Japanese Buddhist deities. A direct manifestation and servant of the Great Sun Buddha.
- fusuma (J. 襖): An interior screen or sliding door made of two thicknesses of paper stretched over a wooden frame. Usually covered with a painting or decorative design.

- garan (J. 伽藍; Sk. *saṃghārāma*, *saṃghārāma*): The courts and buildings of a Buddhist temple referred to collectively. At Kōyasan the term is applied to the halls and large court at the original temple location.
- gasshō (J. 合掌; Sk. *añjali*): A gesture of salutation or reverence made by joining one's palms together and placing them before the breast.
- Gobutsu (J. 五佛): The comprehensive central "five Buddhas" in esoteric Buddhism. In the Diamond Realm Mandala the *Gobutsu* are depicted with Dainichi in the center surrounded by the four directional Buddhas: Ashuku, Hōshō, Amida, and Fukūjōju. In the Womb Realm Mandala the equivalent directional Buddhas are Hōdō, Kaifuke, Muryōju, and Tenkuraion.
- gobyō (J. 御廟): A place of burial. At Kōyasan applied almost exclusively to Kōbō Daishi's mausoleum.
- godai-myō-ō (J. 五大明王): The Five Great Kings of Light (or Mantra Holders), each a direct manifestation of one of the Five Buddhas. With fierce demeanor they protect Buddhism, subdue evil, and aid those in search of enlightenment. There are other myō-ō (Sk. *vidyārāja*) beside the five, most importantly (at Kōyasan) Aizen Myō-ō. The myō-ō occupy their own mansion in the Womb Realm Mandala.
- goeika (J. 御詠歌): A choral chanting of sacred songs to the accompaniment of hand bells.
- gokuraku (J. 極樂; Sk. *Sukhāvātī*): "Highest joy." The paradise of Amida Buddha and, by popular extension, any heavenly paradise.
- Gokusho (J. 御供所): Offering Hall. The large hall at the Okunoin where various offerings are prepared, including Kōbō Daishi's two daily meals.
- Goma (J. 護摩; Sk. *homa*): The ritual act of burning special votive sticks and other materials as an offering to a deity. The offering may be performed for a wide range of objectives, such as stopping some calamity, destroying evil passions, and gaining enlightenment. A *saitō-goma* is a large-scale outdoor version of the ritual that includes a central pyre of logs and often the burning of thousands of *soe-goma-gi* ("attached-goma-sticks"). A "fire walk" over hot coals usually concludes a *saitō-goma*.
- gorintō (J. 五輪塔): Literally, "five-ringed tower." A tombstone made up of five vertically placed stones, each stone carved to represent one of the five elements (earth, water, fire, air, space). The monument as a whole represents both the sixth element, consciousness, and the Dharma body of the Great Sun Buddha.
- goryō (J. 御霊): An unquiet or vengeful spirit who may have died unhappily and without receiving appropriate rites. Such a spirit can be pacified through specific ceremonies known as *goryō-e*.

- Go-shichinichi-no-mishuhō (J. 後七日の御修法): “Imperial Rite of the Second Seven Days of the New Year.” Often shortened to *mishuhō*. Grand ceremony inaugurated by Kōbō Daishi for the purpose of praying for the health of the Emperor and the peace of the nation. Originally held at the Imperial Palace, but now at Tō-ji in Kyōto.
- gumonji-hō (J. 求聞持法): A lengthy and demanding ritual practice, dedicated to Kokūzō Bodhisattva, for obtaining an enhanced memory and understanding of the scriptures, thus assisting one toward enlightenment. Performed several times by Kōbō Daishi.
- Gyoi-kaji (J. 御衣加持): “Precious Clothes Incantation.” The ceremony held at Hōki-in on March 17 during which Kōbō Daishi’s new robe and other garments are purified.
- haibutsu kishaku (J. 廃仏毀釈): “Abolish the Buddha, destroy Shākyamuni.” A slogan of Japan’s anti-Buddhist activists during the early Meiji period.
- hanamidera (J. 花見寺): A bower of flowers made to shelter a small statue of the infant Shākyamuni or the infant Kōbō Daishi during celebrations of their respective nativities.
- Hannya-rishu-kyō (J. 般若理趣經; Sk. Prajñā-pāramitā-naya-sūtra): Often shortened to *Rishu-kyō*. The teaching of perfect wisdom conveyed to Kongōsatta by the Great Sun Buddha. In the Shingon sect the *Rishu-kyō* is chanted each morning as the core sūtra of the *Rishu-zammai-hōyō* service.
- Hannya-shin-gyō (J. 般若心經): A very short sūtra (262 characters) that represents the essence of the long Prajñā-pāramitā-sūtra, an expression of the transcendental wisdom of emptiness (Sk. shūnyatā, śūnyatā). Frequently chanted from memory by the laity and often copied for *shakyo*.
- Henjō-kongō (J. 遍照金剛): Roughly, “the light that shines everywhere and is as eternal as the diamond.” The esoteric name given to Kōbō Daishi by his Chinese mentor, Hui-kuo. Also the esoteric name of Dainichi-nyorai.
- henro (J. 遍路): A religious pilgrim.
- hibutsu (J. 秘仏): Literally, “secret Buddha.” A Buddha image that is hidden permanently or revealed only on special occasions.
- higan-e (J. 彼岸会): A Buddhist ceremony for the dead held at the spring and fall equinoxes. *Higan* translates as “the other shore.”
- hijiri (J. 聖): Itinerant holy men who at times lived in large numbers at Kōyasan (the *kōya-hijiri*) and did much to spread the fame of the mountain and its founder.
- hōin (J. 法印): The highest liturgical office at Kōyasan, held for one year by a senior priest who acts as Kōbō Daishi’s ceremonial surrogate.

- honden (J. 本殿): The main shrine or inner sanctuary where a *kami* is enshrined. A *haiden* is an oratory or hall (or space) for worship that stands in front of a *honden*.
- hondō (J. 本堂): The main hall of a temple where the *honzon* is enshrined.
- honji suijaku (J. 本地垂迹): The theory that the Shintō gods are incarnations of Buddhist divinities.
- honzon (J. 本尊): A temple's principal object of worship.
- hotoke (J. 佛): A Buddha. Or an ancestral spirit that after a period of time and with proper ritual support becomes a Buddha. *Hotoke ni naru*, "to become a Buddha," is a polite term for dying.
- Hui-kuo (Ch.; J. 惠果, Keika): (746–805) The Chinese mentor to Kōbō Daishi and the seventh of Shingon's Eight Patriarchs of the Propagation of Doctrine.
- ihai (J. 位牌): A memorial tablet on which the posthumous name of a deceased person is written.
- ikebana (J. 生け花): Literally, "flowers kept alive." The art of flower arrangement, with ancient origins in the practice of preparing flower offerings for Buddhist deities.
- Inari (J. 稲荷): Formerly a Japanese god of the rice harvest, but now a god who assists with almost any enterprise. Closely linked to Kōbō Daishi, especially as the primary guardian deity of Tō-ji temple in Kyōto. Also a guardian of Kōyasan.
- Iroha-uta (J. いろは歌): The Japanese syllabary ingeniously arranged in a sequence that forms a Buddhist poem. Its composition is popularly attributed to Kōbō Daishi.
- Jizō Bosatsu (J. 地藏菩薩; Sk. Kshitigarbha-bodhisattva, Kṣitigarbha-bodhisattva): Literally, "womb of the earth." Popularly venerated as protector of the suffering dead, especially the children. Also protector of travelers. Has the appearance of a simple monk.
- Jōdō-shin-shū (J. 浄土真宗): The "True Essence Pure Land Sect" founded c. 1224 by Hōnen's disciple Shinran. Usually referred to as Shin-shū. More revolutionary than Jōdo-shū in that it abandoned the *vinaya* precepts, permitted its priests to live as laymen (get married, eat meat, etc.), and gave less stress to the *nembutsu*. Teaches total dependence on Amida's grace for salvation.
- Jōdō-shū (J. 浄土宗): The "Pure Land Sect" founded by Hōnen in 1175. Teaches that anyone who believes in Amida's original vow and recites the *nembutsu* will be reborn in Amida's Pure Land.
- Jūjū-shin-ron (J. 十住心論): "The Ten Stages of the Development of the Mind." The title of Kōbō Daishi's discourse on the evolution of human reli-

- gious thought and temperament from the most primitive stage to the most transcendent.
- juzu (J. 数珠): A string of prayer beads. The standard Shingon *juzu* has 108 beads.
- kaimyō (J. 戒名): An honorific posthumous name assigned by a priest.
- kaji (J. 加持): A transference of the Buddha's compassionate power to provide physical health and peace of mind, usually in association with specific prayers and rituals.
- takejiku (J. 掛け軸): A decorative hanging scroll. At Kōyasan often refers to a long scroll that displays the seals of the eighty-eight temples of the Shikoku pilgrimage.
- Kakuban (J. 覺鑲): (1095–1143) A head abbot who did much to revitalize Kōyasan, but was driven from the mountain in 1140 when he attempted to introduce new doctrines. Kakuban's followers later founded the *Shingi* branch of the Shingon Sect.
- kami (J. 神): In general use refers to indigenous "Shintō" deities, many of whom were assimilated into Buddhism during the eleventh and twelfth centuries through identification with Buddhist figures. Also may be used to describe any person, object, entity, or place that has a sacred, numinous quality.
- kanchō (J. 管長): The chief abbot. The elected superintendent priest of Kōyasan.
- kanjō (J. 灌頂; Sk. abhisheka, abhiṣeka): A formal anointing or consecration ceremony that confers important powers.
- karma (Sk.; J. 業, gō): A principle of causality that holds that the intention of every thought, word, and deed, whether good or evil, imprints a latent influence on one's life that produces an eventual corresponding effect, often in future lifetimes.
- kechien-kanjō (J. 結縁灌頂): A Shingon initiation rite during which a priest or lay devotee is bonded more closely to the Buddha. Among the several ceremonial devices employed are the dropping of a *shikimi* leaf on a mandala while blindfolded and having one's head sprinkled with water.
- kegyō (J. 加行): A period of intense practice that the monks and priests of Kōyasan enter from time to time. A formal one-hundred-day *shidō kegyō* is a requirement in seminary training.
- kesa (J. 袈裟): An outer vestment worn by priests. Considered a sacred symbol of the priesthood and the Buddhist faith.
- kō (J. 講): A lay religious association.
- Kōbō Daishi (J. 弘法大師): "Dharma-spreading Great Teacher." Posthumous name awarded priest Kūkai (774–835), founder of the Japanese Shingon sect and the monastery on Kōyasan. See also *Kūkai*.

- Kōmyō-shingon (J. 光明眞言): “Mantra of Light.” A basic Shingon mantra by which evil karma is destroyed by the light of the Buddha.
- kondō (J. 金堂): “Golden hall.” The chief hall of a large Buddhist temple compound.
- Kongōbu-ji (J. 金剛峰寺): “Diamond Peak Temple.” The name selected by Kōbō Daishi for the overall temple-monastery he founded on Kōyasan. The name now usually applies only to the central headquarters temple of the mountain, which also is the headquarters of the international Kōyasan Shingon-shū branch of Shingon.
- Kongō-kai (J. 金剛界; Sk. Vajra-dhātu): The “Diamond Realm” that represents the Wisdom aspect of the Great Sun Buddha. Depicted in the Kongō-kai (Diamond Realm) Mandala.
- Kōya-maki (J. 高野槇): Japanese umbrella pine. Bundles of this lush, long-lasting, dark-needled pine are sold to visitors for decorating family graves and *butsudan*. Said to contain the spirit of Buddhism.
- Kōyasan (J. 高野山): Mount Kōya, named for the elevated level valley (kōya) where the temple monastery is built.
- Kūkai (J. 空海): The assigned ordination name of Saeki no Mao (774-835), born in Sanuki Province, Shikoku, founder of the Shingon sect and Kōyasan. The name literally means “sky-sea,” but perhaps is better rendered as “the ocean of emptiness.” See *Kōbō Daishi*.
- kyō (J. 經; Sk. sūtra): A scripture that conveys the Buddha’s teaching.
- kyōzō (J. 經藏): A storehouse for Buddhist scripture.
- Mahāyāna (Sk.; J. 大乘, Daijō): Literally, “the Great Vehicle (of salvation).” The dominant form of Buddhism in China, Tibet, Korea, and Japan, and therefore often referred to as the Northern School. Emphasizes the Bodhisattva ideal of renouncing Nirvāna in order to work for the enlightenment of all people. Usually teaches that earthly desires, when properly redirected, are inseparable from enlightenment. The contrasting term *Hīnayāna* (Sk.; J. shōjō; literally, “small or lesser vehicle” of salvation), once a common description of southern Buddhism, is now largely avoided.
- mandala, maṇḍala (Sk.; J. 曼荼羅, mandara): A visual representation of the forces—Buddhas, Bodhisattvas, and other divine beings—that make up the cosmic order. Esoteric mandalas usually follow the model of the ground plan of a symmetrical palace with a square central court and exterior entrances in each of the four directions. Used as aids in various rituals and as objects of meditation.
- mani-shu (J. 摩尼珠; Sk. chintāmani, cintāmaṇi): A sacred globular gem with a pointed top, often surrounded by flame, that represents the Buddha and his teaching. May be equated with the *nyoi-shu*, a symbol of Bodhichitta, the

- compassion that impels one to seek enlightenment for the sake of all living beings. Is the primary emblem of the Daitō at Kōyasan.
- mantra (Sk., J. 眞言, shingon): “True word.” A mystical syllable, word, or phrase, usually chanted, employed to concentrate the mind and effect spiritual and temporal change. Mantra made up of longer verses are called *darani* (J. 陀羅尼; Sk. dhāraṇī, dhāraṇi).
- mappō (J. 末法): The final period of the decay of the Dharma during which people find it all but impossible to understand or practice Shākyamuni’s teachings, and therefore are in need of an easier path to salvation. In Japan *mappō* was thought to have begun in 1052. The concept is important in Pure Land Buddhism but generally rejected by Shingon.
- miedō, or mieidō (J. 御影堂): “Hall of the honorable portrait.” A hall where an image (usually a painting) of a noble priest or founder of a temple is enshrined.
- Mikkyō (J. 密教): Literally, “esoteric (secret, hidden, difficult, profound, mystical) doctrines.” Contrasted with *kengyō*, “exoteric doctrines.” According to tradition the esoteric doctrines were made known by Dainichi, the Dharmabody Buddha, and subsequently transmitted through a succession of receiving patriarchs (Kongōsatta, Nāgārjuna, etc.). After surfacing in India in the seventh and eight centuries, Mikkyō was carried to China in the eighth, then introduced to Japan as Shingon Esoteric Buddhism in the ninth by Kōbō Daishi. Mikkyō also was incorporated into Tendai by Saichō and others. Sometimes referred to as *Mantrayāna*, *Vajrayāna*, and *Tantrayāna*.
- mikkyō-no-hana (J. 密教の花): Esoteric flower arrangement.
- mikoshi (J. 神輿): An ornate covered litter for transporting a deity from one location to another.
- Miroku (J. 弥勒; Sk. Maitreya): The Buddha of the future, now dwelling in the Tushita heaven (Sk. Tuṣṭita; J. 兜率天, Tosotsu).
- mokujiki (J. 木喰): “Wood-eating.” An ascetic practice limiting the diet to fruit, berries, and nuts, all of which grow on vines and trees, and abstaining from rice and other grains.
- mudrā (Sk.; J. 印相, inzō): Literally, “sign.” Symbolic poses of the hands and fingers used in conjunction with *mantras* during meditation. Specific *mudrā* usually are associated with the enlightenment or vows of a particular Buddha, Bodhisattva, or other divinity. *Mudrā* were introduced to Japan by Kōbō Daishi and are employed primarily by followers of Shingon and Tendai.
- muen-botoke (J. 無縁仏): The forgotten or “unconnected” dead who have no one to mourn for them or perform rituals in their behalf. Gravestones of the *muen-botoke* are called *muen-tō*.

- myōjin-sha (J. 明神社): Shrine for a “bright kami” or deity. The term usually implies a shrine where the deity is thought to be a combined *kami* and Buddha (or Bodhisattva).
- Nāgārjuna (Sk.; J. 龍樹, Ryūju): (c. 150–c. 250) One of the chief philosophers of Mahāyāna Buddhism and the first of Shingon’s Eight Patriarchs of the Propagation of Doctrine. Legend has Nāgārjuna receiving the basic esoteric sūtras in a miraculous Iron Tower in southern India.
- naijin (J. 内陣): Literally, “inner section.” The inner sanctuary of a *hondō* where the *honzon* and altar are located and where the rituals are performed. The *gejin*, or outer section, is primarily a gathering place for those witnessing the ceremony.
- Nehan-e (J. 涅槃会): Ceremonial commemoration of Shākyamuni’s entering Nirvāna (Feb. 15).
- nembutsu (J. 念佛): Literally, “thinking of the Buddha.” Usually refers to the chanted invocation “namu-Amida-butsu” (“I take refuge in Amida Buddha”) with the intention of gaining rebirth in Amida’s western paradise after death. A practice of the various Pure Land sects.
- Nirvāna (Sk. Nirvāṇa; J. 涅槃, Nehan): Literally “extinction,” but more accurately a mode of blissful existence that is free from the effects of karma and change. In esoteric Buddhism the emphasis is on union with the universal wisdom and compassion of Dainichi, the cosmic Buddha, and consequently on continued service to others.
- nō (J. 能): Noh drama. A highly stylized poetic dance-drama, often employing masks, that originated in the fourteenth century. Nō plays frequently address Buddhist themes.
- nōkotsudō (J. 納骨堂): A special temple hall for the interment of cremated remains.
- nōkyō-chō (J. 納経帳): An album carried by pilgrims in which the stamp or seal of each visited temple is entered.
- nyonin-kinzei (J. 女人禁制): “No women allowed.” The policy of excluding women from sacred areas or areas reserved for male religious practice.
- Nyonin-Kōya (J. 女人高野): “Kōya for Women.” Shingon temples specially dedicated to providing women with the religious training and experience denied them by their exclusion from Kōyasan.
- n’yūjō (J. 入定): Literally, “entering into meditation (Sk. samādhi).” At Kōyasan the term is applied especially to the meditation Kōbō Daishi entered at the end of his life and which he still sustains at his place of burial.
- o-fuda (J. お札): A type of talisman purchased at a temple or shrine that brings good luck or wards off bad influences. Usually a flat, slightly-tapered piece

- of wood stamped with the temple/shrine name and wrapped in white paper.
- ōhiroma (J. お広間): The grand room. A large public room in a temple where major gatherings and ceremonies are held.
- okunoin (J. 奥の院): An especially sacred “inner hall or sanctuary” located in a remote area of a temple property. At Kōyasan the Okunoin is composed of Kōbō Daishi’s mausoleum, the dozen or so halls and residences that support the ceremonial observances at the mausoleum, and the forest cemetery through which pilgrims make their approach.
- Rishu-zammai-hōyō (J. 理趣三昧法要): The primary morning ceremony at most Shingon temples, used for such purposes as venerating the *honzon*, healing the sick, and assisting the dead. Central to the ceremony is the chanting of the *Hannya-rishu-kyō*.
- rokudai (J. 六大): The Six Elements (earth, water, fire, air, space, and consciousness) that are the basic ingredients of the universe. The six fully interpenetrate one another, thus supporting the essential unity of temporal phenomena and unchanging ultimate reality (that is, the unity of the Womb and Diamond Realms).
- Ryōbu-mandara (J. 兩部曼荼羅): The “Dual Mandala” made up of the Kongō-kai and Taizō-kai mandalas. Although each mandala emphasizes a different aspect of Dainichi Buddha, the two are fully equivalent.
- Ryōbu Shintō (J. 兩部神道): “Two-sided” or “Dual” Shintō, which holds that the indigenous gods of Japan are manifestations of various Buddhist divinities. For example, the sun deity Amaterasu of Ise Jingū is a manifestation of Dainichi Buddha. The theory is associated especially with Shingon.
- Saichō (J. 最澄): (767–822) Founder of the Japanese Tendai sect (Ch. *T’ien-t’ai*) and of Enryaku-ji temple on Mount Hiei near the capitol. Posthumously named Dengyō Daishi.
- saisen bako (J. 賽銭箱): The donation boxes found in front of nearly all Shintō and Buddhist shrines.
- samādhi (Sk.; J. 定, jō): Meditation. The condition of mind that is reached through meditation. See also *nyūjō*.
- sannō (J. 山王): Mountain king or mountain god.
- Senshū-gakuin (J. 専修学院): The one year “Specialization School” at Kōyasan for training male priests in ritual practice. Women attend the Nisō-gakuin.
- settai (J. 接待): An offering made to a pilgrim (henro).
- shakujō (J. 錫杖): Literally, “copper staff.” A monk’s wooden walking staff with a top of loose metal rings that rattle. The approaching noise warns ground insects and other creatures away or, alternatively, awakens them from

- illusory dreams. Commonly held by images of Jizō, En-no-Gyōja, and Kōbō Daishi when he appears as a traveling monk.
- Shākyamuni, Śākyamuni (Sk.; J. 釋尊, Shakamuni, Shaka, Shakuson): Literally, “Sage of the Shaka Clan.” Epithet for the historical Buddha and founder of Buddhism who lived in India around 500 BCE.
- shakyō (J. 写經): The religious practice of sūtra copying.
- shari (J.; Sk. *śarīra*, *śarīra*): A relic, especially of the Buddha.
- shido kegyō (J. 四度 加行): “Preparatory Fourfold Enlightenment Practice.” An intense one-hundred-day practice that is part of Kōyasan’s seminary training.
- shikimi (J. 柾): The *illicium religiosum*, or star anise. A native evergreen shrub dedicated to the Buddha and employed in the *kechien-kanjō* ceremony. Also pronounced *shikibi*.
- shinbessho (J. 真別処): An isolated residence or hermitage. At Kōyasan it is the popular name for Entsūritsu-ji, a remote, deep woods training center for priests.
- Shingon-shū (J. 真言宗): Literally, “True Word Sect.” The school of Esoteric Buddhism systematized by Hui-kuo and Kōbō Daishi and introduced to Japan by Kōbō Daishi in the early ninth century. Kōyasan Shingon-shū is the branch of Shingon with headquarters at Kongōbu-ji.
- shisō (J. 師僧): A teacher priest who gives religious instruction and guidance to a student disciple (J. 弟子, *deshi*).
- shōji (J. 障子): Sliding screens of one thickness of undecorated, white, semi-opaque paper stretched over a wooden lattice. Designed to admit a soft light through windows and doorways while providing privacy.
- Shōjin-ryōri (J. 精進料理): Literally, “a diet in pursuit of enlightenment.” The temple diet; vegetarian, with some further restrictions. The term also implies the proper method of preparing and arranging food.
- Shō-mieku (J. 正御影供) “Exact Day Ceremony of the Sacred Portrait.” Ceremonial commemoration of the anniversary of Kōbō Daishi’s entering into his final meditation. Observed both on the solar anniversary (March 21), when the primary venue is the Tōrōdō, and on the lunar anniversary (21st day of 3rd lunar month), when the primary venue is the Miedō.
- shōmyō (J. 声明): The chanting of Buddhist hymns and verses. A major religious practice and area of study.
- Shugei-shuchi-in (J. 綜藝種智院): Innovative school founded by Kōbō Daishi in 828 near Tō-ji in the capital. Also the name of the present-day college at Tō-ji.
- Shugyō Daishi (J. 修行大師): A popular devotional image of Kōbō Daishi showing him with a walking staff, a sedge hat, and wearing pilgrim dress.

- shukubō (J. 宿坊): Quarters at a temple reserved for guests and pilgrims.
- shumi-dan (J. 須彌壇): A dais for a Buddhist image, named after the central cosmic mountain, Mount Sumeru (J. 須彌山, Shumi-sen), that supports both the earth and paradise.
- sōhei (J. 僧兵): Low ranking monk soldiers attached to many Japanese temples from the latter half of the tenth century to the end the sixteenth.
- sokushin jōbutsu (J. 即身成佛): “Becoming a Buddha with one’s present body.” Perhaps the most fundamental doctrine of Shingon Buddhism.
- sōrin (J. 相輪): The spire at the top of a stūpa or “pagoda.”
- stūpa (Sk.; J. 塔, tō): Originally, in India, a dome-shaped structure placed over the remains of the historical Buddha and other saints, but which subsequently evolved into forms variously emphasizing a dome-shaped core, the base terraces, or a multistoried tower, etc. The primary examples of the *stūpa* at Kōyasan are the great central Daitō and the several smaller but similarly designed *tabōtō*. All have a square base story above which is a residual dome, a large upper roof, and a multi-ringed spire. All enshrine Buddhas and are venerated as symbols of Ultimate Reality. Miniature *stūpas* containing relics or a selection of scripture, and representing Dainichi Buddha, are placed at the center of Shingon altar tables. Gravestones in the form of *gor-intō* also are a type of *stūpa*, as are the wooden memorial *sotoba* placed at graves. See also *daitō*.
- sugi (J. 杉): The Japanese cedar. *Cryptomeria japonica*. Japan’s largest conifer and Kōyasan’s most prominent and dramatic tree. Small *sugi* branches are used to make *hanamidera* bowers and are placed in rows (*sugi* lines) to establish ceremonial paths and set off sanctified areas. The bark sometimes is used for incense.
- Taizō-kai (J. 胎藏界; Sk. Garbha-dhātu): The “Womb Realm” representing the Great Sun Buddha’s unfolding Compassion that nurtures all phenomena, providing every sentient being with the inherent capacity to attain enlightenment. Depicted in the Taizō-kai (Womb Realm) Mandala.
- temizuya (J. 手水屋): A basin of running water at the entry to a shrine or other sacred area for the ritual cleansing of one’s hands and mouth.
- tengai (J. 天蓋): A canopy, usually golden, that hangs above the altar and major sacred images in a temple. A symbol of the glories of paradise.
- tengu (J. 天狗): A mysterious creature of Japanese folklore with a long beak, wings, and the body of a man. Or, if of higher rank, a long nose, red face, and holding a fan made of feathers. Usually resides in the upper branches of *sugi* groves in the mountains, perhaps guarding a nearby treasured object. Tengu traditionally are mockers of priests and Buddhism, but not at Kōyasan.

- tōba (J. 塔婆; Sk. stūpa): A memorial tablet in the form of a thin slat of wood cut in the profile of a *gorintō* on which has been placed the Buddhist name (*kaimyō*) of the deceased person.
- Tōdai-ji (J. 東大寺): “Great East Temple.” An imperial temple founded near the Nara capital in 741 that became the headquarters of all provincial temples during the Nara Period. Was the location of the nation’s first official Buddhist *kaidan* (ordination platform) and the possessor of the colossal bronze statue of the Great Sun Buddha known as the Daibutsu. Kōbō Daishi served as Tōdai-ji’s administrative director for three years.
- Tō-ji (J. 東寺): “East Temple.” Headquarters of the Tō-ji branch of Shingonshū. Founded in the imperial capital (Heian-kyō/Kyōto) in 796 and later developed by Kōbō Daishi into a major esoteric Buddhist center.
- tokonoma (J. 床の間): A decorative alcove in a Japanese room that typically includes a slightly raised floor, a hanging scroll, and an arrangement of flowers. Treated as a sacred space.
- tōrōdō (J. 灯笼堂): “Lantern hall.” At Kōyasan the large veneration hall that faces Kōbō Daishi’s mausoleum and is filled with memorial lanterns.
- tsuya (J. 通夜): An all-night vigil or meditation. *Tsuya-dō*, halls set aside for such vigils, are found at some temples along pilgrimage routes.
- ūrṇā, ūrṇā (Sk.; J. 白毫相, byakugō-sō): A clockwise curling tuft of hair on the forehead between the eyes of a Buddha or Bodhisattva. The tuft emits the light of spiritual insight.
- vajra (Sk.; J. 金剛, kongō): Indra’s thunderbolt modified and used by esoteric Buddhism as a symbol of indestructible truth, the essence of everything that exists. Often translated as “diamond” or “adamantine.” As a ritual instrument the *vajra* takes the form of a bolt with one (J. 壹股杵, *dokko-sho*), three (J. 三股杵, *sanko-sho*), or five (J. 五股杵, *goko-sho*) prongs at either end. A version with five prongs at one end and a bell at the other is called a *goko rei* (J. 五股鈴). Kōbō Daishi holds a *goko* in his right hand in Prince Shinnyo’s iconic painting. The *goko* is the primary emblem of Kōyasan’s Golden Hall.
- yakudoshi (J. 厄年): The unlucky years in a person’s life (age forty-two for a man, thirty-three for a woman), for which one is advised to seek exorcism at a shrine or temple. A folk belief rather than a Buddhist belief.
- Yakushi-nyorai (J. 藥師如来; Sk. Bhaishajya-guru, Bhaiṣajya-guru Tathāgata): Medicine-Master Buddha or Buddha of Healing. The Buddha of the Land of Emerald in the east who vowed to cure disease. In esoteric Buddhism is identified with Ashuku-nyorai of the Diamond Realm Mandala. See *Ashuku-nyorai*.

Zentsū-ji (J. 善通寺): Located at the site of Kōbō Daishi's childhood home, also the largest and most important temple on the Shikoku eighty-eight-temple pilgrimage. Allegedly founded by Kōbō Daishi in 806 and named after his father; thus the first Shingon temple.