Chinese Character Index of T’ien-t’ai/Tendai Terms
— arranged by stroke count and radical —
[* indicates no expanded explanation in the Glossary]
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[as of 25 October 2013; not final version]

1

一心  each single thought*
一大車  one great cart*
一大事  one great deed/purpose/ matter
一大事因縁  the causes and conditions of one great purpose*
一大事  one great deed/purpose/ matter
一世  one lifetime; one era*
一切世間不可樂想  reflection on the fact that in all the world there is no reason to be happy
一切空  all is empty; the emptiness of all*
一切衆生悉有佛性  all sentient beings without exception have Buddha-nature
一切智  omniscience
一切種智  universal wisdom
一切種智知  universal wisdom and knowledge*
一切禪  universal dhyāna*
一心  one thought; a single thought; one mind; single-mindedness*
一心三觀  threefold contemplation in a single thought; single-minded threefold contemplation

一代聖教  noble teachings during one career
一生  one lifetime*
一生補處  penultimate stage with one life remaining; one who has only more more life to live (before becoming a Buddha) (eka-jāti-pratibaddha)
一色一香無非中道  not a single color nor scent that is not the Middle Way
一向  exclusive, singularly*
一向專求  singularly mindful*
一行  single practice*
一行三昧  single-practice samādhi
一行三昧  single-practice samādhi
一色  one [limited] stripped-down vehicle*
一佛名字  name of a single Buddha (Amitābha)
一念  single thought-moment
一念三千  trichiliocosm in a single thought
一念心  one momentary thought in the mind*
一念心中具足三諦  threefold truth is fully included in a single moment of thought
一念法界  integrate thoughts with reality (the dharma dhātu)
一念妄想  deluded conception of a single thought*
<table>
<thead>
<tr>
<th>Chinese</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>一念相應</td>
<td>yī niàn xiāng rēng</td>
<td>all wisdom contained in a single thought</td>
</tr>
<tr>
<td>一念信解</td>
<td>yī niàn xìn jiě</td>
<td>a single thought of faith and understanding*</td>
</tr>
<tr>
<td>一念思心</td>
<td>yī niàn sī xīn</td>
<td>single thought of a conceptual mind*</td>
</tr>
<tr>
<td>一念斷</td>
<td>yī niàn duàn</td>
<td>severance of [each] individual thought*</td>
</tr>
<tr>
<td>一品</td>
<td>yī pǐn</td>
<td>one portion*</td>
</tr>
<tr>
<td>一往</td>
<td>yī wǎng</td>
<td>ordinary*</td>
</tr>
<tr>
<td>一往來</td>
<td>yī wǎng lái</td>
<td>once-returner (sakṛdāgāmin)*</td>
</tr>
<tr>
<td>一事實</td>
<td>yī shì zhí</td>
<td>single truth*</td>
</tr>
<tr>
<td>一相</td>
<td>yī xiāng</td>
<td>one single mark [of reality]; oneness*</td>
</tr>
<tr>
<td>一音教</td>
<td>yī yīn jiào</td>
<td>one sound (teachings)</td>
</tr>
<tr>
<td>一音殊唱</td>
<td>yī yīn shū chàng</td>
<td>single sound of varied chants*</td>
</tr>
<tr>
<td>一夏</td>
<td>yī xià</td>
<td>period of retreat; summer retreat</td>
</tr>
<tr>
<td>一乘</td>
<td>yī chéng</td>
<td>one [single] vehicle</td>
</tr>
<tr>
<td>一乘妙法</td>
<td>yī chéng miào fǎ</td>
<td>subtle dharma of ekayāna</td>
</tr>
<tr>
<td>一實念處</td>
<td>yī shí niàn chù</td>
<td>one true mindfulness*</td>
</tr>
<tr>
<td>一期</td>
<td>yī qī</td>
<td>one lifetime*</td>
</tr>
<tr>
<td>一種子</td>
<td>yī zhǒng zǐ</td>
<td>a son with seeds for only one life [i.e., non-returner (anāgāmin)]*</td>
</tr>
<tr>
<td>一端疊</td>
<td>yī duān diè</td>
<td>a single fragment of a fine piece of cloth*</td>
</tr>
<tr>
<td>一實諦</td>
<td>yī shí dié</td>
<td>one real truth</td>
</tr>
<tr>
<td>一轉</td>
<td>yī zhuǎn</td>
<td>one turn; one step*</td>
</tr>
<tr>
<td>一塵一妙</td>
<td>yī chén yī miào</td>
<td>part coarse, part subtle icchantika; those who have no “seeds” to attain Buddhahood*</td>
</tr>
<tr>
<td>一體三寶</td>
<td>yī tǐ sān bǎo</td>
<td>three jewels [Buddha, Dharma, Sangha] of a single essence*</td>
</tr>
<tr>
<td>七方便位</td>
<td>qī bàn fān wèi</td>
<td>seven preparatory stages</td>
</tr>
<tr>
<td>七佛</td>
<td>qī fó</td>
<td>seven Buddhas (of the past)</td>
</tr>
<tr>
<td>七番共解</td>
<td>qī fān gòng jiě</td>
<td>seven common (hermeneutical) steps</td>
</tr>
<tr>
<td>七衆</td>
<td>qī zhòng</td>
<td>seven “assemblies” [that make up the Buddhist Sangha]</td>
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<tr>
<td>七聖</td>
<td>qī shèng</td>
<td>seven sages; seven noble stages</td>
</tr>
<tr>
<td>七種方便</td>
<td>qī zhǒng fān miàn</td>
<td>seven preparatory stages; [land of] seven means</td>
</tr>
<tr>
<td>七賢</td>
<td>qī xián</td>
<td>seven types of wise people</td>
</tr>
<tr>
<td>七覺支</td>
<td>qī jué zhī</td>
<td>seven components of awakening</td>
</tr>
<tr>
<td>七寶樹</td>
<td>qī bǎo shù</td>
<td>seven jewels (treasures)</td>
</tr>
<tr>
<td>九地</td>
<td>jiǔ dì</td>
<td>nine stages*</td>
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<td>九品</td>
<td>jiǔ pǐn</td>
<td>nine levels; nine degrees</td>
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<td>九部法[経]</td>
<td>jiǔ bù fǎ [jīng]</td>
<td>ninefold scriptures</td>
</tr>
<tr>
<td>九師相承</td>
<td>jiǔ shī xiāng chéng</td>
<td>lineage of nine teachers*</td>
</tr>
<tr>
<td>九無礙</td>
<td>jiǔ wú ài</td>
<td>nine non-obstructions</td>
</tr>
<tr>
<td>九想</td>
<td>jiǔ xiǎng</td>
<td>nine considerations [of decaying corpses]</td>
</tr>
<tr>
<td>九解脫</td>
<td>jiǔ jiě tuō</td>
<td>nine liberations</td>
</tr>
<tr>
<td>九種大禪</td>
<td>jiǔ zhǒng dà chán</td>
<td>nine types of great dhyāna meditation</td>
</tr>
<tr>
<td>九種煩惱</td>
<td>jiǔ zhǒng fán nǎo</td>
<td>nine types of passionate afflictions</td>
</tr>
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<td>了了別知</td>
<td>lè liǎo bié zhī</td>
<td>fully making discriminative cognitions*</td>
</tr>
<tr>
<td>了了見</td>
<td>lè liǎo jiàn</td>
<td>full and complete seeing, seeing fully*</td>
</tr>
<tr>
<td>了別</td>
<td>lè bié</td>
<td>fully discriminated*</td>
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<tr>
<td>了因</td>
<td>lè yīn</td>
<td>complete cause; ratio cognoscendi</td>
</tr>
<tr>
<td>了因般若</td>
<td>lè yīn pān rě</td>
<td>prajñā-wisdom as the complete cause [for attaining Buddhahood]*</td>
</tr>
<tr>
<td>了義</td>
<td>lè yì</td>
<td>full meaning*</td>
</tr>
<tr>
<td>二十七賢聖</td>
<td>èr shí qī xián shèng</td>
<td>twenty-seven levels of the wise and the noble</td>
</tr>
<tr>
<td>Chinese Characters</td>
<td>Meaning</td>
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<td>--------------------</td>
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<tr>
<td>二十三家</td>
<td>twenty-three scholars (of the Liang)</td>
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<tr>
<td>二五三昧</td>
<td>twenty-five samādhis</td>
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<tr>
<td>二十五方便</td>
<td>twenty-five means (or preparations for the practice of cessation-and-contemplation)</td>
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<tr>
<td>二十五有</td>
<td>twenty-five realms existence (in samsara)</td>
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<tr>
<td>二十四戒</td>
<td>twenty-four precepts (for lay people)*</td>
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<tr>
<td>二十智</td>
<td>twenty types of wisdom</td>
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<tr>
<td>二十種身見</td>
<td>twenty types of [mis-taken] views of the body</td>
<td></td>
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<tr>
<td>二死</td>
<td>two types of death*?</td>
<td></td>
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<tr>
<td>二空</td>
<td>two [aspects of] emptiness</td>
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<tr>
<td>二十五十戒</td>
<td>two-hundred fifty precepts*</td>
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<tr>
<td>二乗</td>
<td>two vehicles (srāvaka and pratyeka-buddha)*</td>
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<tr>
<td>二惡</td>
<td>two types of evil [of the already evil 已惡 and future 未惡]</td>
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<tr>
<td>二善</td>
<td>two types of goodness [of the already good 已善 and future goodness 未善]</td>
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<td>二障</td>
<td>two obstacles</td>
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<tr>
<td>二諦</td>
<td>two truths</td>
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<tr>
<td>二諦觀</td>
<td>contemplation of the two truths*</td>
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<tr>
<td>二邊</td>
<td>two extremes</td>
<td></td>
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<tr>
<td>二邊寂靜</td>
<td>both extremes are quiescent*</td>
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<tr>
<td>八人地</td>
<td>stage of the eighth person</td>
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<tr>
<td>八人地</td>
<td>insight into truth by those of [the stage of] the eighth person*</td>
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<tr>
<td>八十八使</td>
<td>eighty-eight passionate afflictions; myriad mistaken views</td>
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<tr>
<td>八十種好</td>
<td>eighty minor marks [of a Buddha]</td>
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<tr>
<td>八十誦</td>
<td>[Vinaya] recited eighty times*</td>
<td></td>
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<tr>
<td>八万四千</td>
<td>“myriad”; lit. eighty-four thousand</td>
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<tr>
<td>八正道</td>
<td>eightfold right path</td>
<td></td>
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<tr>
<td>八地道觀雙流</td>
<td>the double flow of enlightenment and insight at the eighth bhūmi stage*</td>
<td></td>
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<tr>
<td>八十八一思惑</td>
<td>eighty-one levels of mistaken conceptions and delusions*</td>
<td></td>
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<td>the double flow of enlightenment and insight at the eighth bhūmi stage*</td>
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<td>八忍(認)</td>
<td>eight kinds of forbearance (recognition)</td>
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<tr>
<td>八忍地</td>
<td>stage of eight kinds of forbearance [see “stage of the eighth person”]</td>
<td></td>
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<tr>
<td>八卦</td>
<td>eight divination signs; eight trigrams</td>
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<tr>
<td>八念</td>
<td>eight mindfulnesses</td>
<td></td>
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<tr>
<td>八定</td>
<td>eight types of concentrations*</td>
<td></td>
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<tr>
<td>八苦</td>
<td>eight kinds of suffering</td>
<td></td>
</tr>
</tbody>
</table>
八倒 | eight perversions
八倒之黑暗 | darkness of the eight perversions*
八相 | eight aspects [of arising, abiding, changing, and perishing]*
八相作佛 | eight highlights (in the life of the Buddha)
八相[佛]成道 | eight highlights (in the life of the Buddha)
八風 | eight winds
八風惡識 | eight winds of evil notions* (see “eight winds”)
八背捨 | eight liberations/renunciations/abandonments
八智 | eight kinds of wisdom
八敬法 | eight courtesies [of a nun]
八解脫 | eight liberations
八勝處 | eight [levels of] domination
八禪 | eight dhyāna
八觸 | eight tactile sensations
八觸相違 | in accordance with and in opposition to the eight tactile sensations*
八難 | eight impossible realms
八魔 | eight demonic forces
力士 | champion*
力用 | power and function; function of the power*
十一切處 | ten spheres [of totality] of the totalization of objects
十一智 | eleven wisdoms
十二入 | twelve (sense) entrances
十二因縁(緣起) | twelffold causes and conditions (conditioned arising)
十二事 | twelve items [of the six acts and six sense perceptions]
十二部法(經) | twelffold scriptures
十二息 | twelve [types of] breathing
十二支連 | twelve-linked chain*
十二頭陀 | twelffold [rules] for mendicants
十二輪 | twelffold wheel*?
十二禪 | twelve dhyāna meditations
十力 | ten powers
十八不共法 | eighteen unique qualities (of the Buddha)
十八空 | eighteen kinds of emptiness
十八受 | eighteen experiences*
十八界 | eighteen realms
十三僧殘法 | thirteen samghāvaśeṣa dharmas?
十大地法 | ten major (mental) domains
十不善 | ten evil (immoral) deeds
十方 | ten directions (east, west, south, north, northeast, southeast, southwest, northwest, up, and down)*
十六心 | sixteen mental [contemplations of the Four Noble Truths]*
十六行相 | sixteen meditations on the Four Noble Truths
十六知見 | sixteen (mistaken) views
十六特勝 | sixteen superior meditations
十六諦 | sixteen truths?
十四變化 | fourteen types of transformations
十広 | ten expansive chapters of the Mo-ho chih-kuan*
十如是 | ten suchlike characteristics
十地 | ten [bhūmi] stages
十回向 | ten levels of merit transference
十行 | ten levels of practice
十住 | ten abodes
十(法)界 | ten destinies/ (dharma) realms
十使 | ten (kinds of) afflictions; also 十大煩悩
十軍 | ten legions [of demonic forces]*
十界互具 | inter-inclusiveness of the
ten realms (the interpenetrating unity of all aspects of reality)
十信
十境
ten levels of faith
ten objects (of contemplation)
十時
ten periods (in a human life)
十乗観法
ten modes of contemplation
十智
ten wisdoms
十悪
十悪罪
ten evil (immoral) (deeds)
十善
ten good deeds
十善菩薩
ten bodhisattvas of the ten stages of faith
十想
ten considerations
十號
ten titles (of the Buddha)
十喻
ten analogies [for emptiness]
十種戒
ten types of [upholding] the precepts
十種細法
ten types of minute dharmas
十魔
ten types of demonic forces*
三三昧	hree kinds of samâdhi [of emptiness, without marks, and actionless]
三止	hreefold cessation
三目	hree eyes [of Maheśvara]
三玄three gists*
三因佛性threefold Buddha nature [as complete cause, as conditional causes, as direct cause]
三世the three times [of past, present, and future]*
三世諸佛all the Buddhas of the three times*
三行the three [karmic] actions [of word 口業, thought 意業, and physical deed 身業]* [see also 三業]
三衣three robes
三身triple body (of the Buddha) [transformation body, enjoyment body, Dharma body]
三車喻parable of the three carts
三事three [false] imputations [of self-nature, a “self,” and thoughts]*
三念處three bases of thought [of sensation 受, body 身, and dharmas/phenomena 法]*
三定three [types of] concentrations
三空three emptinesses [of empty, markless, and uncreated]* [see “three kinds of samâdhi”]
三明three illuminating “insights”
三災three disasters [brought about by fire, water, and wind (at the end of a kalpa)]*
三三味three kinds of samâdhi [of emptiness, without marks, and actionless]
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三空three emptinesses [of empty, markless, and uncreated]* [see “three kinds of samâdhi”]
三明three illuminating “insights”
三災three disasters [brought about by fire, water, and wind (at the end of a kalpa)]*
三三昧three kinds of samâdhi [of emptiness, without marks, and actionless]
三止threefold cessation
三目three eyes [of Maheśvara]
三玄three gists*
三因佛性threefold Buddha nature [as complete cause, as conditional causes, as direct cause]
三世the three times [of past, present, and future]*
三世诸佛all the Buddhas of the three times*
三行the three [karmic] actions [of word 口業, thought 意業, and physical deed 身業]* [see also 三業]
三衣three robes
三身triple body (of the Buddha) [transformation body, enjoyment body, Dharma body]
三車喻parable of the three carts
三事three [false] imputations [of self-nature, a “self,” and thoughts]*
三念處three bases of thought [of sensation 受, body 身, and dharmas/phenomena 法]*
三定three [types of] concentrations
三空three emptinesses [of empty, markless, and uncreated]* [see “three kinds of samâdhi”]
三明three illuminating “insights”
三災three disasters [brought about by fire, water, and wind (at the end of a kalpa)]*
三三昧three kinds of samâdhi [of emptiness, without marks, and actionless]
三止threefold cessation
三目three eyes [of Maheśvara]
ousness, anger/hate, ignorance/delusion

三受

三受

three types of experience
(pleasure, pain, and neither-pleasure-nor-pain)

三苦

three types of suffering*

三相

three phases [of arising, changing, and perishing]*

三相遷動

twirl through the three phases*

三界

triple world [of desire, form, and no-form]

三味

samādhi

三軌

three tracks [of reality]

三涅槃

three nirvanas [of innate purity, perfected purity, and purity of skillful means]

三眼

three types of eyesight* (see “five eyes”)

三倒

three perversions

三乘

three vehicles (śrāvaka, pratyeka-buddha, bodhisattva)

三乘共十地

ten stages common to all three vehicles

三乘根性

capacity for understanding three [meanings of] conventionality

三假施說

 provisionally establishing three types of conventionality*

三惑

three (types of) delusions

三惡道

three evil destinies [of hell, hungry ghosts, and beasts]*

三智

three wisdoms [omniscience, wisdom [of the particulars] of the Path, universal wisdom]

三無為

three [kinds of] unconditioned [nothingness]

三道

threefold path of cyclic saṃsāra (of passionate affections, karma, and suffering)

三聖

the three sages [of Confucius, Lao-tzu, and Yen Yüan]*

三業

threefold deeds [of body, speech, and mind]

三業供養

offering of physical, verbal, and mental*

三途

three [lower] ways

三途

three evil destinies*

三徳

three virtuous qualities [of wisdom, liberation, Dharma body]

三善道

three good destinies [of asura, human, and divine]

三業

three karmic actions [physical, verbal, and mental]*

三塗

three karmic recompense [in the present, in the next life, and in future lives]

三業

three karmic actions [physical, verbal, and mental]*

三塗

three karmic recompense [in the present, in the next life, and in future lives]

三途

three evil destinies*

三結

three virtuous qualities [of wisdom, liberation, Dharma body]

三善道

three good destinies [of asura, human, and divine]

三業

three karmic actions [physical, verbal, and mental]*

三業

three karmic actions [physical, verbal, and mental]*

三僧祇位

the level that takes three incalculable eons [to reach]*

三種之色

three types of matter

三種

three obstacles [passionate affections, karma, and retribution]

三障四魔

three obstacles and four demonic forces

三種人天

three types of human and divine beings

三種止觀

three types of cessation-and-contemplation

三種世間

three types of worlds
三種智慧 three types of wisdom (see “three wisdoms”)
三種身 three kinds of [Buddha-] body?
三種菩薩 three types of bodhisattvas
三聚 triple karma?
三賢位 three levels of acquiring erudition
三賢十聖 three levels of erudition and ten noble stages
三諦 threefold truth
三諦三昧 samādhi of the threefold truth*
三諦具足 the threefold truth is mutually inclusive*
三獸渡河 three animals crossing a river
三轉[法輪] three turnings [of the Four Noble Truths]
三歸 triple refuge [in the Buddha, Dharma, and Sangha]
三點 three dots [of the Siddham letter “i”]

(三) 藏敎 Tripitaka Teaching
三藏(藏敎)菩薩 Bodhisattva of the Tripitaka Teaching
三寶 three treasures/three jewels* [Buddha, Dharma, Sangha]
三變土田 triple transformation of the earth
三觀 threefold contemplation
三觀一心 threefold contemplation in a single thought*
亡離 apart [from all verbal expression]*
乞食 beg for food [alms]*
下劣乘 inferior vehicle*
下根 inferior faculties
下智 inferior wisdom*
上上智 most supreme wisdom*
上分 higher parts*

上分智 higher wisdom*
上求下化 seek what is above and save those that are below
上求佛道下化衆生 seeking the path of the Buddha above, and saving sentient beings below
上定 superior concentration*?
上品 supreme (highest)
上根一法中根七法下根十法 one practice for the talented, seven for the middling, ten for the inferior

上智 superior wisdom*
乞食 begging for food*
凡夫外道 heterodox paths of ordinary people*
凡法 worldly dharmas*
凡情 ordinary feelings
凡師 ordinary teacher*
凡聖 ordinary people and noble ones*
凡聖一如 unity of common person and sage
凡聖同居土 land where ordinary people and sages dwell together

久近 far and near*
久劫 long time, long eon (kalpa-sahasra-koṭi)*
叉手 press palms together*
口四過 four verbal faults (of lying, slander, harsh words, and frivolous speech)
口決 oral teaching/transmission*
口密 oral mysteries*
士風 climate*
大千 see “great trichiliocosm”
大本 Great Text
大地法 (ten) major [mental] domains
大事 Great Matter, great deeds*
大空 great emptiness*
大明呪 | great spell*
大直道 | great direct path* [of the Middle]
大果報 | great resultant rewards*
大莊嚴 | great adornments (of virtue and wisdom)*
大神呪 | great spells*
大朗 | radiant*
大梵天 | Great Brahmā Heaven
大乘 | Mahāyāna
大乗自在戒 | mastery in upholding the Mahāyāna precepts*
大乘観 | contemplation of the Great Vehicle*
大悲 | great compassion*
大悲雷雨 | great compassion that is like the thundering rain*
大精進力 | power of great diligence*
大疑 | great doubt*
大覚 | great awakening*
大覚世尊 | World Honored One who experienced great awakening*
子縛 | the bonds of afflictions*
小死 | mini-death [sleep]*
小径 | limited scope*
山海色味無二無別 | color of the mountains and the taste of the sea are always the same skillful five skandhas*
工巧五陰 | realm of the individual*
己界 | evil that has already arisen (upādita)*
已辨地 | stage of completion/discrimination
不二不二則不二 | non-two-yet-two, two-yet-not-two*
不分別 | non-discrimination*
不生不生 | the non-arising of non-arising* [= the Middle]
不生生 | the arising of non-arising* [= conventionality]
不共法 | unique qualities (of the Buddha)
不共般若 | unique prajñā-wisdom [of bodhisattvas of the Distinct Teaching]*
不可思议 | inconceivable, beyond conceptual thought
不可思议一心三観 | threefold contemplation of a single thought [or, “singleminded threefold contemplation (of objects)”] as inconceivable*
不可思议変易死 | inconceivable transformation*
不可得 | unattainable, unobtainable*
不可説 | unexplainable; beyond words; inexpressible*
不用處 | the abode of no function [or nothingness]*
不合不散 | neither merged nor scattered
不有不無 | neither exist [as substantial Being] nor not exist [as nothingness], neither Being nor nothingness; neither being nor non-being*
不住 | non-abiding*
不改性 | unchanging nature
不定 | variable (or undetermined)*
不定止観 | variable (or undetermined) cessation-and-contemplation?
不定教 | indetermined (or variable, undetermined) teachings
不放逸 | non-indolence
<table>
<thead>
<tr>
<th>T’ien-t’ai/Tendai Chinese character list</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>不受別</td>
<td>without accepting special invitations [for regular meals]*</td>
</tr>
<tr>
<td>不得</td>
<td>unattainable, unobtainable*</td>
</tr>
<tr>
<td>不穿(戒)</td>
<td>no rupturing (of moral conduct)*</td>
</tr>
<tr>
<td>不破(戒)</td>
<td>no breaking (of the precepts)*</td>
</tr>
<tr>
<td>不缺(戒)</td>
<td>no fault (of breaking the precepts)*</td>
</tr>
<tr>
<td>不起法愛</td>
<td>non-arising of the dharmas of passion; or “passionate attachment to dharmas”*</td>
</tr>
<tr>
<td>不異</td>
<td>not differentiated*</td>
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<tr>
<td>不異不二</td>
<td>-not different yet non-dual; neither different nor apart*</td>
</tr>
<tr>
<td>不退</td>
<td>irreversible; non-retrogression</td>
</tr>
<tr>
<td>不退地</td>
<td>stage from which there is no retrogression*</td>
</tr>
<tr>
<td>[心]不相應行</td>
<td>[dharmas] not associated with mind (viprayukta-samskāra)*</td>
</tr>
<tr>
<td>不淨不淨</td>
<td>impurity of impurity*</td>
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<tr>
<td>不淨淨</td>
<td>pure impurity*</td>
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<tr>
<td>不淨觀</td>
<td>contemplation of impurity</td>
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<tr>
<td>不動</td>
<td>immovable; immobile*</td>
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<tr>
<td>不動三味</td>
<td>immovable samādhi/concentration*</td>
</tr>
<tr>
<td>不動行</td>
<td>stable [non-karmic] actions; “non-propelling activity” (Skt. āniñjya)*</td>
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<tr>
<td>不動定</td>
<td>immovable concentration*</td>
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<tr>
<td>不動法</td>
<td>immobile dharmas*</td>
</tr>
<tr>
<td>不動眞際</td>
<td>immovable and true reality*</td>
</tr>
<tr>
<td>不動業</td>
<td>nonpropelling karma; [neither negative nor positive deeds]</td>
</tr>
<tr>
<td>不然</td>
<td>no Being*?</td>
</tr>
<tr>
<td>不著</td>
<td>non-attachment*</td>
</tr>
<tr>
<td>不節不恣</td>
<td>[maintain a balance of]</td>
</tr>
<tr>
<td>不請友</td>
<td>unsolicited friend</td>
</tr>
<tr>
<td>不縛法</td>
<td>unobstructed reality*</td>
</tr>
<tr>
<td>不縱不横</td>
<td>neither vertical nor horizontal</td>
</tr>
<tr>
<td>不雜戒</td>
<td>precepts without mixing [thoughts of breaking the precepts without actually doing so]</td>
</tr>
<tr>
<td>天子魔</td>
<td>supernatural demons*</td>
</tr>
<tr>
<td>天行</td>
<td>divine practice (or conduct)*</td>
</tr>
<tr>
<td>天衣</td>
<td>celestial garment*</td>
</tr>
<tr>
<td>天衣座</td>
<td>seat of celestial garments*</td>
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<tr>
<td>天真獨朗</td>
<td>shine forth spontaneously with the truth of Heaven*</td>
</tr>
<tr>
<td>天眼</td>
<td>divine eye</td>
</tr>
<tr>
<td>天道</td>
<td>path (destiny) of divine beings*?</td>
</tr>
<tr>
<td>天龍八部</td>
<td>eight superhuman beings such as gods and dragons</td>
</tr>
<tr>
<td>中有</td>
<td>intermediate state (between death and next rebirth)</td>
</tr>
<tr>
<td>中郎三觀</td>
<td>three contemplations involve the Middle*</td>
</tr>
<tr>
<td>中智</td>
<td>wisdom of the Middle; middling wisdom*</td>
</tr>
<tr>
<td>中陰</td>
<td>intermediate state (between death and next rebirth; antarā-bhava))</td>
</tr>
<tr>
<td>中國</td>
<td>Middle Kingdom*</td>
</tr>
<tr>
<td>中道</td>
<td>Middle Way</td>
</tr>
<tr>
<td>中道正觀</td>
<td>right contemplation of the Middle Way*</td>
</tr>
<tr>
<td>中道戒</td>
<td>precepts of the Middle Way*?</td>
</tr>
<tr>
<td>中道第一義諦</td>
<td>the truth of supreme meaning and the Middle Way*</td>
</tr>
<tr>
<td>中道第一義諦觀</td>
<td>contemplation of the truth of supreme meaning and the Middle Way*</td>
</tr>
</tbody>
</table>
中道 (第一義) 觀 contemplation of the (supreme) Middle Way
中道實相 true aspects of the Middle Way*
中論師 teachers of the Middle Treatise*
中觀 contemplation of the Middle*
互發 mutual arising (of the objects of contemplation)
五十二位 fifty-two (bodhisattva) levels
五力 five powers
五下分結 five afflictions that bind one to the lower parts [of the three realms of existence]
五上分結 five [afflictions that bind one to the] upper parts
五分 five parts [of the practice of dhyāna]
五分法身 endowed with five virtuous qualities; fivefold Dharma Body
五支 five [preliminary] constituents [of meditation]
五支戒 five limbs of the precepts
五行 five practices
五行 five elements
五百由旬 five hundred yojanas
五百陀羅尼 five hundred dhāraṇī
五百阿羅漢 five hundred arhats*
五百羅漢 five hundred arhats [who gathered after the Buddha’s death]*
五戒 five precepts (pañca-śīla)
五見 five mistaken views
五住地惑 five levels of delusions
五利使 five sharp afflictions
五忍 five forbearances
五受 the five aggregates [of receiving sensual experience] (pañca-upādāna-skandha)*
五那含天 five divine realms of the non-returner (anāgāmin)
五味 five flavors [milk, cream, curds, butter, ghee; or acidic 酸, bitter 苦, spicy 辛, salty 鹹, and sweet 甜]
五重玄義 five categories of profound meaning
五品弟子位 five preliminary grades (of the disciple)
五胞 five limbs (two arms or hands, two legs or feet, and the head)*
五部律 five collections of precepts
五經 five classics
五神通 five supranormal powers
五逆 five heinous (grave) offenses
五悔 fivefold repentance
五(善)根 five good roots (five [moral] faculties)
五時八教 Five Periods and Eight Teachings
五陰 five aggregates (skandhas) [form, sensation, conceptions, volitions, consciousness]
五陰世間 the worlds of the five skandhas (see “three types of worlds“)?
五停心觀 five contemplations for putting the mind at rest
五常 five constant (virtues) [humaneness, duty, propriety, wisdom, trust]
五惑 five delusions [of passionate desires, anger, ignorance, pride, and doubt]*
五眼 five eyes
五善根 five good roots/faculties
五復次 five reasons*
<table>
<thead>
<tr>
<th>Chinese Characters</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>五鈍使 five dull (“obvious”) afflictions</td>
<td>六妙法門 six subtle gates [of contemplation]</td>
</tr>
<tr>
<td>五經 five classics*</td>
<td>六念處 six mindfullnesses</td>
</tr>
<tr>
<td>五種不淨 five types of impurity [of the human body]</td>
<td>六受 six sense perceptions*</td>
</tr>
<tr>
<td>五種涅槃 five types of nirvana [corresponding to the five skandha]*</td>
<td>六和敬 six respectful actions [of a bodhisattva]</td>
</tr>
<tr>
<td>五塵 five objects [of sensory perception]</td>
<td>六度(波羅蜜) six perfections</td>
</tr>
<tr>
<td>五濁 five impurities</td>
<td>六度菩薩 bodhisattva of the six perfections</td>
</tr>
<tr>
<td>五蓋 five impediments</td>
<td>六郎 six identities</td>
</tr>
<tr>
<td>五藏五種不淨 five organs* [spleen, lung, heart, liver, kidney]</td>
<td>六時 six times</td>
</tr>
<tr>
<td>五藏 five organs*</td>
<td>六根 six sense organs</td>
</tr>
<tr>
<td>五體投地 five-limbed prostration</td>
<td>六根清淨 purifying the six senses</td>
</tr>
<tr>
<td>孔丘 Confucius (K’ung Ch’iu)*</td>
<td>六根憚悔 repenting [of the offenses] of the six sense senses</td>
</tr>
<tr>
<td>井中七寶 seven jewels in a well*</td>
<td>六(神)通 six (supranormal) powers</td>
</tr>
<tr>
<td>元古 primeval times*</td>
<td>六神病相 six psychological marks of disease*</td>
</tr>
<tr>
<td>元始 original basis*</td>
<td>六師外道 [or 外道六師] six teachers of [non-Buddhist] heresy</td>
</tr>
<tr>
<td>元初(一念) first arising (of ignorance)</td>
<td>六匏 six blisters [or swellings] [of the fetus]*</td>
</tr>
<tr>
<td>今世 our time*</td>
<td>六塗 six sense objects*</td>
</tr>
<tr>
<td>介爾 ephemeral (thought)</td>
<td>六道生死 six destinies (of transmigration) [hell, hungry ghost, beast, asura, human, god]</td>
</tr>
<tr>
<td>介爾之心 an ephemeral thought*</td>
<td>六欲 six desires [of a woman]</td>
</tr>
<tr>
<td>六入 six senses (“entrances”)</td>
<td>六欲天 six divine realms of desire</td>
</tr>
<tr>
<td>六十二見 sixty-two kinds of [mistaken] views</td>
<td>六塵 six sense objects*</td>
</tr>
<tr>
<td>六大煩惱 six great passionate afflictions [of covetousness, anger, ignorance, pride, doubt, and mistaken views]*</td>
<td>六親 six relations</td>
</tr>
<tr>
<td>仁讓貞信明 humaneness/benevolence, non-assertiveness, uprightness, faithfulness, and intelligence*</td>
<td>六蔽 six obscurations</td>
</tr>
<tr>
<td>化生 saving sentient beings*</td>
<td>六觀世音 six incarnations of Avalokiteśvara</td>
</tr>
<tr>
<td>仁義禮智信 [the five virtues of] humaneness, duty, propriety, wisdom, and trust*</td>
<td>仁義禮智信 [the five virtues of] humaneness, duty, propriety, wisdom, and trust*</td>
</tr>
</tbody>
</table>
化他位  level of transforming/saving others
化他境  realm of saving others
化法四敎  four teachings according to content
化身  transformation body
化物  saving/transforming beings
化城  conjured city
化胡  barbarians
化道  path of transformation [of teaching, guiding, and saving others]
化儀四敎  four teachings according to method
分別  discernment, discriminate
分別見網  discriminate with the net of mistaken views
分形散質  changed form and dispersed essence
分身  incarnation(s)
分限  limited existence
分段土  ordinary constituent realm [of samsara]
分段生死  (ordinary) constituent samsara
心  mind (citta); thoughts
内空  internal emptiness
内淨  inner purity
丹田  cinnabar field
反照觀察  reflect on, illumine and contemplate thoroughly
反本還源  turning back to the basis and returning to the source
允當  harmonize
打自大鼓  beat your own drum
少分足人  those who are content with little (= ārya-sangha?)
少處  “the lesser place” (of neither consciousness nor no-consciousness) [the third level of the formless realm]
幻  apparition
幻化  magical apparitions; illusory phantasm/transformations
幻有  illusory existence
幻師  conjurer
引導  guide [toward enlightenment]
内空  internal emptiness
内淨  inner purity
丹田  cinnabar field
心  mind (citta); thoughts
心地  basis of the mind; mind ground (mano-bhūmika, cintā-bhūmi, caitasika, caitasi, mānasa)
心地坦然  repose of the basis of the mind
心行大行  mindful practice and great practice
心行處滅  discursive thought is inadequate
心行寂滅  activities of the mind become quiescent and [all passions] extinct
mental resolution*

mind [= oneself], Buddha [= the ideal], and sentient beings [= other people]*
nature of the mind*
mind [= oneself], Buddha [= the ideal], and sentient beings [= other people]*
mind and spirit; heart and soul*
clear and pure mind*
the mind is mysterious and wondrous*
disease of the heart*
perversions of the mind, of conceptualization, and of [mistaken] views
mind or thoughts of wisdom*
mental road [to Buddhahood]; pathways of your mind*
mental activity*
basis of the mind*
equilibrium and cessation at the basis of the mind*
numerous mental factors [of cognition]
concentration on mental activity*

have your thoughts emptied*
[tenth] constituents of virtuous qualities

words and letters*
(skillful) means
five skandhas of [skillful] means*
preparatory practices*

land where skillful means remain
liberation as the purity of means*
path of (skillful) means*
 cessation as [the realization of conventional] means that arise through conditions (see “three types of cessation”)
Vaipulya (samādhi [repentance]) ?
Vaipulya period
cessation
the peace of cessation*
gate of cessation
cessation as “stilling”*
steady support*
goodness that comes from stopping [evil]*
cession-and-contemplation (calming and insight)
the peaceful mind of cessation-and-contemplation*
luminous quiescence of cessation-and-contemplation
fire-blood-sword
king of samādhis
imperial law*
direct cause
practice proper*
level of the proper practice of the six perfections* [see “five preliminary grades of the disciple”]
true emptiness*
true knowledge and insight*
the afflictions proper
<table>
<thead>
<tr>
<th>正法</th>
<th>true Dharma*</th>
</tr>
</thead>
<tbody>
<tr>
<td>正受</td>
<td>right concentration (samādhi)</td>
</tr>
<tr>
<td>正念心</td>
<td>correct [concentrated] mindfulness*</td>
</tr>
<tr>
<td>正習</td>
<td>explicit and latent [afflictions]*</td>
</tr>
<tr>
<td>正教</td>
<td>right [true] teaching*</td>
</tr>
<tr>
<td>正報</td>
<td>direct karmic retribution</td>
</tr>
<tr>
<td>正遍知</td>
<td>true universal knowledge*</td>
</tr>
<tr>
<td>正煩惱</td>
<td>passionate affictions proper*</td>
</tr>
<tr>
<td>正體</td>
<td>proper essence*</td>
</tr>
<tr>
<td>正觀</td>
<td>correct contemplation*</td>
</tr>
<tr>
<td>正轍</td>
<td>right track*</td>
</tr>
<tr>
<td>平平</td>
<td>equanimious, flat, composure*</td>
</tr>
<tr>
<td>平等一相</td>
<td>equal and of one mark*</td>
</tr>
<tr>
<td>平等大慧</td>
<td>great undifferentiating wisdom*</td>
</tr>
<tr>
<td>平等空</td>
<td>equality of emptiness*</td>
</tr>
<tr>
<td>平等無分別見</td>
<td>[mistaken] views concerning equality and non-discrimination</td>
</tr>
<tr>
<td>由旬</td>
<td>yojana*</td>
</tr>
<tr>
<td>甘露</td>
<td>ambrosia*</td>
</tr>
<tr>
<td>世死</td>
<td>death of the worldly [truth]*</td>
</tr>
<tr>
<td>世因果</td>
<td>causes and results of the [mundane] world*</td>
</tr>
<tr>
<td>世俗界</td>
<td>worldly realm*</td>
</tr>
<tr>
<td>世界悉檀</td>
<td>worldly siddhānta*</td>
</tr>
<tr>
<td>世俗推度</td>
<td>worldly speculation*</td>
</tr>
<tr>
<td>世尊</td>
<td>World Honored One*</td>
</tr>
<tr>
<td>世間法藥</td>
<td>the medicine of worldly teachings*</td>
</tr>
<tr>
<td>世間道理</td>
<td>worldly [non-Buddhist] principles*</td>
</tr>
<tr>
<td>世第一</td>
<td>Supreme in the World, (the level of)</td>
</tr>
<tr>
<td>世智</td>
<td>worldly wisdom* (see “ten wisdoms”)</td>
</tr>
<tr>
<td>世間相常住</td>
<td>eternal abiding of this world</td>
</tr>
<tr>
<td>世諦</td>
<td>worldly truth*</td>
</tr>
<tr>
<td>世禪</td>
<td>worldly dhyāna meditation*</td>
</tr>
<tr>
<td>出世因果</td>
<td>causes and results for transcending the world*</td>
</tr>
<tr>
<td>出世本懷</td>
<td>direct purpose (for Śākyamuni) to appear in this world</td>
</tr>
<tr>
<td>出世間</td>
<td>transcendent realm</td>
</tr>
<tr>
<td>出世間法藥</td>
<td>the medicine of transworldly teachings*</td>
</tr>
<tr>
<td>出世間上上法藥</td>
<td>the medicine of the supreme transworldly teachings*</td>
</tr>
<tr>
<td>出世聖人</td>
<td>transworldly noble people*</td>
</tr>
<tr>
<td>出要</td>
<td>escape [from the cycle of birth-and-death]*</td>
</tr>
<tr>
<td>出假</td>
<td>emerging in conventionality; transcending [mere emptiness by realizing] conventionality*</td>
</tr>
<tr>
<td>片禪</td>
<td>partial dhyāna meditation*</td>
</tr>
<tr>
<td>失意</td>
<td>losing the intent*?</td>
</tr>
<tr>
<td>生不生</td>
<td>the non-arising of arising* [= emptiness]</td>
</tr>
<tr>
<td>生生</td>
<td>the arising of arising* [= dependent coarising]</td>
</tr>
<tr>
<td>生死</td>
<td>samsara*</td>
</tr>
<tr>
<td>生死即涅槃</td>
<td>samsara is (indivisible with) nirvana</td>
</tr>
<tr>
<td>生死流動涅槃</td>
<td>samsara flows and moves, and nirvana is maintenance of an awakened state*</td>
</tr>
<tr>
<td>生相</td>
<td>sign of life*</td>
</tr>
<tr>
<td>生身</td>
<td>“birth-body”</td>
</tr>
<tr>
<td>生活</td>
<td>daily life*</td>
</tr>
<tr>
<td>生滅</td>
<td>arising and perishing*</td>
</tr>
</tbody>
</table>
生滅四諦  Four [Noble] Truths as arising-and-perishing.
半行半坐三昧  both-walking-and-sitting Samādhi
半字  partial [lit. “half-word”]*
半字敎  incomplete teachings
玄妙  mysterious and subtle*
玄深  mysterious and profound*
玄覽  profound discernment*
他心智  the wisdom of the mind or thoughts of others* (see “ten wisdoms”)
他性  otherness*
他受用報身  reward body of transformation [or “enjoyment”]?
仙人  sage*
句義  categories (padārtha)*
包含  all-inclusive*
用工  take time to prepare*
用心  mental discipline*
功德  merit and benefit; virtue; virtuous qualities*
比智  wisdom of thisness* (see “ten wisdoms”)
外人  outsiders*
外三術  three external techniques
外凡  ignorant person/level of outsider
外空  external emptiness*
外道  non-Buddhist path, heterodox way*
外道六行  six practices of the heterodox teachings* (see six contemplations)
外障  external/outer obstacles
外護  external guardians
布施  giving
古昔  ancient past*
叨濫  going to excess*
四一  four categories of oneness
四十一位  forty-one bodhisattva stages
四十二字  forty-two letters [of the Sanskrit or Siddham alphabet]
四十二位  forty-two stages*
四十二品  forty-two levels [of ignorance]*
四十不共法  forty unique qualities [of the Buddha]
四大  four (basic) elements* [earth, water, fire, wind]
四土  Four (Buddha) Lands
四山  four mountains, that is, the four inevitable conditions of life: birth, old age, disease, and death*
四不可説  four unexplainables
四天下  four continents
四支  four constituents [of meditation]
四正勤  four proper endeavors
四生  things born in four ways (womb, egg, moisture, transformation)*
四弘誓願  Four Universal Vows (of a bodhisatta)
四句  (four options of the) tetralemma
四句推檢不得  systematic refutation of the alternatives of the tetralemma
四州  four continents
四如意足  four supranormal powers
四向四果  four stages of sagehood; the four causal and resultant stages
四住地  four categories of passions
四住菩薩  bodhisattvas who overcome the four categories of delusions; the bodhisattvas of the four abodes*
四見惑  four types of deluded views
四沙門果  four fruits of the śramaṇa
四忍  four forbearances
四依  four reliances
四念處觀  four mindfulnesses [of body, sensation, mind, and dharma]
四空定  four concentrations on emptiness
四空處天  four emptiness heavens
四性  four natures (that things do not arise from themselves, from others, from a merging of these two, or separate from these two)*
四果  four fruits
四取  four types of attachments
四門  four gates [of the tetralemma; existence, non-existence, both, and neither]
四身  the four bodies [of the Buddha]: of Dharma 法, reward 報, enjoyment 應, and transformation 化*
四威儀  four proper activities ?
四惡趣  four evil realms/destinies
四海  the four seas*
四敎  fourfold teachings [Tripiṭaka, Shared, Distinct, Perfect]
四悉檀  four methods of instruction (siddhānta)
四無色定  four concentrations on emptiness
四無量心  four boundless demeanors, immeasurable states of mind [friendliness/kindness, compassion/pity, joy, equanimity/abandonment]
四無(所)畏  four fearlessnesses ?
四無礙辯  four unobstructed eloquences [also 四無礙智, 四無礙解]
四善根  four good roots
四意止  four mental cessations (＝four mindfulnesses)?
<table>
<thead>
<tr>
<th>Chinese Characters</th>
<th>英文</th>
<th>翻译</th>
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</thead>
<tbody>
<tr>
<td>本自</td>
<td>fundamental selfhood*</td>
<td></td>
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<tr>
<td>本自圓融</td>
<td>perfectly fused, in itself, with the truth</td>
<td></td>
</tr>
<tr>
<td>本自不實</td>
<td>no reality in itself*</td>
<td></td>
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<tr>
<td>本住法</td>
<td>the Dharma of the fundamental abode*</td>
<td></td>
</tr>
<tr>
<td>本劫本見末劫末見</td>
<td>the current kalpa and current views, and the kalpa yet to come and views yet to come*?</td>
<td></td>
</tr>
<tr>
<td>本法</td>
<td>Dharma basis*?</td>
<td></td>
</tr>
<tr>
<td>本門十妙</td>
<td>ten subtle aspects of the second half of the Lotus Sūtra</td>
<td></td>
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<tr>
<td>本性</td>
<td>inherent/original nature*</td>
<td></td>
</tr>
<tr>
<td>本性清淨</td>
<td>fundamental nature (of reality) is pure*</td>
<td></td>
</tr>
<tr>
<td>本無所有</td>
<td>fundamentally lacking in (substantial) Being</td>
<td></td>
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<tr>
<td>本意</td>
<td>fundamental intent*</td>
<td></td>
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<tr>
<td>本願</td>
<td>original vow*</td>
<td></td>
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<tr>
<td>本壌</td>
<td>original yearning [= original vow];</td>
<td></td>
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<tr>
<td>末代</td>
<td>latter age</td>
<td></td>
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<tr>
<td>末法比丘</td>
<td>bhikṣu of the Latter [degenerate] Dharma*</td>
<td></td>
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<tr>
<td>未生之惡</td>
<td>evil that has not yet arisen*</td>
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<tr>
<td>未至(到地)定</td>
<td>incompletely attained concentration; pre-dhyāna preparations</td>
<td></td>
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<tr>
<td>未念</td>
<td>pre-thought*</td>
<td></td>
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<tr>
<td>犯</td>
<td>transgressing*</td>
<td></td>
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<tr>
<td>犯戒</td>
<td>transgressing against the precepts*</td>
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<tr>
<td>玉潤碧鮮</td>
<td>the moisturizing jewel [of cessation] and the clear brilliance of the jasper [of contemplation]*</td>
<td></td>
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<tr>
<td>白衣</td>
<td>laypeople</td>
<td></td>
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<tr>
<td>白四羯磨</td>
<td>fourfold motions [of the ordination ceremony]</td>
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<tr>
<td>白淨第一莊嚴</td>
<td>supreme adornment of a pure life*</td>
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<tr>
<td>白業</td>
<td>“white” karma [good deeds]*</td>
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<td>6</td>
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<tr>
<td>死海</td>
<td>sea of [birth-and-]death*?</td>
<td></td>
</tr>
<tr>
<td>曲拙灰近</td>
<td>warped, clumsy, ashes, and near</td>
<td></td>
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<tr>
<td>曲直</td>
<td>indirect/roundabout and/or direct*</td>
<td></td>
</tr>
<tr>
<td>曲徑</td>
<td>crooked (and roundabout) ways*</td>
<td></td>
</tr>
<tr>
<td>色</td>
<td>visible form; form(s) and colors (rūpa)*</td>
<td></td>
</tr>
<tr>
<td>色身</td>
<td>physical body (rūpa-kāya)*</td>
<td></td>
</tr>
<tr>
<td>色界</td>
<td>realm of form</td>
<td></td>
</tr>
<tr>
<td>色息心</td>
<td>the physical [body of visible form], the breath, and the mind*</td>
<td></td>
</tr>
<tr>
<td>色愛住地</td>
<td>stage of passionate attachment to that with form</td>
<td></td>
</tr>
<tr>
<td>色躯</td>
<td>physical body*</td>
<td></td>
</tr>
<tr>
<td>同行</td>
<td>fellow practicers</td>
<td></td>
</tr>
<tr>
<td>同居</td>
<td>[land of] co-dwelling*</td>
<td></td>
</tr>
<tr>
<td>同事</td>
<td>help through affinity [share activity]*</td>
<td></td>
</tr>
<tr>
<td>合</td>
<td>merged*</td>
<td></td>
</tr>
<tr>
<td>灰身滅智</td>
<td>wisdom of extinction [of consciousness] and the reduction of the body to ashes</td>
<td></td>
</tr>
<tr>
<td>灰身入滅</td>
<td>reducing the body to ashes and entering [a nirvāṇa of] extinction*</td>
<td></td>
</tr>
<tr>
<td>灰斷</td>
<td>severance [i.e., nirvāṇa] that is [merely a reduction of the body to] ashes*</td>
<td></td>
</tr>
<tr>
<td>休息</td>
<td>still</td>
<td></td>
</tr>
<tr>
<td>任運</td>
<td>naturally</td>
<td></td>
</tr>
<tr>
<td>任運自發</td>
<td>naturally and spontaneously*</td>
<td></td>
</tr>
<tr>
<td>任運流入</td>
<td>going with the flow*</td>
<td></td>
</tr>
</tbody>
</table>
natural, carefree spirit or energy
function naturally with constant quietude
spontaneous and unobstructed
[Siddham] letter “i”
eranda plant
recognition from overcoming [passions]
former rulers
common merging
commonality
common methods
common praṇā (teachings)
gradual and successive; progressive
gradual and successive [or progressive] cessation-and-contemplation
inferior body of transformation [or “enjoyment”]
myriad
individual
causal levels
conventionality as causally arisen
causes and results/ fruits
causes and results are in a mutual struggle
a concurrence of causes
causes and conditions; causality
the samādhi of causes and conditions
sorcery
minor offenses (duṣkṛta)
breathing [exercises]
Scholars of the *Treatise on the Ten Stages* [Ti-lun]*
stages-and-levels; level of stages
scholars of the *Ti-lun*
names and words; verbal designation?
verbal identity
name-and-form
five stages of name-and-form
fame and profit
name and form*; verbal [scholastic] distinctions*
the provisional establishment of conventionality as designations*
much hearing
much confusion for those who would be Buddhas
favorable dharmas
examining the mind as it is*
suchness/“just-as-it-is” is emptiness*Tathāgata*
ten titles of the Tathāgata
secret treasury of the Tathāgata
seeds of the Tathāgata
tathāgata-garbha
in accordance with the prescribed method
mindfulness of [external] marks just as they are
suchlike*
the principle of reality itself
wish-fulfilling jewel (*cintāmaṇī*)
reality; the way things are*
limit of reality*
know things as they truly are*
skillful saving in accor-
dance with reality* (yātha-ātmāyatāraṇa-kuśala)
如實義 true meaning*
字非字 literally and non-literally*
守一 maintain equilibrium*
安一 calmly focus*
安心 peaceful mind; calming your thoughts*
安心定慧 rest your thoughts in concentration and wisdom*
安居 period of retreat; summer retreat
安靜明淨 peace, clarity, and purity*
安隱 calm tranquility, peace*
安樂 peace; bliss (sukha)*
(四)安樂行 (four) peaceful practices
安樂色心 peaceful in mind and body
妄想 deluded conceptions*
妄想因緣和合 deluded conceptions of the merging of causes and conditions*
妄語 deceptive words*
江河 a great river [the Yangtze and Yellow rivers]*
汚穢五陰 defiled five skandhas*
旨歸 returning to the purport*
有支 have existence*
有作四諦 Four Truths as conditioned
有法空 emptiness of dharmas that exist*
有待之身 physical body of passions (pratītya)*
有後生死 samsāra after existence*
有相安樂行 practice with [phenomenal] features
有流 stream of existence*
有為 conditioned*
有為空 emptiness of the conditioned*
有對 resistance*
百八三昧 hundred and eight samādhīs
百八煩惱 hundred and eight passionate affictions*
成就 perfect fulfillment*
成機感佛 perfect one’s capacity and experience the Buddha
肉眼 physical eye*
肉眼 一百三十六箭 thirty-six arrows [used by Māra to obstruct the practices] for self-benefit and saving others*
自他共離 self, others, together, or separately
自在 mastery*
自在我 a self with mastery [over liberation]*
自行 practice [for] oneself*
自行化他 practice [for] oneself and [to] save others
自行寂滅忍 the forbearance of quiescent extinction through one’s own practice*
自医医他 heal yourself and heal others*
自性 selfness, “own-nature” (svabhāva)*
自性禪 dhyāna of self-nature*
自發 spontaneous*
至心 sincerely*
至尊 most noble*
至理 ultimate reality*
至理寂滅 reality [has the quality of] quiescence and extinction*
至德 highest virtues*
行 volitions (sāṃskārā)*
行一 oneness of practice
practicing five supplementary methods
progressive advancement
stages of practice
practice of [experiential] practice
move, stay, sit, lie down, (the four types of activity)*
raft of practice
[active] performance of good*
practice and understanding*
practices of the real*
preparing [a minimum of] food and clothing*
self-centered thoughts*
[mistaken] view of the self*
perversion of [assuming] a substantial Self*
“this I explain as emptiness”*
Guṇavarman*
abode; abiding*
level*
graded stages or levels
approximate understanding
without giving up*
conscious intent*
mere emptiness*
Buddha land(s)*
Buddha mind*
support of the Buddha* [to GLOSS?; 76c13]
Samādhi of Buddhas
Standing
mother of [all] Buddhas*
sign of the Buddha
gist of the Buddha’s [teach-
ing] is to exhaust and purify
Buddha is indivisible with the dharmadhātu*
Buddha’s knowledge*
Buddha’s knowledge and insight*
Buddha’s insight*
work of the Buddha; deeds of a Buddha*
Buddha-nature
Buddha-dharmas (qualities); Buddha Dharma (teachings)*
exalted power of the Buddhas*
realm of Buddhahood, Buddha realm, realm of Buddhas*
true Dharma of the Buddha*
Buddha eye*
Buddha’s wisdom and knowledge*
Buddha path; Buddha’s enlightenment*
seeds of Buddhahood, Buddha-seed (buddha-gotra)*
nature of the Buddha*
gate of the complete teachings of the Buddha*
distinct*
distinct transformation (of bodhisattvas)
distinct reality*
Distinct family*
distinct states of mindfulness
Shared approaching/advancing to Distinct;
<table>
<thead>
<tr>
<th>Chinese Character</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>別理</td>
<td>distinct principle [of truth]; separate reality*</td>
</tr>
<tr>
<td>別教通</td>
<td>Distinct [or Separate] Teachings</td>
</tr>
<tr>
<td>別教菩薩</td>
<td>Bodhisattva of the Distinct Teaching</td>
</tr>
<tr>
<td>別願</td>
<td>specific vow</td>
</tr>
<tr>
<td>別惑</td>
<td>distinct delusions*</td>
</tr>
<tr>
<td>別釈</td>
<td>distinct interpretation</td>
</tr>
<tr>
<td>助行</td>
<td>auxiliary practice*</td>
</tr>
<tr>
<td>助道</td>
<td>auxiliary practices of the path*</td>
</tr>
<tr>
<td>助道法門</td>
<td>auxiliary methods</td>
</tr>
<tr>
<td>助道對治</td>
<td>control or heal through auxiliary methods*</td>
</tr>
<tr>
<td>劫</td>
<td>kalpa*</td>
</tr>
<tr>
<td>劫火</td>
<td>fires [at the end] of a kalpa*</td>
</tr>
<tr>
<td>同同安隱</td>
<td>brightly shining and peaceful*</td>
</tr>
<tr>
<td>含識</td>
<td>conscious being</td>
</tr>
<tr>
<td>坐禪</td>
<td>sitting in (dhyāna) meditation</td>
</tr>
<tr>
<td>坐馳</td>
<td>sitting while pursuing [distractions]*</td>
</tr>
<tr>
<td>妙心體具</td>
<td>mind inherently endowed with enlightenment</td>
</tr>
<tr>
<td>妙位</td>
<td>sublime level(s) [of awakening]</td>
</tr>
<tr>
<td>妙法</td>
<td>subtle Dharma</td>
</tr>
<tr>
<td>妙定</td>
<td>sublime concentration*</td>
</tr>
<tr>
<td>妙理</td>
<td>sublime principle [of reality]*</td>
</tr>
<tr>
<td>妙解</td>
<td>sublime understanding</td>
</tr>
<tr>
<td>妙慧朗然</td>
<td>subtle wisdom is translucent*</td>
</tr>
<tr>
<td>妙證</td>
<td>sublime realization*</td>
</tr>
<tr>
<td>妙覺</td>
<td>subtle (sublime) awakening, level of</td>
</tr>
<tr>
<td>妙觀</td>
<td>subtle contemplation*</td>
</tr>
<tr>
<td>希有</td>
<td>extraordinary*</td>
</tr>
<tr>
<td>形</td>
<td>private parts*</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Chinese Character</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>快馬</td>
<td>nimble horse</td>
</tr>
<tr>
<td>決</td>
<td>assurance (vyākaraṇa) [of eventual Buddhahood]*</td>
</tr>
<tr>
<td>決了</td>
<td>definite consummation*</td>
</tr>
<tr>
<td>決判明斷</td>
<td>clearly distinguish and determine*</td>
</tr>
<tr>
<td>決定</td>
<td>certainty, determination*</td>
</tr>
<tr>
<td>決定一心</td>
<td>determined single-mindedness</td>
</tr>
<tr>
<td>決定声聞</td>
<td>determined śrāvakas*</td>
</tr>
<tr>
<td>決果斷顗</td>
<td>sever the results [of past offenses]*</td>
</tr>
<tr>
<td>沈空</td>
<td>mired in emptiness*</td>
</tr>
<tr>
<td>沈浮</td>
<td>ecstasy and calm*</td>
</tr>
<tr>
<td>沈昏</td>
<td>sunk in darkness*</td>
</tr>
<tr>
<td>弄引</td>
<td>preliminary inducements</td>
</tr>
<tr>
<td>忍法位</td>
<td>patience, the level of</td>
</tr>
<tr>
<td>扶助</td>
<td>supporting aids*</td>
</tr>
<tr>
<td>技能</td>
<td>technical skills*</td>
</tr>
<tr>
<td>扶律談常敎</td>
<td>teachings (of the Mahāparinirvāṇa Sūtra) which support the precepts and expound the eternal</td>
</tr>
<tr>
<td></td>
<td>precepts*</td>
</tr>
<tr>
<td>戒取</td>
<td>attachment to precepts</td>
</tr>
<tr>
<td>戒神</td>
<td>divine [guardian of] the precepts*</td>
</tr>
<tr>
<td>戒定道共</td>
<td>precepts accompanied by both concentration and the path</td>
</tr>
<tr>
<td>戒禁取</td>
<td>attachment to precepts</td>
</tr>
<tr>
<td>初心</td>
<td>beginners*</td>
</tr>
<tr>
<td>初地味禪</td>
<td>the first stage of the flavor of dhyāna [= Buddha nature?]*</td>
</tr>
<tr>
<td>初住</td>
<td>first [stage of] abodes</td>
</tr>
<tr>
<td>初果</td>
<td>first fruit [of the stream-enterer]*</td>
</tr>
<tr>
<td>初門</td>
<td>preliminary level*</td>
</tr>
<tr>
<td>初依人</td>
<td>earliest [level] where one becomes reliable to [other] people*</td>
</tr>
<tr>
<td>初發心</td>
<td>first aspiration for enlightenment</td>
</tr>
<tr>
<td>初業</td>
<td>first deeds [on the path leading to Buddhahood]</td>
</tr>
<tr>
<td>禰空</td>
<td>stripped-down emptiness*</td>
</tr>
<tr>
<td>利行</td>
<td>beneficial actions</td>
</tr>
<tr>
<td>利使</td>
<td>fine afflictions*</td>
</tr>
<tr>
<td>利根</td>
<td>sharp (skillful, keen, clever) faculties or capacities</td>
</tr>
<tr>
<td>利益</td>
<td>benefits*</td>
</tr>
<tr>
<td>利鈍</td>
<td>skillful and clumsy; sharp and dull</td>
</tr>
<tr>
<td>利養</td>
<td>personal profit*</td>
</tr>
<tr>
<td>究竟旨歸</td>
<td>ultimate returning to the purport*</td>
</tr>
<tr>
<td>究竟戒</td>
<td>ultimate precepts*</td>
</tr>
<tr>
<td>究竟卽</td>
<td>ultimate identity</td>
</tr>
<tr>
<td>究竟(竟)尋(求) 分別智</td>
<td>discriminatory wisdom (vikalpajñāna?) which in the final analysis [conceptualizes the objects of experience]*</td>
</tr>
<tr>
<td>防止</td>
<td>restraining and stopping*</td>
</tr>
<tr>
<td>見一切處住地</td>
<td>stage of abiding in all mistaken views</td>
</tr>
<tr>
<td>見地</td>
<td>level of insight (into the Four Noble Truths)</td>
</tr>
<tr>
<td>見法</td>
<td>phenomena of (mistaken) views*</td>
</tr>
<tr>
<td>見取</td>
<td>attachment to (mistaken) views</td>
</tr>
<tr>
<td>見思[煩惱]惑</td>
<td>deluded views and attitudes (or conceptions)</td>
</tr>
<tr>
<td>見著</td>
<td>attachment to (mistaken) views*</td>
</tr>
<tr>
<td>見道</td>
<td>insight into the path [of the Four Noble Truths]*</td>
</tr>
<tr>
<td>見道位</td>
<td>(the level of) insight into the path [of the Four Noble Truths]</td>
</tr>
<tr>
<td>見解</td>
<td>understanding of [mistaken] views*</td>
</tr>
<tr>
<td>見慧</td>
<td>wisdom of [mistaken] views; wisdom of insight*</td>
</tr>
<tr>
<td>見諦</td>
<td>views of the truth; insight into the truth*</td>
</tr>
<tr>
<td>見諦位</td>
<td>level of insight into the truth (darśana-stha); those who perceive the Four Noble Truths*</td>
</tr>
<tr>
<td>見諦道</td>
<td>the path of insight into the truth*</td>
</tr>
<tr>
<td>言語道斷</td>
<td>beyond words [and conceptions]; “the way of language and discourse is severed”</td>
</tr>
<tr>
<td>赤色三昧</td>
<td>Red-colored Samādhi*</td>
</tr>
<tr>
<td>足迹相貌</td>
<td>the coming, going, and the traces*</td>
</tr>
<tr>
<td>身子</td>
<td>Śāriputra*?</td>
</tr>
<tr>
<td>身口七支</td>
<td>seven evil physical and verbal acts</td>
</tr>
<tr>
<td>身因</td>
<td>causes of the body*</td>
</tr>
<tr>
<td>身見</td>
<td>[mistaken] view of [the substantial existence of] the body*</td>
</tr>
<tr>
<td>身命財</td>
<td>body, life, and material riches*</td>
</tr>
<tr>
<td>身念處</td>
<td>meditation on [the impurity of] the body* (see “four mindfulnesses”)</td>
</tr>
<tr>
<td>車匿</td>
<td>Chandaka</td>
</tr>
<tr>
<td>8</td>
<td></td>
</tr>
<tr>
<td>兩重能所</td>
<td>dual role of one who contemplates and that which is contemplated</td>
</tr>
<tr>
<td>事</td>
<td>phenomena*</td>
</tr>
<tr>
<td>事六度</td>
<td>six (Hīnayāna) perfections (at the level of phenomena)</td>
</tr>
<tr>
<td>事戒</td>
<td>upholding the precepts in deed</td>
</tr>
<tr>
<td>事法</td>
<td>phenomenal dharmas*</td>
</tr>
<tr>
<td>事知識</td>
<td>good friends in deed*</td>
</tr>
<tr>
<td>事理周遍</td>
<td>the actual and principle are universally coextensive*</td>
</tr>
</tbody>
</table>
includes both the actual [practical matters] and the [abstract] principle*

phenomenal/practical aspects*

crossing [to the other shore of enlightenment]*
delusions concerning phenomena*
good yields [good deeds], good aspects

cultivate the actual, practical matters*
evil aspects/yields*
obstacles of phenomenal or actual deeds*
actual aspects of wisdom*
actual repentance, repentance in deed

offerings*?
rewarding*
refuge*?
sentient beings and the world in which they dwell dependent*
practice founded on doctrine
winds of reliance [on the environment]*
dependent breathing*
indirect karmic retribution; the world [in which we dwell]
life-force*
blind dog barking wildly*
preparing five conditions
integrated/complete; completely included*
integrated/combined four-fold views*
complete [five] precepts*
fully consummate*
ruler (kṣatriya)*

receiving instruction (dhārayati)*
renouncing five sensual desires
practice with reverence*
emtiness
samādhi of emptiness*
planting trees in the empty sky*
stream-enterer [who realizes] the equality of emptiness*
emtiness of existence*
(mistaken) view of emptiness
emptiness of emptiness
three contemplations involve emptiness*
open and peaceful place*
the place of emptiness*
the place of the inexhaustibility of emptiness [first level of the formless realm]*
the concentration (samādhi) which is the realization of the inexhaustibility of emptiness empty village
wisdom of emptiness*
extreme [view] of emptiness*
contemplation of emptiness*
concentration (samādhi)*
-precepts that accompany dhyāna-concentration (or samādhi)
definitive analysis
the light of your concentration*
固定 emptiness
固定 conventionality
固定 concentration and wisdom; the wisdom of concentration
固定 essence of concentration
固定 the extreme view of emptiness [as nothingness]
固定 gist
固定 environmental circumstances
屈步蟲 inchworm?
底下薄福 ignoble and deficient in virtue
彼此互不相知 knowledge that is not shared
彼岸 other shore [of enlightenment]
性分 individual nature
性地 stage of (realizing one’s) nature
性成 natural morality
性空 nature of emptiness
性緣 eternal abiding of nature and marks [of the Buddha]
性障 obstacles of the nature [of reality]
性罪 offenses against nature
性徳 inherent qualities
性淨解脱 liberation as the [fundamental] nature of purity
恬恬安恬 quiet and tranquil
念念 completed thought
念已 thought; mindfulness
念天 mindfulness of the divine realms (see “six mindfulnesses”)
念戒 mindfulness of the precepts (see “six mindfulnesses”)
念佛 mindfulness of the Buddha (see “six mindfulnesses”)
念佛三昧 samādhi of contemplating the Buddha
念念 thought-moment, thought to thought
念念心 each thought-moment in the mind
念法 mindfulness of the Dharma (see “six mindfulnesses”)
念施 mindfulness of giving (see “six mindfulnesses”)
念捨 mindfulness of abandonment (see “six mindfulnesses”)
念處 thought, mindfulness
念僧 mindfulness of the Sangha (see “six mindfulnesses”)
拘隣五人 [Ājñāta-]Kauṇḍinya and the five mendicants (pañca-vargika)
所知 knowables; all there is to know; knowledge (jñeya)
所知障 wisdom obstacle
所念念者 the thinker and the thought
所破 that which is destroyed, the destroyed
所障 that which is obstructed
所解 (that which is to be) realized
所觀 that to be contemplated
所觀之心 thoughts being contemplated
所繫 fixation
所顯 objects to be manifested
抜毛載載 animals
抜除懺悔 public confession and repentance
拔苦與樂 extract suffering and grant bliss
<table>
<thead>
<tr>
<th>Chinese Character</th>
<th>Pinyin</th>
<th>English Translation</th>
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</thead>
<tbody>
<tr>
<td>拙醫</td>
<td>zuó yī</td>
<td>clumsy medicine [or &quot;clumsy medical care&quot;]*</td>
</tr>
<tr>
<td>易奪</td>
<td>yì duó</td>
<td>overcoming and removing*</td>
</tr>
<tr>
<td>明了</td>
<td>míng lǎo</td>
<td>clearly and fully know*</td>
</tr>
<tr>
<td>明師</td>
<td>míng shī</td>
<td>enlightened teacher*</td>
</tr>
<tr>
<td>明解</td>
<td>míng jiě</td>
<td>clear understanding*</td>
</tr>
<tr>
<td>明靜</td>
<td>míng jìng</td>
<td>luminous quiescence</td>
</tr>
<tr>
<td>明識</td>
<td>míng shí</td>
<td>clear consciousness*</td>
</tr>
<tr>
<td>昏忽</td>
<td>hūn hū</td>
<td>dark suddenly*</td>
</tr>
<tr>
<td>昏眠</td>
<td>hūn mián</td>
<td>deep sleep*</td>
</tr>
<tr>
<td>昏煩</td>
<td>hūn fán</td>
<td>dark and troublesome*</td>
</tr>
<tr>
<td>昏閑</td>
<td>hūn xián</td>
<td>dark gloom*</td>
</tr>
<tr>
<td>昇出色心</td>
<td>shēng chū sè xīn</td>
<td>transcend (&quot;rise above&quot;) mind and body</td>
</tr>
<tr>
<td>果位</td>
<td>guǒ wèi</td>
<td>resultant levels*</td>
</tr>
<tr>
<td>果報</td>
<td>guǒ bào</td>
<td>resultant recompense [reward or retribution]; fruit of reward</td>
</tr>
<tr>
<td>果報五陰</td>
<td>guǒ bào wǔ yīn</td>
<td>five skandhas of resultant retribution*</td>
</tr>
<tr>
<td>果頭</td>
<td>guǒ tóu</td>
<td>final fruit [of Buddhahood]</td>
</tr>
<tr>
<td>果頭之佛</td>
<td>guǒ tóu zhī fó</td>
<td>final fruit of Buddhahood*</td>
</tr>
<tr>
<td>果頭無人</td>
<td>guǒ tóu wú rén</td>
<td>no one who attains Buddhahood</td>
</tr>
<tr>
<td>果縛</td>
<td>guǒ guō</td>
<td>fruits of bondage [of residual karmic afflictions]*</td>
</tr>
<tr>
<td>析行</td>
<td>xī xíng</td>
<td>the practice of the analytical method [of the Tripitaka Teaching]*</td>
</tr>
<tr>
<td>析法</td>
<td>xī fǎ</td>
<td>analytical method</td>
</tr>
<tr>
<td>析空觀</td>
<td>xī kōng guān</td>
<td>analyze (phenomena) and realize emptiness</td>
</tr>
<tr>
<td>析破</td>
<td>xī pò</td>
<td>analytically pick apart*</td>
</tr>
<tr>
<td>析智</td>
<td>xī zhì</td>
<td>analytical wisdom*</td>
</tr>
<tr>
<td>析假</td>
<td>xī jiǎ</td>
<td>analytical [understanding/destruction of] conventionality*</td>
</tr>
<tr>
<td>枝末無明</td>
<td>zhī mò wú míng</td>
<td>ignorance, phenomenal</td>
</tr>
<tr>
<td>毒草</td>
<td>dú cǎo</td>
<td>poisonous weeds*</td>
</tr>
<tr>
<td>毒塗鼓/塗毒鼓</td>
<td>dú tú gǔ/tú dú gǔ</td>
<td>drum stained with poison?</td>
</tr>
<tr>
<td>徑路</td>
<td>jìng lù</td>
<td>pathways*</td>
</tr>
<tr>
<td>法才王子</td>
<td>fǎ cái wáng zǐ</td>
<td>Prince Dharma Ability</td>
</tr>
<tr>
<td>法王</td>
<td>fǎ wáng</td>
<td>Dharma King*</td>
</tr>
<tr>
<td>法主</td>
<td>fǎ zhǔ</td>
<td>lord of the Dharma (dharmanātha)*</td>
</tr>
<tr>
<td>法印</td>
<td>fǎ yìn</td>
<td>sign of the Dharma</td>
</tr>
<tr>
<td>法有</td>
<td>fǎ yǒu</td>
<td>the existence of dharmas*</td>
</tr>
</tbody>
</table>
| 法行 | fǎ xíng | practice based on Dharma[-meditation]*
| 法行人 | fǎ xíng rén | -those who practice [the path] based on Dharma[-meditation]*
| 法位 | fǎ wèi | levels of the Dharma* |
| 法佛 | fǎ fó | Dharma-Buddha; Buddha of the Dharma[-body]|
| 法性 | fǎ xìng | Dharma-nature; nature of dharmas; nature of reality* |
| 法性法界 | fǎ xìng fá jiè | nature of reality* |
| 法性佛 | fǎ xìng fó | Buddha of Dharma-nature* |
| 法性國 | fǎ xìng guó | land of Dharma-nature* |
| 法性常寂 | fǎ xìng cháng jì | Dharma-nature is always quiescent* |
| 法性菩薩 | fǎ xìng pú sà | bodhisattva of Dharma-nature* |
| 法味 | fǎ wèi | flavor of the Dharma* |
| 法念處 | fǎ niàn chù | meditation on [the non-substantiality of] dharmas* (see “four mindfulnesses”)? |
| 法相 | fǎ xiàng | marks/characteristics of phenomena; the Fa-hsiang/ Faxiang or Hossō [East Asian Yogācara] tradition* |
| 法身(法佛) | fǎ shēn (fǎ fó) | Dharma body |
| 法身大士 | fǎ shēn dà shì | Dharma-kāya Mahāsattva |
| 法身相 | fǎ shēn xiàng | marks of the Dharma body* |
| 法門 | fǎ mén | teachings; methods; approaches to Dharma; Dharma gate; doctrinal categories* |
| 法門身 | fǎ mén shēn | body of the teachings* |
| 法門佛 | fǎ mén fó | Dharma-teachings Buddha* |
| 法門無盡誓願知 | fǎ mén wú jìn shì yuán zhī | though dharmas
are inexhaustible, I vow to study them all*

food of the Dharma*

the Dharma realm (*dharmadhātu*); the [ten] destinies

sign of the *dharmadhātu*

same quiescence as the Dharma realm

Dharma realm has no beginning and no end*

the universe (*dharmadhātu*) is completely endowed with permanence and bliss

giving the Dharma

Dharma master?

the provisional establishment of conventionality as phenomenal dharmas*

Lotus Samādhi

Lotus-Nirvana Period

most superior *Lotus* teachings

joy in the Dharma

Dharma eye

unobstructed with regard to the Dharma teachings*

natural way of things*

mental objects*

compassion conditioned by the Dharma teachings; compassion based on [awareness of the true nature of] phenomena* (see “three [types of] compassion”)

Pāpiyas*

minor precepts

passionate attachment to dharmas*

Mahāprajāpati*

*prātimokṣa*
祈求 | entreaty*
苦具 | suffering
苦到 | until it hurts*
苦道 | the way of suffering*
苦海可乾 | sea of suffering can dry up*
苦輪海 | ocean of samsara
若干 | many*
阿字 | letter “a”
阿那含 | non-returner (*anāgāmin*)
阿伽陀藥 | panacea (*agada*)
阿梨耶識 | ālaya-consciousness
阿僧祇 | incalculable (eon)*
阿説示 | (*Anājī†) Aśvajit*
阿婆羅藥 | *asaru* medicine [*Bhumea lacena]*
阿輸柯王 | King Aśoka*
阿黎耶 | ālaya-consciousness
阿鼻地獄 | Avici hell
阿羅漢 | arhat
阿體 | part of [associated with] the essence [of reality]
阿羅尼 | dhāraṇi
邪見 | deviant views
邪見乘 | vehicle of deviant views*
邪氣 | perverse chi-energy*
邪想坐禪 | sitting in meditation with deviant conceptions*
邪僻 | deviant and one-sided*
邪觸 | perverse sensations*
取相 | attachment to [phenomenal] marks*
取相惑 | (the delusion of) attachment to outer characteristics?
迦毘城 | Kapilavastu*
迦嵐延 | Kātyāyana
迦嵐延子 | Kātyāyaniputra
迦陵頻伽鳥 | *kalaviṅka* bird
迦羅彌頭 | Kālaka and Tinduka [trees]*
金口(相承) | (transmission by the Golden Mouth (of the Buddha)
金剛 | diamond-like*
金剛[力士] | Vajrapāni (guardian spirits)*
金剛三昧 | Diamond Samādhi*
金剛翅 | garuda (“golden-winged bird”)}
金剛槌 | diamond hammer*
金輪 | golden ring (underlying the world)*
長齋 | noon meal*
非一非一切 | neither one nor all*
非三三而不三 | not three yet three; three yet not three*
非三非一 | neither three nor one*
非止非觀 | neither cessation nor contemplation*
非行非坐三昧 | neither-walking-nor-sitting samādhi
非有非無 | neither Being nor nothingness (non-being)
非有想非無想 | [the concentration of] neither conceptions nor no-conceptions [fourth level of the formless realm]*
非狂非聖 | neither crazy nor noble sages*
非能所 | neither the power nor the place; neither subject nor object*
非時無度 | without regard for the time [of day] and without any moderation*
非善非惡 | neither good nor evil*
非道 | non-path, anti-path [that is contrary to the Buddha Path]
非想定  concentration of no-conceptions
非想非非想處  the place of [the concentration of] neither conceptions nor no-conceptions [fourth level of the formless realm]*
非權非實  neither tentative nor real*

保得解脱 liberation from retained [delusions]**
俗 mundane*
俗理 mundane reality*?
俗諦 mundane truth*
信心 mind of faith*
信行 practice based on faith those who practice [the path] based on faith*
信伏 convinced*
信法週轉 faith [in the Dharma teachings] and Dharma [meditation] and switching between them*
信法聞思 faith in the Dharma, and by hearing and considering/pondering it*
信忍 forbearance that comes from faith*
信解行 practice of faith and understanding
信樂 faithful yearning
便成正覺 attainment of awakening upon aspiring for enlightenment
便宜 expediency*
俱解脫 liberation through both [wisdom and concentration]*
前番 primary role
前鋒 sharp point*
前驅 preparation*

風刀 knife-like wind
風三昧 Wind Samādhi
風俗 manners and deportment*
風流二諦 two truths that are blowing in the wind*
南無 pay homage to (namo)*
卽 indivisible*
卽一而三卽三而一 one yet three; three yet one*
卽中観 the contemplation of the Middle itself*
卽心是佛 mind is Buddha
卽立卽破 deconstructing while establishing
卽事而眞 particular phenomena and [ultimate] reality are indivisible*
卽空戒 precepts of emptiness*
卽空即假即中 identity of emptiness, the conventional, and the Middle; simultaneously empty, conventionally existent, and the Middle
卽空観 the contemplation of emptiness itself*
卽破卽立 establishing while deconstructing*
卽假戒 precepts of conventionality*
卽假観 the contemplation of conventional existence itself* degrees, grades*
契會 encountered an affinity*
姬旦 Duke of Chou (Chi Tan)*
要行 essential practices*
要道 essential way*
孤調解脫 individual liberation
客塵煩惱 adventitious afflictions
幽途 dark destinies
幽遠深邃 mysterious and distant, deep and profound*
帝釋 Indra*
巻 fascicle*
律
Vinaya

律儀
moral discipline; ceremonial observances*

律儀戒
legalistic precepts

後心
final mind [of enlightenment]; later [advanced stage of attainment]*

思惟
conceptualizations; pondering; intellect; meditate (dhyāna)*

思議境
objects as conceivable*

思惑
delusions of conceptual attitudes*

怨責
grudging responsibilities*

怨國
enemy land*?

持戒
upholding the precepts*

持戒清淨
upholding the precepts and a pure life*

持諸善法
holding good qualities*

指帰
the significance; signpost*

禺中時
time of the snake

威加
majestic support [of the Buddha]*

威光
majestic light [of the Buddha]*

威神
spiritual vitality, majestic [power]*

威儀
noble demeanor; upright behavior, dignity

施權
conventional existence that is a created convention*

施説
provisional establishment (prajñapti)*

是非
affirmation and negation*

柱下書史
the scribe at the base of a pillar (Lao-tzu)*

相
mark*

相似
resemblance in outer appearance*

相似卽
identity in resemblance/outer appearance*

相者
diviner*

相空
marks of emptiness; emptiness of marks*

相即
mutual inclusiveness*

相待
relative

相待有
relative existence*

相待妙
relative subtlety

相待假
conventionality as relative*

相剋
interact adversely*

相海
sea of marks*

相會
coalesce*

相顯
the seeing of appearances*

相續
continuity*

相續心
mental continuity [with past evil deeds]*

相續假
conventionality as continuity*

相違
mutually exclusive; opposite*

相應
mind rapport*

相應心
mind associated with [afflictions]*

相應無明
related ignorance

相攝
interwoven

染污無知
defiled ignorance

染著
attachment*

柔和
forbearance*

柔軟
forbearing*

柔順忍
forbearance from pliantly following [the path]*

洞朗
penetrating brightness*

洞發
penetrating understanding*

洞達
penetrating insight*

酒酪瓶
liquor or cream in a bottle*

背上使
background afflictions*

胡跪
kneel*

界內惑
delusions of this realm

界外
realm beyond delusions, supramundane realm*

界外法
phenomenal dharmas of the transworldly realm*

昏惑
ignorant delusions*

香丸
ball of incense*
香城  Fragrant City
[*Sarvagaṇḍha]*
香塗  scented rubbings*
香慧  fragrant [ritual] food*
草庵  grass hut* [of the ignorant son]
紆迴  circuitous way [*“the long and winding road”?]*
約味  (from the) perspective of flavor
約時  (from the) perspective of time-periods
約敎  (from the) perspective of the teachings
約敎釈  interpretation on the basis of the teachings themselves
約解  in terms of [intellectual understanding]*
約機  (from the) perspective of the listener
約願  in terms of resolve*
耶舍  Yaśa [Yaśoda?]*
計所執  conceptually attached*
計著  conceptual attachments*
軌則  guiding track*
迷惑  delusions*
退菩提心声聞  śrāvakas who have regressed from their aspiration to enlightenment*
重沓  accumulation and multiple layers [of mistaken views]*
重數  overlapping numbers*
首楞嚴  Śūraṅgama [Samādhi]

10

兜羅  (tūla) flowers*
借權顯實  tentative [means and truths] are utilized to manifest the real*
倒惑  warped/perverted delusions*
修功  cultivate merit*
修道  path of cultivation
修道品  cultivating of the parts of the way*
修道處  place for cultivating the path*
修徳  acquired qualities
倚著心  grasping mind*
兼行六度品  level of preliminary practice of the six perfections (while practicing contemplation)* [see “five preliminary grades of the disciple”]
兼但對帶  combined/concurrent, singular, contrastive, encompassing/entangled
兼濟  concurrent salvation [of both oneself and others to "cross over" to the other shore]*
能仁  Humane One [that is, Śākyamuni]*
能安忍  peace through patient recognition/or forbearance*
能行能受  active and experienced*
能所  subject and object*
能契  ability to receive
能破  that which destroys, the destroyer*
能障  that which obstructs*
能緣所緣  subject and object of conditions*
能觀之智  the wisdom of contemplation*
能觀所觀  subject and object of contemplation
能顯  subjective illumination*
真丹  the Chinese; China*
真正發菩提心 arousing true and cor-
rect aspiration for enlightenment*

眞如
truth

眞如理
truth of things-as-they-are*

眞如實理
true reality; as truly in reality*

眞因
“real causes”; the causes for [attaining] the real*

眞位
true level (of Buddhahood)*

眞法
true Dharma*

眞性軌
true nature of reality itself* [see “three tracks”]

眞果報
[Buddha land of] True Resultant Reward*

眞修
true cultivation

眞常(眞如常住) eternal dwelling of the truth (tathatā)

眞解
true understanding; understanding of the truth [of emptiness]*

眞際
reality-as-it-is; true reality*

眞實
truly real

眞諦
real truth

國土世間
the world of the lands (see “three types of worlds”)

嘔法
maintaining silence*

埋沒
fall and oblivion*

娑伽羅
[the Dragon King] Sāgara

家家
wandering sage

家業
household duties

容與
slow and gradual*

宰主
controlling subject, a Self*

起慈悲心
arousing compassionate thoughts*

帶
wrapped up; entangled*

帶方便
entangled with [provisional] means*

得善知識
approaching “good friends” [teacher]*

得神堪能
attainment of something superior and the ability to endure it*

貢幻
illusions*

貢高
pride*

恩
blessings

息
stilling*

息二邊止
cessation as putting an end to the two extremes*

息二邊分別止
cessation as putting an end to both extremes of discriminatory conceptualizations (see “three types of cessation”)

息諸緣務
putting an end to mundane responsibilities*

悟心
mind of awakening*

悟解
enlightened understanding*/liberation*

振丹
China*

揑淨法
rules of purity*

旃陀羅
outcast (caṇḍāla)

栴檀
sandalwood*

根
sense faculty; sense organ

根本禪
the [four] basic dhyāna; fully-realized meditative states basic (mūla-dhyāna?)

根性
capacity for understanding;

基本[好]性
capacity for understanding;

基本
capacity for understanding;

基本
sense organ and sense object*

根緣
capacities and conditions*

根機
capacity for understanding

時獸
beasts of the time periods*

殺賊
arhat (killer of bandits)

捃拾敎
teachings of gathering up

浪行
licentiousness*

浮虚
vacuous; “floating void”*

浮嚢
floating bag*

流動
flow [of samsara]*

流轉
flowing and turning [of passions in samsara]*

海岸香
incense from the sea-shore
[as different as] the waters of the Ching and the Wei*
unable to distinguish between the clear and the muddy; unable to distinguish between good and evil*

*prajñā-wisdom*

Prajñā Period

perfection of wisdom; prajñāpāramitā*

wisdom based on contemplation

boiling and burning coverings of obstacles [of hellish retribution]*

“chi-energy,” air, breath*

energy*

disposition [of cessation-and-contemplation]

spirit or breath, chi-breath*

sea of chi-energy*

sonorous*

fully aware, translucent*

quickly reach awareness*

[vision as clear as a mirror]*

vinaya*

the god Viṣṇu*

Peṭaka [Piṭaka] treatise [of Kātyāyana]*

Vipaśyin*

vipaśyānā (see “contemplation”)

adversity*

practice of dis-ease*

disease as an object (of contemplation)

grow weary or be lazy*

lion’s roar

lion’s lute

Lion of Resolute Speed [Samādhi]

guide*

breaking, destroying, deconstructing*

breaking the precepts*

destruction (or destruction) of dharmas, the universal*

dhārani for destroying evil karma

break monastic rules [such as no eating after noon]*

[great] supranormal powers*

spiritual functions become quick*

Taoist hermits; immortals*

the basis of supranormal powers*

[supranormal] soul (ātman)*

spirits, gods; mysterious clarity*

spirit of harmony*

mysteriously dark [the opposite of illuminated contemplation or insight; see “swift in effect”]*

divine jewel*

mysterious energies*

supranormal powers

the transformations of supranormal powers of the [four] basic [dhyāna]*

supranormal wisdom*

psychological condition*

mysterious understanding*

supranormal apparitions*

secret contemplation*

secret teaching

secret treasury [of the Dharma]

piercing and thorough*

piercing contemplation*
<table>
<thead>
<tr>
<th>萌華</th>
<th>flower of an āmra (mango)</th>
<th>通教菩薩</th>
<th>Bodhisattva of the Shared Teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td>萌[摩]羅果</td>
<td>fruit of the āmra (mango)</td>
<td>通釈</td>
<td>shared (common, general) interpretation</td>
</tr>
<tr>
<td>被接</td>
<td>enticing (others to enlightenment); advancement; upgrade; quantum leap</td>
<td>通達</td>
<td>penetrating understanding*</td>
</tr>
<tr>
<td>差別</td>
<td>distinction [good]; discrimination [bad]*</td>
<td>通塞</td>
<td>penetrate and obstruct; getting through the pass*</td>
</tr>
<tr>
<td>差會</td>
<td>disparate capacities*</td>
<td>通暢</td>
<td>peacefully penetrate*</td>
</tr>
<tr>
<td>純一専精念念流入</td>
<td>focus purely and flow from thought to thought*</td>
<td>逆流</td>
<td>go against the flow (of samsara)*</td>
</tr>
<tr>
<td>恥</td>
<td>disgrace*</td>
<td>逆流十心</td>
<td>ten kinds of mind that go against the flow [of samsara]*</td>
</tr>
<tr>
<td>恭味</td>
<td>obsessed with flavor [of dhyāna-meditation]*</td>
<td>逆順</td>
<td>contrary and regular*</td>
</tr>
<tr>
<td>記別</td>
<td>prophesy</td>
<td>逆順觀十二因緣</td>
<td>forward and reverse contemplation of twelve-fold causes and conditions</td>
</tr>
<tr>
<td>茗</td>
<td>[final] letter da/dha*</td>
<td>迹門十妙</td>
<td>ten subtle aspects of the first half of the Lotus Sūtra limits* [??]</td>
</tr>
<tr>
<td>託胎</td>
<td>entrusted in the womb [as a fetus]*</td>
<td>韋陀外道</td>
<td>heterodox teaching of the Vedas*</td>
</tr>
<tr>
<td>託跡</td>
<td>entrust traces*</td>
<td>高心愛心</td>
<td>haughty and passionate mind*</td>
</tr>
<tr>
<td>起死</td>
<td>raise the dead*</td>
<td>高座</td>
<td>elevated seat*</td>
</tr>
<tr>
<td>通</td>
<td>penetrate; pass; understand*</td>
<td>鬼法</td>
<td>demonic affair*</td>
</tr>
<tr>
<td>通用</td>
<td>functioning of [supranormal] powers*</td>
<td>鬼神</td>
<td>demonic spirit; demons and spirits*</td>
</tr>
<tr>
<td>通明</td>
<td>[six] supranormal powers and [three illuminating] insights; penetrating powers and insights*</td>
<td>鬼通</td>
<td>demonic [supranormal] powers*</td>
</tr>
<tr>
<td>通明禪</td>
<td>dhyāna of [six] supranormal powers and [three illuminating] insights; dhyāna of penetrating powers and insights*</td>
<td>鬼禪</td>
<td>demonic dhyānas*</td>
</tr>
<tr>
<td>通途</td>
<td>common pathways [of everyday life]*</td>
<td>健兒</td>
<td>healthy person</td>
</tr>
<tr>
<td>通通通別</td>
<td>penetrates [or “is common to”] [both] the Shared and the Distinct [Teachings]*</td>
<td>停</td>
<td>stopping*</td>
</tr>
<tr>
<td>通通別</td>
<td>penetrates [or “is common to”] [both] the Shared and the Distinct [Teachings]*</td>
<td>停止</td>
<td>cessation as “stopping”*</td>
</tr>
<tr>
<td>通惑</td>
<td>shared delusions</td>
<td>條然</td>
<td>orderly*</td>
</tr>
<tr>
<td>通教</td>
<td>Shared Teaching</td>
<td>假</td>
<td>conventional (provisional) [existence]</td>
</tr>
<tr>
<td>假名</td>
<td>conventional names, conventional designation*</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
假名有 existence as conventional designation*
假卽三観 three contemplations involve conventionality*
假施設 conventional constructions*
假想心 thoughts of temporary conceptions*
假想初門 the first gate of conventional conceptualization*
假賓 conventional realities*
假緣 conventional conditions*
假観 contemplation of conventionality
偏 one-sided; incomplete*
偏行 bias*
偏眞 partial truth*
偏眞理 partial (one-sided, incomplete) truth
偏圓 the incomplete and the perfect*
偏僻 one-sided prejudice*
動乱 instability and disturbance*
乾慧地 stage of parched wisdom
參差 mature irregularly*
唱 chant*
婆若海 sea of sarvajñā (omniscience)*
密悟 secret awakening*
密敎 obscure teachings*
密室中燈 flame/candle in a closed room*
密語 veiled words*
密露 secret and exposed*
寂而常照 always luminous even though quiescent*
寂光 [land of permanence,] quiescence and light?*
寂然 quiescent*
寂然清淨 serene purity and quiescence*
寂滅 quiescent extinction*
寂滅法界 dharmadhātu*
寂滅忍 the forbearance of quiescent extinction*
寂滅真如 the quiescent extinction of thusness*
寂絶 absolutely quiescent*
寂寥 quiescent and solitary*
宿病 latent disease*
宿習 conditions from previous lives*
宿業 karmic influences from past lives*
専坐 just sitting
専志 exclusive intent*
専稱 singularly chant
常一 constantly focussed, unified*
常名 eternal name*
常行三昧 constantly-walking samādhi
常坐三昧 constantly-sitting samādhi
常住 constant abiding*
常見 eternalism
常見有見 [extreme, mistaken] view of eternal [existence] and Being*
常恒寂然 constantly quiescent
常科 usual classifications*
常寂光土 land of perpetual quiescent light
常途 general opinion*
常啼 (菩薩) Sadāprarudita (“one who constantly weeps”)
常道 eternal way*
常照 ever luminous?*
常境 perpetual (objective) realm
常智 perennial wisdom
常儀 regular liturgies*
常樂我淨 eternity, bliss, selfhood, purity; eternal, blissful, selfhood, pure*
得失 attainment and deficiency*
得悟 attaining awakening*
得意 attaining the intent*
從空入假 (二諦) 観  entering or realizing the conventional from emptiness (and the two truths), the contemplation of
懣行 noble conduct (brahma-carya)*
懣住 four noble virtues (brahma-vihāra) of kindness (maitri), compassion (karunā), joy (muditā), and equanimity (upeksā)*
懣衆 monks, clergy; Brahmā's assembly*
懣輔 Brahmā's host, ministers of Brahmā ()
懣輔天 heaven of Brahmā's host
懣響 noble reverberations*
懣念 immanent thought*
懣界 realm of desire
懣過 the excesses of desires*
懣愛愛地 passionate desires
懣覺 desirous notion*
懣深山速谷 deep in the mountains and far valleys*
懣深達 profound accomplishment*
懣深絕 profound in the extreme*
懣浄天 pure divine state
懣浄不浄 impure purity*
懣浄地 pure place (śuddha-bhūmi) [where monks are practicing]
懣浄身 purify the body
懣浄門 gate of purity
懣浄界 pure purity*
懣浄道 path of purity*
懣浄禁 pure prohibitions; precepts on purity*
懣浄禪 pure dhyāna*
懣淫泆 lustful desires, licentiousness*
懣淳一無雜 perfectly pure and unmixed
懣淘汰 cleansed
懣渉入 stepping or passing into [sense experience]
懣淺近 shallow and proximate*
淺深歴別 going from shallow to profound with distinct levels*
淮河 Huai and Ho rivers*
清涼池 pure and cool pond [of wisdom or awakening]*
清淨 -pure*
理 principle [of truth/reality]*
理一 oneness of reality
理戒 upholding the precepts in principle
理見 views based of principle/ reason*
理事 phenomena and principle, [abstract] truth and practical matters*
理単 identity in principle (of reality)
理性 nature of the principle [of reality]; nature of reality*
理知識 good friends in principle*
理迷 delusions concerning the principle [of reality]*
理善 good [insight into] reality; [good in principle]
理障 obstacles of principle*
理懺 ideal repentance; repentance in principle
理藉教彰 the principle [of truth] is manifested through teachings*
理観 contemplation of the principle [of reality]*
理観心 contemplating the principle [of reality] through the contemplation of thoughts*
現法楽 bliss of manifesting the Dharma*
現前 readily manifest; emerge [spontaneously]; emanate*
現報 manifestation of reward [in this world]*
略語 summary statement*
異念斷 severance between [different] thoughts*
畢竟 ultimate*
畢竟不可得 ultimate unobtainability*
畢竟空 ultimate emptiness; emptiness of the ultimate*
畢竟空寂 ultimately empty and quiescent
畢竟清浄 ultimately pure*
畢竟無 ultimately nothing*
皎鏡 brilliant mirror*
眼見 eye of insight*
眼智 eye of wisdom*
眼慮 [four] eyes and [two] discernments*
眼覚 awakened insight*
眷属 attendants*
細住 fine dwelling*
習行 habitual [daily] practices
習因 [habitual] repetitive cause
習因種子 latent [habitual] causes as “seeds”*
習果 [habitual] repetitive result
習気 latent, habitual traces*
習續 habitual continuity*
羞 modesty*
菩薩印 sign of the bodhisattva*
菩薩位 level of a bodhisattva*
華報 flower of reward
華嚴 Garland (Avatamsaka)
華厳 Chuan-tzu and Lao-tzu*
華嚴時 Avatamsaka Period
荘老 adorns (of virtue and wisdom)*
荘厳 Garland (Avatamsaka)
菖蒲 calamus [myrtle] grass*
規矩 social custom, propriety*
貪 greed; covetousness*
貪欲 covetous [avaricious] desires*
貪欲是道 covetous desires are the path*
貪欲即善提 avaricious desire and
<table>
<thead>
<tr>
<th>Chinese Characters</th>
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<tbody>
<tr>
<td>bodhi-wisdom are indivisible</td>
<td>bodhi wisdom are indivisible</td>
</tr>
<tr>
<td>貪著禪味</td>
<td>covetously attached to the flavor of meditation*</td>
</tr>
<tr>
<td>貪愛</td>
<td>covetous passions*</td>
</tr>
<tr>
<td>貪瞋癡</td>
<td>greed, anger, and ignorance/delusion</td>
</tr>
<tr>
<td>貪覺緣想</td>
<td>covetous notions and conceptions*</td>
</tr>
<tr>
<td>陰入界境</td>
<td>aggregates (skandha), sense entrances, (āyatana), and sense realms (dhātu), as objects (of contemplation)</td>
</tr>
<tr>
<td>頂受</td>
<td>listen*</td>
</tr>
<tr>
<td>頂禪</td>
<td>peak meditations*</td>
</tr>
<tr>
<td>頂墮</td>
<td>fall from the pinnacle</td>
</tr>
<tr>
<td>會三歸一</td>
<td>merge the three and return to the one</td>
</tr>
<tr>
<td>善本</td>
<td>basis for goodness*</td>
</tr>
<tr>
<td>善巧</td>
<td>good and skillful [practices, means]*</td>
</tr>
<tr>
<td>善巧方便</td>
<td>good and skillful means*</td>
</tr>
<tr>
<td>善巧安心</td>
<td>skillful means for a peaceful mind*</td>
</tr>
<tr>
<td>善知識</td>
<td>good friend</td>
</tr>
<tr>
<td>善財</td>
<td>Sudhana</td>
</tr>
<tr>
<td>善趣</td>
<td>good destinies* [(asura,) human, divine]</td>
</tr>
<tr>
<td>善惡</td>
<td>good and evil*</td>
</tr>
<tr>
<td>善順</td>
<td>in concurrence with goodness*</td>
</tr>
<tr>
<td>善權</td>
<td>good tentative [means]*</td>
</tr>
<tr>
<td>喜樂</td>
<td>ecstasy*</td>
</tr>
<tr>
<td>堪任</td>
<td>enduring*</td>
</tr>
<tr>
<td>報佛</td>
<td>Buddha of recompense*</td>
</tr>
<tr>
<td>報法</td>
<td>phenomena of retribution*</td>
</tr>
<tr>
<td>報果</td>
<td>retributive result</td>
</tr>
<tr>
<td>報身(報佛)</td>
<td>body of recompense</td>
</tr>
<tr>
<td>報風</td>
<td>winds of retributive karmic recompense*</td>
</tr>
<tr>
<td>報息</td>
<td>[natural, inborn] breaths from [karmic] recompense*</td>
</tr>
<tr>
<td>報障</td>
<td>obstacles of retribution*</td>
</tr>
<tr>
<td>富樓那</td>
<td>Purna*</td>
</tr>
<tr>
<td>尴然</td>
<td>weakness, frailty*</td>
</tr>
<tr>
<td>順</td>
<td>comply with; congenial; in accordance with; balanced*</td>
</tr>
<tr>
<td>順流十心</td>
<td>ten kinds of mind that go with the flow [of samsara]*</td>
</tr>
<tr>
<td>順流舟</td>
<td>(samsara, like a) boat that flows with the current</td>
</tr>
<tr>
<td>順道</td>
<td>in accordance with the Path*</td>
</tr>
</tbody>
</table>
| 彈偏襄圓 | reject the one-sided and
extol the perfect (teachings)

須臾 moment
須陀耶 Sudārśana*
須陀洹 stream-winner*
須跋陀羅 Subhadra
delicious [temptations]*
混沌 chaotic/chaos*
湯藥 hot liquid medicine*
惱惱鬼 nerve-racking demons*
惑法 phenomena of the delusions*
惠施 charity*
悲田 field of compassion*
散 dispersed, distracted*
散心 distracted mind*
Dharma masters with distracted minds*
散空 emptiness of that which is dispersed*
散動 distraction and restlessness*
散善 good that is done while distracted*
散田 Sangha; lit. “field of respect”*
斯陀含 once-returner (sakrāgāmin)*
普明 Sutasoma [P’u-ming]
普門示現 manifestations of the “Universal Gate” [Avalokiteśvara]*
普現 universal manifestation*
智知 wisdom-knowledge*
智所讃戒 precepts that are praised as wise [conduct]*
智能障 wisdom as an active obstacle*
智被障 wisdom that is being obstructed*
智業 karmic [recompense of] wisdom*
智智慧 wisdom*?
<table>
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<td>無生法塵</td>
<td>non-arising phenomenal objects*</td>
</tr>
<tr>
<td>無生寂滅忍</td>
<td>forbearance of non-arising and quiescent extinction*</td>
</tr>
<tr>
<td>無生智</td>
<td>wisdom of non-arising* (see “ten wisdoms”)</td>
</tr>
<tr>
<td>無生滅</td>
<td>neither-arising-nor-perishing*</td>
</tr>
<tr>
<td>無因性</td>
<td>causelessness*</td>
</tr>
<tr>
<td>無用</td>
<td>no function*</td>
</tr>
<tr>
<td>無色界</td>
<td>formless realm; realm of no-form (formlessness)</td>
</tr>
<tr>
<td>無地位</td>
<td>no-stages-and-levels*</td>
</tr>
<tr>
<td>無我</td>
<td>no self; non-self; selflessness*</td>
</tr>
<tr>
<td>無我無主</td>
<td>no [substantial] “self” nor “subject”*</td>
</tr>
<tr>
<td>無作</td>
<td>spontaneous, unproduced*</td>
</tr>
<tr>
<td>無作三昧</td>
<td>samâdhi of actionlessness, spontaneous concentration*</td>
</tr>
<tr>
<td>無作四諦</td>
<td>Four Truths as spontaneous</td>
</tr>
<tr>
<td>無作戒</td>
<td>spontaneous precepts*</td>
</tr>
<tr>
<td>無空</td>
<td>emptiness [itself] has no Being*</td>
</tr>
<tr>
<td>無見</td>
<td>mistaken view of nothingness*</td>
</tr>
<tr>
<td>無見頂</td>
<td>top of [Buddha’s] head that cannot be seen; invisible mark on the top of [Buddha’s] head*</td>
</tr>
<tr>
<td>無言説道</td>
<td>inexpressible (path)</td>
</tr>
<tr>
<td>無言四見</td>
<td>fourfold views that are beyond words*</td>
</tr>
<tr>
<td>無没(無明)</td>
<td>undying (ignorance) ?</td>
</tr>
<tr>
<td>無定</td>
<td>not fixed*</td>
</tr>
<tr>
<td>無始空</td>
<td>emptiness of that without beginning*</td>
</tr>
<tr>
<td>無知</td>
<td>ignorance; noncognizance [ordinary ignorance]*</td>
</tr>
<tr>
<td>無知方便生死</td>
<td>the samsara of not knowing [skillful] means*</td>
</tr>
<tr>
<td>無所有</td>
<td>non-existence; lack of Being*</td>
</tr>
<tr>
<td>無所有處</td>
<td>the place of [the concentration of] non-existence [third level of the formless realm]*</td>
</tr>
<tr>
<td>無所得空</td>
<td>the emptiness of that which cannot be obtained*</td>
</tr>
<tr>
<td>無明</td>
<td>(fundamental) ignorance</td>
</tr>
<tr>
<td>無明因緣生死</td>
<td>the samsâra of the causes and conditions of ignorance*</td>
</tr>
<tr>
<td>無明住地</td>
<td>latent fundamental ignorance*</td>
</tr>
<tr>
<td>無明明</td>
<td>ignorance and enlightenment [“darkness and light”]</td>
</tr>
<tr>
<td>無明習氣</td>
<td>habitual propensities of ignorance</td>
</tr>
<tr>
<td>無明貪欲父母</td>
<td>ignorance the father and passions the mother</td>
</tr>
<tr>
<td>無明無知流</td>
<td>flow of ignorance and non-cognizance*</td>
</tr>
<tr>
<td>無明惑</td>
<td>delusion of (fundamental) ignorance; fundamental ignorance</td>
</tr>
<tr>
<td>無明障</td>
<td>the obstacle of fundamental ignorance*</td>
</tr>
<tr>
<td>無明獨頭</td>
<td>ignorance that is “independent” [of the explicit passions]*</td>
</tr>
<tr>
<td>無法空</td>
<td>emptiness of dharmas that do not exist*</td>
</tr>
<tr>
<td>無法有法空</td>
<td>emptiness of dharmas that exist and do not exist*</td>
</tr>
<tr>
<td>無法愛</td>
<td>avoiding passionate attachment to dharmas*</td>
</tr>
<tr>
<td>無非心作</td>
<td>products of the mind [lit. “there is nothing without the production of the mind”]*</td>
</tr>
</tbody>
</table>
無後生死 | samsara after non-existence*  
無相 | no marks*  
無相三昧 | samādhi of formlessness*  
無相安樂行 | practice without [substantial] features  
無相檀 | giving that is without [attachment to] features*  
無相懺悔 | repentance without features*  
無畏 | fearlessness*  
無根信 | rootless faith  
無記 | neutral*  
無記化化 | transformations without production  
無記五陰 | neutral five skandhas*  
無酒 | non-alcoholic  
無常 | transient, impermanent  
無常析觀 | contemplation of transience through analysis*  
無常苦酢 | vinegar of transience and suffering*  
無常溝港 | stream-enterer [who realizes] transience*  
無道 | no-path, off the path*  
無累解脫 | liberation involves the lack of accumulation [of residual karma or passionate proclivities]  
無減 | undiminished*  
無減修 | cultivation that is without lacking*  
無無 | nothingness does not exist*  
無為 | unconditioned*  
無為空 | emptiness of the unconditioned*  
無為法 | unconditioned (asamskṛta) dharma*  
無為生死 | unconditioned samsara*  
無量 | immeasurable*  
無量四諦 | Four Truths as immeasurable  
無等等色 | forms that are “equal with the unequalled” (asamsa-rupa)*  
無間三昧 | Uninterrupted Samādhi  
無間地獄 | Avici hell  
無間念 | uninterrupted mindfulness*  
無間業 | unremitting karmic retribution [and be reborn in the avīci hell]*  
無間無雜 | without gaps and without confusion*  
無損壊 | no slandering or offense [against the precepts]*  
無想天 | non-conceptual heavenly state  
無想心 | mental state of non-conceptualization*  
無禁捉蛇 | grasp the snake [of desire] without any [moral] restraint*  
無著戒 | precepts without attachment*  
無漏 | undefiled; no “outflows” [of passions]*  
無漏心 | undefiled mind*  
無漏五陰 | undefiled five skandhas*  
無懲無愧 | no conscience or shame*  
無端正 | improper  
無緣一大慈悲 | one great compassion that is without conditions*  
無緣無念 | without conditions and without deliberation*  
無緣慈悲 | unconditioned compassion*  
無緣 | state where nothing remains* [nirvana without remainder]  
無餘 | nirvana-with-no-remainder*  
無餘涅槃 |  
無謀 | non-scheming*  
無謀權巧 | uncontrived skill in tentative [means]*  
無謹 | avoid disputes*
無學[道] (one who has) nothing more to learn
無窮 inexhaustible*
無邊 unlimited*
無礙 unobstructed*
無礙道 “unobstructed” path (ānantara-marga)*
無變 unchanging*
無變[火主] burning wick*
然(燃)燈(佛) (Buddha) Dipamkara*
為人悉檀 individual siddhānta*
為施設權 tentative is given for the sake of [knowing] the real (see “tentative”)
發(菩提)心 arousing [the aspiration for] the thought of bodhi-wisdom
發心真正 aspiration [for enlightenment] is right and true*
發得 arousing the attainment
發真正菩提心 arousing true and correct aspiration (bodhicitta)*
發徹 arouse penetrating insight*
發露 confess; open confession*
等覺 equivalent to awakening
等觀 contemplation of equality*
第一義 the supreme meaning*
第一義空 emptiness as the supreme meaning*
第一義諦 the supreme (real) truth* bodhi-wisdom*
菩提 aspiration for enlightenment
菩提心 demonic bodhicitta*
菩提樹 Bodhi tree*
菩薩境 bodhisattvahood as an object (of contemplation)
絕言 beyond words
絕待 absolute
絕待止觀 absolute cessation-and-contemplation
絶待妙 absolute subtlety
結位 binding the levels together*
結成 consummate*
結淨 intermediate [for accepting alms]*
結業 karmic bonds*
勝心 triumphant mind*
勝妙果報 supreme and sublime reward*
勝知勝見 superior knowledge and [superior] insight*
勝進道 path of supreme progress*
勝術 superior ability*
勝應身 superior (historical) body of transformation/enjoyment
勝應相好 marks and features of the superior Buddha of [historical] transformations [or “enjoyment?”]*
衆生世間 the world of sentient beings (see “three types of worlds”)
衆生界 world at large; realm of sentient beings*
衆生無邊誓願度 though sentient beings are unlimited, I vow to save them all*
衆緣和合 harmonious confluence of various conditions*
虚空 empty space; void; emptiness; vanity*
虚空共鬪 locking horns with emptiness*
虚空藏 Akaśagarbha*
虚空 nihility?
虚空語 vain/empty words*
虛詭 vacuous, deceitful void*
補處 penultimate stage, “candidate” (for Buddhahood)
補過 compensate for your faults*
補禳 averting misfortune*
等智 wisdom of equality* (see “ten wisdoms”)
等覺 equivalent to awakening*
抜責 resisting responsibility*
跋陀羅波楞伽 *Bhadra-palanka*
跋致 no-more-backsliding
超悟 transcendent awakening/enlightenment*

超越[三昧] Transcendent [Samâdhi]
越濟 imitate*
進 progression*
進力 stamina*
童蒙 ignorant children, childish and foolish person*
鈍使 dull [obvious passionate] afflictions*
鈍根 dull faculties
開示悟入 exposing, signifying, awakening, and entering
開示悟入佛之知見 exposing, signifying, awakening, and realizing the Buddha’s knowledge and insight*
開合 exposing and merging; opening and closing; presentation*
開佛知見 disclose the knowledge and insight of a Buddha*
開悟 realizing awakening*
開通 “open for passage”*
開顯 expose and manifest*
開闢 disclose and develop*
開權顯實 expose the tentative and manifest the real
開居靜處 dwelling in a quiet and secluded place*
雄猛 ferocious*
鹿苑(時) (Period of the) Deer Park
鹿頭 Mrgaśiras*
黄精 “essence of yellow”*
黄龍湯 yellow dragon potion

業道 way of karma*
業種 karmic seeds*
會 encounter*
會宗 encounter with the gist*
義天 divine bodhisattvas
義無礙 unobstructed with regard to the meaning [of the Dharma]*
慈悲 kindness and compassion (maiträ-karunä)*
慈悲心重 overlapping of compassionate thoughts*
慈童女 Maitrakanyaka*
與拔 grant [bliss] and extract [suffering]*
與奪 positing and refuting*
勢力 power*
勢至 Mahâsthâmaprâpta*
厭畏 weary cynical fear*
厭患 disillusion, weary*
厭離 weary abandonment*
嗜欲 sensual pleasures*
圓人 perfect person
圓因具足 perfect causes are complete*
圓伏 perfect in overcoming
圓功德而自莊嚴 adorned with perfect virtue*
圓行 perfect practice
圓自在莊嚴 perfect in the adornment of mastery
圓位 perfect levels [of attainment]
圓足 perfect in sufficiency
圓妙 perfect in subtlety
圓法 perfect Dharma*
圓信 perfect faith
圓家 Perfect family*
圓建立衆生 perfect in establishing sentient beings
圓兼一別 distinct (teaching) that includes the perfect
<table>
<thead>
<tr>
<th>Chinese Characters</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>圓常</td>
<td>constancy of the Perfect [Teaching]*</td>
</tr>
<tr>
<td>圓接別</td>
<td>Distinct approaching/advancing to Perfect</td>
</tr>
<tr>
<td>圓接通</td>
<td>Shared approaching/advancing to Perfect</td>
</tr>
<tr>
<td>圓敎</td>
<td>Perfect Teaching</td>
</tr>
<tr>
<td>圓普慈悲</td>
<td>perfect and universal compassion*</td>
</tr>
<tr>
<td>圓淨解脱</td>
<td>liberation as perfect purity*</td>
</tr>
<tr>
<td>圓滿</td>
<td>perfect-and-sudden (immediate)*</td>
</tr>
<tr>
<td>圓頓止觀</td>
<td>perfect-and-sudden (immediate) cessation-and-contemplation</td>
</tr>
<tr>
<td>圓滿</td>
<td>perfectly complete</td>
</tr>
<tr>
<td>圓機</td>
<td>perfect capability</td>
</tr>
<tr>
<td>圓融三諦</td>
<td>perfectly integrated threefold truth</td>
</tr>
<tr>
<td>圓壇</td>
<td>circular altar</td>
</tr>
<tr>
<td>圓斷</td>
<td>perfect severance</td>
</tr>
<tr>
<td>圓證</td>
<td>perfect realization</td>
</tr>
<tr>
<td>圓覺三諦</td>
<td>perfect awareness of the threefold truth?</td>
</tr>
<tr>
<td>圓觀</td>
<td>perfect contemplation</td>
</tr>
<tr>
<td>當分</td>
<td>suitable</td>
</tr>
<tr>
<td>當來成佛</td>
<td>Buddhahood in the future</td>
</tr>
<tr>
<td>著空</td>
<td>attached to emptiness*</td>
</tr>
<tr>
<td>著雷法音</td>
<td>thundering Dharma-sounds [of the Buddha’s teaching]*</td>
</tr>
<tr>
<td>夢王</td>
<td>dream-kings</td>
</tr>
<tr>
<td>鬼起</td>
<td>arise with a vengeance*</td>
</tr>
<tr>
<td>宽急過</td>
<td>excessive leniency or quickness*</td>
</tr>
<tr>
<td>意</td>
<td>intent; meaning*</td>
</tr>
<tr>
<td>意</td>
<td>intentions; cognition; thoughts (manas)*</td>
</tr>
<tr>
<td>意生身</td>
<td>mind-born body</td>
</tr>
<tr>
<td>意地</td>
<td>realm of the mind (manovijñāna)*</td>
</tr>
<tr>
<td>意根</td>
<td>the mental sense organ (manas indriya)*</td>
</tr>
<tr>
<td>意趣</td>
<td>inclinations of the mind (ābhiprāyika)</td>
</tr>
<tr>
<td>想</td>
<td>conceptions (samjñā)*</td>
</tr>
<tr>
<td>感得</td>
<td>intuitively attain*</td>
</tr>
<tr>
<td>感應道交</td>
<td>(interaction of) empathy and response</td>
</tr>
<tr>
<td>愧</td>
<td>shame*</td>
</tr>
<tr>
<td>懊</td>
<td>opportunity*</td>
</tr>
<tr>
<td>奧酌</td>
<td>act appropriately to the situation*</td>
</tr>
<tr>
<td>楊枝淨水</td>
<td>teeth-cleaning sticks and pure water</td>
</tr>
<tr>
<td>幾利</td>
<td>swift in effect [the opposite of calm cessation; see also “mysteriously dark”]*</td>
</tr>
<tr>
<td>滞</td>
<td>entangled [with defilements]*</td>
</tr>
<tr>
<td>滞疑</td>
<td>entangled with doubt*</td>
</tr>
<tr>
<td>滞執</td>
<td>entangled in attachments*</td>
</tr>
<tr>
<td>減修</td>
<td>lacking in cultivation*</td>
</tr>
<tr>
<td>減</td>
<td>extinction*</td>
</tr>
<tr>
<td>減止妙</td>
<td>sublimity of extinction and cessation*</td>
</tr>
<tr>
<td>減受想</td>
<td>extinction of sensations and conceptions*</td>
</tr>
<tr>
<td>減受想定</td>
<td>concentration of extinguishing sensations and conceptions*</td>
</tr>
<tr>
<td>減(盡)定</td>
<td>concentration of complete extinction (*nirūdhamanāpatti)</td>
</tr>
<tr>
<td>減智</td>
<td>wisdom of [the Noble Truth of] extinction* (see “ten wisdoms”</td>
</tr>
<tr>
<td>溯玄</td>
<td>deep and profound*</td>
</tr>
<tr>
<td>源底</td>
<td>fundamental basis*</td>
</tr>
<tr>
<td>清</td>
<td>smooth (breathing)*</td>
</tr>
<tr>
<td>溝港</td>
<td>stream-enterer (srotā-āpanna)</td>
</tr>
<tr>
<td>煩惱</td>
<td>passionate afflictions (defilements)*</td>
</tr>
</tbody>
</table>
煩惱即菩提

passionate afflictions are indivisible with bodhi-

wisdom

煩惱道

the way of passions*

煩惱無量誓願斷

though passionate

afflictions are immeasur-

able, I vow to sever them

all*

煩惱境

passionate afflictions as the

object (of contemplation)

煩惱障

obstacle of passionate

afflictions

煖

warmth*?

煖位

stage of “heat”

照了

enlightened understand-

ing*

照潤導達

illuminate, “moisten” [and

enrich], guide, and accom-

plish*

熏修

pervasive cultivation;

discipline and cultivation

(paribhāvita, paribhāvana)

聖

noble*

聖人

Noble One, noble person

聖行

noble practice*

聖位

stage of a noble sage*

聖法

noble dharmas*

聖法王

noble Dharma King*

聖胎

noble womb

聖眞諦實性

noble and real truth of

the real [Dharma] nature*

聖師

noble teacher*

琵琶

flat lute*

新新流動

always new and flowing

like a current*

愛

love, passions*

愛法

a phenomenon of passion-

ate [attachment]*

愛見大悲

great compassion based

on passionate [mistaken]

views*

愛味

flavor of the passions*
道場神 spirit of the meditation chamber*
道智 wisdom [of the Noble Truth] of the path* (see “ten wisdoms”)
道種方便 skillful means of the various ways*
道種智 wisdom of the path
道觀雙流 proficiency in both the path [of wisdom and compassion] and contemplation*
遊戯神通 supremacy in supranormal powers
遍行 pervasive practice*
遍身受 sensations [of bliss] permeating the body*
遍施 universal giving
過 excess; go beyond*
過之 to continue beyond*
過失 fault*
過咎 fault*
過患 disease; intense torments; faults and mistakes (ādinava)*
過患彰露 [the Taoist teaching of] revealing past transgressions and afflictions*
過罪 faults and offenses; the fault of excess*
達遠 penetrate the abstruse*
達磨提那 Dharmadinnā*
達磨底多羅 Dharmauttara*
隔歴三諦 distinct and progressive threefold truth
酬因 retributive causes*
頓行 the sudden practice [of the Perfect Teaching]*
頓足 sudden (attainment of) completeness*
頓悟 sudden (or immediate) awakening*
頓教 sudden [immediate] teachings
頓極 sudden (attainment of the) ultimate*
預流果 stream-enterer
電光定 lightning-like concentration*
過罪 faults and offenses; the fault of excess*
達磨欝多羅 Dharma uttara*
隔歴三諦 distinct and progressive threefold truth
酬因 retributive causes*
頓行 the sudden practice [of the Perfect Teaching]*
頓足 sudden (attainment of) completeness*
頓悟 sudden (or immediate) awakening*
僧佉 Sāṃkhya*
凰兮之聲 calling on a phoenix*
疑 doubt?*
歷緣對境 responding to objects as conditions arise
恆 parsimonious*
微細 minute and ethereal*?
微密 minute and obscure*
境妙 subtlety of objects
増上慢境 overweening arrogance as an object (of contemplation)
增上慢声聞 śrāvakas of overweening arrogance*
增心數法 increase in mental activity (caitasika)*
増道損生 increase in the path and lose [further] rebirth
壽者 soul (jīva)*
實心 earnest mind*
實性 true nature
實法 real dharmas; true Dharma*
實相 true aspects [of reality]*
實相身 body of the true aspects [of reality]*
實病 real disease*
實疾 actual disease*
實報 | true recompense*
---|---
實報無障礙土 | land of true recompense without obstruction
實語 | true words*
實際 | reality-as-it-is (*bhūtakoṭi)*
實體 | true essence*
實觀 | true contemplation*
奪者 | the plunderer (*Māra*)
對不不止止 | cessation in contrast to non-cessation*
對不觀觀 | contemplation in contrast to non-contemplation*
對治 | antidote; therapeutic; control [and heal]*
對治助開 | controlling auxiliary methods*
對治悉檀 | therapeutic *siddhānta*
對首懺悔 | public repentance
對緣行事 | respond to phenomena as you come in contact with them*
廣宣流布 | proclaim and disseminate broadly*
惡友 | evil friend
e恶知識 | evil (friend) teacher
e惡神 | evil spirits*
e惡習因 | arousing of evil and defiled karma [latent causes]
e惡緣 | evil conditions*
e悪見 | evil perceptions*
惡癩野干心 | mind of an evil leprous fox
惡觀 | contemplation of evil
e悪黨 | evil friends*
慚 | blush (with shame)*
慚愧 | compunction/modesty; shame and remorse, "blush with shame***
慚愧懺悔慢 | humility and repentance self-centeredness; [selfish or arrogant] pride*
慢坑 | pit of pride*
槌砧淳朴 | mallet and block

桜枯 | [four kinds of] flourish and decay
漸次 | gradual-and-successive*
漸行 | gradual practice [of the Distinct Teaching]*
漸敎 | gradual teachings
漏無漏 | defiled and undefiled*
端正 | proper; upright posture*
端坐 | sit properly (sitting erect*)
塞 | impediment (that obstructs wisdom)
福 | virtue, fortune*
福田 | field of merit*
福德 | meritorious virtue; fortune and merit*
福德莊嚴 | the adornments of meritorious virtue*
性 | nature, lineage (*gotra*)
精 | refinement, vitality*
精巧 | minutely applicable*
精進 | diligence*
網骨 | structure*
複四見 | multiple fourfold views*
説法品 | level of preaching the Dharma* [see “five preliminary grades of the disciple”]
説浄 | receiving donations through an intermediary
説誦品 | level of reading and reciting the sūtras* [see “five preliminary grades of the disciple”]
誦 | recitation (*svadhyāyana)*
誦文法師 | masters who merely read or chant the texts*
誦經 | recite the sūtra(s)
語見 | [mistaken] views of words*
遠行 | travelling afar*
遠近 | far and near (to enlightenment)
<table>
<thead>
<tr>
<th>Chinese Character</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
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<tbody>
<tr>
<td>远離</td>
<td>yuǎn lí</td>
<td>complete [lit., “far”] separation [or “to distance oneself” from passionate afflictions]*</td>
</tr>
<tr>
<td>遠情</td>
<td>yuǎn qíng</td>
<td>odious*</td>
</tr>
<tr>
<td>遠無作</td>
<td>yuǎn wú zuò</td>
<td>spontaneous (unintended) transgression*</td>
</tr>
<tr>
<td>载行</td>
<td>zài xíng</td>
<td>walking meditation</td>
</tr>
<tr>
<td>經行</td>
<td>jīng xíng</td>
<td>vertical and horizontal; lateral and linear*</td>
</tr>
<tr>
<td>銅輪</td>
<td>tóng lún</td>
<td>(the stage of the) copper cakravartin</td>
</tr>
<tr>
<td>輕償</td>
<td>qīng cháng</td>
<td>[karma] lightly repented for*</td>
</tr>
<tr>
<td>聞法鉤</td>
<td>wén fǎ jiāo</td>
<td>hook of hearing the Dharma*</td>
</tr>
<tr>
<td>聞思</td>
<td>wén sī</td>
<td>hearing and pondering [the Dharma]*</td>
</tr>
<tr>
<td>聞慧</td>
<td>wén huì</td>
<td>wisdom through hearing [the Dharma]*</td>
</tr>
<tr>
<td>鄰極罪人</td>
<td>lín jí zuì rén</td>
<td>barbaric offenders*</td>
</tr>
<tr>
<td>塵</td>
<td>chén</td>
<td>sense object</td>
</tr>
<tr>
<td>塵沙惑</td>
<td>chén shā guò</td>
<td>minute delusions; subtle dust-like delusions</td>
</tr>
<tr>
<td>塵利</td>
<td>chén lì</td>
<td>countless lands*</td>
</tr>
<tr>
<td>塵勞</td>
<td>chén láo</td>
<td>exhausting dust [of passionate affictions]</td>
</tr>
<tr>
<td>鼻隔禪師</td>
<td>bǐ gé chán shī</td>
<td>nose-focussed meditation masters*</td>
</tr>
<tr>
<td>德女</td>
<td>dé’ěr</td>
<td>nun (lit., “virtuous woman”)*</td>
</tr>
<tr>
<td>德建名立</td>
<td>dé jiàn míng lì</td>
<td>build up virtuous qualities and establish the terms [of the teachings]*</td>
</tr>
<tr>
<td>德行</td>
<td>dé xíng</td>
<td>practice of [intellectual] wisdom</td>
</tr>
<tr>
<td>德身</td>
<td>dé shēn</td>
<td>body of wisdom</td>
</tr>
<tr>
<td>德命</td>
<td>dé mìng</td>
<td>wisdom-as-life; vitality of wisdom</td>
</tr>
<tr>
<td>德命法身</td>
<td>dé mìng fā shēn</td>
<td>wisdom-life of the Dharma body*</td>
</tr>
<tr>
<td>德數</td>
<td>dé shù</td>
<td>Abhidharma treatises*</td>
</tr>
<tr>
<td>慰喻</td>
<td>wèi yù</td>
<td>consoling analogies</td>
</tr>
<tr>
<td>慰愛</td>
<td>wèi ài</td>
<td>sorrow and passions; sorrowful passions*</td>
</tr>
<tr>
<td>慰解</td>
<td>wèi jiě</td>
<td>the understanding of wisdom*</td>
</tr>
<tr>
<td>慰脫人</td>
<td>wèi tuō rén</td>
<td>people who attain liberation through wisdom*</td>
</tr>
<tr>
<td>慰數</td>
<td>wèi shù</td>
<td>the “stuff” of wisdom; the mental functioning of wisdom*</td>
</tr>
<tr>
<td>慰慢</td>
<td>wèi màn</td>
<td>haughty arrogance*</td>
</tr>
<tr>
<td>慰練</td>
<td>wèi liàn</td>
<td>polished to a luster*</td>
</tr>
<tr>
<td>慰慢</td>
<td>wèi màn</td>
<td>elegant; [Abhidharma] scholastic; “scholar concerned with numbers”*</td>
</tr>
<tr>
<td>慰數</td>
<td>wèi shù</td>
<td>Abhidharma scholars; “the counters”*</td>
</tr>
<tr>
<td>慰慢</td>
<td>wèi màn</td>
<td>elegant; [Abhidharma] scholastic; “scholar concerned with numbers”*</td>
</tr>
</tbody>
</table>
数他(財)寶  counting someone else’s treasure*  
数息  counting one’s breaths  
数息門  gate [method] of counting one’s breaths  
数息觀  contemplation while counting one’s breaths*  
数習  repeatedly practice*  
横計  mistaken/sideways calculation*  
横竪  horizontal and vertical  
樂欲  aspirations, [according to] the pleasure and wishes [of sentient beings]*  
樂説  eloquence (to preach with pleasure)  
楽説無礙  unobstructed with regard to eloquence in preaching*  
樂樂  enjoyment of bliss*  
澁  harsh (breathing)*  
盡智  wisdom of exhaustion* (see “ten wisdoms”)  
盥沐  wash [hands and face]  
瞋  anger*  
瞋恚  hateful anger*  
瞋詬  angry and abusive*  
窮子喩  parable of the poor (prodigal) son  
篇聚  two categories of precepts: the complete [fivefold] precepts (具足戒, 五篇) and a sixth and seventh category added for seven parts  
七聚 七聚  
質多  material things*  
質礙  phenomenological objects; affinity; condition*  
縁  conditioned birth*  
縁由  conditioned origination*  
縁因  conditioned cause  
縁自法  the Dharma of one’s own conditions*  
縁念  conditioned thought; or,  
“thoughts focused on objects”*  
縁事修  cultivate in connection with practical matters*  
縁起  conditioned arising; history; dependent arising*  
縁境  relation with an object*?  
縁修(方便)  deliberate [conditioned] cultivation  
縁説智修  cultivate wisdom in connection with the truth*  
縁覺佛  pratyekabuddha  
縁觸  contact with conditions*  
縁釣  fishing*  
蔽卽法性  obscurations and Dharma-nature are indivisible*  
舊定  ancient [method of] concentration*  
舊戒  ancient morality*  
舊慧  ancient wisdom*  
慮知心  reflective and cognitive mind  
慮眞  reflect on emptiness*  
羯磨  motions [of the ordination ceremony]*  
調五事  regulating five matters  
調伏  overcome, conquer*  
調和正等  regulated harmony and equanimity*  
調直定  controlling, rectifying, and stabilizing (concentrating) the mind  
論力  *Vivādabala*  
論師  treatise master(s)*  
誘引  enticement, (period of)  
誘誨  guiding and teaching*  
諂媚憍利  flattery, to toady favor, pride, or [material] benefit*  
佛  petitioning the Buddha(s)  
賢聖  the wise and the noble* [see
“three levels of erudition and ten noble stages”]

<table>
<thead>
<tr>
<th>Chinese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>賢部</td>
<td>group of worthies (bhadravargika 跋陀羅波楞伽)*</td>
</tr>
<tr>
<td>趣</td>
<td>incline*</td>
</tr>
<tr>
<td>趣次</td>
<td>proceeding sequentially*</td>
</tr>
<tr>
<td>趣向</td>
<td>direction, tendency*</td>
</tr>
<tr>
<td>醞醐</td>
<td>ghee*</td>
</tr>
<tr>
<td>銷伏毒害陀羅尼 dhāraṇī for eliminating poison and restraining harm</td>
<td></td>
</tr>
<tr>
<td>錯謬</td>
<td>mistake</td>
</tr>
<tr>
<td>率鞍(阿説示) Aśvajit*</td>
<td></td>
</tr>
<tr>
<td>摩尼珠 (wish-fulfilling) mani jewel</td>
<td></td>
</tr>
<tr>
<td>摩竭[羅] Makara, a mythical sea monster*</td>
<td></td>
</tr>
<tr>
<td>摩訶過葉 Mahākāśyapa*</td>
<td></td>
</tr>
<tr>
<td>摩訶衍 Mahāyāna*</td>
<td></td>
</tr>
<tr>
<td>摩訶袒持陀羅尼 Mahā t’ an-ch’ih dhāraṇī</td>
<td></td>
</tr>
<tr>
<td>摩羅延山 Mount Malaya*</td>
<td></td>
</tr>
<tr>
<td>遺信</td>
<td>dispatch of faith*</td>
</tr>
<tr>
<td>遮戒</td>
<td>defined precepts (prajñapti-sāvadhya)*</td>
</tr>
<tr>
<td>達旋</td>
<td>circumambulate [the Buddha image]</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Chinese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>辨</td>
<td>discern*</td>
</tr>
<tr>
<td>辨</td>
<td>accomplish*</td>
</tr>
<tr>
<td>壁定</td>
<td>wall-like concentration*</td>
</tr>
<tr>
<td>壁覦</td>
<td>wall-gazing; wall contemplation (vipaśyanā?)*</td>
</tr>
<tr>
<td>墾地不夭</td>
<td>cultivate the stages without calamity*</td>
</tr>
<tr>
<td>历一一心</td>
<td>successively [contemplate] your thoughts one by one*</td>
</tr>
<tr>
<td>历一一所</td>
<td>successively [contemplate] the objects [of the passionate afflictions] one by one*</td>
</tr>
<tr>
<td>历一一能</td>
<td>successively [contemplate] the subjects [of the contemplations] one by one*</td>
</tr>
<tr>
<td>历別</td>
<td>graded and distinct; step-by-step method of the Distinguished [Teaching]*</td>
</tr>
<tr>
<td>历法観察</td>
<td>thoroughly contemplate the Dharma-teachings one-by-one over time</td>
</tr>
<tr>
<td>历教判位</td>
<td>list the teachings and classify the levels*</td>
</tr>
<tr>
<td>历緣對境</td>
<td>responding to objects as conditions progress; cultivating [cessation-and-contemplation] in accordance with one’s conditions and in response to one’s situation; to practice contemplation while being involved in the mundane activities of daily life*</td>
</tr>
<tr>
<td>壞</td>
<td>destruction*</td>
</tr>
<tr>
<td>壇場</td>
<td>ordination platform*</td>
</tr>
<tr>
<td>壞驢車</td>
<td>defective donkey cart; “ass-mobile”*</td>
</tr>
<tr>
<td>憶本誓願</td>
<td>remembrance of your original [bodhisattva] vows*</td>
</tr>
<tr>
<td>慈愍</td>
<td>merciful compassion*</td>
</tr>
<tr>
<td>機宜</td>
<td>capability</td>
</tr>
<tr>
<td>機根</td>
<td>capacity for understanding</td>
</tr>
<tr>
<td>機熟</td>
<td>mature capabilities*</td>
</tr>
<tr>
<td>濃淡</td>
<td>dark and pale</td>
</tr>
<tr>
<td>燃滅</td>
<td>extinguished through cremation*</td>
</tr>
<tr>
<td>燃(然)燈</td>
<td>Dipāṃkara*</td>
</tr>
<tr>
<td>獨空</td>
<td>lone emptiness*</td>
</tr>
<tr>
<td>獨頭無明</td>
<td>independent ignorance</td>
</tr>
<tr>
<td>積聚</td>
<td>accumulation*</td>
</tr>
<tr>
<td>積聚精要</td>
<td>the core of the collective aggregates [that make up a human being]*</td>
</tr>
<tr>
<td>縛脱</td>
<td>bondage and liberation*</td>
</tr>
<tr>
<td>險虛</td>
<td>atom (paramāṇu)*</td>
</tr>
<tr>
<td>聲聞</td>
<td>śrāvaka*</td>
</tr>
</tbody>
</table>
adapted vacuousness
adaptations; adapted vacuousness [emptiness]*
adapted (teachings)
intimate with a “good friend”*
all dharmas are ultimately empty*
The true aspects of all dharmas*
(mistaken) views as objects (of contemplation)
(all negative) notions and perceptions
king of all sūtras*
virtuous qualities of the various dhyānas*
principle of truth*
[judgement of the truth]*
wisdom of the [Four Noble, or worldly?] truth
the truth as it should be*
contemplation of the truth; contemplate precisely*
deceitful grinder (Māra)*
forfeiting of life*
practice of a [mother toward her] child*
a more auspicious time in the distant past (anādikāla?)*
expel [from the Sangha]*
in accordance with one's own thoughts
Samādhi of following one's own thoughts
gate of following after one's breaths
in accordance with feelings
in accordance with both feelings and wisdom
in accordance with [the Buddha's] wisdom
appropriate joy
level of appropriate joy*
[see “five preliminary grades of the disciple”]
in accordance with wisdom
in accordance with blissful desires*
in accordance with conditions*
cessation as [insight into] expedient conventional existence that arises through conditions*
dangerous and evil path*
bountiful rain*
mendicant (dhūta) begging rounds*
number of items*
Dragon King
dragons (nāga), demons, animals, and beasts*
deceitful grinder (Māra)*
薩婆若  [the wisdom of]  sarvajñā*
檀捨  sacrificial act of giving*
檀越  (chief) donor (dānapati)*
澀  harsh (breathing)
穢治  ostracism
戲論  meaningless dispute; vain speculation, frivolous argument
朦朧  reveal that which is obscure*
禪人  [Zen] meditator*
禪定  meditative concentration (dhyāna)*
禪定境  meditation itself as an object (of contemplation)
禪味  the flavor dhyāna meditation
禪悦  delight/ecstasy of meditation
禪師  meditation master*
禪解  meditative understanding*
禪觀  contemplation of dhyāna meditation*
聲敎  vocal teaching*
聲聞  śrāvaka
薄地  stage of weakening
總別  general/comprehensive and specific/distinct*
總持  “embrace all”* (dhāraṇī)
總相念處  general (inclusive) states of mindfulness
總達  penetrates to general understanding*
總願  general vow
豁達  lucid and penetrating*
豁然  fully awake; suddenly*
豁然開悟  become fully awake*
豁爾  lucid, open*
豁豁  wide awake*
豁豁  amply successful*
蹊徑  shortcut*
轉  convert, turn*
轉明  turn toward clear insight*
轉敎付財  receive permission to preach the Dharma
轉脈轉精  turning the pulse and turning the spirit*
轉輪(聖)王  Cakravartirāja, world ruler*
轉輪聖帝  world ruler (cakravartin)*
轉變  turn and change, transformation*
聰叡  astute wisdom*
應化  transformations
應化聲聞  transformed śrāvaka*
應供  worthy of respect/offering
應佛  Buddha of transformation/enjoyment*
應身(應佛)  enjoyment body (of the Buddha)
聞鈍  benighted and dull*
聞識昏迷  dark ignorance and delusion*
聞證  dark enlightenment*
聞證凡龜  ordinary tortoise whose sight is darkened*
聞證禪師  meditation masters with a dark enlightenment*
點  frailty [??]*
點示  examine one by one*
點涪之字  smear characters*
齋日  (six) days of fasting, ceremonial days, auspicious days
龜毛兎角  hair of a tortoise and horns of a rabbit
叢林  “forest” [of virtues]*
斷見  annihilationism
斷見無見  [extreme, mistaken] view

18
of annihilationism and nothingness*
斷空 empty as if annihilated*
斷道 path of severance (prahāna-marga)*
斷惑究竟 ultimate severance of delusions*
斷證 enlightenment of severance*
曜靈 the light (“spirit”) of the sun*
歸宗 return to the gist/purport*
歸宗趣向 relying on this gist for their tendency*
歸途一 goal is one*
藥王 Medicine King [Bhaiṣajyarāja]
藏 treasure-house (garbha)*
蘇息 tranquility (sānti)*
禮佛 paying homage to the Buddha(s)
禮律 rules of propriety*
簡非 filtering out the negative*
覆相敎 teaching that conceals the truth
覆流倒入 defeating the scattered [delusions (through practice for the self)] and entering [the realm of] perversions [to save others]*
邊見 extreme views*
邊底 limits*
邊境 borderline realm*
邊無邊 limited and unlimited*
邊罪 extreme offenses
繡媚 agreeable embellishments*
謬亂 mistaken confusion*
辯無礙 unobstructed with regard to words*
雙非溝港 stream-enterer [who realizes] the denial of both [extremes]*
雙流 dual currents

雙照分明 both lucidly and clearly illumined
雙照空有 both emptiness and existence are illuminated*
離之妙 sublimity of liberation*
離合 unity and diversity; separate yet intermingled*
離欲地 stage of separation [or liberation] from desires
鞭影 shadow of the whip
風易炎 shimmering flame fanned by the wind*
風燈 candle in the wind*
勸修 exhortations for cultivating*
勸請 petition [the Buddhas]
攀緣 the flourishing of conditions; encountering cognized objects*
攀覺流動 the flow of conceptual notions that arise from contact with external objects*
癡惑 fatuous delusion*
癡愛倒見 ignorance, passion, and biased/perverted views*
藏教菩薩 Bodhisattva of the Tripitaka Teaching
蘭若伽藍 secluded [forest] monastery
曠遠 expansive and far-reaching*
廬舍那 Vairocana
羅刹 demon (rākṣasa)
邊人 person at the periphery (of the Buddha Dharma)*
邊見 extreme views
繩床 coarse cot
繩繋 bound by shackles*
繫念現前 fix your thoughts [on reality] and have them emerge spontaneously
繫緣法界 fixing [one’s thoughts] on reality (the dharmadhātu) as the object [of contemplation]
繫緣實相 fixing the true aspects [of reality] as the object [of contemplation]*
蘭若伽藍 secluded [forest] monastery (aranya, saṃghārāma)*
蘭若處 a place in the forest [for ascetic practice] (arāṇya)*
識 consciousness (viśuddha)*
識正因緣 properly know causes and conditions*
識處 place [of the concentration] of consciousness*
識神 conscious spirit*
識密 discern the obscure*
識智 the wisdom of [human, conceptual] consciousness*
識無邊處 the place of the inexhaustibility of consciousness [second level of the formless realm]*
識無邊處定 the concentration (samādhi) of the inexhaustibility of consciousness [the second level of the realm of formlessness]*
識陰 the mental skandha*
識通塞 knowing what is conduciive to and what obstructs [attainment]*
識業 differentiating the medicine*
證 attest; attestation of enlightenment; illumination*
證位 level of enlightenment*
證眞 attesting to/illuminating the truth [of emptiness]*
證相 realizing the [true] aspects [of reality]
證智 the wisdom of illumination*
證無生 illumined [the truth of] non-arising*?
證道 attestation of the path [of enlightenment]*
闡提 icchantika; those who have no “seeds” to attain buddhahood*
顛倒 warped/perverted views

壊本絕本 eradicate and transcend [the idea of] fundamental [Being]?
寶炬陀羅尼 treasure-torch dhārani
寶所 place of treasures*?
嚴淨道場 adorn and purify the meditation chamber
懸疣附贅 “swelling tumors and protruding wens”*
懸絶 [fundamental ignorance] persists and endures*
懺悔 repentance*
懺淨 purification through repentance*
攀緣 mental objects; the flourishing of conditions*
攀覺 notions that arise through contact with external objects*
癡 ignorance, stupidity*
釋子 son of Śākyamuni*
籌量 discursive evaluations*?
觸向對面 buddhahood of everyone one meets
覺 awareness, enlightenment; “examination” (vitarka)*
覚知  become aware of and know*
覚意  see “seven components of awakening”
覚意三昧 samādhi of awakened thoughts
覚道  awakening of enlightenment*
覚識明了 awaken one’s consciousness and [attain] clear understanding*
(諸悪)覺観 (all negative) notions and perceptions; conceptual examination and reflection (vitarka-vicāra)
鐵輪 iron cakravartin*
觸處得用 function in response to objects as you come in contact with them*
鬪諍 argumentative quarrels*
麒麟 [Chinese] unicorn*

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攝折 comprehensive [and inclusive] and to analyze [and make distinctions]*
攝受 embrace*
攝(論)師 scholars of the She-lun
攝牒 applying [the various forms of practice] as needed; covering all [four] corners; nailing down all corners; covering your bases*
攝屬 comprehensive classification*
權 [three meanings of] tentative
權者引實 conventional [teachings] led to the real [teachings]*
權來引實 approach of the tentative and the drawing out of the real*

22
變 alter, change, transform*
變化 changes and transformations*
變易 rebirth in the [everchanging] world of transmigrations*
變易生死 transformation beyond conceptual understanding
變異 change*
讀誦 reading and reciting/chanting*
鑒達 penetrating insight*

23
禍(禍)牒 inclusively applying [the various forms of practices] as needed; covering all [four] corners*
聴學 attend to studies*
體 essence*
體色入空觀 essential emptiness of
<table>
<thead>
<tr>
<th>Chinese Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>體行</td>
<td>body, practice of contemplation of reality</td>
</tr>
<tr>
<td>體空觀</td>
<td>empty by contemplation of reality*</td>
</tr>
<tr>
<td>體知</td>
<td>know the essence [of emptiness]*</td>
</tr>
<tr>
<td>體法</td>
<td>dharmas [as empty]*</td>
</tr>
<tr>
<td>體相</td>
<td>features of the essence; essential mark*</td>
</tr>
<tr>
<td>體眞止</td>
<td>cessation as embodying/experiencing the truth [of emptiness]; realization of the essence of the true [that is, emptiness] (see “three types of cessation”)*</td>
</tr>
<tr>
<td>體理</td>
<td>principle of the essence*</td>
</tr>
<tr>
<td>體達</td>
<td>realize (penetrating) insight into the essence*</td>
</tr>
<tr>
<td>體達想順</td>
<td>differ from an essential [understanding] and correspond to conceptual understanding*</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chinese Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>體行</td>
<td>practice of contemplation, contemplative practice*</td>
</tr>
<tr>
<td>體行即</td>
<td>identity in contemplative practice</td>
</tr>
<tr>
<td>體法智慧</td>
<td>contemplative wisdom</td>
</tr>
<tr>
<td>體門</td>
<td>gate of contemplation</td>
</tr>
<tr>
<td>體音</td>
<td>Avalokiteśvara*</td>
</tr>
<tr>
<td>體教行證</td>
<td>contemplation, teaching, practice, and attestation of enlightenment*</td>
</tr>
<tr>
<td>體智</td>
<td>wisdom of contemplation*</td>
</tr>
<tr>
<td>體達</td>
<td>penetrating insight*</td>
</tr>
<tr>
<td>體照軌</td>
<td>wisdom that illumines [the true nature of reality]* (see “three tracks”)*</td>
</tr>
<tr>
<td>體觀</td>
<td>contemplate with attention; contemplate thoroughly</td>
</tr>
<tr>
<td>體歷法</td>
<td>thoroughly contemplate the Dharma-teachings one-by-one over time*</td>
</tr>
<tr>
<td>體解</td>
<td>contemplative understanding*</td>
</tr>
<tr>
<td>體境</td>
<td>objects of contemplation*</td>
</tr>
<tr>
<td>體練熏修</td>
<td>contemplation, training, discipline, and cultivation</td>
</tr>
<tr>
<td>體慧</td>
<td>contemplative wisdom; wisdom based on contemplation</td>
</tr>
<tr>
<td>體檢</td>
<td>examine through contemplation*</td>
</tr>
<tr>
<td>體證</td>
<td>the illumination of contemplation*</td>
</tr>
<tr>
<td>體觀</td>
<td>the insight of contemplation*</td>
</tr>
<tr>
<td>顯出佛菩提</td>
<td>manifestation and emergence of a Buddha’s bodhi-wisdom*</td>
</tr>
<tr>
<td>顯是</td>
<td>manifesting the positive*</td>
</tr>
<tr>
<td>顯敎</td>
<td>manifest teachings*</td>
</tr>
<tr>
<td>顯觀</td>
<td>manifest contemplation</td>
</tr>
</tbody>
</table>
囑對 parallel correspondence*
鬱然 naturally luxuriant*
鬱頭藍弗 Udraka (Râmaputra)

攝 encompass, collect*
攝心 collect the mind/thoughts*
攝心諦觀 collect your thoughts and contemplate precisely*
驪龍頷 jaws of a black dragon*