

# Unit 6 O-MO-TE-NA-SHI Japanese Culture

## ✓ REVIEW

Put the following Japanese into English.

1. 神道と仏教が日本の二大宗教です。
2. 神道は、日本古来の精神的基盤をなすもの、自然界のすべてに実在する物事に神が宿っていると信じるものです。
3. 宗教に対する現在の日本人の一般的な態度は、かなりあいまいです。
4. 神道とは、この世と現世に関する精神的な基盤をなすもので、一方、仏教は来世に関するものです

### 日本の宗教 Religion in Japan



1. Repeat the following key words after the teacher, which appear in the text your teacher is going to read.

Key words:

- sect 宗派
- ascetic 苦行者
- enlightenment 悟り
- awakened/ enlightened one 目覚めた・悟りを開いた人
- profound 深い



- realize 悟る・実現する
- dogma 教義
- transmit 伝える
- intellectual 知的な
- discipline 修行法
- concept 概念・観念

2. Listen twice and answer the questions.

Questions

1. What is Zen?
2. What does the Buddha mean?
3. What is the Japanese name of the Indian monk who transmitted Buddha's teaching from India to China?
4. What is the essence of Daruma's teachings?
5. What does Zen focus on?



# 座禅 Zazen



1. Repeat the following key words after the teacher, which appear in the text your teacher is going to read.

Key words:

- meditative discipline 沈思黙考する修行法
- core 中核
- posture 姿勢
- belly おなか
- eyelid まぶた
- center of gravity 重心
- superfluous 不必要な
- anxiety 心配事
- attachment 愛着

2. Listen twice and answer the question.

Question: What is zazen?

## PRACTICE SENTENCES

Put the following Japanese into English.

1. 禅とは、頭で理解できる概念ではなく、経験してやる必要がある修行です。
2. 坐禅とは、禅の修行の中核をなす沈思黙考する修行法です。

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# Conversation Script

## Conversation 1

The word 'Zen', which is short for Zen Buddhism, comes from the Sanskrit word dhyana, meaning "meditation". It originates in the teachings of Siddhartha Gautama, who was a prince in India around 500 B.C. He gave up his privileged life to become an ascetic and achieved Enlightenment at age of 35. After this he came to be called the Buddha, which means awakened or enlightened one, after he experienced a profound realization of the nature of life, death and existence. But he didn't teach people what he had realized when he became enlightened. Instead, he taught people how to realize enlightenment for themselves. He taught that awakening comes through one's own direct experience, not through beliefs and dogmas. The central focus of most religions is God, or gods. But the Buddha taught that the God question was not of primary concern. Believing in gods was not useful for those seeking to realize enlightenment. The focus of Buddhism is on practice rather than belief.

In the sixth century, Buddha's teaching was transmitted from India to China by an Indian monk named Bodhidharma (Daruma in Japanese). And Zen Buddhism was then exported to Japan in the 12th century and gradually developed its own unique character. The essence of Daruma's teachings is that one does not need to study sacred texts, worship deities, or do elaborate religious rituals to achieve enlightenment. Rather, one needs to break through the boundaries of conventional thought using meditation and experience the world as it truly is in the moment. Zen maintains that this was the way the Buddha himself attained enlightenment. Zen Buddhism is not an intellectual discipline you can learn from books. Zen focuses on awareness through the practice of meditation. Zen Buddhism is a practice that needs to be experienced, not a concept that you can understand with your brain. The main tool of this practice is zazen.



## Conversation 2

In Zen Buddhism, zazen, which literally means sitting or seated in Japanese, is a meditative discipline that is typically the core of Zen practice. One begins by learning to sit still in a comfortable upright posture with folded legs. The hands are folded together over the belly. The eyelids are half-lowered. The initial practices involve awareness of breathing from ones hara, which is the center of gravity in the belly, so that superfluous anxieties and attachments will fall away, producing a sense of being in the "here and now". We so often let the present slip away, wasting the precious seconds of our lives as we worry about the future and think deeply about the past. Zazen is the practice of coming back to the actual right-now-in-this-moment self, letting ourselves be in the richness of the moment — the beauty and stillness that surrounds us — the way the light falls on the tatami, for example. We need to come back to the naturalness and simplicity of our true nature.

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