離俗

Leaving society

To leave behind society and the ordinary world.

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極摩觸

Slightest touch

Vinaya term referring to the slightest physical contact between a male and female whereupon a transgression occurs. In contrast to a “firm touch” 堅相摩觸. This is a unique term used by Yijing 義淨 in his Vinaya translations. 《根本說一切有部苾芻尼毘奈耶》卷5：「身相摩觸。或極摩觸堅相摩觸。」(CBETA, T23, no. 1443, p. 930, a20-21)

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却衣

To remove clothing

In the Vinaya context this means to remove clothing with the intent to grope. Bare skin.

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棄罪

pārājika

Chinese translation of pārājika 波羅夷. Equivalent to 邊罪.

(Nakamura)

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看取

Instigation to steal

The act of instigating someone to take something visibly present.

(Nakamura)

To see or see through something. To probe.

ZGDJT

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次

When

Conjunction similar in function to 時. “On the occasion when...” Comes at the end of a clause. Colloquial grammar found in Chan texts.

(Zengo Jiten)

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舉話

Teaching huatou

To bring up *huatou* 話頭 for discussion during a teaching.

ZGDJT

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*尼請教法*

Method for bhikṣuṇīs requesting teachings.

The method for how bhikṣuṇīs request teachings from bhikṣus. The bhikṣus are to send a virtuous elder to the nunnery to teach. This is called the extensive method 廣法. If there are no virtuous elders present, then the brief method 略法 is employed where the bhikṣuṇī sent to the bhikṣus is informed about the lack of suitable teachers.

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破見

Breaking [right] views.

Accepting wrong views 邪見 and destroying right view 正見.

(Nakamura)

二部

bhikṣu and bhikṣuṇī vinayas

Refers to the separate vinayas of bhikṣus and bhikṣuṇīs. Two divisions.

秦時鏡

Qin Emperor's Mirror

Originally referred to a mirror which the Qin Emperor used to illuminate the qualities and possible illnesses of people. In Chan it alludes to one's inert spiritual nature which is luminous, empty and naturally illuminated. 古鏡, 圓鑑.

ZGDJT

作本法

Implementing root dharma

Refers to how a female ordinand should first undergo the four-announcement *karma* proceeding 白四羯磨 with ten bhikṣuṇīs before proceeding to the bhikṣu sangha where she undergoes the same proceedings with ten bhikṣus and only then receives the precepts. If she forgoes the former and directly receives precepts from the bhikṣus she still is said to obtain the precepts, though there is a transgression.

(南山律學辭典)

恁地

Like this

Equivalent to 恁的.

ZGDJT

老參

Senior practitioner

Refers to someone who has been practicing Chan/Zen for a long time. Also called 舊參.

ZGDJT

Wild ginseng.

(Hanyu)

善來

Welcome

As a greeting the Buddha who welcome someone as a bhikṣu, which was considered their full ordination as a monk and no further ceremonies were necessary such as the four-announcement *karma* proceedings 白四羯磨. Someone ordained in this way is a 善來比丘.

善來受戒

Well-come to receive precepts

Refers to someone who is already a stream-enterer 須陀洹 or higher and then receives full ordination precepts.

《毘尼心》卷1：「善來受戒(位在須陀洹果[37]以上。此人乘宿善而來值佛出世間。說四諦道成初果。求哀出家。聖命善來比丘即發具足故名善來受戒)」(CBETA, T85, no. 2792, p. 659, c23-25)

[37]以＝已【甲】。

達摩提那

Dharmadinnā bhikṣuṇī

One of the Buddha's disciples who is noted for having received her ordination through an envoy (遣信得, 遣使得). The Vinaya literature counts this as a specific “condition for precepts” 戒緣.

Alternatively 達磨提那, 達摩陳那, 法授尼, 半迦尸尼.

蘇陀夷

Sudāya

Alternatively Sudāna. In Pali Sudāyi. In Chinese 須陀, 須陀那 and 善施. Originally a novice under the Buddha who at the age of seven was asked by the Buddha where his home was. He replied, “I have no home in the three realms.” The Buddha permitted him to receive full precepts owing to this reply despite not yet being twenty years old.

(Dingfubao)

權巧

Expedient means

Equivalent to 方便.

(Nakamura)

檀郎

Master

The character 檀 stands for 檀那 (dāna) while 郎 means male. Title of address a wife uses for her husband or alternatively what a servant girl calls her master. 檀郎聲 “voice of the master” alludes to a famous verse from a poem: 頻呼小玉元無事，只要檀郎認得聲 “Her constant calling on [the maid] Xiaoyu, though having no reason to, is just to have her husband know her voice.” The idea here is that while she calls the servant girl, her real intent is to have her lover hear her voice and not forget her. Figuratively it means to say one thing but having a hidden purpose. In the Chan context this means employing language to have people realize a meaning beyond words.

ZGDJT

得戒

Obtaining precepts

This specifically means to obtain the precept essence 戒體, which is a non-manifest form dharma 無表色 conferred from preceptor to recipient. This is different from the formal act of receiving precepts 受戒. In order to truly obtain the precepts all prerequisites and formalities must be met including the preceptor being sufficiently qualified to confer them.

(Dingfubao)

衣被

Clothing and blanket

A monk's robes plus the blanket they use to cover themselves with when sleeping.

(Nakamura)

求直

Seek redress

To seek redress or justice for a wrong committed against you.

避道

Moving to the side of the path

An act of courtesy where when encountering a superior along a path one moves to the side.

(Hanyu)

摩摩帝

mamati

Monastic steward or deacon. In Chinese translated as 經營人, 寺主 and 知事. Possibly corresponds to *vihāra-svāmin*.

(Nakamura, Foguang)

龍畜

Nāga

Refers to nāgas 龍 who belong to the animal realm 畜生 of the six destinies 六趣.

(Nakamura)

色無色天計涅槃外道

Heterodox who believe form and formless heavens to be nirvāṇa.

Some believe the meditative concentration without ideation 無想定of the fourth dhyāna constitutes nirvāṇa. Others believe the highest attainment of sphere of neither ideation nor non-ideation非想非非想處 in the formless realm constitutes nirvāṇa.

(佛學大辭典 丁福保)

邪因外道

Heterodox who believe in erroneous causality.

Heterodox who believe that all phenomena arise from Mahêśvara 大自在天 and that all suffering and pleasure are a result of this deity's anger and joy. See 自在天外道.

(Nakamura)

自然外道

Heterodox who teach spontaneous existence.

Heterodox who believe that phenomena arise spontaneously and not as a result of causes and conditions. Maskarī-gośālī-putra 末伽梨拘賒梨子 taught that beings' pain and pleasure do not result from karma, but spontaneously or naturally exist. Ajita-kesakambala 阿奢多翅舍欽婆羅 believed that all phenomena existed spontaneously and were not a result of causes and conditions. One of the thirty types of heterodox schools listed in the *Mahāvairocana Sūtra* 大日經.

Also called 天然外道.

(Foguang)

破內外道

Apostate

Refers to someone who was originally an externalist 外道, but took refuge in the Buddha and received full precepts only to return to their former religion. An externalist外道 who destroys the inner tradition 破內 (i.e., Buddhism).

(Nakamura)

五德

A list of five virtues which a śrāmaṇera must understand when ordaining. Based on the 佛說諸德福田經. Usually paired with the 十數.

1. Aspiration to renounce so as to embrace the path (發心出家，懷佩道故)

2. Disfiguring one's form so as to dress in accord with the Dharma (毀其形好，應法服故)

3. Forever severing away intimates so to be without likes and dislikes (永割親愛，無適莫故)

4. Casting away one's life so as to observe and honor the path (委棄身命，遵崇道故)

5. Intent on pursuing the Mahāyāna so as to liberate people (志求大乘，為度人故)

十數

Ten numbers for śrāmaṇeras.

A list of ten numbered teachings which a śrāmaṇera is to study based on the *Mahāsāṃghika Vinaya* and noted in Daoxuan's 四分律刪繁補闕行事鈔. Part of the East Asian ordination ceremony and usually paired with the Five Virtues 五德.

1. One and all beings depend on food. (一 一切眾生皆依仰食)

2. Name and form. (二 名色)

3. Pain, itching and sensation. (三 痛痒想)

4. Four Noble Truths. (四 四諦)

5. Five aggregates. (五 五陰)

6. Six *āyatanas.* (六 六入)

7. Seven factors of enlightenment (mindfulness, investigation of phenomena, energy, delight, tranquility, concentration, equanimity). (七 七覺意)

8. Eightfold Noble Path. (八 八正道)

9. Nine abodes of beings. (九 九眾生居)

10. Ten universal standpoints of contemplation. (十 十一切入)

禪衆

Meditating monks

Monks practicing Chan 禪.

ZGDJT

遇哉

Exclamation of a good opportunity.

Exclamation of one's good fortune or blessing.

(Nakamura)

時會

Opportunity

A good opportunity or special occasion.

(Hanyu)