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Abide unsoiled: Live undefiled

A (unstained)—Soáng khoâng bò oâ nhieãm. Abide (v) with: Cö nguï vôùi ai. Abiding in Certainty Bodhisattva: See Truï Ñònh Boà Taùt. Abiding in the fruit: See Truï Quaû. Abandon (v): Parityajati (skt)—Buoâng boû Abiding kalpa: See Truï Kieáp. hay töø boû—To desert—To drop—To foresake—See Töø Boû. Abiding place: See Truï Vò. Abandon negative karma: Töø boû aùc Ability (n): Khaû naêng—Capability— nghieäp. Competence. Abandoning: See Xaû. Ability to acquire insight: Khaû naêng noäi quaùn. Abandonment (n): Söï buoâng boû hay söï xaû boû—Detachment—See Xaû Giaùc Phaàn. Ability to conceive: Khaû naêng naåy maàm. Abbess: Head of a nunnery—Nöõ vieän chuû. Ability to convert the heterodox or Abbot: Head of a monastery or an abbey— opponents: See Nghòch Hoùa. Ñaïi laõo Hoøa thöôïng—Vieän chuû—See Toïa Ability to keep precepts: See Naêng Trì. Chuû. Ability to do work: Khaû naêng laøm vieäc. Abbot's chamber: Phöông tröôïng (phoøng Abject (a): Ñeâ heøn—Mean—Base—Vile. cuûa vò sö truï trì). Abjuration (n): Söï tuyeân boá choái boû—Söï Abdicate: Renounce the throne—Resign theà boû—Söï boäi ñaïo—Renunciation upon oath. from the throne—Thoaùi vò (töø boû ngai vaøng). Able man: See Naêng Nhaân. Abhaya (s): Voâ uùy—Courage—Dauntless— Able-minded (a): Saùng suoát—Clear- Fearlessness. sighted—Clear-headed—Conscious. Abhidharma (skt): Vi dieäu phaùp. Abnegation (n): Söï phuû ñònh—Söï töø boû— Abhidharma of the Mahyana: Ñaïi Thöøa Self-denial or renunciation. Luaän. Abnormal (a): Baát thöôøng—Extraordinary— Abide (v): Irregular. 1) Chòu ñöïng—To tolerate—Chòu ñöïng söï Abode (n): Coõi—Home—Residence—A noùng giaän cuûa ai—To abide one's fits of living place. temper. Pure abode: Coõi Tònh. 2) Cö truù nôi naøo: Live in a place. Abolish (v): Baõi boû—To annul. Abide (v) by: Tuaân theo—Toân troïng. Abortion (n): Söï phaù thai—Theo kinh ñieån 1) Giöõ lôøi höùa: To abide by one's promise. Phaät

giaùo thì phaù thai laø moät troïng toäi. Baát cöù 2) Toân troïng hôïp ñoàng: To abide by a Taêng Ni naøo khuyeân hay cung caáp thuoác phaù contract. thai ñeàu seõ bò loaïi ra khoûi Giaùo ñoaøn— 3) Toân troïng nhöõng ñieàu khoaûn trong moät Terminating life of a fetus—According to thoûa öôùc: To abude by the terms of an Buddhist scriptures, abortion is a grave agreement.. offence. Any monk or nun who gives advice Abide (v) in the nondualistic awareness: or supplies abortive medicine will be expelled Truï trong caùi bieát baát nhò (khoâng hai). from the monkhood.

Abortionist (n): Ngöôøi phaù thai—A person substance): Khoâng uoáng nhöõng chaát cay ñoäc. who performs or induces abortions. Abstaining from Killing: Khoâng gieát haïi About right (a): Gaàn ñuùng. Abstaining from Lying: Khoâng voïng ngöõ. Above all (a): Tröôùc tieân—Tröôùc heát— Abstaining from Stealing: Khoâng troäm Exceeding all other factors in importance. cöôùp. Abrupt experience of enlightenment: See Abstention (n) Söï kieâng cöû. Ñoán Ngoä Nhaát Thôøi. Abstinence (n): Söï kieâng giöõ—Söï kieâng thòt, Absence (n): Söï vaéng maët—The state of kieâng röôïu, vaø tieát duïc. being away or not being present. Abstract (a): Tröøu töôïng. Absence of objective thought: See Voâ YÙ. Abstract (v) from: Ruùt ra (töø). Absence of passion: See Chæ. Abstraction (n): Söï tröøu töôïng—Quan nieäm Absolute (a): Tuyeät ñoái—Voâ haïn ñònh— tröøu töôïng. Complete—Perfect. Abstractness (n): Tính tröøu töôïng. Absolute Bodhicitta: Taâm Boà Ñeà tuyeät ñoái Abstruse manner: Buùt phaùp thaâm thuùy. hay söï thaáy bieát chôn lyù cao tuyeät. Absurd (a): Voâ lyù—Phi lyù—Loá bòch—Ngu Absolute Freedom of Space: Hö thoâng. xuaån. Absolute Necessity (n): Baát khaû khaùng. Absurdity (n): Söï loá bòch—Söï phi lyù. Absolute State (n): Nirvana—Tòch tònh tuyeät Abundant (a): Coù nhieàu. ñoái. Abundant Fruit Heaven: Coõi Trôøi Quaûng Absolute Reality (n): Dieäu höõu— Quaû. Incomprehensible entity. Abundant treasures Buddha: See Ña Baûo. Absolute truth: Paramattha-saccam (p)— Abuse (v): Laïm duïng. Paramartha-satya (skt)—Chaân ñeá—Ultimate Abused (a): Bò laïm duïng. truth—See Chaân Ñeá, and Nhò Ñeá (1). Abyss (n): Vöïc thaúm—Vöïc saâu. Absolute Void: See Chaân Khoâng and Thöïc Khoâng. Academic (a): Thuoäc veà hoïc thuaät. Absolutely: See Tuyeät Ñoái. Academic Study: Hoïc lyù thuyeát. Absolutism (n): Chuyeân chính—Thuyeát Academic Theories (n): Lyù thuyeát—Nhöõng Tuyeät Ñoái—Thuyeát tieàn ñònh— hoïc thuyeát coù tính caùch hoïc suoâng. Predestinarianism. Accademy (n): Haøn laâm. Absorb (v): Haáp thuï—To receive. Accede to (v): Ñoàng yù—Taùn thaønh. Absorbing: Chan chöùa—Extremely Accept (v) the Criticisms of Others: Chaáp interesting or involving nhaän söï chæ trích cuûa ngöôøi khaùc. Absorption (n): Söï thaåm thaáu. Accept One's Fate: Cam chòu—To be Absorbtion by drops: Thaám töøng gioït. content with one's lot. Abstain (v): Kieâng cöû—Tieát cheá—To Accept or not to accept angry and refrain. displeased: Chaáp nhaän hay khoâng chaáp nhaän Abstaining from Committing adultery: phaãn noä vaø khoâng hoan hyû—In the Middle Khoâng taø daâm. Length Discrouses—Trong Kinh Trung Boä. Abstaining from Drinking (intoxicant 1) Angry and displeased, brahmana Akkosaka-bharadvaja went to the

Enlightened One, and there abused and nhaän, thôøi caùc moùn aên aáy seõ veà laïi chuùng reviled the Enlightened One in harsh and toâi.” rude words—“Phaãn noä vaø khoâng hoan hyû, 8) The Buddha continued to say: “In the Baø la moân Akkosaka Bharadvaja ñi ñeán same way, o brahmana! You have abused Theá Toân, sau khi ñeán y noùi nhöõng lôøi us who do not abuse. You have reviled us khoâng toát ñeïp, aùc ngöõ, phæ baùng vaø nhieác who do not revile. You have scolded us maéng Theá Toân. who do not scold. We do not accept them 2) Being thus spoken the Enlightened One from you, so they are all for you. O said to the brahmana: “What do you think brahmana, they are all for you. O Brahmana? Do your friends and brahmana, he who abuses back when acquaintances, do your blood relatives abused at, who reviles back when reviled, and guests pay a visit to you?”—Ñöôïc who scolds back when scolded, o nghe noùi nhö vaäy, Theá Toân noùi vôùi Baø la brahmana, this is called eating them moân Akkosaka Bharadvaja: “Naøy Baø la together and sharing them together. We moân, oâng nghó theá naøo? Caùc thaân höõu baø do not eat them with you. We do not con huyeát thoáng, caùc khaùch coù ñeán vieáng share them with you. So they are all for thaêm oâng khoâng? you, o brahmana! They are all for you, o 3) Akkosaka replied: “Yes, sometimes, brahmana!—Ñöùc Phaät noùi tieáp: “Cuõng friends and acquaintances, blood relatives vaäy, naøy Baø la moân, neáu oâng phæ baùng and guests pay me a visit.”—Baø la moân chuùng toâi laø ngöôøi khoâng phæ baùng laïi, Akkosaka Bharadvaja traû lôøi: “Thænh maéng nhieác chuùng toâi laø ngöôøi khoâng thoaûng caùc thaân höõu baø con huyeát thoáng, maéng nhieác laïi, xæ vaû chuùng toâi laø ngöôøi caùc khaùch coù ñeán vieáng. khoâng xæ vaû laïi, chuùng toâi khoâng thaâu 4) The Buddha said: “What do you think, o nhaän söï vieäc aáy töø oâng, thôøi naøy Baø la brahmana? Do you offer them food to moân, söï vieäc aáy laïi veà oâng. Naøy Baø la chew, to eat and to taste?”—Ñöùc Phaät moân, ai phæ baùng laïi khi bò phæ baùng, baûo: “Naøy Baø la moân, oâng nghó theá naøo? nhieác maéng laïi khi bò nhieác maéng, xæ vaû OÂng coù söûa soaïn cho hoï caùc moùn aên loaïi laïi khi bò xæ vaû, thôøi nhö vaäy, naøy Baø la cöùng, loaïi meàm vaø caùc ñoà neám khoâng?” moân, ngöôøi aáy ñöôïc xem laø höôûng thoï, ñaõ 5) Akkosaka replied: “Sometimes, I offer san seû vôùi oâng. Coøn chuùng toâi khoâng cuøng them food to chew, to eat and to taste.”— höôûng thoï söï vieäc aáy vôùi oâng, khoâng cuøng Baø la moân Akkasoka traû lôøi: “Thænh san seû söï vieäc aáy vôùi oâng, thôøi naøy Baø la thoaûng coù söûa soaïn cho hoï caùc moùn aên moân, taát caû söï vieäc aáy laïi veà vôùi oâng vaø loaïi cöùng, loaïi meàm vaø caùc loaïi ñoà neám.” taát caû söï vieäc aáy chæ veà laïi vôùi oâng maø 6) The Buddha continued to ask: “O thoâi.” brahmana, if they do not accept them, to Accept something as a fact: Recognize whom these foods come back?—Ñöùc something—Thöøa nhaän ñieàu gì. Phaät hoûi tieáp: “Nhöng naøy Baø la moân, Acceptable to (a): Coù theå chaáp nhaän ñöôïc. neáu hoï khoâng nhaän, thôøi caùc moùn aên aáy Acceptance (n): Söï chaáp nhaän. seõ veà ai?” Access-Concentration: Khaû naêng vaøo 7) Brahmana replied: “If they do not accept ñònh—Ability to enter concentration. them, these foods come back to us.”—Baø la moân Akkasoka ñaùp: “Neáu hoï khoâng Accident (a): Ngaãu nhieân. Accident Theory (a): Thuyeát ngaãu

nhieân.

Accidental (a): Baát ngôø—Unexpected. Accumulate (v): Tích luõy. Accidentalism (n): Thuyeát ngaãu nhieân— Accumulation (n): SöïÏ tích luõy—See Uaån. Ngöôøi theo dò thuyeát chuû tröông söï kieän phaùt Accumulation of knowledge: See Trí Tích. sanh khoâng coù nguyeân nhaân—Heretic people Accumulation of misery produced by believe that things happen without any causes. false views: See Taø Tuï. Acclaim (v): Hoan hoâ—Taùn thöôûng. Accumulation of sufferings: See Khoå Taäp. Accomodation (n): Söï thích öùng—Söï hôïp Accurate (a): Chính xaùc—Exact. giaûi. Accursed (p.p): Ñaùng nguyeàn ruûa. Accommodate and benefit all living Accuse falsely: Ñoå thöøa oan. beings: See Haèng Thuaän Chuùng Sanh. Accuse (v) someone of something: Caùo Accommodate (v) a quarrel: Hoøa giaûi moät buoäc ai veà toäi gì. cuoäc tranh caõi. Accusation (n): Söï keát toäi—Baûn caùo traïng. Accommodate (v) oneself to: Töï thích öùng (False) Accusation (n): Caùo gian. vôùi. Achieve: Gain—Thaønh töïu. Accompanied by (p.p): Cuøng ñi vôùi ai. Achieve Awakening: Ñaéc quaû giaùc ngoä. Accompany (v): Ñi theo—To go with. Achieve (v) Enlightenment: Thaønh töïu Accompany someone: Ñi cuøng ai. giaùc ngoä—If we practice the Noble Path Accomplish (v): Hoaøn thaønh—To finish. diligently, we will finally achieve Accomplished: See Vieân Maõn. Enlightenment—Neáu chuùng ta chuyeân caàn tu Accomplishment of seven good qualities: taäp Thaùnh ñaïo, thì cuoái cuøng chuùng ta seõ See Thaønh Töïu Baûy Dieäu Phaùp. thaønh töïu giaùc ngoä. According as: Tuøy theo—Tu hay khoâng laø Achieve knowledge: Thaønh töïu trí hueä. hoaøn toaøn tuøy ôû baïn—You may either Achieve one’s goal: Thaønh ñaït muïc ñích. cultivate or not completely according as you Achieve (attain) threefold knowledge: decide. Ñaéc tam minh. According to (pr.p): Tuøy theo Achievement: Attainment—Söï thaønh töïu—According to classes: See Tuøy Loaïi. Söï chöùng ñaéc. According to opportunity: See Tuøy Cô. Achievement of Merit: Thaønh töïu coâng According to types: See Tuøy Loaïi. ñöùc. In accordance with: Theo nhö. Achievement of Perfection: Ñaït ñeán toaøn According with Conditioning Cause: haûo. Resulting from conditioning cause—See Tuøy Achieve (v) Self-liberation: Ñaït ñöôïc giaûi Duyeân. thoaùt cho rieâng mình. Account (v) for: Giaûi thích veà—Khoâng ai coù Achieve success in life: Thaønh coâng trong theå giaûi thích ñöôïc veà caùch cö xöû cuûa ngöôøi ñôøi. khaùc—No one can account for other people’s Achievement (n): Söï thaønh töïu—Worldly behavior. Achievement (n): Thaønh töïu theá gian. Accrue (v) from: Sanh ra töø—Nhöõng khoù Achieving Power: Coâng naêng. khaên ñeàu do ngu si maø ra—All difficulties Acknowledge (v): Coâng nhaän accruing from ignorance.

Acquaint (v) oneself with: laøm quen vôùi caùi Act performed by speech: See Khaåu gì. Nghieäp. Acquaintance (n): See Bieát. Act (v) upon: Laøm theo. Acquire a great depth of vision: Tích luõy Act (v) with: Haønh ñoäng (vôùi). tri kieán thaâm haäu. Act (v) with Kindness and Love: Haønh Acquired: Tích luõy—Hoard of acquired ñoäng vôùi taâm roäng löôïng vaø loøng töø bi. wealth: Cuûa caûi tích luõy. Action: Haønh ñoäng—Karma—All doings that Acquired Habit: Thoùi quen do nhöõng haønh are conditioned by past habits and also ñoäng moãi ngaøy tích luõy. condition future

habits and state of Acquisition (n): Patilabha (p)—Söï ñaéc—Söï development—See Nghieäp. chieám ñoaït—Attainment—Gaining— • (Skillful) Action (n): Thieän nghieäp— Obtaining. Kusala karma Acquisition and possession: Söï chieám ñoaït • Unskillful Action (n): Baát thieän vaø sôû höõu. nghieäp—Akusala karma Acquit (v) someone of something: Tha thöù Action with the body: See Phaûn Tænh Thaân cho ai veà caùi gì. Nghieäp. Act (n): Asevati (p)—Asev (skt)—Haønh Action of the body and vow of the mind: ñoäng—Söï thöïc hieän—To perform—To See Haønh Nguyeän. practice. Action with the mind: See Phaûn Tænh YÙ Act (v) for the Truth: Haønh ñoäng theo chaân Nghieäp. lyù (leõ phaûi). Action with the speech: See Phaûn Tænh Act (v) in Line with the (Moral) Way: Khaåu Nghieäp. Haønh ñoäng theo ñuùng ñaïo ñöùc. Active and passive ideas: See Naêng Sôû. Act (v) from: Haønh ñoäng vì. Active sin: See Taùc Phaïm. Act (v) from fear rather than from a Activities (n): Haønh ñoäng—See Haønh sense of duty: Haønh ñoäng vì sôï haõi hôn laø vì Nghieäp and Haønh Töôùng. yù thöùc traùch nhieäm. Activities of the Mind (n): Söï hoaït ñoäng Act (v) in concert with: Haønh ñoäng phoái cuûa Taâm—See Taâm Haønh. hôïp (vôùi). 1) The activities of the mind have no limit: Act (v) kindly: Haønh ñoäng moät caùch töø bi. Taâm bieán hoùa voâ cuøng (noù hoaït ñoäng Act (n) of bodhi-mind: See Haønh Nguyeän khoâng giôùi haïn). Boà Ñeà. 2) The mind originate delusion: Taâm phaùt khôûi meâ laàm. Act (n) of Compassion (n): Haønh ñoäng töø bi. 3) The mind originate Enlightenment: Taâm Act (n) of grace (n): Haønh ñoäng vì bieát ôn. ngoä. Act (v) out of curiosity: Haønh ñoäng vì toø 4) Everything existence or phenomenon moø. arises from the functions of the mind: Taát Act out a role: Play a part—Ñoùng hay dieãn caû söï vaät ñeàu do taâm taïo. moät vai troø. 5) The mind creates Nirvana: Taâm taïo Nieát Act out the role of someone: Ñoùng vai troø baøn. cuûa ngöôøi naøo. 6) The mind creates Hells: Taâm taïo ñòa nguïc.

7) An impure mind surrounds itself with 18) The mind is the master of every situation impure things: Moät caùi taâm oâ nhieãm bò (it rules and controls everything). The vaây haõm bôûi theá giôùi oâ nhieãm. world of suffering is brought about by the 8) A pure mind surrounds itself with pure deluded mortal mind. The world of things: Taâm thanh tònh xuaát hieän trong eternal joy is also brought about by the moät theá giôùi thanh tònh. mind, but a clear mind: Taâm laøm chuû taát 9) Surroundings have no more limits than caû. Do taâm meâ môø maø theá giôùi ñaày phieàn the activities of the mind: Taâm laøm ngoaïi naõo xuaát hieän. Theá giôùi thöôøng laïc laïi giôùi bieán hoùa voâ haïn. cuõng do taâm taïo, nhöng laø caùi taâm trong 10) The mind creates Buddhas (Buddha is saùng. like our mind): Taâm laøm Phaät. 19) The mind is as the wheels follow the ox 11) The mind creates ordinary men (sentient that draws the cart, so does suffering beings are is just like our mind): Taâm laøm follow the person who speaks and acts chuùng sanh. with an impure mind: Taâm nhö baùnh xe 12) The mind is a skilful painter who creates theo boø keùo, vì vaäy maø khoå ñau phieàn pictures of various worlds: Taâm laø moät naõo ñi lieàn vôùi ngöôøi naøo duøng taâm baát hoïa só kyø taøi coù khaû naêng veû vôøi moïi thöù tònh ñeå noùi naêng haønh ñoäng. theá giôùi. 20) If the mind is impure, it will cause the 13) There is nothing in the world that

is not feet to stumble along a rogh and difficult mind-created: Khoâng coù thöù gì treân theá road; but if a mind is pure, the path will gian naày maø khoâng do taâm taïo. be smooth and the journey peaceful: Neáu 14) Both life and death arise from the mind taâm baát tònh thì con ñöôøng tröôùc maët laø goà and exist within the mind: Sanh töû ñeàu gheà khoù ñi, nhöng neáu taâm thanh tònh thì khôûi leân vaø toàn taïi töø taâm naày. con ñöôøng tröôùc maët seõ trôû neân baèng 15) The mind creates greed, anger and phaúng an laønh. ignorance; however, that very mind is Actual occurrence (n): Söï vieäc xaõy ra—See also able to create giving, patience and Chaân Thöïc. wisdom: Taâm sanh khôûi tham, saân, si; tuy Actualism (n): Hieän thöïc luaän—Thöïc teá nhieân, cuõng chính taâm aáy sanh khôûi boá luaän. thí, nhaãn nhuïc vaø trí hueä. Actuality (n): Tính thöïc teá. 16) A mind that is bewildered by its own Actualization (n): Thöïc taïi hoùa. world of delusion will lead beings to an unenlightened life: Moät caùi taâm bò vaây Adamantine Determination (n): Söï quyeát haõm trong theá giôùi aûo töôûng seõ daãn daét taâm saét ñaù. chuùng sanh ñeán caûnh soáng si meâ u toái. Adapt (v) oneself to: Thích nghi vôùi. 17) If we learn that there is no world of Adapt (v) oneself to the new situations: delusion outside of the mind, the Töï thích nghi vôùi hoaøn caûnh môùi. bewildered mind becomes clear, we Adaptability (n): Söï thích öùng—The cease to create impure surroundings and adaptability of body, mental factors and we attain enlightenment: Neáu chuùng ta consciousness. thaáy raèng khoâng coù theá giôùi aûo töôûng Adaptation (n): Söï thích öùng. ngoaøi taâm naày, thì taâm u toái trôû thaønh Adaptation to external conditions: Thích trong saùng, khoâng coøn taïo caûnh baát tònh, nghi vôùi ngoaïi caûnh. neân Boà Ñeà hieån loä.

Addeyabadde (skt): Con trai vua A Xaø Adopt a new faith: Accept a new faith—Theá—Ngöôøi ñaõ gieát vaø ñoaït ngoâi vua A Xaø Chaáp nhaän moät tín ngöôõng môùi. Theá—Son of King Ajatasatru—Who killed Adoption (n): Söï nhaän nuoâi. and dethroned King Ajatasatru. Adorability (n): Söï ñaùng suøng kính. Addict (v) to: Say meâ—Ham thích—Ghieàn. Adoration (n): Söï toân kính. Addle (v) one's brain with: Ñaàu oùc roái buø Adorn (v): Decorate—Trang hoaøng. vôùi. Adorn an altar or shrine: Decorate an Adhere (v) to: To cling to—Dính chaët vaøo— altar—Trang trí baøn thôø. Baùm chaët vaøo. Adorned with: Ñöôïc trang hoaøng (baèng). Adhered to: Baùm chaët vaøo—Attached to— Adornment (n): Hieän töôïng—The action and Clung to. effect of creating the beauties of a purified Adherence (n): Gaén lieàn vôùi—Söï coá chaáp field—All manifestation—All phenomena— khoâng rôøi—Adherent (a) Adornments of space: The features of the Adherence to commandments or world—See Trang Nghieâm. specifications: Söï tuaân thuû giôùi luaät. Adult (n): Tröôûng thaønh Adhering or clinging to: Abhinivesa (p & Adulterer (n): Keû gian daâm skt)—Baùm chaët vaøo hay vöôùng maéc vaøo— Adulterous (a): Thoâng gian. Gaén boù. Adulterous conduct: See Taø Haïnh. Adhering or clinging very closely: See Adultery (n): Adultery is mentioned in Chaáp Chaët. Buddhist texts as one of a number of forms of Adjacent Hells (n): Ñòa nguïc caän bieân. similar sexual misconduct. For monks or nuns Adjacent to: Gaàn keà. who only think about or wish to commit sexual Adjust (v): Ñieàu chænh. intercourse with any people (not wait until Adjust to a new condition:

Thích öùng vaøo physically commiting sexual intercourse) are hoaøn caûnh môùi. guilty and violate the Vinaya commandments Adjust oneself to something: Töï thích nghi and must be excommunicated from the Order. vaøo vieäc gì. For laypeople, thinking or wishing to make love or physically making love with those who Adjust oneself to changes of life: Töï thích are not their husband or wife is forbidden—Taø nghi vaøo nhöõng thay ñoåi cuûa cuoäc soáng. daâm ñöôïc noùi trong giaùo lyù nhaø Phaät nhö laø Adjustment (n): Söï ñieàu chænh. moät trong nhöõng hình thöùc töông töï vôùi söï Adjustment of oneself: Töï ñieàu chænh. Gian Daâm. Vôùi Taêng Ni duø chæ suy nghó hay Admirable sound: See Myõ AÂm. ao öôùc ñeán chuyeän laøm tình vôùi moät ngöôøi Admiration for someone: Admire khaùc, chöù ñöøng noùi ñeán chuyeän laøm tình, laø ñaõ someone—Ngöôõng moä ai. coù toäi vaø phaïm giôùi luaät nhaø Phaät, phaûi bò khai Admire the scenery: Ngaém caûnh. tröø khoûi Giaùo ñoaøn. Rieâng vôùi Phaät töû taïi gia, Admire someone: Ngöôõng moä ai. neáu suy nghó hay ao öôùc, hoaëc laøm tình vôùi Admirer: Ngöôøi ngöôõng moä. ngöôøi khoâng phaûi laø vôï choàng cuûa mình ñeàu bò caám ñoaùn—See Daâm and Taø Daâm. Admit (v) to: Chaáp nhaän. Advance (v) in one's cultivation: Tieán boä Admonish (v): Khuyeán duï. trong vieäc tu taäp. Advanced: Tieán boä—Khai trieån.

Advanced knowledge: See Taêng Trí. Affliction of unenlightenment: See Si Söû. Advancing fruit: See Taêng Thöôïng Quaû. Afflictive Emotion (n): Thoáng caûm. Advancing mind: See Taêng Thöôïng Taâm. Afflictive hindrances (n): Klesavarana Advantage (n): Lôïi ích. (skt)—Phieàn naõo chöôùng—See Nhò Chöôùng (Personal) Advantage (n): Lôïi ích caù nhaân. (1). Adversary (n): Keû thuø—Enemy. Affinity (n): Duyeân phaän. Adverse (a): Baát lôïi—Disadvantages— Affinities: Duyeân. Unfavorable. Affirm (v): Nhaän chaéc—Xaùc nhaän. Advice to lay people: See Kinh Thi Ca La Affirmation (n): Söï khaúng ñònh. Vieät in Appendix J. (Way of) Affirmation (n): Positive way— Advise (v): Khuyeân—To recommend—To Ñöôøng höôùng tích cöïc. counsel. Affliction (n): Vöôùng maéc—Phieàn naõo— Advise (v) against: Khuyeân ngaên—To Emotions—Delusion—Evil—Love- dissuade. attachment—(greed, anger, stupidity, Advise (v) oneself: Töï an uûi. arrogance, doubt, improper views)—See Söû. Advise (v) (exhort) someone of Afflictions are Bodhi: Phieàn naõo töùc boà ñeà—According to the Mahayana teaching, something: Khuyeân ai veà vieäc gì. afflictions are inseparable from Buddhahood. Advocate: UÛng hoä. Afflictions and Buddhahood are considered to Aeon (n): Kieáp—Thôøi ñaïi. be two sides of the same coin. When we Aestheticism (n): Duy myõ chuû nghóa. realize that afflictions in themselves can have Affair (n): Söï töôùng—Phenomena—Practice. no real and independent existence, at that Affected: Caûm ñoäng—Moved—Touched. very moment, afflictions are bodhi without Affected by: Do bôûi. any difference. Affection (n): Söï meán moä—AÙi tình—Caûm Affusion (n): Söï dìm trong nöôùc—Heretic tình. people believe that affusion ceremony Affectionate (a): Thöông yeâu. (dipping into water) can wash away all their sins—Ngoaïi giaùo cho raèng leã dìm trong nöôùc Affinity: Quan Heä Taùnh—The tendency of coù theå xoùa saïch toäi loãi. beings to come together as organism, families, species, and other groupings, providing

Afghanistan: Area known today as Afghanistan was formerly known by such individuality and diversity within the name as Gandhara, Kandahar and Balkh. By plenum—Khuynh höôùng hôïp quaàn cuûa caùc beginning of Christ Era, this area was still sinh vaät thaønh toå chöùc, gia ñình, chuûng loaïi strongly influenced by Buddhism (according to hay nhöõng nhoùm khaùc, töø ñoù taùnh caù nhaân vaø the Archeological research in the 20th taùnh khaùc bieät ñöôïc duøng ñeå cung öùng cho century); however, Buddhist culture began to ñoaøn theå. decline in 7th century, and totally replaced by Affix (v) to: Gaén chaët vaøo. Islam in the beginning of 10th century—Khu Affix a seal to a document: Ñoùng daáu moät vöïc maø baây giôø laø A Phuù Haõn, xöa kia laø taøi lieäu. Gandhara, Kandahar and Balkh. Tröôùc kyû Afflict (v): Gaây tai hoïa. nguyeân Thieân Chuùa, khu vöïc naày laø khu vöïc Affliction (n): Noãi khoå sôû. maø vaên hoùa Phaät giaùo (theo nghieân cöùu khaûo

coå theá kyû 20) raát thònh haønh. Tuy nhieân, vaøo There are five skandhas—Nguõ uaån. ñaàu theá kyû thöù baûy thì aûnh höôûng Phaät giaùo 1) Form: Saéc. trong khu vöïc naày baét ñaàu suùt giaûm, ñeán theá 2) Feeling: Thoï. kyû thöù möôøi thì hoaøn toaøn ñöôïc thay theá bôûi 3) Perception: Töôûng. Hoài giaùo. 4) Impulse: Haønh—Volition. Afro-Asian: AÙ-Phi. 5) Consciousness: Thöùc. After all: Cuoái cuøng. Aggregate of consciousness (n): Thöùc uaån. After death: See Sau Khi Cheát. Aggregate of factors (n): See Nguõ Uaån. After due consideration: Sau khi caân nhaéc Aggregate of feeling (n): Thoï uaån kyõ löôõng. (sensation). After food: See Thöïc Haäu. Aggregate matter (n): See Saéc Uaån (form). After-life: Ñôøi sau—Kieáp sau. Aggregate of mental formation (n): Haønh After rain comes fair weather: Sau côn uaån (volition). möa trôøi laïi saùng. Aggregate of perception (n): See Töôûng After a storm comes a calm: Heát côn bæ Uaån (thinking). cöïc ñeán hoài thôùi lai. Agha (skt): AÙc—Bad—Wrong—See AÙc in After-taste: Dö vò. Vietnamese-English Section. After that: Sau ñoù. Agility (n): Söï nhanh nheïn. After the manner: Theo caùch. Aging: Laõo. Again and Again: Laàn nöõa vaø laàn nöõa— Agitate someone: Ruffle someone—Laøm ai Lieân tieáp. dao ñoäng. Against nature: Sieâu phaøm—Phi thöôøng. Agnosticism (n): Thuyeát Baát Khaû Tri Luaän. Against the Rules: Saùi pheùp—Contrary to Agony (n): Söï thoáng khoå—Söï phieàn muoän. the rules. Agree with (on, to): Bieåu ñoàng tình—To Agama (skt): See A Haøm Kinh in express agreement—To show sympathy—To Vietnamese-English Section and Agama in be in accord with. Sanskrit/Pali-Vietnamese Section. Agura (jap): The loose cross-legged sitting Agama in Sanskrit: Boä kinh A Haøm vieát position mostly used by Japanese, which is baèng tieáng Phaïn. neither the half, nor the full lotus—Theá ngoài xeáp chaân loûng thöôøng ñöôïc ngöôøi Nhaät duøng, Agamy (n): Cheá ñoä voâ hoân nhaân—Cheá ñoä khoâng phaûi laø theá baùn hay kieát giaø ñoäc thaân. Age of a monk as monk: See Haï Laïp. Ahead of time: Tröôùc thôøi haïn. Agency (n): Ñaïi lyù—Moâi giôùi—Taùc duïng— Aid: See Teá Ñoä. Taùc ñoäng. Aid (v) secretly: AÙm trôï. Agenda (n): Tieán trình buoåi hoïp hay buoåi leã. Ailment: Illness—Beänh hoaïn (nheï). Agent (n): Kartri (skt)—Taùc nhaân—Ñoäng Aim (v) at: Nhaém vaøo. nhaân—Nhaân toá taïo ra taùc ñoäng. Aim at doing something: Direct one's Aged (a): Coù tuoåi. effort to something—Nhaém vaøo vieäc gì. Aggregate

(n): Skandhas—Uaån—See Haønh Air-monger: Ngöôøi hay mô töôûng haûo Uaån. huyeàn.

Ajatasattu (p): Vua A Xaø Theá—The son of Alight (v) from: Xuoáng töø—Ñöùc Theá Toân king Bimbisara and queen Vaidehi. He giaùng traàn töø cung trôøi Ñaâu Suaát—The imprisoned his father and starved him to Buddha alighted from the Tushita. death. Together with Devadatta, he developed Alike: See Töông Töï. a conspiracy against the Buddha which was Alive (a): Soáng ñoäng. unsuccessful. However, later he became a All-absorbing synpathy: Tình caûm chan follower of the Buddha and supported strongly chöùa. Buddhism. See A-Xaø-Theá in Vietnamese-English Section and Ajatasatru in All alone: Moät mình—Ñôn ñoäc. Sanskrit/Pali-Vietnamese Section. All along: Töø ñaàu ñeán cuoái. Ajita-Bodhisattva (skt): A Daät Ña Boà taùt. All around: Xung quanh. Akanista (skt): Coõi trôøi voâ saéc. All at once: Thình lình. Akasagarbha Bodhisattva: Khoâng Taïng All beings: Vaïn höõu. Boà Taùt—Empty Store Bodhisattva. All day long: Suoát ngaøy. Aksobhya Buddha: A Suùc beä Phaät. All dharmas: Vaïn phaùp. Akusala karma (s): Baát thieän nghieäp— All in all: Noùi chung. Unwholesome deeds—Unskillful action which All that glitters is not gold: Taát caû nhöõng will produce painful results—Negative gì laáp laùnh ñeàu khoâng phaûi laø vaøng. karma—Black path. All-Knowledge-Accomplished Thus Alaya consciousness: Alaya Vijnana (skt). Come One: Nhöùt Thieát Trí Thaønh Töïu Nhö 1) Alaya means a house or rather a home, Lai. which is in turn a place where all the All-knowing: Sarvajna—Giaùc ngoä—A valued things for use by us are kept and common epithet of Buddhas, who are among which we dwell: Chöõ “Alaya” coù regarded as “all-knowing” because they know nghóa laø caùi nhaø nôi maø taát caû nhöõng gì coù all the paths that lead to liberation—Know all giaù trò cho chuùng ta duøng ñöôïc taøng tröõ vaø the paths that lead to liberation—Know the cuõng laø nôi cö nguï cuûa chuùng ta. causes and effects of all events and things. 2) Also called “Store consciousness,” The All-knowing One: Ñaáng Giaùc Ngoä— “eighth consciousness,” or “karma Buddha is an All-Knowing One. repository.” All karma created in the present and previous lifetime is stored in All in one: Noùi toùm laïi. the Alaya Consciousness—Thöùc A Laïi All over the world: Khaép theá giôùi. Da, cuõng coøn ñöôïc goïi laø “Taøng Thöùc,” All pervading: Spreading everywhere—Lan hay laø “thöùc thöù taùm,” hay laø “taøng roäng khaép nôi. nghieäp.” Taát caû moïi nghieäp ñaõ laäp thaønh All phenomena (n): See Nhöùt Thieát Höõu Vi trong quaù khöù hay ñang ñöôïc laäp thaønh Phaùp. trong hieän taïi ñeàu ñöôïc taøng tröû trong A All-Seeing One: The Seer of All, an epithet Laïi Da thöùc naày. of the Buddha—Baäc Chaùnh Bieán Tri, moät Alaya Heresy: See A Laïi Da Ngoaïi Ñaïo. danh hieäu cuûa Ñöùc Phaät. Alcohol prohibition (n): Caám uoáng röôïu All the saints: See Thaùnh Chuùng. Alertness (n): Caûnh giaùc---Introspect. All the same: Cuõng theá thoâi. Alienation (n): Söï laøm cho xa lìa. All the time: Luoân luoân.

All things: Chö phaùp. Amateur (n): Khoâng chuyeân nghieäp (taøi töû). All things come into existence and cease Amaze someone: Surprise someone—Laøm to exist: See Sanh Dieät Khöù Lai. ai kinh ngaïc. All things are totally empty: See Chö Ambiguous (a):

Mô hoà. Phaùp Giai Khoâng. Ambiguity (n): AÙm nghóa—Toái nghóa. Alleviate (v): Laøm nheï ñi. Ambition (n): Tham voïng. Alliance (n): Ñoàng minh—Lieân minh. Ambrosia (n): See Cam Loä. Allow (v): Cho pheùp—To permit—To Ambrosial (n): Muøi thôm huyeàn dieäu authorize—To empower—To enable—To let. A mind full of desire: AÙi taâm—A mind Alms (n): Dana—Cuûa boá thí—Money, food, dominated by desire. or clothes offered to the poor—Alms-giving. Amiability (n): Baïn höõu—Söï hoøa hôïïp—Hoøa Alms-doer: The practice of the alms-giving. khí. Almsgiving: See Boá Thí and Ñaøn Na. Amida Holy Trinity: The Amida Holy Almsgiving because of faith: To practice Trinity consists of The Amitabha Buddha, the almsgiving because of faith—See Tín Thí. Avalokitesvara and Mahasthamaprapta Along with: Cuøng vôùi. Bodhisattvas—Di Ñaø Tam Toân goàm Phaät A Di Ñaø, Boà Taùt Quaùn Theá AÂm vaø Boà Taùt Ñaïi Alongside with: Saùt caïnh—Doïc theo—Cuøng Theá Chí. vôùi. Aloof from something: Detached from Amitabha: The Buddha of Immeasurable Light. something—Vieãn ly—Khoâng tham luyeán ñieàu 1) Amitabha Buddha—Amida—Amita— gì. Amitabha is the most commonly used Aloofness: Detachment—Haïnh vieãn ly. name for the Buddha of Infinite Light and Altar (n): Baøn höông aùn—Baøn thôø. Infinite Life In the Western Land of Altar decoration: Trang trí trong baøn thôø. Ultimate Bliss. A transhistorical Buddha Altar of the law: See Giôùi Ñaøn. venerated by all Mahayana schools. He Alter (v): Change—See Bieán Ñoåi. presides over the Western Pure Land Alteration (n): Söï bieán ñoåi—See Bieán Ñoåi. where anyone can be reborn through Altering: Parinamin (skt)—Ñang chuyeån utterly sincere recitation of His name, particularly at the time of death— hoùa. Amitayus nôi coõi Taây Phöông Cöïc Laïc. Altruism (n): Chuû nghóa duy tha—See Vò Vò Phaät lòch söû ñöôïc tröôøng phaùi Ñaïi thöøa Tha. toân kính. Ngaøi ñang ngöï trò nôi Taây Altruistic mind of enlightenment: See Phöông Tònh Ñoä, nôi vaõng sanh cho Boà Ñeà Taâm. nhöõng ai chí thaønh nieäm hoàng danh Ngaøi, Always: Luoân luoân—Always progressing: nhöùt laø luùc laâm chung. Baát thoái chuyeån. 2) Buddha of Boundless (Infinite) Light: Voâ Amala (skt): Voâ caáu thöùc—Undefiled or Löôïng Quang Phaät. pure knowing or knowledge. 3) Buddha of Boundless (Infinite) Life: Voâ Amass (v): Goùp nhaët (tích luõy). Löôïng Thoï Phaät. Amass a fortune: Tích luõy hay goùp nhaët tieàn 4) The Buddha of Mercy and Wisdom: Ñöùc cuûa. Phaät cuûa Bi vaø Trí.

5) A transhistorical Buddha venerated by all 2) Though I attain Buddhahood, I shall never Mahayana schools (T'ien T'ai, Esoteric, be complete until my affirming light Zen, Pure Land, etc): Vò Phaät lòch söû ñöôïc reaches all over the world—Daàu ñaït toân kính bôûi caùc tröôøng phaùi Ñaïi thöøa thaønh Phaät quaû, toâi nguyeän khoâng thaønh (Thieân Thai, Maät toâng, Thieàn, Tònh Ñoä, Phaät cho ñeán khi naøo aùnh saùng khaúng vv). quyeát cuûa toâi chieáu ñeán toaøn theá giôùi. 6) The Buddha who is the main oject of 3) Though I attain Buddhahood, I shall never devotion in the the Pure Land School of be complete until my life endures through Buddhism in China, Japan, Vietnam and ages and saves innumerable numbers of Korea: Vò Phaät chính ñöôïc trì nieäm bôûi people: Duø ñaït thaønh Phaät quaû, toâi Phaät töû cuûa tröôøng phaùi Tònh Ñoä taïi caùc nguyeän khoâng thaønh Phaät cho ñeán khi naøo nöôùc

Taøu, Nhaät, Vieät vaø Ñaïi Haøn. trong voâ löôïng thoï meänh toâi ñaõ cöùu ñoä ** For more information, please see Amita in ñöôïc voâ löôïng chuùng sanh. Sanskrit/Pali-Vietnamese Section, and A 4) Though I attain Buddhahood, I shall never Di Ñaø in Vietnamese-English Section. be complete until all the Buddhas in the Amitabha Buddha: The Buddha of ten directions unite in praising my name: Illimitable Light—Voâ Löôïng Quang Nhö Daàu ñaït thaønh quaû vò Phaät, toâi nguyeän Lai—See Amitabha in English-Vietnamese khoâng thaønh Phaät cho ñeán khi naøo thaäp Section. phöông nhöùt thieát chö Phaät ñoàng hoäi tuï Amitabha's Original Vows: See A Di Ñaø xöng taùn hoàng danh cuûa toâi. Boån Nguyeän in Vietnamese-English Section. 5) Though I attain Buddhahood, I shall never be complete until people with sincere Amitabha Sutra: See Kinh A Di Ñaø in faith endeavor to be reborn in my land by Vietnamese-English Section, and Kinh A Di repeating my name in sincere faith ten Ñaø in Appendix A (1). times and actually do succeed in this Amitabha's Ten Vows: Thaäp Nguyeän A Di rebirth: Daàu ñaït thaønh quaû vò Phaät, toâi Ñaø—Amitabha vowed to become the source nguyeän khoâng thaønh Phaät cho ñeán khi naøo of unlimited Light and Boundless Life, freeing maø taát caû nhöõng ngöôøi tín taâm nieäm hoàng and radiating the treasure of his wisdom and danh toâi möôøi laàn ñöôïc vaõng sanh. virtue, enlightening all lands and 6) Though I attain Buddhahood, I shall never emancipating all suffering people—A Di Ñaø be complete until people everywhere nguyeän trôû thaønh Voâ Löôïng Quang, Voâ Löôïng determine to attain Enlightenment, Thoï, ngöôøi giaûi thoaùt vaø chieáu roïi kho trí tueä practise virtues, sincerity wish to be born vaø coâng ñöùc, giaùc ngoä moïi quoác ñoä, vaø giaûi in my land; thus, I shall appear at the thoaùt chö chuùng sanh ñau khoå. moment of their death with a great 1) Though I attain Buddhahood, I shall never company of Bodhisattvas to welcome be complete until everyone in my land is them into my Pure Land: Daàu ñaït thaønh certain of entering Buddhahood and quaû vò Phaät, toâi nguyeän khoâng thaønh Phaät gaining Enlightenment: Daàu ñaït thaønh cho ñeán khi naøo moïi ngöôøi ñeàu quyeát Phaät quaû, toâi nguyeän khoâng thaønh Phaät ñònh ñaït thaønh giaùc ngoä Boà Ñeà, thöïc taäp cho ñeán khi naøo chuùng sanh trong toaøn coâng ñöùc, thaønh taâm nguyeän vaõng sanh. coõi nöôùc toâi ñeàu nhaäp Phaät quaû vaø ñaït Do theá, toâi cuøng chö Thaùnh chuùng seõ xuaát thaønh ñaïo quaû giaùc ngoä Boà Ñeà. hieän ngay luùc hoï laâm chung ñeå tieáp daãn hoï veà Tònh Ñoä.

7) Though I attain Buddhahood, I shall never nghe danh hieäu toâi maø chöa vöôït ñöôïc be complete until people everywhere, sanh töû cuõng nhö ñaït ñöôïc toaøn trí haàu giöõ hearing my name, think of my land and taâm hoï thanh tònh giöõa theá giôùi tham lam wish to be born there and, to that end, ñau khoå naày. sincerely plant seeds of virtues, and are Amitayus-Dhyana-Sutra: Kinh daïy haønh thus able to accomplish all to their heart's giaû 16 caùch tu taäp ñeå nhìn thaáy Phaät A Di desire: Daàu ñaït thaønh quaû vò Phaät, toâi Ñaø—A Sutra that teaches the practitioners 16 nguyeän khoâng thaønh Phaät cho ñeán khi naøo ways to cultivate to see the Amitabha Buddha. moïi ngöôøi ñeàu nghe ñöôïc danh hieäu toâi, Among the blind, the

one-eyed man is suy nghó veà coõi nöôùc toâi vaø nguyeän ñöôïc king: Trong xöù muø, ngöôøi choät laøm vua. vaõng sanh veà ñoù, ñeán cuoái cuøng, thaønh Amuse (v): Du hyù—To entertain—See Du taâm gieo troàng chuûng töû ñöùc haïnh, vaø coù Hyù. khaû naêng thaønh töïu ñöôïc nhöõng öôùc muoán trong tim. Amuse someone: Entertain someone—Laøm 8) Though I attain Buddhahood, I shall never cho ai thích thuù. be complete until all those who are born Anagami (skt): A-Na-Haøm—Baát Lai—in my Pure Land are certain to attain Never-Returner—Who attains the third stage Buddhahod, so that they may lead many of Sainthood is no more reborn in this world. others to enlightenment and to the After death he is born in the Pure Abodes till practice of great compassion: Daàu ñaït he attains Arahantship—See A Na Haøm in thaønh quaû vò Phaät, toâi nguyeän khoâng Vietnamese-English Section. thaønh Phaät cho ñeán khi taát caû moïi ngöôøi Analogous (a): Gioáng nhö. trong coõi nöôùc toâi ñeàu ñaït thaønh giaùc ngoä Analogy (n): Söï töông ñoàng. Boà ñeà haàu giuùp cho ngöôøi khaùc giaùc ngoä Analysis (n): Söï phaân tích—Theo thuaät ngöõ vaø thöïc taäp ñaïi bi. thieàn quaùn Phaät giaùo, Analysis coù nghóa laø 9) Though I attain Buddhahood, I shall never “Taâm Sôû Tö” nghóa laø taâm tra taàm ñoái vôùi ñoái be complete until people all over the töôïng cuûa noù moät caùch kyõ löôõng vaø minh world are influenced by my spirit of baïch. Neáu chuùng ta duøng taâm tra taàm ñoái loving compassion that will purify their töôïng moät caùch thoâ thieån thì taâm ñoù ñöôïc goïi minds and bodies and lift them above the laø “Taâm Sôû Taàm”—According to Zen things of the world: Daàu ñaït thaønh Phaät Buddhist terms, “Analysis” means “the quaû, toâi nguyeän khoâng thaønh Phaät cho Mental Factor Analysis,” a mind which ñeán khi thaäp phöông theá giôùi chuùng sanh investigates its object carefully and precisely. tieáp xuùc ñöôïc vôùi aùnh saùng töø bi cuûa toâi If we use the mind to investigate an object maø thaân taâm ñöôïc thanh tònh. roughly, that is the mind of investigation. 10) Though I attain Buddhahood, I shall never Analysis of faith (n): Söï phaân tích veà tín be complete until people everywhere, ngöôõng. hearing my name, learn right ideas life Analyst (n): Nhaø phaân tích and death, and gain that perfect wisdom that will keep their minds pure and Analytical answer: Caâu traû lôøi phaân tích. tranquil in the midst of the world’s greed Analytical wisdom: See Tích Trí in and suffering: Daàu ñaït thaønh quaû vò Phaät, Vietnamese-English Section. toâi nguyeän khoâng thaønh Phaät cho ñeán khi Ananda (skt): A Nan (Hoan Hyû Voâ nhieãm)—naøo thaäp phöông theá giôùi chuùng sanh, A cousin of Shakyamuni, one of the Buddha’s

ten great disciples, and also his attendant. He them—Khoâng coù söï hieän höõu cuûa caùi töï was famous for his excellent memory and is ngaõ tröôøng toàn. Thaân naày chæ laø söï keát supposed to have memorized all the Buddha's hôïp cuûa nguõ uaån. Nguõ uaån chæ hieän höõu sermons, which were later recorded as sutras. khi coù ñaày ñuû nhôn duyeân maø thoâi. Who was chosen to recite the Dharma at the 2) The anatta or anatma doctrine taught by First Council (4 months after the cremation of the Buddha, to which most Buddhists, Buddha sacred body). Ananda was more than including Zen practitioners, subscirbe, is any other an advocate for the cause of briefly

the “not self” idea of man’s true women, he was also the one who insisted the nature. This is not to be confused with the Buddha to approve the formation of an order “not self” expression used in Hindu of nuns—Anh em hoï cuûa Phaät vaø cuõng laø moät philosophies. It means that the true nature trong nhöõng ñaïi ñeä töû vaø laø thò giaû cuøa Ngaøi. of man is not conceivable by the human OÂng noåi tieáng nhôø trí nhôù tuyeät haûo maø oâng mind: Giaùo thuyeát “Anatta” hay “Antma” ñaõ nhôù laïi heát nhöõng thôøi thuyeát phaùp cuûa ñöôïc Ñöùc Phaät thuyeát giaûng maø haàu heát Phaät, sau naày nhôø ñoù maø ghi laïi thaønh kinh Phaät töû, keå caû thieàn gia ñeàu cho raèng ñaây ñieån Phaät giaùo. OÂng laø ngöôøi ñaàu tieân ñöôïc laø yù töôûng “voâ ngaõ” cuûa chôn taùnh con choïn truøng tuïng trong laàn keát taäp kinh ñieån ngöôøi. Phaät töû khoâng neân laàm “voâ ngaõ” ñaàu tieân (4 thaùng sau khi Phaät nhaäp dieät). OÂng cuûa Phaät giaùo vôùi thuyeát “voâ ngaõ” cuûa AÁn laø ngöôøi binh vöïc nöõ quyeàn vaø cuõng chính laø giaùo vôùi nghóa laø chôn taùnh maø taâm con ngöôøi khaån caàu Phaät cho thaønh laäp Ni ñoaøn. ngöôøi khoâng theå nhaän bieát ñöôïc—See Voâ Ananda Bodhi Tree: See A Nan Boà Ñeà Ngaõ in Vietnamese-English Section. Thuï. Ancestor worship: Thôø cuùng toå tieân— Anapana (skt): Pheùp quaùn soå töùc— Buddhism always promotes ancestor worship Contemplation of the breathing (inhaling and by the practice of chanting sutras for the dead, exhaling). hoping to relieve their karma. Anapanasatisuttam: See Kinh Nhaäp Töùc Ancestral tablet: Baøi vò. Xuaát Töùc Nieäm in Appendix N. Anchorite (n): Ngöôøi ôû aån—Ngöôøi soáng xa Anathapindika (skt): Caáp Coâ Ñoäc, ngöôøi nhaân theá. chaêm soùc coâ nhi quaû phuï—One who takes Ancients (n): Coå nhaân. care of widows and orphans—One who Ancient masters: See Coå Ñöùc. presented Sakya Muni Buddha with the Ancient merits: See Coå Ñöùc. Jetavana-vihara (Jeta Grove)—Chief faithful Ancient sages: See Coå Ñöùc. supporter of the Buddha—Ngöôøi ñaõ daâng cho Ancient scholars: See Coå Ñöùc. Phaät vöôøn Kyø Thoï—Ngöôøi hoä trì tín taâm cuûa Phaät. Ancient seven Buddhas: Buddha Sakyamuni and the other six Buddhas who Anatta (p) Anatma (s): Voâ ngaõ—Not- preceded him—Phaät Thích Ca Maâu Ni vaø saùu Self—Non-self—Non-ego—Absence of a vò Phaät tröôùc Ngaøi—For more information, permanent, unchanging self or soul. please see Thaát Phaät in Vietnamese-English 1) Non-existence of a permanent self. The Section. body consists of the five elements and there is no self. Elements exist only by Ancient times: Ñôøi xöa—Thôøi coå ñaïi. means of union of conditions. There is no And so on: Vaân vaân. eternal and unchangeable substance in

Angels in heaven: Deva (skt)—See Thieân in Anthology of the Most Distinguished Vietnamese-English Section. and Talented Zen Masters: Tuyeån Taäp Anger (n): Saân haän—One of the three Caùc Thieàn Sö Noåi Tieáng vaø Taøi Danh Nhaát. poisons in Buddhism (greed, anger and Antinomianism: Chuû nghóa maâu thuaãn (theo ignorance)—Anger is an emotional response caùi naøy maø cuõng muoán theo caùi kia)—In to something that is inappropriate or unjust. Buddhism, antinomianism means a notion that An emotion involved in self-protection. one wants to live in the monastery but However, according to Buddhist doctrines, ignoring the

precepts—Trong Phaät giaùo, ngöôøi anger manifests itself in a very crude manner, soáng theo chuû nghóa maâu thuaãn laø ngöôøi muoán destroying the practitioner in a most effective soáng trong töï vieän nhöng khoâng chòu giöõ giôùi. way.Thus to subdue anger and resentment, we Anyhow: Duø sao ñi nöõa. must develop a compassionate mind, Appear: Arise—Come into being—Sinh according to the Buddha's teachings in the khôûi—Xuaát hieän. Dharmapada Sutra—Saân haän laø söï ñaùp laïi Appear and disappear: Laáp loù. caûm xuùc ñoái vôùi vieäc gì khoâng thích ñaùng hay khoâng coâng baèng. Saân haän lieân heä tôùi vieäc töï Appear (arise) to this world: Giaùng hieän. baûo veä mình. Tuy nhieân, theo giaùo thuyeát nhaø Appearance (n): Beà ngoaøi—Dieän muïc— Phaät thì saân haän töï bieåu loä trong noù moät tö Arising—Söï xuaát hieän—Birth—Söï sanh ra. caùch thoâ loã, phaù maát haønh giaû moät caùch höõu Appease (v) the mind: Ñieàu taâm (laøm tónh hieäu nhaát. Chính vì theá maø trong kinh Phaùp taâm). Cuù, Ñöùc Phaät daïy ñeå cheá ngöï saân haän, chuùng Appelation (n): Samabhidha (skt)—Danh ta phaûi phaùt trieån loøng töø bi—See Saân. hieäu. Anger and foolishness: Giaän döõ vaø cuoàng Applaud (v): Hoan ngheânh. daïi. Application (n): Söï aùp duïng. Anger caused by ignorance: Giaän döõ sanh Applied Buddhism: Phaät giaùo öùng duïng— ra bôûi si meâ. Phaät giaùo thöïc tieån. Angry (a): Caùu kænh. Applied thought: Thought applied, directed Anguish: Noãi ñau khoå—In Buddhism, to an object—Taàm, yù töôûng daùn vaøo hay anguish means painful resistance to the reality höôùng ñeán moät ñoái töôïng. of mortality—Trong Phaät giaùo, ñaây laø noãi ñau Apply (v) for: Xin hay thænh caàu. khoå veà boä maët thaät cuûa sanh töû töû sanh. Appoint (v): Chæ ñònh Annoy someone: Cause someone trouble— Appreciate (v): Traân quyù—Bieát ôn. Gaây phieàn nhieãu cho ai. Appreciate a Dharma talk: Ca ngôïi cuoäc Anoint oneself with perfumes: Taåm mình Phaùp thoaïi. vôùi caùc loaïi höông. Appreciate one's wholesome actions: An-Shi-Kao: A Chinese famous monk, who Traân quyù nhöõng haønh ñoäng thieän laønh cuûa first advocated of the Zen or meditation mình. doctrine in China, about 150 A.D.—An Theá Apprehend clearly: See Lieãu Ngoä. Cao, vò cao Taêng Trung Hoa, ngöôøi chuû tröông mang Thieàn vaøo Trung Quoác vaøo khoaûng 150 Apprehensive (a): See Baát An. sau Taây lòch. Approach (v): Tieán ñeán. Anthology: Tuyeån taäp.

Approach (v) to the problem of Arahan (skt): Arhat (p)—A-La-Haùn— knowledge: Caùch lyù giaûi veà vaán ñeà kieán Arhat—A Buddhist adept who has overcome thöùc. all afflictions. Who has attained Appropriate: Correct—Suitable—Ñuùng— enlightenment and is no longer subject to Phuø hôïp. death and rebirth. A sravaka who has attained the highest rank—Vò Thanh Vaên ñaõ ñaït döôïc Appropriate conduct: Haïnh kieåm thích hôïp quaû vò giaùc ngoä cao nhaát, khoâng coøn chòu luaân (cuûa moät ngöôøi con Phaät)—To be a good hoài sanh töû. Buddhist, you should have an appropriate conduct of a real Buddhist. You should always Arahanthood: See A-La-Haùn quaû in conduct yourself according to the Buddha's Vietnamese-English Section and Arahantship teachings. To achieve these, you will not only in English-Vietnamese Section. become a noble man and attain happiness in Arahantship: Arahanthood—Who attains this very life, but you will also be able to the fourth stage

of Sainthood is no more leave this world without fear for you have reborn anywhere. After his death he attains committed no sins—Laøm moät phaät töû thuaàn Parinibbana. The highest rank attained by thaønh, baïn phaûi coù haïnh kieåm thích hôïp cuûa Sravakas. An Arhat is a Buddhist saint who moät ngöôøi con Phaät chôn thuaàn. Baïn phaûi luoân has attained liberation from the cycle of Birth haønh xöû theo nhöõng lôøi Phaät daïy. Laøm ñöôïc and Death, generally through living a nhö vaäy chaúng nhöõng baïn trôû thaønh moät con monastic life in accordance with the Buddha's ngöôøi cao thöôïng, ñaït ñöôïc haïnh phuùc ngay teachings. This is the goal of Theravada trong ñôøi naøy, maø coøn coù theå baïn seõ rôøi khoûi practice, as contrasted with Bodhisattvahood coõi naøy khoâng chuùt sôï seä vì baïn khoâng phaïm in Mahayana practice—Quaû vò A-La-Haùn, phaûi loãi laàm naøo. ngöôøi ñaït Thaùnh quaû vò thöù tö, khoâng coøn taùi Appropriate methods: Phöông caùch hay sanh. Sau khi cheát ngöôøi aáy ñaït quaû vò Nieát phaùp moân hôïp lyù—One should select an baøn. Ñaây laø quaû vò cao nhaát cuûa haøng Thanh appropriate method and practice it Vaên. A La Haùn laø Thaùnh quaû vò maø ngöôøi ñaït perseverance until reaching the Western Pure ñöôïc seõ khoâng coøn luaân hoài sanh töû nöõa nhôø Land—Chuùng ta neân löïa moät phöông caùch soáng ñôøi tònh haïnh vaø tuaân thuû nhöõng lôøi Phaät hôïp lyù cho ñeán khi veà Taây Phöông Tònh Ñoä. daïy. Ñaây laø muïc tieâu thöïc haønh cuûa tröôøng phaùi Theravada, ñoái laïi vôùi quaû vò Boà taùt Approval: Acceptance—Söï chaáp thuaän. trong Phaät giaùo Ñaïi thöøa. Approve: Accept—Chaáp thuaän. Aranya Bhikshu: See A Luyeän Nhaõ Tyø Approximately (adv): AÙng chöøng—About. Kheo in Vietnamese-English Section. Apramana (skt): Voâ löôïng— Arbitrary (a): Ñoäc ñoaùn—Dogmatic. Immeasurable—Unlimited. Archaic style: Loái vaên chöông coå. Archaeology: Khaûo coå hoïc. Archetype: Khuoân maãu—Model. Archpriest: See Toïa Chuû Noâ. Architecture: The art of building—Khoa Argue (v): Caõi—To dispute—To quarrel. kieán truùc. Argue (v) against: Lyù luaän choáng laïi. Ardent (a): Nhieät taâm. Argue (v) in a circle: Rôi vaøo voøng lyù luaän Areligious (a): Voâ toân giaùo. laån quaån. Arguing of right and wrong: Tranh luaän Argue (v) in favour of: Lyù luaän nghieâng veà. thò phi (ñuùng sai).

Argument (n): Luaän chöùng. As a man makes his bed, so must he lie: Argumentation (n): Luaän thuyeát. Mình laøm mình chòu—Nhaân naøo quaû naáy. Arhat (p): A-la-haùn—See Arahan, As man sows, so shall he reap: AÙc giaû aùc Arahantship in English-Vietnamese Section, baùo. and A La Haùn in Vietnamese-English Section. As a matter of fact: Kyø thaät. Arise: Appear—Come into being—Sinh As a rule: Theo thöôøng leä. khôûi—Xuaát hieän—The Tathagata arises in the As the tree, so the fruit: Rau naøo saâu naáy. world, the Arhat, the Fully Self-Awakened As you sow, so shall you reap: Troàng döa One—Ñöùc Nhö Lai xuaát hieän ôû ñôøi, baäc A La ñöôïc döa, troàng ñaäu ñöôïc ñaäu—Nhaân naøo quaû Haùn, Chaùnh Ñaúng Chaùnh Giaùc. naáy. Arise (appear) in the world: Be born or As a whole: Noùi chung. come into life—Xuaát hieän ôû ñôøi. Asangha (skt): See Asangha Asamgra Arises: Khôûi daäy. Bodhisattva in Sanskrit/Pali-Vietnamese Arising and extinction: See Sanh Dieät. Section. Arising from the primal nature: See Taùnh Asankhyeya kalpas: A taêng kyø kieáp. Khôûi. Ascend: To

come up—Ñi leân. Aroma (n): Muøi höông. Ascension (n): Söï leân cao. Arrogance (n): Söï kieâu maïn—Ngaõ maïn— Ascertain (v) the Truth: Lieãu ñaït ñöôïc hay See Maïn. hieãu roõ chaân lyù—To Comprehend—To Arrogance and pride: See Kieâu Maïn. recognize. Arrogant and haughty: Ngaõ maïn coáng cao. Ascetic (a): Asecetical—EÙp xaùc—Khoå Arrow of desire: See Duïc Tieån. haïnh—See Ñaàu Ñaø and Thaäp Nhò Haïnh Ñaàu Article of faith: Tín ñieàu. Ñaø. Articles of religion: Tín ñieàu toân giaùo. Ascetic monk: Vò sö tu theo khoå haïnh—A Artificial (a): Nhaân taïo. monk who engaged in austerities—See Ñaàu Ñaø and Thaäp Nhò Haïnh Ñaàu Ñaø. Artificial barriers: Chöôùng ngaïi nhaân taïo. Artificial name: See Duy Giaû Thieát Danh. Ascetic monk in the mountain of the Artistic work: Work of art—Coâng trình myõ bamboo Forest: King Tran Nhan Tong, the first patriarch of Vietnamese Zen sect in the thuaät. Mountain of the Bamboo Forest—Truùc Laâm As if: Y nhö theå. Ñaàu Ñaø (Vua Traàn Nhaân Toâng, vò sô toå cuûa As black as night (ink): Toái ñen nhö möïc. toâng phaùi Thieàn Truùc Laâm Yeân Töû). As bright as day: saùng nhö ban ngaøy. Ascetic practices: Dhuta—Tu haønh khoå As cool as a cucumber: Bình tónh khoâng heà haïnh—Austere practices—See Ñaàu Ñaø, Khoå nao nuùng. Haïnh, Thaäp Nhò Haïnh Ñaàu Ñaø and Tu Haønh As cunning as a fox: Ranh ma nhö caùo giaø. Khoå Haïnh. As dumb as a statue: Caâm nhö heán. Ascetical spirituality: Tinh thaàn tu khoå As far as I am concerned: Veà phaàn toâi. haïnh. As greedy as a dog: Tham aên nhö choù. Asceticism (n): Chuû nghóa Khoå haïnh—Life As a last resource: Nhö caùch sau cuøng. of ascetisism: Cuoäc soáng khoå haïnh. As long as: Chöøng naøo Ashamed (a): Hoå theïn.

Ashavajit (skt): See A Nhaõ Kieàu Traàn Nhö. vua Tònh Phaïn voâ cuøng lo laéng, gaëng hoûi Asita (skt): A hermit sage of Kapilavastu (at nguyeân nhaân. A Tö Ñaø taâu vua Tònh Phaïn: that time there were many hermits who lived “Thaùi töû coù töôùng maïo phi phaøm. Ngaøi coù 32 outside Kapilavastu) named Asita, the most töôùng haûo. Neáu xuaát gia, Ngaøi seõ ñaéc thaønh revered among the Brahmans. When Prince Chaùnh Giaùc, laø ñaïo sö cuûa ngöôøi vaø trôøi. Neáu Siddhartha was born, King Shuddhodana keá thöøa ngoâi vua, Ngaøi seõ thoáng laõnh thieân asked Asita to examine the newborn child’s haï, trôû thaønh moät Thaùnh vöông hy höõu. Chæ physiognomy. The old sage uttered blesings tieác raèng toâi ñaõ quaù giaø, khoâng theå ñoùn chôø for the Prince. After divination, tears dropped ngaøy Thaùi Töû ñaït thaønh Chaùnh Giaùc, vì theá toâi from his eyes. King Suddhodana was puzzled caûm thaáy buoàn thöông cho mình.” (A Tö Ñaø and asked the old sage why he swept. The old ñaõ nhìn thaáy 32 töôùng haûo cuûa moät baäc vó sage told the King: “The Prince has all the nhaân, ñaõ tieân ñoaùn caäu beù seõ laø baäc toái transcendental looks of a Great Man. He has thöôïng chuyeån luaân Thaùnh Vöông trong traàn thirty-two great features of a great man. If he theá, nhöng neáu xuaát traàn thì caäu seõ trôû thaønh leads a religious life, he will attain Phaät vôùi trí hueä toái thöôïng thöøa). Sau khi nghe Enlightenment and become a Teacher of men lôøi tieân tri cuûa A Tö Ñaø, vua Tònh Phaïn vöøa and devas. If he succeeds to the throne, he möøng vöøa lo. Sau ñoù duø vua Tònh Phaïn coù coá would most certainly be a ruler of the four gaéng theá

maáy ñeå giöõ chaân Thaùi Töû, cuoái cuøng domains and would become a rare Holy King. naêm Thaùi töû 29 tuoåi, Ngaøi cuõng töø boû taát caû But it is a pity that I am too old and cannot ñeå laøm moät khaát só khoâng nhaø vaø saùu naêm sau live to see the Prince attain Enlightenment. So Ngaøi ñaõ ñaéc thaønh Chaùnh Ñaúng Chaùnh Giaùc. I am overcome by a sense of sadness." (Asita Ask about Buddha Dharma: Vaán (hoûi veà) foretold that if the boy remained in the secular Phaät phaùp. world, he would become a wheel-turning Ask for ordination: Xin thoï giôùi (xuaát gia). (supreme) king by the age of twenty nine, but Ask someone to do something: Bid if he renounced the secular life, which was someone to do something—Tell someone to more probable, he would achieve supreme do something—Baûo ai laøm vieäc gì. wisdom and attain Buddhahood). After Ask someone's permission to do hearing the prediction of the old sage, King something: Beg someone's permission to do Suddhodana was filled with both joy and something—Xin pheùp ai ñeå laøm ñieàu gì— sorrow. No matter how much King After perceiving the true picture of life, the Suddhodana tried to keep the Prince from Buddha asked his father's permission to leaving the Royal Palace, at the age of 29, the renounce the world—Sau khi nhaän chaân ra boä Prince left his father's palace and became a maët thaät cuûa ñôøi soáng, ñöùc Phaät xin pheùp cha homeless mendicant and eventually at the age töø giaû theá tuïc. of 35, he attained enlightenment—For more Ask for something earnestly: Desire information, please see A Tö Ñaø—A-Tö-Ñaø, something strongly—Crave (v) for moät aån só noåi tieáng cuûa thaønh Ca Tyø La veä something—Tha thieát ñoøi hoûi ñieàu gì. (vaøo thôøi ñoù coù raát nhieàu aån só soáng ôû ngoaïi thaønh Ca Tyø La Veä). Khi Ñöùc Phaät vöøa ñaûn Ask about Zen: Hoûi Thieàn. sanh, vua Tònh Phaïn môøi A Tö Ñaø xem töôùng Asoka (skt): A Duïc Vöông—Emperor of ñöùa nhoû. Sau khi chuùc phuùc vaø xem töôùng India, founder of the Maurya Dynasty. A great Thaùi Töû, A Tö Ñaø boãng döng rôi leä, laøm cho Buddhist ruler, who was converted to Buddhism from Hinduism in 259 B.C. after a

long period of war and conquest---Moät vì vua laïi ñöôïc tìm thaáy ôû Ba Lieân Phaát, moät ôû phía AÁn Ñoä, ngöôøi ñaõ taïo döïng trieàu ñaïi Maurya. Nam thaùp A Duïc Vöông (see A Duïc Vöông Moät quaân vöông Phaät töû, ñaõ caûi ñaïo töø AÁn Ñoä Thaùp), vaø moät taïi thaønh Ñòa Nguïc do chính giaùo sang Phaät giaùo naêm 259 tröôùc Taây Lòch vua A Duïc xaây. Trong saùu truï ñaù naøy coù ba sau moät cuoäc tröôøng chinh—For more truï ñöôïc khaéc chöõ. Truï caïnh thaùp A Duïc coù information, please see A Duïc Vöông, A Duïc khaéc doøng chöõ nhö sau: "Vua A Duïc ñaõ hieán Vöông Thaïch Truï, and A Duïc Vöông Thaùp. daâng toaøn coõi Dieâm Phuø Ñeà cho chö Taêng Asoka marble pillar: A Duïc Vöông Thaïch khaép nöôùc roài chuoäc laïi. Vaø vieäc naøy Ngaøi ñaõ Truï—Nhöõng truï ñaù do vua A Duïc cuûa AÁn Ñoä laøm ba laàn." Truï coøn laïi trong thaønh Ba Lieân döïng leân vaøo khoaûng nhöõng naêm 250 tröôùc Phaát cuõng coù khaéc chöõ nhöng Ngaøi Phaùp Hieån Taây Lòch trong vöôøn Laâm Tyø Ni cuûa xöù Nepal ñaõ khoâng ghi gì veà noù. Trong soá saùu truï ñaù, vaø nhöõng nôi khaùc, ghi daáu nôi Ñöùc Phaät ñaûn Ngaøi Phaùp Hieån chæ ghi chieàu cao cuûa ba truï. sanh naêm 624 tröôùc Taây Lòch, nhöõng hoaït Truï ôû

Sankasya cao 30 boä (coù leõ laø thöôùc cuûa ñoäng hoaèng phaùp cuûa Ñöùc Phaät, cuõng nhö Trung Hoa). Truï ôû phía Nam thaùp A Duïc cao nhöõng hoaït ñoäng hoä phaùp cuûa vua A Duïc. hôn 30 boä, chu vi laø 14 hay 15 boä. Caùc truï ñeàu Trong Ngöôøi Haønh Höông Khieâm Toán Taïi coù hình töôïng vaø hoa vaên trang hoaøng. Treân Taây Vöïc cuûa Phaùp Hieån, oâng chæ ghi laïi coù ñænh coù truï ñaù beân traùi cuûa tònh xaù Kyø Vieân, saùu truï ñaù cuûa vua A Duïc. Moät truï ñaù sau coù hình aûnh moät baùnh xe, coøn truï ñaù beân phaûi chuøa do vua A Duïc xaây ôû Sankasya, taïi nôi cuûa tònh xaù naøy coù hình moät con boø. Truï ñaù ôû Ñöùc Phaät töø cung trôøi Ñao Lôïi giaùng traàn. Sankasya coù hình moät con sö töû. Treân boán Theo truyeàn thuyeát Phaät giaùo, taïi ñaây coù laàn caïnh cuûa truï ñaù ñeàu saùng nhö göông, coù chaïm ngöôøi dò giaùo ñeán thaùch ñaáu vôùi caùc Tyø kheo troã nhöõng hình töôïng Phaät. Truï ñaù ôû thaønh Ñòa ñeå chieám choã ôû. Caùc Tyø kheo ñaõ thua trong Nguïc taïi Ba Lieân Phaát cuõng coù moät con sö töû cuoäc tranh luaän ñoù neân ñaõ khaán nhö sau: treân ñænh—Asoka Marble Pillars, erected by “Neáu nôi naøy daønh cho Tyø kheo ôû thì xin Indian king of Asoka in about 250 B.C. in ñieàm laï xaõy ra.” Vöøa laäp nguyeän xong thì con Lumbini garden in present-day Nepal and all sö töû treân ñænh truï caát tieáng roáng lôùn, ngöôøi over the lace in India, to show that the Buddha ngoaïi ñaïo hoaûng sôï boû ñi. Hai truï döïng ôû Xaù was born here in 624 B.C., periods when the Veä, caùch coảng Nam 1200 böôùc, tröôùc hai gian Buddha travelled all over India to preach his phoøng taïi tònh xaù Kyø Vieân, moät beân traùi vaø doctrines, and Asoka’s support of Buddhism. moät beân phaûi cuûa moät caên phoøng tröôùc tònh According to Fa-Hsien in the Unassuming xaù. Moät truï döïng ôû Tyø Xaù Ly, taïi nôi Ñöùc Pilgrim (his journey to India), he only Phaät ñaõ cho nhöõng ngöôøi Leâ Sa bình baùt khaát recorded six pillars. One was erected behind thöïc cuûa Ngaøi ñeå laøm kyû nieäm nhö xaù lôïi khi the temple built by king Asoka at Sankasya, Ngaøi rôøi Tyø Xaù Ly ñeå ñi Caâu Thi Na. Theo on the spot where the Buddha descended from truyeàn thuyeát Phaät giaùo, taïi thaønh Tyø Xaù Ly, Trayastrimsa Heaven. According to Buddhist doøng hoï Licchavis muoán theo Ñöùc Phaät ñeán legends, here once there was a heretics who choã Ngaøi nhaäp Nieát Baøn, nhöng Ngaøi khoâng came to challenge the monks the right to live ñoàng yù, vaø hoï cuõng khoâng muoán boû veà. Ñöùc here. At the time, the monks were defeated in Phaät beøn duøng thaàn thoâng taïo ra moät caùi hoá arguments and prayed together: “If this place khieán hoï khoâng vöôït qua ñöôïc. Sau ñoù Ñöùc is for the monks to live, please show some Phaät cho hoï bình baùt khaát thöïc cuûa Ngaøi ñeå miracles.” Right after the vow, the lion on the laøm tin vaø baûo hoï trôû lui. Ngay taïi nôi ñaây truï top of the pillar roared loudly. The heretics ñaù ñaõ ñöôïc vua A Duïc döïng leân. Hai truï coøn frightened and went away. Two other pillars

stood at Sravasta, 1,200 paces from the The pillar at Sankasya had the image of a lion southern gate of the Jetavana Vihara, in front on its top. All four sides of the pillar were of two rooms. One other pillar was erected in shinning like glass. The Buddha’s images Vaisali, at the place where the Buddha gave were carved. The pillar in the city of Hell at his alms-bowl to the Licchavis as a relic when Pataliputra had also a lion on its top.

he left Vaisali for Kusinara. According to Asoka's stupa: See A Duïc Vöông Thaùp. Buddhist legends, the Licchavis in Vaisali Aspirant (n): Haønh giaû. wished to follow the Buddha to his place of Aspiration (n): Nguyeän voïng. Parinirvana, but the Buddha did not agree and Aspiration for Enlightenment and they would not go away. The Buddha had to use his supernatural powers to make appeared Buddhahood: Boà Ñeà taâm (khao khaùt Giaùc a deep ditch that they could not pass. Then the Ngoä vaø thaønh Phaät)—See Boà Ñeà Taâm in Buddha gave them his begging bowl as a Vietnamese-English Section. token of faith and sent them back. The stone Aspire (v) for : Khaùt voïng. pillar was erected by King Asoka right over Assaji (skt): A Xaø Chí this place. The rest two pillars were found in Assemble (v): Gather—Tuï hoïp. Pataliputra, one to the south of Asoka Stupa, Assemble (v) together: See Tam Muoäi. and the other at the city of Niraya, built by Assembly (n): Chuùng hoäi. Asoka himself. Among these six pillars, three Assembly of Brahma devas: See Phaïm pillars had inscriptions on them. The one near Chuùng Thieân. the Asoka Stupa had these lines: "King Asoka offered Jambudvipa to the Sangha from all Assembly of four monks: See Baïch Töù Yeát parts of the world, then redeemed it again. Ma. And this, he did three times." The other stupa, Assembly of great charity: See Ñaïi Thí also at Pataliputra had also an inscription, but Hoäi. Fa-Hsien did not quote it. He mentioned Assembly hall: The hall for attendance— simply that an inscription of this pillar related Giaûng ñöôøng. the reason for building it and the year, the Assembly of monks: Brethren—Taêng month and the day of its erection. The third chuùng. stupa with inscriptions was erected at Vaisali, Assembly of praise singers: See Taùn but here Fa-Hsien mentioned simply that a Chuùng. store pillar with inscriptions was erected Assembly for worship or preaching: See there. Of the six pillars Fa-Hsien recorded the Phaùp Hoäi. height of only three stupa. The stone pillar at Assert (v): Nhaän ñònh. Sankasya was thirty feet high. The stone pillar to the south of Asoka Stupa measured more Asset: Vaät quyù—Freedom from disease is the than 30 feet high (may be he used Chinese greatest asset—Khoâng beänh hoaïn laø lôïi toái foot) and fourteen or fifteen feet in thaéng (laø vaät quyù). circumference, while the pillar at the city of Assiduous practice: Asevana (skt)—Haønh Hell measured also more than thirty feet high. mieân maät. Four pillars had images as decorative designs. Assimilate one people into another On the top of the left pillar in front of people: Ñoàng hoùa moät daân toäc vôùi daân toäc Jevatana Vihara stood the image of a wheel, khaùc. while the right pillar had an image of an ox.

Assist (v): Giuùp ñôû—To aid—To back up— At the mercy of: Döôùi söï khoáng cheá (cuûa)— To help—To give a hand. We are all living at the mercy of desires and Associated with: Lieân keát vôùi. pleasures—Chuùng ta ñang soáng döôùi söï khoáng Assume (v): Caùng ñaùng—To undertake—See cheá cuûa duïc laïc. Giaû. At the risk of one's life: Lieàu maïng. Assumption (n): Söï giaû ñònh—Thöøa nhaän— At the same time: Ñoàng thôøi. Recognition—See Giaû Ñònh. At this moment: See Hieän Taïi. Assurance (n): Baûo ñaûm—Guarantee— At times: Thænh thoaûng. Warranty—Security—Insurance. Atheism (n): Chuû nghóa Voâ thaàn. Asta-marga (skt):

Baùt Chaùnh Ñaïo. 1) Humanistic atheism: Thuyeát nhaân vaên voâ Astika (skt): Chaáp coù---realists who maintain thaàn. the universe to be real—The Buddha 2) Materialistic atheism: Thuyeát duy vaät voâ condemned both realists and non-realists. thaàn. Astrologer (n): Chieâm tinh gia. 3) Militant atheism: Thuyeát voâ thaàn cöïc ñoan—Thaùi ñoä phæ baùng caùc toân giaùo. Astrology (n): Khoa Thieân vaên Töû vi— 4) Negative atheism: Thuyeát voâ thaàn tieâu Fortune teller—Spirit world. cöïc. Astute (a): Tinh khoân—Xuaát chuùng. 5) Political atheism: Thuyeát chính trò voâ Astute intelligence: Trí thoâng minh xuaát thaàn. chuùng. 6) Positive atheism: Thuyeát voâ thaàn tích cöïc. Asura (skt): War gods—Fighting-like gods— 7) Practical atheism: Thuyeát voâ thaàn thöïc teá. An inveterately angry person, subject to 8) Scientific atheism: Thuyeát khoa hoïc voâ frequent outburst of anger—A devil who is thaàn. fond of fighting by nature. Asuras may live in 9) Theoretical Thuyeát lyù luaän voâ thaàn. the heavens, among people, in the animal Atheistic (a): See Voâ Thaàn. realms or as ghosts—A-Tu-La, keû luoân coù Atheists (n): Ngöôøi theo chuû nghóa voâ thaàn. khuynh höôùng giaän döõ vaø thöôøng hay noåi côn Atisa: See A Ñeå Sa. baát ngôø. Ngöôøi coù taùnh khí öa ñaùnh loän. A-tu- la coù theå soáng treân trôøi, trong coõi ngöôøi, hay Atom (n): Nguyeân töû—See Cöïc Vi. suùc sanh, ngaï quyû—For more information. Atonement (n): Söï chuoäc loãi—Buddhism See Coõi A-Tu-La and A-Tu-La in does not stress on atonement; each person Vietnamese-English Section, and Asura in must work out his own salvation. We can help Sanskrit/Pali-Vietnamese Section. others by thought, words, and deeds, but At ease: AÁm no—To be in easy cannot bear another's results or take over circumstances—See Khinh An. consequences of another's errors or misdeeds. However, Buddhism stress on compassion of At heart: Taän ñaùy loøng. Bodhisattvas which help other beings relieve At home: See Taïi Gia. sufferings. Atman (skt): Baûn ngaõ—Soul—Ego. Atrocities (n): Noåi loaïn. At most: Baát quaù—Only. Attached to: Vöôùng víu vaøo—Adhered to— At no time: Khoâng luùc naøo Clung to. At the highest of youth: Luùc sung maõn cuûa Attachment (n): Passion—See Luyeán AÙi and tuoåi treû Thuû.

1) AÙi moä—Luyeán aùi—Tham luyeán---Thuû— phoäng beân trong traùi döøa seõ laøm cho tay Naém giöõ—Chaáp: Upadana (p—In the noù lôùn hôn, vì vaäy noù khoâng theå loâi tay ra Four Noble truths, Buddha Shakyamuni khoûi loå hoång. Noù la khoùc vaø noåi giaän, taught that attachment to self is the root nhöng khoâng chòu buoâng boû caùc haït ñaäu cause of suffering. From attachment ñeå ruùt tay ra. Cuoái cuøng, ngöôøi ñaët baãy (craving) springs grief and fear. For him ñeán vaø baét noù. who is wholly free from attachment, there • We are like the monkey. We want to be is no grief and much less fear. The more free from suffering, but we will not let go attachments one has, the more one our desires. In this way we remain caught suffers)—Trong Töù Dieäu Ñeá, Ñöùc Phaät in Samsara because of our own ñaõ daïy raèng chaáp ngaõ laø coäi reã gaây ra ñau ATTACHMENTS: Chuùng ta cuõng gioáng khoå. Töø chaáp thuû gaây neân lo buoàn sôï seät. nhö con khæ treân. Chuùng ta muoán thoaùt Ngöôøi giaûi thoaùt khoûi chaáp thuû seõ khoâng khoå nhöng khoâng chòu buoâng boû caùc duïc bò lo buoàn vaø ít sôï seät hôn. Caøng chaáp thuû voïng.

Theo caùch naøy chuùng ta vaãn bò maéc thì ngöôøi ta caøng khoå ñau—See AÙi and AÙi keït maõi trong voøng luaân hoài sanh töû chæ vì Kieán in Vietnamese-English Section. söï THAM LUYEÁN cuûa chính mình. 2) Gaén boù: Abhinivesa (p & skt)—Adhering Attachment to doctrines about the ego: to—Inclination to. See Ngaõ Ngöõ Thuû. 3) According to the Buddha Birth Story, Attachment to one's own erroneous there is a story about the Trapper and the understanding: See Kieán Thuû Kieán. Monkey—Theo Truyeän Tieàn Thaân Ñöùc Attachment to things: See Tröôùc Phaùp. Phaät, coù moät caâu chuyeän veà ngöôøi ñaùnh baãy vaø con khæ: Attachment and views: See AÙi Kieán. • How does a trapper catch a monkey? He Attack (v): Coâng kích. takes a coconut and makes a small hole in Attack someone: Make an attack on it. He then puts some peanuts inside and someone—Coâng kích ai—Taán coâng ai. outside the coconut: Ngöôøi ñaùnh baãy baét Attain (v): Labhati (p)—Ñaït ñeán—To obtain. con khæ baèng caùch naøo? Anh ta laáy moät Attain (v) Annuttara-samyak-sambodhi: traùi döøa vaø khoeùt moät loå nhoû. Roài anh ta Ñaéc baát thoái chuyeån A naäu Ña la Tam mieäu ñeå vaøi haït ñaäu phoäng beân trong vaø beân Tam boà ñeà. ngoaøi traùi döøa. Attain (v) awareness: Buddhi-labhati (p)— • Before long, a monkey will come and eat Ñaït ñöôïc taùnh giaùc—To obtain awareness. the peanuts on the ground. Then he will Attain (v) Bodhi: Chöùng quaû Boà Ñeà. put his hand in the coconut to reach the peanuts inside: Chaúng bao laâu, moät con Attain Enlightenment: Ñaéc quaû giaùc ngoä. khæ seõ ñeán vaø aên caùc haït ñaäu phoäng treân Attain (v) the enlightened mind: See maët ñaát. Roài noù seõ ñaët tay vaøo traùi döøa ñeå Thoâng Ñaït Boà Ñeà Taâm. vôùi tôùi nhöõng haït ñaäu beân trong. Attain (v) the eternal peace-Nirvana: ñaït • Holding the peanuts makes his hand ñeán Nieát baøn an laïc vónh cöûu. bigger, so now he cannot pull it out Attain (achieve) the freedom of mind through the hole. He cries and gets angry, and the freedom of wisdom: Be free from but will not open his hand and let the all impurities of mind and attain wisdom—peanuts go. Finally, the trapper comes Ñaït ñöôïc taâm vaø tueä giaûi thoaùt—By the and catches him: Vieäc naém caùc haït ñaäu destruction of all impurities, the Buddha

attained the freedom of mind and the freedom Attainment of wisdom based on through wisdom—Nhôø ñoaïn taän laäu hoaëc maø thinking: Cintamaya-panna (p)—Tö hueä hay Ñöùc Phaät ñaït ñöôïc taâm vaø tueä giaûi thoaùt. trí hueä ñaït ñöôïc do bôûi suy tö quaùn chieáu. Attain (v) happiness: Ñöôïc haïnh phuùc. Attend a lecture: Tham döï buoåi thuyeát Attain (v) knowledge: Jnanam-labhati (p)— giaûng. Ñaït ñöôïc söï hieåu bieát—To obtain knowledge. Attendant (n): Thò giaû. Attain (v) nirvana: See Ñaéc Ñaïo. Attendant Blessings of Loving-kindness Attain (v) one's aim: Ñaït ñöôïc muïc ñích. (The Buddha and His Teachings): Nhöõng Attain superknowledge: Achieve (gain) quaû phuùc cuûa taâm töø (Ñöùc Phaät vaø Phaät Phaùp). wisdom or enlightenment—Ñaït ñöôïc toái thaéng 1) Those who practice Loving-kindness trí hay giaùc ngoä—The Buddha attained (metta) sleep happily: Nhöõng ngöôøi coù supreme knowledge under the Bodhi tree— taâm töø luoân nguû ñöôïc an vui. Ñöùc Phaät ñaït ñöôïc toái thaéng trí döôùi coäi Boà 2) As they go to sleep with a loving heart, Ñeà. they awake with an equally loving heart: Attain (achieve)

threefold knowledge: Khi ñi nguû vôùi taâm an laønh, töï nhieân cuõng Ñaéc tam minh. tænh giaác vôùi taâm an laønh. Attain perfect wisdom: Ñaït toái thaéng trí. 3) Even in sleep loving persons are not Attain (v) wisdom: Jnanam-labhati (p)—Ñaït perturbed by bad dreams. They are ñöôïc trí hueä—To obtain wisdom. always full of love during waking hours, and peaceful in their sleeping hours: Attainable (a): Labbho (p)—Coù theå ñaït Ngöôøi coù taâm töø, khoâng coù aùc moäng. Khi ñöôïc—Obtainable. thöùc thì hoï luoân töø bi, khi nguû thì hoï luoân Attainability (n): Coù theå ñaït tôùi ñöôïc. an laønh. Attaining: Patilabha (p)—Ñang ñaéc ñöôïc— 4) They become dear to human beings. As Acquisition—Gaining—Obtaining. they love others, so do others love them: Attaining nirvana: Thuyeàn Baùt Nhaõ. Ngöôøi coù taâm töø luoân thaân aùi vôùi keû khaùc. Attaining wisdom is all Buddhists' goal: Hoï thöông keû khaùc vaø keû khaùc cuõng Duy tueä thò nghieäp (trí tueä laø cöùu caùnh cuûa thöông yeâu hoï. Phaät töû). 5) They are dear to non-humans as well. Attainment (n): Söï chöùng ngoä—Ñaït tôùi Animals are also attracted to people with ñích—See Chöùng. loving-kindness: Ngöôøi coù taâm töø coøn laø Attainment of enlightenment: Giaùc ngoä laø baïn thaân cuûa chuùng sanh moïi loaøi. Loaøi Attainment of wisdom: Pannaya-patilabha caàm thuù cuõng cuõng laáy laøm vui khi ñöôïc soáng gaàn vôùi nhöõng baäc hieàn nhaân ñaïo (p)—Ñaéc hueä—Obtaining of wisdom. ñöùc. Attainment of wisdom based on 6) Owing to their loving-kindness, they learning: Sutamaya-panna (p)—Vaên hueä hay become immune from poison, unless they trí hueä ñaït ñöôïc bôûi thính phaùp. are subject to some inexorable karma in Attainment of wisdom based on mental the past: Nhôø taâm töø maø hoï khoâng bò haïi development: Bhavanamaya (p)—Tu hueä bôûi thuoác ñoäc, tröø phi hoï phaûi traû moät hay trí hueä ñaït ñöôïc do tu haønh. nghieäp xaáu ñaõ taïo trong quaù khöù.

7) Invisible deities protect them because of Attrition (n): Khoâng thaønh taâm saùm hoái. the power of their loving-kindness: Chö Audible object: Saddarammana (skt)—See thieân luoân hoä trì nhöõng ngöôøi coù taâm töø. Thanh Traàn. 8) Loving-kindness leads to quick mental Auditorium: Preaching Hall—Giaûng ñöôøng. concentration. As their minds are not Auditory clairvoyance: See Thaáu nhó (aâm). perturbed by hostile vibrations; thus, one- pointedness can be gained easily: Ngöôøi Augmented pity of a Bodhisattva: See coù taâm töø thöôøng an truï deã daøng vì khoâng Taêng Bi. bò nhöõng tö töôûng traùi ngöôïc khuaáy ñoäng. Aureola (n): Voøng haøo quang. 9) Loving-kindness tends to beautify one's Auricular confession: Private confession— facial expression. The face as a rule Thuù toäi rieâng vôùi moät vò thaày. reflects the state of the mind: Ngöôøi coù Auspicious (a): Thích hôïp—Favorable—taâm töø thì göông maët thöôøng töôi saùng, vì Boding well for the future. göông maët laø phaûn aûnh cuûa noäi taâm. Auspicious kalpa: Good kalpa—Good 10) Persons imbued with loving-kindness die eon—Propitious kalpa. peacefully as they harbour no thoughts of Auspicious response: See Thoaïi ÖÙng (1). hatred towards all beings. Even after Auspicious sign: See Vaïn. death their serene face reflects their peaceful death: Ngöôøi coù taâm töø ñeán luùc Austere (a): Kham khoå—To live in narrow lìa ñôøi cuõng ñöôïc an vui, vì trong loøng circumstances. khoâng chöùa chaáp saân haän. Sau

khi hoï taét Austere life: Cuoäc soáng kham khoå (khoå thôû, göông maët töôi tænh phaûn aûnh söï ra ñi haïnh). yeân bình cuûa hoï. Austerity (n): Austere way of life—Haïnh 11) Since persons with loving-kindness die ñaàu ñaø. happily, they will subsequently be reborn Authentic (a): Ñích thöïc—Chính thoáng. in a blissful state: Ngöôøi coù taâm töø cheát Authenticity (n): Söï chính thoáng. moät caùch haïnh phuùc, vaø seõ ñöôïc taùi sanh Authoritarianism (n): Chuû nghóa quyeàn löïc. vaøo moät caûnh giôùi cöïc laïc. Authoritative (a): Haùch dòch. 12) Persons with loving-kindness will be reborn in a Brahma realm if they gain the Authority (n): Quyeàn haønh. Dhyana: Neáu ñaéc thieàn thì ngöôøi coù taâm Autonomy (n): Söï töï trò. töø seõ ñöôïc sanh vaøo caûnh giôùi cuûa chö Avaivartika (skt): A beä baït trí. Phaïm Thieân. Avalokitesvara (skt): Quaùn Theá AÂm. Attention (n): Söï chuù taâm—See Smrti (skt) 1) World Voice-Seeing Bodhisattva, one of Attention of the mind: Manasikara (p)— the great bodhisattvas of the Mahayana Manaskara (skt)—Söï chuù yù cuûa taâm. Buddhism. Avalokitesvara contemplates Attentive and diligent charge to the sound of the world. She can manifest herself in any conceivable form to bring someone: Lôøi aân caàn phoù chuùc cho ai. help wherever it is needed. Bodhisattva Attitude (n): Thaùi ñoä. of compassion and deep listening. Also Attract (v): Loâi cuoán. called Kuan Shi Yin, the Bodhisattva of Attracted: Bò loâi cuoán. compassion. One of the three Pure Land Attractive (a): Haáp daãn. Sages (Buddhas and Bodhisattvas). The Attribute: A quality—Ñöùc tính. others being Buddha Amitabha and

Bodhisattva Mahasthamaprapta (Ñaïi Theá a) At first, he is a member of a trinity, Chí Boà Taùt)—Boà Taùt Quaùn Theá AÂm, moät consisting of Amitayus, Avalokitesvara trong nhöõng vò Boà taùt lôùn cuûa tröôøng phaùi and Mahasthamaprapta. This Trinity has Phaät giaùo Ñaïi thöøa. Quaùn Theá AÂm taàm many counterparts in Iranian religion, i.e., thinh cöùu khoå, thò hieän trong nhöõng hình in the Mithras cult and Zervanism, a thöùc khoâng theå nghó baøn haàu ñem söï gia Persian religion which recognized Infinite hoä ñeán tôùi baát cöù nôi naøo caàn Ngaøi. Cuõng Time (Zervan Akarana=Amita-ayus) as coøn ñöôïc goïi laø Ñaïi Bi Quan Theá AÂm Boà the fundamental principle. Assimilated by Taùt, moät trong ba vò Phaät vaø Boà Taùt cuûa Buddhism, Avalokitesvara becomes a Taây Phöông Tònh Ñoä, hai vò kia laø Phaät A great Bodhisattva, so great that he is Di Ñaø vaø Boà Taùt Ñaïi Theá Chí. nearly as perfect as a Buddha. He 2) Among Buddhism mythological works, possesses a great miraculous power to works on Avalokitesvara Bodhisattva are help in all kinds of dangers and the most outstanding. By the power of his difficulties: Tröôùc heát, Ngaøi laø moät phaàn magic, and by his infinite care and skill he cuûa “Tam Vò Nhaát Theå” goàm Voâ Löôïng affords safety to those who are anxious. Thoï, Quaùn Theá AÂm vaø Ñaïi Theá Chí. Tam The word Avalokitesvara is a compound vò nhaát theå naøy coù nhieàu ñieåm töông ñoàng of the word “ishvara” means “Lord or vôùi caùc toân giaùo ôû Ba Tö, nghóa laø trong Sovereign,” and of “avalokita” which söï thôø phuïng Mithra vaø trong toân phaùi means he who looks down with Zervan, caùc toân giaùo ôû Ba Tö coi thôøi compassion, i.e., on beings suffering in gian voâ haïn laø nguyeân lyù caên baûn. Ñöôïc this world: Trong nhöõng taùc phaåm thaàn thu nhaäp vaøo Phaät giaùo,

Quaùn Theá AÂm thoaïi veà Phaät giaùo thì thaàn thoaïi veà Ñöùc trôû thaønh vò Boà Taùt vó ñaïi ñeán ñoä Ngaøi Quaùn Theá AÂm Boà Taùt laø ñoäc ñaùo nhaát. Vì gaàn hoaøn haûo nhö moät ñöùc Phaät. Ngaøi coù phaùp thuaät thaàn thoâng, vì söï aân caàn vaø moät quyeàn löïc phaùp thuaät lôùn lao ñeå cöùu kheùo leùo tuyeät luaân cuûa Ngaøi "cöùu ñoä taát ñoä chuùng sanh trong moïi khoù khaên vaø caû nhöõng keû ñau khoå." Chöõ nguy hieåm. Avalokitesvara laø chöõ keùp cuûa chöõ b) In the second stage, Avalokitesvara "ishvara" coù nghóa laø Theá Toân vaø chöõ acquires a number of cosmic functions Avalokita coù nghóa laø ngöôøi nhuû loøng töø and features. He hold the world in his bi, thí duï nhö ngöôøi nhuû loøng töø bi ñeán hand, he is immensely big, 800,000 nhöõng keû ñau khoå treân theá gian naøy. myriads of miles, each of the pores of his 3) According to Edward Conze in Buddhism: skin conceals a world system. hE is the Its Essence and Development, Lord and Sovereign of the world. From Avalokitesvara personifies compassion. his eyes come the sun and the moon, from The texts and images suggest that in India his mouth the winds, from his ffet the one may distinguish three stages in his earth. In all these respects, development—Theo Edward Conze trong Avalokitesvara resembles the Hindu God, Tinh Hoa vaø Söï Phaùt Trieån cuûa Ñaïo Phaät, Brahma: ÔÛ giai ñoaïn thöù hai, Quaùn Theá Quaùn Theá AÂm laø loøng töø bi nhaân caùch AÂm thuû ñaéc moät soá chöùc vuï vaø tính chaát hoùa. Kinh vaên vaø aûnh töôïng cho pheùp vuõ truï. Ngaøi naém theá giôùi trong tay. Ngaøi phaân bieät ba giai ñoaïn cuûa söï phaùt trieån voâ cuøng cao lôùn, 810.000 ngaøn daëm, moãi cuûa Ngaøi ôû AÁn Ñoä. loã chaân loâng ngaøi chöùa ñöïng moät theá giôùi heä. Ngaøi laø chuùa teå vaø laø ñaáng Theá Toân

cuûa theá gian. Töø maét Ngaøi phoùng ra maët Buddhism: Kinh Hoa Nghieâm cuõng laø trôøi vaø maët traêng. Töø mieäng Ngaøi phoùng giaùo ñieån caên baûn cuûa tröôøng phaùi Hoa ra gioù vaø töø chaân Ngaøi laø traùi ñaát. Veà taát Nghieâm. Moät trong nhöõng kinh ñieån daøi caû nhöõng phöông dieän naøy, Quaùn Theá AÂm nhaát cuûa nhöõng giaùo ñieån maø Phaät ñaõ gioáng nhö Phaïm Thieân. thuyeát giaûng ngay sau khi Ngaøi giaùc ngoä. c) Finally, in the third stage, at a time when Ñaây laø giaùo ñieån Phaät duøng ñeå giaùo hoùa the magical elements of Buddhism come chö Boà Taùt vaø nhöõng chuùng höõu tình coù to the fore, he becomes a great magician caên cô cao. who owes his power to his mantras, and Avatamsaka sages: Three saints in he adopts many of the characteristics of Avatamsaka Sutra—Ba vò Phaät vaø Boà Taùt Siva. This is the Tantric Avalokitesvara: trong kinh Hoa Nghieâm: Cuoái cuøng, ôû giai ñoaïn thöù ba, luùc maø 1) Vairocana Buddha: Phaät Tyø Loâ Giaù Na. nhöõng yeáu toá phaùp thuaät trong Phaät giaùo 2) Bodhisattva Manjusri: Vaên Thuø Sö Lôïi chieám haøng ñaàu, Ngaøi trôû thaønh moät phaùp Boà Taùt. sö coù nhieàu naêng löïc nhôø nhöõng maïn traø 3) Bodhisattva Samantabhadra: Phoå Hieàn vaø thu nhaän nhieàu ñaëc tính cuûa Siva. Ñoù Boà Taùt. laø Quaùn Theá AÂm Maät toâng Avatamsaka school: Tröôøng phaùi Hoa Avalokitesvara Shrine: Ñieän Quaùn AÂm. Nghieâm—The school based its principal Avarice (n): Tính boûn xeûn—Tính tham lam. teachings on Avatamsaka Sutra. Avaricious (a): Boûn xeûn—Stingy. Avenge (v): Baùo thuø—Phuïc thuø—To give tit Avatamsaka Sutra (Flower Ornament): for tat—To take

upon vengeance. Kinh Hoa Nghieâm. Aversion (n): AÙc caûm—See AÛo giaùc. 1) The second highest sutra of the Avici: A tyø—Hells of uninterrupted sufferings Mahayana Tradition, teaching the Avici Hell: Nguïc voâ giaùn—The hell of no unfathomable and incomprehensible (for interval—Uniterrupted hell—The last of the the human mind) world of the Maha- eight great hot hells where whose sufferers Bodhisattvas: Kinh ñieån cao thöù nhì trong die and reborn incessantly—Ñòa nguïc cuoái giaùo ñieån Ñaïi thöøa, daïy veà nhaân taâm, moät cuøng trong Baùt Nhieät Ñòa nguïc, nôi chuùng caùi taâm khoâng theå ño löôøng vaø khoâng theå sanh phaûi soáng cheát lieân tuïc ñeå chòu khoå— nghó baøn. See Avici in Sanskrit/Pali-Vietnamese 2) Flower Ornament Sutra—The Basic text Section. of the Avatamsaka school. It is one of the Avidya (skt): Voâ minh—Ignorance. longest sutras in the Buddhist Canon and Avoid (v): Traùnh. records the highest teaching of Buddha Shakyamuni, immediately after Avoid idle talk: Traùnh nhaøn ñaøm hyù luaän. enlightenment. It is traditionally believed Avoid lying: Traùnh noùi doái. that the sutra was taught to the Avoid back biting: Traùnh noùi löôõi hai chieàu. Bodhisattvas and other high spiritual Avoid harsh speech: Traùnh noùi lôøi ñoäc aùc. beings while the Buddha was in samadhi. Avoid old age: Traùnh tuoåi giaø. The sutra has beem described as the Avoid sexual misconduct: Traùnh taø daâm. “epitome of Buddhist thought, Buddhist sentiment, and Buddhist experience” and is quoted by all schools of Mahayana

Avoid something: Escape something— Phaät, chuùng ta coù theå coù ñöôïc moät söï toaøn Traùnh khoûi ñieàu gì. chöùng saâu saéc veà Phaät vaø laøm sao ñeå ñaït Awaken (v): See Giaùc Ngoä and ñeán Phaät quaû. Enlightenment. b) Awakening the way means to see one’s True Nature, to comprehend the True Awaken the truth: See Nhaäp. Nature of things, or the Truth: Thaáy ñöôïc Awakened: Giaùc ngoä—See Tænh Thöùc, Ñaïo töùc laø thaáy ñöôïc baûn taùnh thaät cuûa Awakening, and Awakening vs. con ngöôøi vaø söï vaät, hay chaân lyù. Enlightenment. c) When a cultivator experiences a Great Awakened mind: See Giaùc ngoä Taâm. Awakening (awakens to the Way), he or Awakened One: Ñaáng Giaùc ngoä—See Phaät she only temporarily suppresses in Vietnamese-English Section, and Buddha in afflictions, greed, hatred, and anger, but English-Vietnamese Section. has not yet eliminated them: Khi haønh giaû Awakened person: Ngöôøi tænh giaùc (giaùc ñaõ thaáy ñöôïc ñaïo, töùc laø ngöôøi aáy ñaõ taïm ngoä). thôøi cheá ngöï ñöôïc nhöõng phieàn naõo, Awakened to the way: See Phaùt Ngoä. tham, saân, si, nhöng chöa taän dieät hoaøn Awakening: Bodhi (p & skt)—Tænh thöùc— toaøn. Tænh ngoä—Giaùc ngoä—A complete and deep 2) Enlightenment: Chöùng Ñaïo—Attainment realization of what it means to be a Buddha— of the Way: Achieving a complete and deep realization of a) Only after becoming a Buddha can one be what it means to be a Buddha and how to said to have truly attained Supreme reach Buddhahood. It is to see one’s Nature, Enlightenment: Chæ khi naøo thaønh Phaät thì comprehend the True Nature of things, the chuùng ta môùi coù theå noùi raèng ñaõ chöùng Truth. However, only after becoming a ñaïo. Buddha can one be said to have truly attained b) A cultivator who has already attained the Supreme Enlightenment—Moät söï tænh thöùc vaø Way or achieved Supreme

nhaän bieát veà Phaät vaø laøm sao ñeå ñaït ñeán Phaät Enlightenment; that person already got rid quaû—See Enlightenment and Tænh Thöùc. of all afflictions, as well as all greed, Awakening vs. Enlightenment: Buddhists hatred, and anger: Ngöôøi Ñaït Ñaïo laø ngöôøi ñaõ taän dieät moïi phieàn naõo, cuõng should have a clear distinction between nhö tham, saân, si. “Awakening to the Way” (Great Awakening) and attaining Enlightenment or enlightening Awakening of the Faith (Treatise): A the way—Phaät töû neân coù moät söï phaân bieät roõ major commentary by the Patriarch reät giöõa “Thaáy ñöôïc Con ñöôøng” vaø “Ñaït Asvaghosha in the first or second century, ñöôïc Con ñöôøng.”—See Chöùng Ngoä and Giaûi which presents the fundamental principles of Ngoä. Mahayana Buddhism—Boä Luaän chính do Toå 1) Awakening the Way: Thaáy ñöôïc Con Maõ Minh bieân soaïn vaøo theá kyû thöù nhöùt hay ñöôøng: thöù nhì, trong ñoù trình baøy giaùo phaùp Phaät a) Through practice of meditation and or giaùo Ñaïi thöøa caên baûn—See Khôûi Tín Luaän. Buddha recitation, one can have a Awakening others: See Giaùc Tha and Nhò complete and deep realization of what it Giaùc. means to be a Buddha and how to reach Awakening Path: Con ñöôøng Giaùc Ngoä. Buddhahood: Qua thieàn taäp hay nieäm

Award (v): Ban cho—To give—To bestow— Bad deeds: AÙc nghieäp—Haønh vi xaáu
To endow—To grant. Bad example: Göông xaáu.
Aware of: Bieát—To know. Bad habits: Thoùi quen xaáu.
Awareness (n): Buddhi (p & skt)—Giaùc—YÙ Bad destiny: Baïc meänh.
thöùc—Tænh thöùc—Boån giaùc—Taùnh giaùc— Bad fame: AÙc danh.
Knowledge—Understanding—See Giaùc (3)
Bad friend: See AÙc Tri Thöùc.
(4) (5).
Bad influence of stars: AÛnh höôûng xaáu cuûa
Awareness of incompleteness: Caûm thaáy caùc vì sao.
söï baát toaøn.
Bad intimate: See AÙc Tri Thöùc.
Awareness of insufficiency: Caûm thaáy
Bad (evil) repute: AÙc danh.
khoâng ñaày ñuû.
Bad-tempered: Gaét goûng.
Awareness and pondering: See Giaùc
Quaùn. Bad ways: See Taø Haïnh.
Awesome spirit: Oai thaàn. Balance (v): Quaân bình
Awesome spirit of the Buddha: Oai thaàn Bald-headed thief: See Troäm Ñaàu Hoùi.
cuûa Ñöùc Phaät. Bamboo Grove: Truùc Laâm—A famous
Axiology (n): Giaù trò luaän. place of retreat near Rajagriha given to the
Buddha by King Bimbisara of Magadha, now
Axiom (n): Caùch ngoân—Lôøi vaøng.

Rajgir, Bihar, India.

Axis (n): Truïc.

Bamboo Forest Monastery: Truùc Laâm

Tònh Xaù.

Ban (n): Leänh caám.

Band of ascetics: Ñoaøn tu haønh khoå haïnh.

Bandit (n): Ñaïo taëc.

B Bandit without a sword: See Voâ Ñao Ñaïo Taëc. Bane: Söï tai haïi—The Buddha renounced all magnificences in life when he perceived the bane that lies in desires—Ñöùc Phaät töø boû taát Backbite (v): Gieøm pha—Noùi haønh noùi toûi--- caû nhöõng huy hoaøng trong ñôøi soáng khi Ngaøi To blacken—To speak ill of someone. nhaän ra söï tai haïi naèm ngay trong caùc duïc. Backsliding: Trôû neân toài teä hôn— Banish (v): Thanh loïc—Xua ñuoåi. Retrogression. Banish karma: Chuyeån nghieäp. Back up (v): Giuùp—To give a hand—To Banner (n): Phöôùn—Streamer. help—To assist—To aid. Banyan grove: Röøng ña. Backwards: Thuït luøi. Banyan tree: Caây ña. Bad (a): Baát töôøng—Unlucky. Baptism (n): Quaùn ñaûnh—Every Buddha Bad character: Neát xaáu. baptized a disciple by laying a hand on his Bad (evil) conditions: See AÙc Duyeân in head. Vietnamese-English Section. Bar (v) someone's way: Caûn ñöôøng ai. Bad consequence: See AÙc Baùo. Barbarous (a): Daõ man—Savage—Barbaric.

Bardo stage: Thaân trung aám—The Be acquainted with: Quen—Be accustomed intermediate stage between death and to—To be used to. rebirth—See Bardo in Sanskrit/Pali- Be adept in something: Be expert in Vietnamese Section and Thaân Trung AÁm in something—Tinh thoâng ñieàu gì. Vietnamese-English Section. Be adulterous: Gian daâm—To commit Barefooted: Chaân khoâng—Chaân ñaát. adultery. Barque of the Buddha-truth: See Phaùp Be advanced: Tieán boä. Chaâu. Be affectionate to: Thöông yeâu—Love. Barren woman: See Thaïch Nöõ. Be afflicted at (by, with): Ñau ñôùn (veà). Barrier: Chöôùng—Obstacle. Be afraid: Sôï haõi. Barrier of sin: See Toäi Chöôùng. Be akin to: Na naù gioáng—Thöông haïi thöôøng Base (a): Ñeâ heøn—Mean—Abject—Vile. na naù gioáng nhö tình thöông—Pity is often Base passion: Duïc voïng caên baûn. akin to love. Base (v) on: Caên cöù treân. Be alive to: Giaùc ngoä hay nhaän thöùc ñöôïc— Based on: Ñöôïc caên cöù treân. We are not at all alive to the danger befalling Baseless (a): Voâ caên cöù—Khoâng taän—Khoâng on us—Chuùng ta chaúng heà nhaän thöùc ñöôïc coù ñaùy (bottomless). nhöõng nguy hieåm ñang giaùng xuoáng ñaàu chuùng ta. Basic (a): Caên baûn. Basic understanding of the Buddha Be all ears: Chaêm chuù laéng nghe. Dharma (skt): Hieåu bieát caên baûn Phaät phaùp. Be all for the best: Vì keát quaû toát cuoái cuøng. Bathing drum: See Duïc Coå. Be all set: Saún saøng roài. Be abhorent from: Maâu thuaãn vôùi—Traùi Be allowed to do something: Ñöôïc pheùp laøm chuyeän gì. vôùi—Khoâng hôïp vôùi. Be abhorent of: Gheùt cay gheùt ñaéng (veà). Be aloof from something: Vieãn ly ñieàu gì—A monk should be aloof from sense Be abhorent to: Bò gheùt—Moïi ngöôøi ñeàu

pleasures and evil states of mind—Moät vò Tyø gheùt söï löôøi bieáng—Laziness is abhorent to Kheo neân vieãn ly tham duïc vaø traïng thaùi taâm everybody. baát thieän. Be ablaze: Be in flames—Be on fire—Be Be amenable to the laws: Tuaân theo luaät burning—Ñang böøng chaùy. leä. Be about to: Saép söûa. Be angry: Giaän döõ—Be in a temper—To get Be absent-minded: Lô ñaõng. angry—To lose one's temper. Be absorbed in: Meâ maãn—Maõi meâ. Be antidotal: Giaûi ñoäc—Detoxicate. Be abused: Bò laïm duïng. Anxiety: Söï noùng loøng. Be accountable for: Chòu traùch nhieäm Be anxious about (upon) something: Lo (veà)—To be responsible for—Baïn phaûi chòu laéng veà caùi gì. traùch nhieäm veà caùch cö xöû cuûa baïn—You Be anxious for doing (to do) something: must be accountable for your own behavior. Be eager for doing something—Chaêm lo laøm Be accustomed to: Thaønh thoùi quen—Quen vieäc gì. vôùi.

Be appointed National Teacher: Be Be beneficial: Coù lôïi. appointed State Counselor—Ñöôïc phong laøm Be beside oneself with anger: Phaùt khuøng. Quoác Sö. Be blinded: Muø quaùng. Be appointed State Counselor: Be Be bored of something: Be tired of appointed National Teacher—Ñöôïc phong something—Nhaøm chaùn caùi gì. laøm Quoác Sö. Be born: See Xuaát Sinh. Be ascertained: Parijneya (skt)—See Giaûi Be born is not to be born, not to be born Ngoä. is to be born: See Sinh Töùc Voâ Sinh, Voâ Be ashamed: Feel shame—Caûm thaáy hoå Sinh Töùc Sinh. theïn—You should be ashamed of your bad Be born again: See Taùi Sanh. behavior—Baïn phaûi bieát xaáu hoå veà haïnh kieåm xaáu cuûa mình. Be born again and again: Sanh töû töû sanh—See Taùi Sanh. Be ashamed to do something: Xaáu hoå khi laøm ñieàu gì—Baïn phaûi bieát xaáu hoå khi noùi Be born and grown up: Sinh tröôûng. doái—You should be ashamed to tell lies. Be bound to do something: Be certain to Be associated with: Lieân keát vôùi. do something—Chaéc chaén laøm vieäc gì. Be born as a non-human: Thoï sinh laøm phi Be burn out: Kieät söùc—To be worn out—To nhaân. be exhausted. Be in congruence with: See Hoøa Hôïp. Be burning: Be on fire—Be ablaze—Be in flames—Ñang chaùy. Be at death's door: Gaàn ñaát xa trôøi—To have one's foot in the grave. Be burst: Vôõ tan. Be at the end of one's resources: Cuøng Be busy: Baän roän. kieät. Be careful: Caån thaän—Be prudent. Be at ease: Be comfortable and unworried—Be carved: Chaïm troå. AÁm no—Thoaûi maùi—Deã chòu—To be in easy Be carved out of marble: Ñöôïc chaïm troå circumstances. baèng caåm thaïch. Be at fault: Laàm lôõ. Be certain: Chaéc chaén. Be attached to someone: Luyeán aùi ai. Be clever at: Gioûi veà. Be attached to something: Luyeán aùi ñieàu Be closely connected with something: Coù gì. lieân heä chaët cheû vôùi caùi gì. Attachment: Söï luyeán aùi—Söï tham ñaém. Be comfortable: An loøng—To ease one's Be attracted by something: Bò loâi cuoán— mind about something. When the eye sees a form, a Buddhist should Be comfortable and unworried: Be at not be attracted by its general appearance or ease—Thoaûi maùi—Deã chòu. its details—Khi maét thaáy saéc, moät Phaät töû Be compassionate: Bi maãn—To be kind. khoâng neân ñeå bò loâi cuoán bôû caùc töôùng chung Be comprehended: Parijneya (skt)—See hay töôùng rieâng. Giaûi Ngoä. Be averse to idleness: Gheùt thoùi löôøi bieáng. Be concerned about someone: Lo ngaïi cho Be

awake to: Caûnh giaùc—Tænh taùo. ai. Be awakened: See Giaùc Ngoä. Be confronted with someone: Ñöông ñaàu Be aware of: Bieát—To know. vôùi ai.

Be confronted with something: Ñöông ñaàu Be down with one's luck: Gaëp vaän ruûi. vôùi ñieàu gì. Be due to: Do nôi. Be conquered: Bò cheá ngöï. Be effective: Coù hieäu quaû. Be consecrated President of the Be elected in a position: Ñöôïc choïn vaøo International Sangha Bhikshu Buddhist chöùc vuï. Association: Ñöôïc phong laøm Phaùp Chuû Be emaciated very thin and weak: Gaày goø Giaùo Hoäi Phaät Giaùo Taêng Giaø Khaát Só Theá vaø yeáu ôùt. Giôùi (Most Ven. Thich Giac Nhien). Be endowed with: Ñaày ñuû. Be content with one's lot: An phaän. Be engaged in politics: Tham gia chính trò. Be converted: Ñöôïc caûi ñaïo (ñöôïc giaùo Be entitled: Ñöôïc ñaët ñaàu ñeà. hoùa). Be equal to: To amount to—Ñoàng nghóa hay Be deeply rooted in someone: Baét reã saâu töông ñöông vôùi. trong ai. Be established: Ñöôïc an truù vaøo—Be Be destroyed: Bò huûy dieät—Nirvana is a established in the fruit of the First Path— state where birth and death are destroyed— Ñöôïc an truù vaøo sô quaû. Nieát baøn laø traïng thaùi trong ñoù sanh töû ñöôïc Be exhausted: Heát söùc—At the end of one's ñoaïn taän. resources. Be detached: Ly tham—When the mind is Be extinguished: Bò daäp taét. detached, there is no more question of Be face to face with someone: Dieän kieán concentration—Khi taâm khoâng coøn tham vôùi ai. luyeán, khoâng coøn vaán ñeà thieàn ñònh nöõa. Be familiar: Quen thuoäc. Be detached from the surroundings: Be too familiar: Suoàng saû. Khoâng tham luyeán ngoaïi caûnh. Be on fire: Be ablaze—Be in flames—Be Be determined: Quyeát ñònh—To make up burning—Ñang böøng chaùy. one's mind. Be far removed: See Vieãn Ly. Be devoted to: Heát loøng—With all one's heart. Be far removed from dust: See Vieãn Ly Traàn Caáu. Be discontented: Baát bình—To be displeased. Be filial towards one's parents: Hieáu kính cha meï. Be disgraced: Nhuïc—Dishonored. 1) Filial piety toward one's parents means Be desirous of something: Khao khaùt. not only to avoid causing them pain, but Be discolored: Look pale—Nhôït nhaït. also to strive to make them happy. To be Be dispassionable: Ly tham. filial, therefore, is to have loving- Be dispelled: Bò xua tan. kindness and compassion towards our Be displeased with someone: Be parents, not necessarily to obey them in dissatisfied with someone—Khoâng haøi loøng any circumstances. Filial piety also means vôùi ai. to strive to guide our parents to tread on Be dissatisfied with someone: Be the virtuous way: Hieáu kính meï cha displeased with someone—Khoâng haøi loøng khoâng chæ coù nghóa laø khoâng laøm cho caùc vôùi ai. ngöôøi khoå ñau phieàn naõo, maø coøn phaûi coá gaéng laøm cho caùc ngöôøi ñöôïc sung söôùng Be disturbed: Lo aâu—Worried.

haïnh phuùc. Vì theá hieáu kính cha meï laø Be full of: Be filled with—Traøn ñaày. phaûi toû loøng töø bi vôùi caùc ngöôøi, khoâng Be in full bloom: Be flowering—Ñang nôû nhöùt thieát laø phaûi vaâng lôøi trong moïi roä. tröôøng hôïp. Hieáu kính cha meï cuõng coøn Be full of compassion: Ñaày loøng töø bi. coù nghóa laø coá gaéng höôùng daãn cha meï ñi Be full of hope: Traøn treà hy voïng. treân con ñöôøng ñaïo ñöùc. 2) The Buddha taught when one is filial Be full of something: Be filled with towards one's parents, it is the same as something—Traøn ñaày caùi gì. one has compassion for all

sentient beings Be full of wisdom: Trí tueä toái thöôïng. for in the uninterrupted cycle of birth and Be furious: Caêm töùc. death, beings had been one's parents at Be gilded: Sôn son. some time in the past—Ñöùc Phaät daïy khi Be granted: Ñöôïc ban taëng (chöùc). mình hieáu kính meï cha cuõng coù nghóa laø Be grateful: Bieát ôn—Gratitude—To be mình hieáu kính vôùi chuùng sanh vaïn loaøi, thankful. vì trong voøng sanh töû khoâng giaùn ñoaïn, Be grateful to someone for doing taát caû chuùng sanh ñaõ töøng moät thôøi laø meï laø cha cuûa mình. something: Bieát ôn ai ñaõ laøm vieäc gì cho 3) Thus, the Buddha taught: "Before joining mình. the Order, monks and nuns should bow Be guarded in act and word: Be very down before their parents one last time in careful in acting and speaking—Phoøng hoä gratitude, and then never again.": Vì theá haønh ñoäng vaø lôøi noùi. Ñöùc Phaät daïy: "Tröôùc khi gia nhaäp Giaùo Be happy in poverty: Thanh baàn. ñoaøn, chö Taêng Ni neân quyø laïy cha meï Be harmful: Phöông haïi—To be detrimental. ñeå toû loøng bieát ôn moät laàn choùt, roài sau ñoù Be haughty: Phaùch loái. khoâng bao giôø laïy caùc ngöôøi nöõa." Be heedful (mindful) and self-possessed Be filled with: Be full of—Traøn ngaäp. (calm and confident): Chaùnh nieäm vaø tænh Be filled with compassion for something: giaùc. Yearn for something—Khaùt voïng hay mong Be helpful (useful) to someone: Lôïi ích moûi coù ñöôïc caùi gì. cho ai. Be filled with sadness and joy: Be full of Be highly honored by: Ñöôïc troïng voïng. sadness and joy—Traøn ngaäp noãi buoàn vui. Be honest: ÔÛ laønh—Löông thieän—To be Be filled with something: Be full of upright. something—Traøn ñaày caùi gì. Be idle: ÔÛ khoâng—Nhaøn roãi. Be on fire: Be burning—Ñang chaùy. Be imbued with something: Thaám nhuaàn Be flanked by: Be placed on each side— vôùi caùi gì. Ñöôïc ñaët hai beân. Be in accord with: Bieåu ñoàng tình—To Be fond of: Yeâu chuoäng—To esteem—To express agreement—To agree with. like—To love. Be in accordance with something: Phuø Be foolish: Ñieân khuøng. hôïp vôùi ñieàu gì. Be free: Ñöôïc giaûi thoaùt. Be in charge of: Ñaëc traùch vieäc gì. Be free from all fetters: Thoaùt ly moïi phieàn Be inclined to do something: Intend to do tröôïc. something—Coù khuynh höôùng laøm ñieàu gì.

Be in comfort: No aám. Be mindful (heedful) and self-possessed: Be incorperated with: Saùp nhaäp vôùi. Chaùnh nieäm vaø tænh giaùc. Be in danger: Gaëp naïn. Be mistaken: Lôõ laàm—To be at fault. Be freed from something: Ñöôïc giaûi thoaùt Be moved with pity for someone: Caûm khoûi caùi gì. thöông ai (toäi nghieäp cho ai). Be in friendly terms with: Giao haûo—To Be obssessed by the devil: Bò ma aùm—To entertain friendly relation with. be haunted—To obssess—To possess. Be in good health: Khoûe maïnh. Be occupied with many things at the Be in pain: Be suffering—Gaëp ñau khoå. same time: Ña mang. Be in placed: An vò. Be on a vegetarian diet: AÊn chay. Be in temper: Giaän—To be angry—To get Be ordained: Be received into the Order— angry—To lose one's temper. Become a monk—Ñöôïc nhaän vaøo Giaùo Hoäi. Be instructed in something: Ñöôïc ñaøo taïo Be overcome by birth and age: Bò sanh veà (ngaønh naøo ñoù). laõo khoáng cheá. Be intoxicated with something: Say söa Be over confident on oneself: Quaù tin. caùi gì. Be paramount: Toái thöôïng—To be 1) Intoxicated with delight: Say söa hoan ultimate—Supreme. laïc. Be

peaceful: An bình. 2) Intoxicated with lusts—Say meâ duïc laïc. Be pervaded: Bò traøn ngaäo. Be an island to oneself: Haõy laøm moät haûi Be placated: Ñöôïc xoa dòu. ñaûo cho töï thaân. Be proud of something: Haõnh dieän veà ñieàu Be killed: Bò saùt haïi. gì. Be indebted: Maéc nôï. Be prudent: Caån thaän—To be careful. Be instrumental: Phuông tieän. Be quarrelsome: Thích gaây goã. Be interested in something: Thích thuù caùi Be radical: Caáp tieán. gì. Be rational: Höõu lyù—Reasonable. Be a lamp to oneself: Haõy laøm ngoïn ñeøn Be ready: Saún saøng. cho chính mình. Be reasonable: Bieát ñieàu—Hôïp lyù. Be liberated from defilements: Ñöôïc giaûi Be reborn: See Vaõng Sanh. thoaùt khoûi caùc laäu hoaëc. Be received into the Order: Be ordained— Be liberated from something: Ñöôïc giaûi Become a monk—Ñöôïc truyeàn giôùi. thoaùt khoûi caùi gì. Be a refuge to onself: Haõy veà nöông nôi Be like something: Resemble—Gioáng nhö. chính mình. Be loyal to: Trung thaønh vôùi. Be repulsive: Chaùn gheùt, kinh tôûm. Be lucky: May maén—Fortunate—In luck. Be resolute in something: Quyeát taâm trong Be merciful: Be compassionate—Ñaày loøng vieäc gì. töø bi. Be responsible for something: Take Be merciless: Taøn nhaãn—Khoâng coù töø taâm. charge of something—Take care of Be mindful and clearly conscious: Chaùnh something—Deal with something—Chòu traùch nieäm vaø tænh giaùc. nhieäm veà ñieàu gì.

Be restrained from doing something: Be subject to something: Chòu chi phoái bôûi Traùnh laøm ñieàu gì. ñieàu gì. Be restrained from indulgence in strong 1) Man is subject to birth and death—Con drinks: Give up drinking alcohol and taking ngöôøi phaûi chòu söï chi phoái cuûa sanh töû. drugs. 2) Everything is subject to change by the law of impermanence—Moïi vaät chòu thay Be restraint form speaking falsehood: ñoåi bôûi luaät voâ thöôøng. Give up telling lies—Töø boû noùi doái. 3) All that is subject to arising is subject to Be restrained from taking life: Traùnh saùt passing away—Nhöõng gì chòu sanh khôûi sanh. ñeàu phaûi chòu söï hoaïi dieät. Be restrained from taking what is not Be sunken in grief: Bò chìm ñaém trong saàu given: Töø boû laáy cuûa khoâng cho. muoän. Be restrained from wrong conduct in Be sure: AÊn chaéc—Be firm. sense-desires Be surprised: Ngaïc nhieân. Be rich in hope: Ñaày hy voïng. Be synonymous: Ñoàng nghóa. Be ridiculed: Bò cheá nhaïo. Be temperate in something: Be self- Be robbed: Bò cöôùp boùc. controlled in something—Tieát ñoä trong vieäc Be satisfied: Toaïi nguyeän—Wish-fulfilled. gì. Be self-controlled in something: Be Be thoughtful: Tö löï. temperate in something—Tieát ñoä trong vieäc Be topped with something: Treân ñænh coù gì. caùi gì. Be settled in a place: OÅn ñònh laïi moät choã. Be towering: Ñaït ñeán ñænh. Be shocked by something: Bò xuùc ñoäng vì Be transcendental: Sieâu vieät. ñieàu gì. Be ultimate: Toái thöôïng—Supreme—To be Be shy: E leä—To be bashful. paramount. Be side-tracked: Bò leäch höôùng. Be unable to continue something: Khoâng Be silent: Laøm thinh—To keep silent. theå tieáp tuïc laøm ñieàu gì. Be sincere: Thaønh thaät. Be unconscious: Ngaát ñi. Be skillful at something: Kheùo leùo veà caùi Be under favorable condition: Gaëp hoaøn gì. caûnh thuaän lôïi. Be slightly drunk: Ngaø ngaø say. Be under the guidance of someone: Döôùi Be sorrowful: Saàu khoå. söï höôùng daãn cuûa ai. Be speechless: Cöùng

hoïng—Remain silent. Be under Mara's control: Chòu söï kieåm Be snuffed out: Bò tieâu tan. soaùt cuûa ma quaân. Be sophisticated: Tinh vi. Be under the sponsor (auspices) of Be static: Tænh. someone: Döôùi söï baûo trôï cuûa ai. Be stranded: Be left in difficulties—Bò nguy Be under unfavorable condition: Gaëp khoán. nghòch caûnh. Be stuck: Bí loái—Ask for help when you are Be under way: Ñang tieán haønh. stuck—Keâu cöùu khi baïn bò bí loái. Be undetermined: Khoâng quyeát ñònh. Be subdued: Bò khuaát phuïc. Be undisturbed by: Khoâng bò baän taâm bôûi.

Be unified into one: Ñöôïc thoáng nhöùt laøm Bear a loss: Chòu thieät haïi. moät. Bear testimony: Laøm chöùng. Be upright: Löông thieän—Thaúng thaén—To Beast (n): Wild beast—See AÙc Thuù in be honest. Vietnamese-English Section. Be used: Ñöôïc xöû duïng. Beautiful (a): Ñeïp. Be useful: Ñaéc duïng. Beautiful appearance: See Thieän Hieän. Be useful (helpful) to someone: Lôïi ích Beautiful gem: Vieân ngoïc quyù. cho ai. Beautiful to see: Thieän kieán. Be at variance with someone: Have a Beautiful sound: See Myõ AÂm. different opinion with someone—Baát ñoàng yù Beautify (v): Laøm ñeïp. kieán vôùi ai. Beauty-spot: Thaéng caûnh. Be vermilion-painted: Theáp vaøng. Beckon: Soi ñöôøng daãn loái. Be victorious in something: Ñaéc thaéng veà Become (v): Trôû thaønh. caùi gì. Become a Buddha: Thaønh Phaät—See Taùc Be virtuous through one's own nature: Phaät and Thaønh Phaät. Giöõ ñaïo ñöùc theo tính töï nhieân. Become a Buddhist: Trôû thaønh Phaät töû— Be void of something: Be empty of The first step to become a Buddhist is to take something—Troáng vaéng caùi gì.—The Buddha refuge in the Triple Gem to affirm our taught: "The world is void of self. The six spiritual strength by empowering the sense organs, six objects, six kinds of contact confidence and rationale in us during times of and consciousnesses are void of self."—Ñöùc adversity and confrontation. This also steers Phaät daïy: "Theá giôùi khoâng coù töï ngaõ. Saùu caên, us in the right direction of living our lives in a saùu traàn, saùu xuùc, saùu thöùc cuõng ñeàu khoâng coù more meaningful way—Böôùc ñaàu tieân ñeå trôû töï ngaõ." thaønh moät Phaät töû laø quy-y Tam Baûo ñeå xaùc Be well-off: Khaù giaû. quyeát nieàm tin trong nghòch caûnh. Ñieàu naøy Be the witness: Laøm chöùng. cuõng ñöa chuùng ta ñeán vôùi moät cuoäc soáng Be worth: Ñaùng giaù—Valuable. ñuùng vaø coù yù nghóa hôn: Be woven: Ñan beän vaøo nhau. 1) Take refuge in Sakyamuni Buddha, the Be wrong: Coù loãi. founding master: Quy-y Phaät, vò Ñaïo Sö Beacon light: Ngoïn haûi ñaêng---The Dharma Toái Thöôïng. of the Budhha goes through a world of 2) Take refuge in the Dharma, the teachings suffering and darkness like a beacon light to of the Buddha: Quy-y Phaùp, giaùo phaùp guide and illuminate mankind—See Haûi cuûa Ñöùc Theá Toân. Ñaêng. 3) Take refuge in the Sangha, the congregation of monks and nuns who Beam (n): AÙnh saùng—Ray—Light. have renounced the world and have Bear to do something: Bear doing devoted their effort to a lifelong practice something—Chòu ñöïng laøm vieäc gì. of the Dharma: Quy-y Taêng, nhöõng vò ñaõ Bear the grief: Cöu mang saàu khoå (tinh caét aùi ly gia ñeå tinh chuyeân haønh trì Phaät thaàn). Phaùp. Bear the pain: Chòu ñöïng khoå ñau (thaân Become calm (peaceful or quiet): Trôû neân xaùc). an tònh.

Become clear: Become manifest—Bieåu loä Become senseless: Quaån trí. roõ raøng. Become serene: Trôû neân thanh tònh. Become comfortable: Trôû neân thoaûi maùi. Become slaves to sensual pleasures: Trôû Become crazy: Trôû neân ñieân loaïn. thaønh noâ leä cho laïc thuù theá gian. Become creative: Trôû neân saùng taïo. Become stable and calm: Trôû neân an ñònh. Become debased: Maát giaù trò. Become visible: See Xuaát Hieän. Become depressed and melancholy: Trôû Becoming: Thuû—Trôû thaønh. neân buoàn baû thaûm saàu. Becoming one with the universe: Hoøa Become devoted Buddhists: See Trôû nhaäp laøm moät vôùi vuõ truï—According to Zen Thaønh Phaät Töû Taïi Gia Thuaàn Thaønh. Master Uchiyama Kosho, no matter what the Become discouraged: Naõn chí. situation, we live the life of the self. We must Become disenchanted: Khoâng coøn aûo sit immovably on that foundation. This is töôûng. “becoming one with the universe.”—Theo thieàn sö Uchiyama Kosho, duø hoaøn caûnh theá Become dry: Fade—Wither—Heùo taøn. naøo ñi nöõa chuùng ta vaãn soáng theo baûn tính töï Become dull: Trôû neân teû nhaït. nhieân cuûa mình. Ta caàn phaûi ngoài yeân treân Become an Enlightened One: Thaønh moät caên baûn ñoù. Ñaây goïi laø “hoøa nhaäp laøm moät baäc Giaùc Ngoä. vôùi vuõ truï.” Become extinct: Taét ruïi. Bedeck something: Adorn something— Become fond of: Gaén boù—To be attached Trang hoaøng vaät gì. to. Bed of thorns: Giöôøng gai. Become fully enlightened to the truth: Bed-ridden: Lieät giöôøng. Hoaøn toaøn chöùng ñaéc ñaïo quaû giaùc ngoä. Beg (v) for food: See Khaát Thöïc. Become greedy: Trôû neân tham duïc. Beg someone’s permission to do Become increasingly benevolent: Caøng trôû something: Ask someone’s permission to do neân thuaàn tính nhaân aùi something—Xin pheùp ai ñeå laøm ñieàu gì. Become intoxicated: Say röôïu. Beget (v): Sinh ra con. Become jealous: Laáy laøm ganh gheùt—See Beggar (n): Haønh khaát. Jealousy. Beggar-bowl (n): Baùt khaát thöïc—Bhikhus go Become kind and full of pity: Trôû neân around the neighborhood getting their bowls roäng löôïng. filled with food and return to the monastery to Become liberated: Ñöôïc giaûi thoaùt. eat before noon—See Baùt Khaát Thöïc. Become manifest: Become clear—Bieåu loä Begging for food: Khaát thöïc. roõ raøng. Begin (v): Phaùt khôûi—To develop—To spring Become a monk: Be ordained—Be received up. into the Order—Trôû thaønh Taêng só. Begin a sutra: See Khai Kinh Keä. Become obsessed with: Bò aùm aûnh (vôùi). Beginning of illumination: See Thuûy Giaùc. Become open: Trôû neân côûi môû. Behave (v): Cö xöû. Become perfect: Trôû neân toaøn bích. Behave impeccably: Haønh xöû khoâng loãi Become a prey to something: Thaønh laàm. mieáng moài cho caùi gì.

Behave like a human being: Laøm ngöôøi— thaønh Varanasi, vuøng Baéc AÁn. Thaønh phoá To be a man. thieâng lieâng nhaát cuûa Phaät giaùo, nôi Phaät ñaõ Behavior (n): Haïnh kieåm. thuyeát giaûng baøi phaùp ñaàu tieân laø ngoaïi cuûa thaønh Ba La Naïi. Behold (v): Ngaém nhìn—Chöùng kieán—To witness—To tetify. Beneficial (a): Coù lôïi. Behold (v) the Buddha: See Kieán Phaät. Beneficial advice: Lôøi khuyeân boå ích. Behold (v) the Buddha-nature: See Kieán Benefit (v) all beings: See Lôïi Sanh. Taùnh. Benefit (v) other living beings: Laøm lôïi ích Behold something: Nhìn ngaém caùi gì. cho chuùng sanh khaùc. Beings: Chuùng sanh—Living beings— Benefitting others: See

Lôïi Tha. Sentient beings (all entities that exist). Benevolence (n): Söï bao dung. Beings of enlightenment: See Boà Ñeá Taùt Benevolent (a): Nhaân töø—Hieàn haäu—See Ñoûa. Töø Bi. Beings and all things are formed by the Benevolent agency: Hoäi töø thieän. union of casual elements or factors: Be ordained: Ñöôïc gia nhaäp giaùo ñoaøn. Chuùng sanh vaø chö phaùp laø taäp hôïp cuûa nhöõng Bequeath (v): Ñeå laïi. nhaân hay yeáu toá. Beseech (v): Caàu khaån. Beings of the highest virtues: Superior and Beseech someone to do something: Caàu good people—Chö A la haùn vaø chö Boà Taùt. xin ai laøm vieäc gì. Belief (n): Nieàm tin—Tín ngöôõng—See Tín. Besmirch one's name: Laøm oâ danh. Believe (v) in: Tin vaøo. Bestow (v): Cuùng döôøng—To present or to Believer (n): Ngöôøi tin töôûng. give a gift—To offer—To endow. Believers in Buddhism: Thieän tín. Bestow an honor on someone: Taëng ai Believe (v) in cause and effect: Tin vaøo vinh döï. nhôn quaû—Believe in cause and effect is a Bestow something on someone: Offer true belief—Tin nôi nhôn quaû laø nieàm tin someone something—Ban taëng ai caùi gì. chaùnh ñaùng. Bestower of fearlessness: See Thí Voâ UÙy. Believe and understand: See Tín Giaûi. Bestowing of confidence: See Voâ UÙy Thí. Believing action: See Tín haønh. Bewildered: Boái roái—Disconcert— Believing mind: See Tín Taâm. Embarrassed—Abashed. Bell: Chuoâng—Ñaïi hoàng chung: The great Bewilderment: Hoang mang boái roái. bell. Bewilderment of mind: Citta-vaikalya Bell sounds: Chung thanh (tieáng chuoâng). (skt)—Taâm hoang mang boái roái. Bell tower: Laàu chuoâng. Bewitch (v): Laøm meâ hoaëc—To fascinate. Belonging: Thuoäc veà. Beyond the border of: Vöôït khoûi bieân giôùi Benares (skt): Another name for Varanasi, a cuûa… city in northern India—Most holy city in India Beyond compare: See Tuyeät Ñoái. and important in Buddhism—Buddha Beyond description: See Thaéng Nghóa. preached his first sermon in Sarnath, on the Beyond human beings' power to change: outskirts of Benares—Ba La naïi, teân khaùc cuûa Vöôït ra ngoaøi söùc thay ñoåi cuûa con ngöôøi.

Beyond laying hold of: Baát khaû ñaéc. precepts for nuns—Moät vò nöõ tu khaát só trong Beyond learning stage: Voâ hoïc—No more Ni ñoaøn Phaät giaùo, ñaõ thoï 348 hay 364 giôùi cuï learning or striving for religious achievement tuùc. is needed when one reaches this stage. ** For more information, please see Bhikshu in English-Vietnamese and Tyø kheo Ni in Beyond one's strength: Quaù söùc. Vietnamese-English Section. Beyond study: See Voâ Hoïc (2). Bhiksu Precepts: 250 giôùi Tyø Kheo vaø 348 Beyond thought or description: Baát khaû tö giôùi Tyø Kheo Ni—There are 250 nghì—Beyond thought or discussion— commandments for Bhiksu and 348 for Inconceivable—Beyond thought and words— Bhiksuni. Beyond conception. Bhumi (skt): See Bhumi in Sanskrit/Pali Bhagavan (skt): Theá Toân—World-Honored Section and Thaäp Ñòa Boà Taùt in Vietnamese- One—See Baït Daø Phaïm in Vietnamese- English Section. English Section. Bhutatathata in the relative conditions: Bhaisajya Buddha (skt): Döôïc vöông Phaät. See Tuøy Duyeân Chaân Nhö. Bhaisajyaguru: The Buddha of Medicine— Bias (a): Khoâng khaùch quan—Thieân vò. The Healing Master—Phaät Döôïc Sö. Biased views: Bieân kieán—The state of Bhava (skt): Höõu (thaäp nhò nhôn duyeân)— clinging to one of two extremes in the world

Existing—Being. of relativity, such as clinging to permanence, Bhikkhu (p) Bhiksu (skt): Tyø kheo—Bhiksu impermanence, being or non-being, etc. (skt)—A Buddhist master (man) who Biases: Thaønh kieán. cultivates the Way—A religious mendicant Biases and prejudices: Thaønh kieán vaø ñònh who has left home and renounced all kieán. possessions in order to follow the way of the Buddha and who has become a fully ordained Bid farewell to this world: Töø giaû coõi ñôøi. monk—A male member of the Buddhist Bid someone to do something: Tell (ask) Sangha who has entered homelessness and someone to do something—Baûo ai laøm vieäc received full ordination. A Bhiksu's life is gì. governed by 250 or 227 precepts under the Bigamic (a): Laáy hai vôï hoaëc hai choàng. most monastic code. Bhikshu in Sanskrit has Bigamist (n): Ngöôøi laáy hai vôï hoaëc hai three meanings: Mendicant, Frightener of choàng. Mara and Destroyer of evil—Moät vò Thaày Bigamy (n): Cheá ñoä löôõng theâ hay löôõng phu. ñang tu haønh chaùnh ñaïo—Moät vò khaát só lìa boû Bilateral (a): Song phöông. gia ñình cuõng nhö choái boû taát caû taøi saûn ñeå ñi Billion-World Universe: Tam thieân ñaïi theo ñöôøng tu Phaät. Ngöôøi ñaõ trôû thaønh moät tu thieân theá giôùi—Three-Thousand-Great só nam ñaõ thoï 250 hoaëc 227 giôùi cuï tuùc trong Thousand World. töï vieän. Tyø kheo bao goàm ba nghóa khaát só, boá ma vaø phaù aùc—See Tyø Kheo. Bilocation (n): Thuaät phaân thaân ôû hai nôi cuøng moät luùc. Bhikkhuni (p)—Bhiksuni (skt): Moät vò Ni sö ñang tu haønh chaùnh ñaïo—A Buddhist Nun Bimbisara (skt): Bình Sa Vöông—The name (woman) who cultivates the Way. A female of the king who ruled the ancient kingdom of mendicant who has entered into the order of Magadha during the Buddha's time. He was the Buddha and observes the 348 or 364 an enthusiastic supporter of Buddhism and presented the Bamboo Grove Monastery to

the Buddha for the use of the assembly of child—Giöõa ñöôøng töø Ca Tyø La Veä ñeán thaønh Buddhist Monks—Teân cuûa vò vua trò vì moät Thieân Tí, coù khu laâm vieân teân goïi Laâm Tyø Ni, vöông quoác coå teân Ma Kieät Ñaø trong thôøi Ñöùc nôi Hoaøng Haäu Ma Gia ñaõ sinh ra Thaùi Töû Phaät coøn taïi theá. OÂng laø moät Phaät töû nhieät tình Taát Ñaït Ña Kieàu Ñaùp Ma. Lyù do taïi sao baûo trôï Phaät giaùo. Chính oâng ñaõ daâng cuùng Hoaøng Haäu Ma Gia khoâng sanh Thaùi Töû taïi ngoâi Truùc Laâm tònh xaù leân Ñöùc Phaät daønh cho thaønh Ca Tyø La Veä laø vì theo truyeàn thoáng AÁn söï tu taäp cuûa Taêng ñoaøn. Ñoä thôøi baáy giôø, Hoaøng Haäu phaûi trôû veà nhaø Bind (v): Boù buoäc—To chain—To enfetter— meï ñeû ñeå chôø ngaøy sinh nôû. Bind tightly: Buoäc chaët. Birth stories: See Boån Sanh Kinh. Bind up (v): Troùi buoäc. Birth is suffering: Sanh khoå. Binding and loosing: troùi buoäc vaø thaùo giaûi. Birth by transformation: Ethereal birth— Biogenesis (n): A theory of beings' rebirth in Metamorphic birth such as those of devas, accordance with their karma. Living beings go asuras, hungry ghosts, and inhabitants of hells, up or down depending on their karma— and the Pure Lands—Hoùa sanh nhö caùc chuùng Thuyeát sinh vaät phaùt sinh, chuû tröông toaøn theå sanh coõi trôøi, a-tu-la, ngaï quyû, ñòa nguïc vaø coõi vuõ truï khôûi nguyeân khoâng ngöøng taùi taïo, moïi Cöïc Laïc—See Bieán Hoùa Sanh and Hoùa Sanh sinh vaät ñeàu do töø moät loaøi naøo ñoù

theo in Vietnamese-English Section. nghieäp löïc maø trôû thaønh caáp cao hay thaáp hôn. Bitter (a): Cay ñaéng. Biographies of Pure Land Sages and Black deva: See Haéc Thieân. Saints: See Tònh Ñoä Thaùnh Hieàn Luïc. Black garment: See Haéc Y. Bipeds (men): Loaøi hai chaân (con ngöôøi). Black karma: See Haéc Nghieäp. Birds and beasts: Caàm thuù. Black magic: Ma thuaät. Birth: Sanh. Black path: AÙc ñaïo—Negative path—See Birth of Blessing Heaven: Coõi Trôøi Phöôùc Baát Thieän Nghieäp. Sanh. Black snake: See Haéc Xaø. Birth control: Kieåm soaùt sanh ñeû— Black and white rats: See Baïch Haéc Nhò Contraception. Thöû and Nhò Thöû. Birth and death: Samsara—Luaân hoài—The Blacken (v): Gieøm pha—To backbite. state of transmigration or samsara, where Blame (v): Cheâ traùch. beings repeat cycles of birth and death Blame someone on something: Ñoã loãi cho according to the law of karma—Traïng thaùi ai. luaân hoài trong ñoù voøng sanh töû tuøy thuoäc nôi Blameworthy (a): Ñaùng traùch. nghieäp löïc. Blame and praise: Bò cheâ vaø ñöôïc khen— Birth place of the Buddha: Nôi Ñöùc Phaät No man is free from blame and praise— ñaûn sanh—At the junction of Kapilavastu and Khoâng ai traùnh khoûi bò cheâ vaø ñöôïc Khen. the city of Devadarsita, there was a forest Blasphemy: Söï laêng maï—Söï nhaïo baùng— park called Lumbini Park. Queen Maya gave Söï baát kính—Phaïm thöôïng. birth to Prince. The reason why Queen Maya did not give birth to Prince Siddhartha at Blend (v): Hoøa hôïp—To unite. Kapilavastu because according to the Indian Bless (v): Ban phöôùc. tradition at that time, Queen Maya had to Bless (v) and give (v) joy to sentient return to her maiden home to deliver her beings: See Lôïi Laïc Höõu Tình.

Blessed (a): Coù phuùc. trong boán thaùnh tích Phaät giaùo, gaàn thaønh Blessed deeds: Phuùc nhôn. Gaya, caïnh soâng Ni Lieân Thieàn, mieàn trung Blessed deeds produce blessed rewards: AÁn, nôi Phaät Thích Ca ñaït ñöôïc ñaïi giaùc hoaøn toaøn sau khi thieàn ñònh 49 ngaøy. Phuùc nhôn sanh phuùc quaû. Blessed One: Ñaáng Thieän Theä. Bodhi (Sanskrit): Boà ñeà—Enlightenment ---Awakening one's own Buddha nature— Blessed rewards: Phuùc quaû. Perfect wisdom—The illuminated or Blessing and joy: See Lôïi Laïc. enlightened mind. Blessing and Profit Ghost King: Phöôùc Bodhi Mind: Boà ñeà taâm hay Taâm giaùc Lôïi Quyû Vöông. ngoä—Bodhicitta (skt)—Great Mind—The Blessings and virtues: See Phöôùc Ñöùc. spirit of Enlightenment, the aspiration to Blind acceptance: Nieàm tin muø quaùng. achieve it, the Mind set on Enlightenment. Blind since birth: Muø töø khi loït loøng meï 1) The goal of Mahayana practice is to Blind dragon: See Manh Long. transcend the cycle of birth and death and Blind someone: Make someone blind—Laøm attain Buddhahood. In Mahayana Buddhism, the precondition for quaùng maét ai. Buddhahood is the Bodhi Mind, the Blind turtle: See Manh Quy. aspiration to achieve full and complete Blinded: Muø quaùng Enlightenment for the benefit of all Bliss (n): Haïnh phuùc—Cöïc laïc—Nirvana is sentient beings: Muïc ñích cuûa Phaät giaùo the highest bliss—Nieát baøn laø laïc toái thaéng. Ñaïi thöøa laø tu taäp ñeå vöôït thoaùt khoûi voøng Bliss of formlessness: See Voâ Töôùng Laïc. luaân hoài sanh töû. Trong Phaät giaùo Ñaïi Bliss of freedom: Haïnh phuùc giaûi thoaùt thöøa, ñieàu kieän tieân quyeát ñeå thaønh

Phaät Bliss From Transformation Heaven: Trôøi laø Boà Ñeà Taâm, nguyeän voïng thaønh ñaït Hoùa Laïc. toaøn giaùc vì lôïi ích cuûa muoân loaøi chuùng Bliss of solitude: Haïnh phuùc trong tònh laëng. sanh. 2) It involves two parallel aspects—Boà Ñeà Block (v): Laøm taét ngheõn—To obstruct. taâm lieân heä ñeán hai khía caïnh song song: Blocked: Beá taét—Chocked—Obstructed. i) The determination to achieve Blood-Eating Ghost King: Ñaïm Huyeát Buddhahood and—Thöôïng caàu Phaät quaû. Quyû Vöông. ii) The aspiration to rescue all sentient Blossom time: Thôøi kyø khai hoa nôû nhuïy. beings—Haï hoùa chuùng sanh. Blue Rock Collection: See Bích Nham Luïc. ** For more information, please see Taâm Boà Blurt out a word: Lôõ lôøi. Ñeà. Boast (v) about oneself: Khoaùc laùc—To Bodhi-nature: Baûn taùnh Boà ñeà. brag—To show off. Bodhi-seed: Hoät Boà ñeà—See Boà Ñeà Töû. Bodh-Gaya: Bodhgaya (skt)—Boà ñeà ñaïo Bodhi tree: Caây Boà ñeà. traøng---One of the four holy places of 1) Ficus religiosa: The tree that sheltered Buddhism, near the town of Gaya and the the Buddha Sakyamuni before, during, bank of the Nairanjana River in Central India and just after his Realization: Caây Boà ñeà (Bihar), where the Buddha attained ngaøy nay laø moät bieåu töôïng toân giaùo. enlightenment after having meditated for Chính caây naøy ñaõ che möa naéng cho Ñöùc forty-nine days under the Bodhi-Tree—Moät

Phaät tröôùc, trong khi vaø sau khi Ngaøi döôùi caây Boà Ñeà nôi maø Ñöùc Phaät ñaõ Chöùng Chöùng nghieäm. ngoä. 2) The pipal tree under which Siddhartha Bodhimandala (skt): Bodhi Seat---Boà ñeà Gautama, the historical Buddha, attained ñaïo traøng--Truth-plot, holy site, place of complete enlightenment. In Bodh-Gaya, Enlightenment; the place where the Buddha there is still today a “grandchild” of the attained Enlightenment. original tree at Buddha Gaya—Döôùi goác Bodhisattva (skt): Boà Ñeà Taùt Ñoûa—Boà caây naày Só Ñaït Ña Coà Ñaøm, Ñöùc Phaät Taùt—An enlightened being who does not lòch söû, ñaït ñöôïc toaøn giaùc. ÔÛ Bodh-Gaya enter Nirvana but chosen to remain int the hieän vaãn coøn moät “caây chaùu” cuûa caây noåi world to save other sentient beings. Any tieáng naày taïi Boà Ñeà Ñaïo Traøng. person who is seeking Buddhahood, or a saint Bodhi tree stands for enlightenment: Caây who stands right on the edge of nirvana, but Boà ñeà töôïng tröng cho söï giaùc ngoä remains in this world to help others achieve Bodhi Way: Boà Ñeà ñaïo---The awakened enlightenment. One who vows to live his or way to enlightenment. The path of a Buddhist her life for the benefit of all sentient beings, who is actively seeking enlightenment. vowing to save all sentient beings from Bodhicitta (skt): Boà ñeà taâm—Wisdom heart- affliction and aspiring to attainment of --Mind of enlightenment, mind of love, mind Buddhahood. One whose beings or essence is of deepest request to realize oneself and work bodhi whose wisdom is resulting from direct for the well-being of all. The aspiration of a perception of Truth with the compassion bodhisattva for supreme enlightenment for the awakened thereby. Enlightened being who is welfare of all. on the path to awakening, who vows to forego Bodhidharma (skt): Toå Boà ñeà Ñaït ma—A complete enlightenment until he or she helps deeply learned Indian Buddhist monk who other beings attain enlightenment. A arrived at the Chinese Court in 520 AD. After Bodhisattva is one who adheres to or bent on his

famous interview with Emperor Han Wu the ideal of enlightenment, or knowledge of Ti. However, later on, he meditated for nine the Four Noble Truths (Bodhi), especially one years in silence and departed. Bodhidharma whos is aspirant for full enlightenment was the 28th Indian and first Zen Partriarch in (samma sambodhi). A Bodhisattva fully China. He is an archetype for steadfast cultivates ten perfections (thaäp thieän— practice—Vò cao Taêng AÁn Ñoä ñeán vöông Parami) which are essential qualities of trieàu Haùn voõ Ñeá cuûa Trung quoác vaøo khoaûng extremely high standard initiated by naêm 520 sau Taây lòch. Tuy nhieân, sau ñoù, oâng compassion, understanding and free from ñaõ dieän bích 9 naêm vaø aâm thaàm ra ñi. Boà Ñeà craving, pride and false views. There are five Ñaït Ma laø vò Toå thöù 28 cuûa doøng Thieàn AÁn Bodhisattvas who have cultivated over Ñoä vaø laø sô Toå cuûa doøng Thieàn Trung Hoa. countless lifetimes and expand in his life for Ngaøi laø moät bieåu töôïng cho söï kieân trì tu taäp. the benefit of others—Moät baäc ñaïi giaùc khoâng chòu vaøo Nieát baøn maø löïa choïn ôû laïi traàn theá Bodhi-Gaya (skt): See Bodh-Gaya vaø Boà Ñeà ñeå cöùu ñoä chuùng sanh—Baát cöù ai ñang tìm Ñaïo traøng. caàu quaû vò Phaät hay Thaùnh, khoâng vaøo Nieát Bodhimanda (skt): The spot or place under baøn, nhöng ôû laïi traàn theá giuùp ngöôøi khaùc giaùc the Bodhi Tree where Sakyamuni Buddha had ngoä. Ngöôøi nguyeän soáng vì lôïi ích cuûa ngöôøi His Realization—Boà Ñeà Toïa hay choã ngay khaùc, nguyeän cöùu vôùt ngöôøi khaùc thoaùt khoûi

khoå ñau phieàn naõo. Chuùng sanh höõu tình giaùc tieáng vôùi ñaïi haïnh cuûa Ngaøi. Ngaøi ñaõ tu ngoä nguyeän chæ vaøo ñaïi giaùc khi ñaõ giuùp taäp Phaät phaùp khoâng meät moûi vì lôïi ích nhöõng chuùng sanh khaùc giaùc ngoä: cuûa chuùng sanh moïi loaøi. 1) Vaên Thuø Sö Lôïi Boà taùt: Manjusri Bodhisattva cult: Tu haïnh Boà Taùt. Bodhisattva—One who represents the Bodhisattva practice: See Boà Taùt Haïnh. great wisdom which empowers one to Bodhisattva way: See Boà Taùt Thöøa. distinguish the universal morality from all Bodhisattva and the two vehicles: See Boà wrong doings—Vò Boà Taùt tieâu bieåu cho Taùt Vaø Nhò Thöøa. Ñaïi Trí giuùp phaân bieät phaûi traùi. 2) Quaùn Theá AÂm Boà Taùt: Avalokitesvara Bodhisattva fears of causes, ordinary (Kuan-Shi-Yin) Bodhisattva is the (common) people fear of results (effects): embodiment of great compassion for the See Boà Taùt Sôï Nhaân, Chuùng Sanh Sôï Quaû. affliction and suffering of the world. She Bodhisattvas in the Flower Adornment will come to the aid of anyone who Sutra who had accumulated roots of invokes her name—Vò Boà Taùt vôùi loøng goodness along with Vairocana Buddha Ñaïi Bi thöông xoùt nhöõng khoå ñau traàm The Flower Adornment Sutra—Chapter thoáng cuûa theá giôùi. Ngaøi seõ ñeán cöùu ñoä 1—The Wonderful Adornment of the baát cöù ai keâu cöùu ñeán teân Ngaøi. 3) Di Laëc Haï Sanh Boà Taùt: Maitreya Leaders of the Worlds): Chö Boà Taùt trong Bodhisattva (The Happy Buddha), or the Kinh Hoa Nghieâm, nhöõng vò ñaõ töøng cuøng tu next Buddha to come—A symbol of great taäp thieän caên vôùi Phaät Tyø Loâ Giaù Na trong benevolence. His universal tolerance thôøi quaù khöù (Kinh Hoa Nghieâm—Phaåm 1— toward all living beings and immense Theá Chuû Dieäu nghieâm). kindness bring an abundance of joy and 1)

Universally Good (Samanthabadra): Phoå hope to the world—Vò Boà Taùt vôùi loøng Hieàn. Ñaïi Töø. Loøng phoå nhaãn cuûa Ngaøi mang 2) Light of Supreme Lamp of Universal ñeán cho chuùng sanh muoân loaøi nieàm hoan Virtue: Phoå Ñöùc Toái Thaéng Ñaêng Quang hyû vaø hy voïng voâ haïn. Chieáu. 4) Ñòa Taïng Vöông Boà Taùt: Ksitigarbha 3) Lion Banner of Universal Light: Phoå Bodhisattva is renowned for his great Quang Sö Töû Traøng. vow. He has vowed to remain in hell, 4) Subtle Light of Flames of Universal helping all beings to be released from Jewels: Phoå Baûo Dieäm Dieäu Quang. hell, and has pledged to attain 5) Banner of Oceans of Qualities of Buddhahood only when hell is emptied of Universal Sounds: Phoå AÂm Coâng Ñöùc Haûi all afflicted beings—Ñòa Taïng Boà Taùt noåi Traøng. tieáng vôùi ñaïi nguyeän cöùu ñoä chuùng sanh 6) Realm of Enlightenment of Radiance of trong ñòa nguïc. Ngaøi ñaõ theä nguyeän: khi Universal Knowledge: Phoå Trí Quang naøo ñòa nguïc heát chuùng sanh Ngaøi môùi Chieáu Nhö Lai Caûnh. thaønh Phaät. 7) Banner of Flowers of Topknot of 5) Phoå Hieàn Boà Taùt: Samantabhadra Universal Jewels: Phoå Baûo Keá Hoa Bodhisattva is well known for his great Traøng. practice. He untiringly cultivates himself 8) Pleasing Voice of Universal Awareness: and applies the Dharma teachings for the Phoå Giaùc Duyeät YÙ Thinh. benefits of all—Boà Taùt Phoå Hieàn noåi

9) Light of Inexhaustible Virtue Of reached the advanced stages of Universal Purity: Phoå Thanh Tònh Voâ Taän enlightenment. Phöôùc Quang. Bodhisattva precepts: Boà taùt giôùi—The 10) Mark of Universal Light: Phoå Quang precepts of a Mahayana Bodhisattva. There Minh Töôùng. are ten major and 48 minor. 11) Great Brilliance of the Light of the Moon Bodhisattva Ruler of the World: See Trì Reflected in the Ocean: Haûi Nguyeät Theá Boà Taùt. Quang Ñaïi Minh. Bodhisattva Universally Expansive: Phaät 12) Undefiled Treasury of Light of Oceans of Quaûng Boà Taùt. Cloudlike Sounds: Vaân AÂm Haûi Quang Bodhisattva vow: Boà Taùt nguyeän—The Voâ Caáu Taïng. fundamental vow of a Mahayana Bodhisattva 13) Born of Wisdom and Adorned with to save all sentient beings from delusion— Virtue: Coâng Ñöùc Baûo keá Trí Sanh. Boån nguyeän cuûa Boà Taùt Ñaïi Thöøa laø cöùu ñoä 14) Great Light of Sovereign Virtue: Coâng chuùng sanh vöôït thoaùt si meâ. Ñöùc Töï Taïi Vöông Ñaïi Quang. 15) Brave Lotus Topknot: Thieän Duõng Maõnh Bodhisattva way: See Boà Taùt thöøa. Lieân Hoa Keá. Bodily and mental power: Indriya (p & 16) Sun Banner Clouds of Universal skt)—Naêng löïc cuûa thaân vaø taâm. Knowledge: Phoå Trí Vaân Nhöït Traøng. Body: Thaân theå (töù ñaïi)—See Thaân (6). 17) Great Persevering with Indestructible Body is also Buddha: See Töùc Thaân. Courage: Ñaïi Tinh Taán Kim Cang Teâ. Body consciousness: See Thaân Thöùc. 18) Light Banner of Flagrant Flames: Höông Body is consciously becoming Buddha Dieäm Quang Traøng. by Yoga practices: See Töùc Thaân Thaønh 19) Deep Beautiful Sound of Great Phaät. Enlightened Virtue: Ñaïi Minh Ñöùc Thaâm Myõ AÂm. Body cultivates but the mind does not: 20) Born of Wisdom with the Light of Great See Thaân Tu Taâm Chaúng Tu. Virtue: Ñaïi Phöôùc Quang Trí Sanh. Body of excellent law: Phaùp thaân. Bodhisattva of Healing: See Döôïc Vöông Body karma: See Thaân Nghieäp. Boà Taùt. Body of karmic retribution: See

Nghieäp Bodhisattva ideal: Lyù töôûng Boà Taùt. Baùo Thaân. Bodhisattva Ksitigarbha: Boà Taùt Ñòa Body as a lamp: See Thaân Ñaêng. Taïng—A Bodhisattva with a famous vow: “If Body of liberation: See Giaûi Thoaùt Thaân. I don’t go to hell to endure in order to save Body and mind: Thaân taâm. living beings from pain and bitterness, who Body and mind dropped away: Thaân taâm will?”—Vò Boà Taùt vôùi lôøi nguyeän tröù danh: boû ñi—In meditation and other practicing “Neáu ta khoâng vaøo ñòa nguïc cöùu ñoä chuùng activities, body and mind dropped away sanh ñang chòu khoå thì ai vaøo?”---See means self-forgotten—Trong thieàn vaø caùc Ksitigarbha in Sanskrit/Pali-Vietnamese sinh hoaït tu taäp khaùc, thaân taâm boû ñi coù nghóa Section. laø töï queân ñi caùi ngaõ cuûa chính mình. Bodhisattva Mahasattva: Ñaïi Boà taùt— Body and mind at rest: Thaân taâm an oån. Great Bodhisattva—A bodhisattva who has Body is not real: Thaân khoâng coù thaät. Body postures: Oai nghi.

Body was reduced to almost a skeleton: Boon: A welcome benefit—A request OÁm coøn da boïc xöông. granted Body, speech, mind: In Buddhism, the Boredom: Tiredness—Noãi buoàn chaùn. action that produces karma were subsumed Boring: Buoàn chaùn. under three categories: body, speech and Born: Sanh—Birth. mind—Trong Phaät giaùo nhöõng haønh ñoäng taïo Born emptiness: See Khoâng Sanh. thaønh nghieäp xuaát phaùt töø ba nôi thaân khaåu yù. Bound (v): Keát—To tie—To knot. Body is suffering, empty, impermanent Bound by the commandments: See Kieát and egoless: Thaân laø khoå ñau, khoâng, voâ Giôùi. thöôøng vaø voâ ngaõ. Bondage and release: Keát giaûi. Body as a utensil: See Thaân Khí. Boundless: Baát taän—See Voâ Löôïng. Body as a vehicle: See Thaân Xa. Boundless abandonment: Xaû voâ löôïng. Sacred body: Linh theå. Boundless compassion: Bi voâ löôïng. Bold: Gan lì—Daring—Valiant—Brave— Boundless joy: Nieàm vui baát taän (Hyû voâ Fearless—Venturesome. löôïng). Boldest step: Böôùc ñi duõng caûm. Boundless kindness: Töø voâ löôïng. Bona fide: YÙ ngay laønh. Boundless life: Voâ löôïng thoï. Bond: See Keát and Trieàn. Boundless Life Buddha: Voâ Löôïng Thoï Bond of heterodox views: See Kieán Keát. Phaät—Amitabha—A Di Ñaø Phaät. Bond of ignorance: See Voâ Minh Keát. Boundless mind: Voâ taän yù. Bond of illusion of heterodox views: See Boundless Mind Bodhisattva: Voâ Taän YÙ Kieán Phöôïc. Boà Taùt. Bond of karma: Keát nghieäp. Boundless pity: See Bi Voâ Löôïng Taâm. Bond of rebirth: Keát sanh. Bounteous: Roäng raõi—Haøo phoùng—Toát Bond of selfish greed: See Lôïi Döôõng buïng—Roäng raõi—Haøo phoùng---Good-heart— Phöôïc. Generous. Bondages: Raøng buoäc—Xieàng xích. Bow (v) before someone: Cuùi ñaàu ñaûnh leã Bondage of desire: AÙi tröôùc. ai. Bondage of doubt: See Nghi Keát. Bow down (v): Laïy. Bondage and investigators of the Bow (v) down to the ground: Khaáu ñaàu. passion: See Kieát Söû. Bow of great pity: See Ñaïi Bi Cung. Bone-chain Deva: See Coát Toûa Thieân. Bow one’s head in prayers: Cuùi ñaàu caàu Boo (v): La où—To jeer. nguyeän. Book of Emptiness: Khoùa Hö Luïc. Bow to someone: Cuùi ñaàu chaøo ai. Book of the Heaven: Thieân thö. Bow and postrate to the Buddha: Cuùi ñaàu Book of Pairs: Kinh Song Ñoái. vaø khieâm cung chaøo—Bowing and postration Book of Relations: Kinh Lieân Ñôùi. to the Buddha are humble expressions of respect and appreciation for the historical Book of Treatise:

Kinh Phaân Bieät Buddha, our Teacher, who understood the Book of Zen: Thieàn Thö. Truth of the universe and our nature. Based

upon his kindness and compassion to liberate Brahma language: See Phaïm Ngöõ. all sentient beings from suffering, the Buddha Brahma letters: See Phaïm Töï. serves as an excellent model for humanity. Brahma and mara: See Phaïm Ma. Therefore, in bowing before the Buddha, we Brahma monk: See Phaïm Taêng. also reminded of our own Buddha nature. We humbly examine our mind, and renew our Brahma Net Sutra: Brahmajala Sutra vow to remove any obstacles from our mind (skt)—Kinh Phaïm Voõng—This is a sutra of and life which prevent us from becoming a major significance in Mahayana Buddhism. fully enlightened Buddha, manifesting the This sutra also contains the ten major precepts kindness compassion and wisdom our Teacher of Mahayana and forty-eight less important has shown to us, in order to benefit all sentient precepts. These precepts constitute the beings—Quyø laïy ñöùc Phaät laø moät bieåu hieän Bodhissatva Precepts, taken by most khieâm cung ñeå toû loøng kính troïng vaø bieát ôn Mahayana monks, nuns, and certain advanced ñoái vôùi Ngaøi, vò Ñaïo sö ñaõ thoâng suoát vuõ truï lay practitioners—Ñaây laø moät boä kinh coù yù vaø baûn taùnh cuûa chuùng sanh. Vôùi loøng töø bi nghóa troïng ñaïi cuûa Phaät giaùo Ñaïi thöøa, trong cöùu ñoä chuùng sanh vöôït thoaùt khoûi khoå ñau, coù Phaät coù daïy veà möôøi giôùi troïng vaø boán Ñöùc Phaät laø moät taám göông maãu möïc cho möôi taùm giôùi khinh. Ñaây laø nhöõng giôùi Boà nhaân loaïi. Chính vì theá maø khi quyø laïy Ñöùc taùt, maø chö Taêng Ni, cuõng nhö moät soá Phaät töû Phaät, chuùng ta cuõng töï nhaéc mình veà oâng Phaät taïi gia Phaät giaùo Ñaïi thöøa ñeàu phaûi tuaân giöõ— nôi chính mình. Chuùng ta khieâm toán quaùn xeùt See Kinh Phaïm Voõng in Appendix H. taâm mình vaø nhaéc laïi haïnh nguyeän goät röûa Brahma’s palace: See Phaïm Cung. moïi caáu chöõùng laøm ngaên trôû chuùng ta ñi ñeán Brahma staff: See Phaïm Ñaøn. giaùc ngoä thaønh Phaät baèng caùch theå hieän loøng Brahma vihara: Phaïm truù. töø bi maø Ñöùc Boån Sö ñaõ chæ daïy ñeå laøm lôïi Brahma voice: See Phaïm AÂm. ích cho sanh chuùng muoân loaøi. Brahma wheel: See Phaïm Luaân. Bower: A place enclosed by overhanging Brahmanism: See AÁn Ñoä Giaùo. boughs of trees or by vines on trellis Brain is the ocean, and the mind is its Brag (v): Khoaùc laùc—To boast about wind and wave: Trí oùc laø bieån caû, taâm ñòa laø oneself—To show off. soùng gioù. Brag (v) of one’s honor: Khoe danh. Branch and twig ignorance: See Chi Maït Brahma: Holy—Pure—Cao thöôïng—Thaùnh Hoaëc. thieän—Thanh tònh. Bravely: Moät caùch can ñaûm. Brahmanical dominance: Theá löïc cuûa Baø Bravery: Can tröôøng—Courage—Great La Moân. brave: Ñaïi duõng. Brahmanism (n): Ñaïo Baø La Moân. Breach of morality: Silabhedo (skt)—Phaù Brahmas: Phaïm Thieân—A chief of the giôùi—To break the precepts. Hindu gods often described as the creator of world system. One aspect of the God-head of Break (v): Phaù. Hinduism, with Vishnu and Shiva—Holy or Break the Buddha law: See Phaù Phaùp. God-like—Vò Phaïm Chuû trong Baø La Moân, Break commandments: See Phaù Giôùi. ngöôøi saùng taïo ra vuõ truï—See Phaïm Thieân. Break (disprove) the false and make Brahma heavens: Trôøi Phaïm Thieân. manifest

the right: See Phaù Taø Hieån Brahmajala-sutra: See Phaïm Voõng Kinh. Chaùnh.

Break into a smile: See Phaù Nhan Vi Tieáu. Bring (v) before one's eyes: Sacchikaroti Break a law: Transgress a law—Go beyond (p)—Sakshatkaroti (skt)—Ñem laïi tröôùc the limit of the law or rule—Phaù giôùi. maét—See Chöùng. Break the monastic rule of time for Bring disasters: Giaùng hoïa. meal: See Phaù Trai. Bring (v) shame to: Ñem laïi xaáu hoå (cho). Break (disrupt or destroy) a monk's Bring someone back to life: Laøm cho ai meditation: See Phaù Taêng (1). soáng laïi. Break one's oath: Boäi theä. Bring someone honor: Honor someone— Vinh danh ai. Break out: Buøng noå ra. Break the precepts: Silabhedo (skt)—Phaù Bring up: Döôõng duïc—To rear—To educate. giôùi—A breach of morality. Broad long tongue: See Thieät Töôùng. Break the silence: See Khai Tónh. Broken color: See Hoaïi Saéc. Break one's vow: Boäi nguyeän. Bronze incense burner: Lö ñoàng. Break one's words (promises): Boäi öôùc. Brook spirits: Thaàn Suoái. Break through (destroy) someone's Brother (n): Anh em trai. concentration: Phaù vôõ ñònh löïc cuûa ai. Brothers and sisters: Anh chò em. Break through (destroy) something: Brotherhood (n): Tình huynh ñeä. Destroy something—Phaù vôõ caùi gì. Brought to accomplishment: Mang laïi Breakdown of the mind: Suy nhöôïc tinh thaønh töïu. thaàn. 1) Ñaõ thaønh töïu: Have been brought to accomplishment. Break open the gate of hells: Phaù ñòa nguïc. 2) Ñang thaønh töïu: Are being brought to Breakthrough: Xuyeân ngang—Ñoät phaù. accomplishment. Breath: See Töùc (6). 3) Seõ (chöa) thaønh töïu: Will be brought to Breathing in: Thôû vaøo. accomplishment. Breathing meditation: See Quaùn soå töùc. Brush (v) aside: Queùt saïch. Breathing out: Thôû ra—See Xuaát Töùc. Brutality (n): Taøn nhaãn—Cruelty—Malice. Brethren: The assembly of monks—Taêng Bubble (n): Bong boùng. chuùng. Water bubble: Bong boùng nöôùc. Bridle on one's passion: Keàm cheá duïc Bubble of the universe: Lôùp boùng aûo töôûng voïng—Command one's passions. cuûa vuõ tru.ï Brigand: Robber in the mountain—Sôn taëc. Buddha (skt): Phaät—Fully enlightened One. Bright (a): Saùng. 1) There are innumerable Buddhas in the Bright moon: See Baïch Nguyeät. universe. Sakyamuni was the historical Brightness of the law: See Phaùp Minh. Buddha who taught the Dharma on earth. Brilliant (a): Choùi saùng—Dazzling. The Buddha (Sakyamuni) is the All- Brilliant example: Göông saùng. Knowing One, whose personal name before becoming Buddha was Siddhartha, Brilliant (bright) light: AÙnh saùng choùi loøa. his family name Gautama. He was born in Brilliant torchlight: Ngoïn ñuoác saùng röïc. 623 BC in the Lumbini Park at Kapilavathu, North of India, on the Vesak

Fullmoon day of April. His father, born enlightened; however, efforts after Suddhodana, was the ruler of the efforts, he became enlightened. Any Kingdom of the Sakyas, which is now beings who sincerely try can also be freed Nepal. His mother was queen Maya. He from all clingings and become was married at the age of sixteen to a enlightened as the Buddha. All Buddhists beautiful young princess named should be aware that the Buddha was not Yasodhara. However, at the age of a god or any kind of supernatural being. twenty-nine, soon after the birth of his Like us, he was born a man. The differnce only child, Rahula, he left his kingdom between the Buddha and an ordinary man and became a homeless ascetic in search is simply that the former has

awakened to of the true happiness for all beings. Six his Buddha nature while the latter is still years later, after going through a lot of deluded about it. However, whether we different ascetic practices, he attained are awakened or deluded, the Buddha Enlightenment at the age of 35 under a nature is equally present in all beings— tree known as Bodhi-tree, on the bank of Chöõ Phaät khoâng phaûi laø moät danh töø rieâng Neranjara at Buddha-Gaya—Coù raát nhieàu maø laø moät töø coù nghóa laø “Baäc Giaùc Ngoä” vò Phaät trong vuõ truï. Ñöùc Phaät Thích Ca hay “Baäc Ñaïi Giaùc.” Thaùi töû Só Ñaït Tha Maâu Ni, vò Giaùo Chuû cuûa coõi Ta Baø, teân khoâng phaûi sanh ra ñeå ñöôïc goïi laø Phaät. cuûa Ngaøi tröôùc khi xuaát gia laø Só Ñaït Tha, Ngaøi khoâng sanh ra töï nhieân giaùc ngoä, maø thuoäc doøng Thích Ca, sanh vaøo khoaûng phaûi vôùi noã löïc töï thaân, Ngaøi môùi ñaït ñeán naêm 623 tröôùc Taây Lòch taïi vöôøn Laâm Tyø Giaùc Ngoä. Baát cöù chuùng sanh naøo thaønh Ni, thuoäc ngoaøi thaønh Ca Tyø La Veä vaøo taâm vaø coá gaéng vöôït thoaùt khoûi moïi ngaøy traêng troøn thaøng tö. Vua cha Tònh vöôùng maéc ñeàu coù theå giaùc ngoä vaø thaønh Phaïn Vöông, cai trò xöù Ca Tyø La Veä, Phaät ñöôïc. Taát caû Phaät töû neân luoân nhôù ngaøy nay laø xöù Neùpal. Meï ngaøi laø Hoaøng raèng Ñöùc Phaät khoâng phaûi laø moät vò thaàn Haäu Ma Da. Ngaøi thaønh hoân vôùi coâng linh. Cuõng nhö chuùng ta, Ñöùc Phaät sanh ra chuùa Da Du Ñaø La xinh ñeïp. Tuy nhieân, laø moät con ngöôøi. Söï khaùc bieät giöõa Ñöùc vaøo tuoåi 29, khi ñöùa con ñaàu loøng teân laø Phaät vaø phaøm nhaân laø Ñöùc Phaät ñaõ giaùc La Haàu La chaøo ñôøi thì Ngaøi xuaát gia vaø ngoä coøn phaøm nhaân vaãn coøn meâ môø. Tuy trôû thaønh moät nhaø tu khoå haïnh khoâng nhaø. nhieân, duø giaùc hay duø meâ thì Phaät taùnh Ngaøi ñaït thaønh Giaùc Ngoä naêm 35 tuoåi nôi ta vaø Phaät taùnh nôi Phaät khoâng sai ngay döôùi coäi caây Boà Ñeà trong Boà Ñeà khaùc—See Phaät. Ñaïo Traøng Buddha advised everyone to regard his 2) Buddha means a person who has Teaching as the Master: Ñöùc Phaät khuyeân achieved the enlightenment that leads to moïi ngöôøi neân laáy giaùo phaùp cuûa Ngaøi laøm release from the cycle of birth and death Thaày. and has thereby attained complete Buddha-bhumi: See Phaät Ñòa. liberation—Phaät laø moät ngöôøi ñaõ giaùc Buddha’s Birth Day: See Phaät Ñaûn. ngoä vaø giaûi thoaùt khoûi voøng luaân hoài sanh töû. Buddha Birthday Ceremony: All Buddhist 3) The word Buddha is not a proper name, countries observe the Full Moon day of the but a title meaning “Enlightened One” or lunar month of Vaisakha (April-May) as “Awakened One.” Prince Siddhartha was Buddha Birth Day Anniversary—See Phaät not born to be called Buddha. He was not Ñaûn.

Buddha’s blessing: Hoàng aân cuûa Ñöùc Phaät. the Prince—Ngaøy Phaät ñaûn sanh laø ngaøy Buddha Bodhi: Boà Taùt ñaïo. traêng troøn thaùng 5. ñoù laø moät ngaøy tuyeät ñeïp. Buddha’s body: Thaân Phaät—A lot of people Tieát trôøi trong saïch, gioù maùt thoang thoaûng. Trong vöôøn traêm hoa ñua nôû, toûa höông ngaøo think of the Buddha’s body as his physical ngaït, chim hoùt líu lo... taïo thaønh moät caûnh body. Truly, the Buddha’s body means töôïng thaàn tieân ôû theá gian ñeå ñoùn chaøo söï ñaûn Enlightenment. It is formless and without sanh cuûa Thaùi Töû. Theo truyeàn thuyeát AÁn Ñoä substance. It always has been and always will thì luùc ñoù ñaát trôøi

rung ñoäng, töø treân trôøi cao be. It is not a physical body that must be tuoân ñoå hai doøng nöôùc baïc, moät aám moät maùt, nourished by ordinary food. It is an eternal taém goäi cho theân theå cuûa Thaùi Töû. body whose substance is Wisdom. Therefore, Buddha will never disappear as long as Buddha of Bountless Purity: Voâ Löôïng Enlightenment exists. Enlightenment appears Thanh Tònh Phaät. as the light of Wisdom that awakens people Buddha-country: See Phaät Quoác. into a newness of life and causes them to be Buddha Dharma(skt) Buddha-dhamma born into the world of Buddhas—Nhieàu ngöôøi (p): Doctrine—The teaching of the Buddha— nghó thaân Phaät laø nhuïc thaân cuûa Ngaøi. Kyø thaät See Phaät Phaùp. thaân Phaät chính laø söï Giaùc Ngoä Boà Ñeà. Thaân Buddha's discourses: Nhöõng baøi giaûng cuûa aáy khoâng coù hình töôùng cuõng khoâng coù vaät Phaät. chaát, khoâng phaûi laø nhuïc thaân ñöôïc nuoâi Buddha-domain: See Phaät Caûnh. döôõng baèng thöïc phaåm phaøm phu. Ñoù laø thaân Buddha's earthly body: Sinh thaân Phaät. vónh haèng maø chaát lieäu cuûa noù laø trí tueä. Vì Buddha-field: See Phaät Ñieàn. vaäy thaân Phaät chaúng bao giôø bieán maát khi söï Giaùc ngoä Boà Ñeà vaãn coøn toàn taïi. Söï Giaùc Ngoä Buddha's Final Disciple was Subhadda: Boà Ñeà xuaát hieän nhö aùnh ñuoác trí tueä khieán Ngöôøi ñeä töû cuoái cuøng cuûa Ñöùc Phaät laø Toâ cho chuùng sanh giaùc ngoä vaø tu chöùng ñeå ñöôïc Baït Ñaø La—When the Buddha was about to sanh vaøo theá giôùi cuûa chö Phaät. pass into nirvana, an old ascetics by the name ** For more information, please see Tam of Subhadda, over one hundred years old, Thaân Phaät in Vietnamese-English Section. came to seek instructions from the Buddha when he learned that the Buddha would Buddha's affairs: See Phaät Söï. depart from the world. The Bhiksus were Buddha's Birthday: Ngaøy Phaät Ñaûn afraid that he might cause disturbance and Sanh—The Buddha's birthday was the day of stopped him from entering to see the Buddha, the full moon in May. It was a beautiful day. but the Buddha agreed to received him. The The weather was nice and a gentle breeze Buddha told Subhada: "Those who practice was blowing. All the flowers in the Lumbini the way should recognize the three Dharma Park were blooming, emitting fragrant scents, Seals for testing the Truth (1. Emptiness of all and all the birds were singing molodious dharmas or emptiness of separate selfhood, 2. songs. Together, they seemed to have created Impermanence of all phenomena, and 3. a fairy land on earth to celebrate the birth of Nirvana and Tranquil Extinction). So long as the Prince, a coming Buddha. According to the you practice the Four Noble Truths, the Indian legendaries, at that time, the earth Eightfold Noble Path, and the Twelve Links of shook, and from the sky, two silvery currents Causation, you will obtain release and of pure water gushed down, one was warm liberation." Subhadda was ordained before the and the other cool, which bathed the body of Buddha and became his las disciple—Khi Ñöùc

Phaät saép nhaäp dieät, coù moät ngoaïi ñaïo teân laø 4) How to compile the Sutras to establish Toâ Baït Ñaø La, ñaõ treân traêm tuoåi, nghe tin Phaät faith in them?—Laøm theá naøo ñeå keát taäp saép vieân töch neân ñeán xin Ngaøi khai môû. kinh ñieån ñeå moïi ngöôøi chöùng tín? Chuùng Tyø kheo sôï oâng quaáy raày, ngaên khoâng B) The Buddha said his last instructions (or cho vaøo gaëp, nhöng Ñöùc Phaät ñoàng yù

tieáp oâng. the Sutra of Buddha's Last Ñöùc Phaät baûo Toâ Baït Ñaø La: "Nhöõng ngöôøi tu Exhortations."—Ñöùc Phaät daïy nhöõng lôøi ñaïo phaûi nhaän thöùc veà Tam Phaùp AÁn (1. Chö tuyeân thuyeát cuoái cuøng cuûa Ngaøi (hay haønh voâ thöôøng, 2. Chö Phaùp voâ ngaõ, 3. Nieát Kinh Di Giaùo): baøn tòch tónh). Ñaây laø ba phaùp aán kieåm 1) Adhere to the Precepts as your Teacher: nghieäm chaân lyù. Chæ caàn tu taäp Töù Dieäu Ñeá, Döïa Giôùi laøm Thaày. Baùt Thaùnh Ñaïo, Thaäp Nhò Nhaân Duyeân, laø coù 2) Dwell on the Four Establishments of theå ñöôïc giaûi thoaùt töï taïi." Toâ Baït Ñaø La xin Mindfulness: Döïa Töù Nieäm Xöù ñeå an truù. quy-y theo Phaät, vaø trôû thaønh ngöôøi ñeä töû cuoái 3) Discreetly reject the ill-natured Bhiksus: cuøng cuûa Ngaøi. Vôùi nhöõng Tyø kheo tính aùc thì laëng leõ maø Buddha's Final Teachings: Nhöõng lôøi di boû. giaùo cuoái cuøng cuûa Ñöùc Phaät. 4) In all Sutras, start at the beginning with A) When the day of the Buddha's passing the four words "Thus Have I Heard.": away was drawing near, and the Bhiksus Moïi kinh ñieån, ôû ñaàu kinh laø boán chöõ were reluctant for the parting. The "Nhö vaày toâi nghe." Buddha instructed them saying: "The Buddha's First Lay Disciples: Tín ñoà taïi Buddha's incarnation body cannot say in gia ñaàu tieân cuûa Ñöùc Phaät—After the Buddha the world forever. This is the natural law. accepted Yasas as his sixth disciple, Yasas' But my dharma can live on for a long parents whose named Kokika, eminent people time. You should observe and practice in Kasi city. They came to convey their according to my teachings." Ananda and gratitude to the Buddha and took refuge in the others then consulted the Buddha on four Buddha and became the first lay male and things—Khi ngaøy Phaät nhaäp dieät saép gaàn female disciples of the Buddha (upasaka and keà, chö Tyø kheo bòn ròn khoân nguoâi. Thaáy Upasika)—Sau khi Ñöùc Phaät nhaän Da Xaù laøm vaäy Ñöùc Phaät beøn daïy: "ÖÙng thaân cuûa ñeä töû thöù saùu, thì song thaân cuûa Da Xaù, oâng Phaät khoâng theå ôû maõi treân theá gian, ñaây baø Kokika, thuoäc gia ñình voïng toäc trong laø qui luaät töï nhieän, nhöng giaùo Phaùp cuûa thaønh Ca Thi, ñeán ñaûnh leã taï ôn Ñöùc Phaät vaø ta thì coøn maõi. Caùc ngöôøi theo ñoù maø trôû thaønh nam vaø nöõ ñeä töû taïi gia ñaàu tieân cuûa phuïng haønh." Keá ñoù A Nan laïi thænh caàu Ñöùc Phaät. Ñöùc Phaät boán vieäc: Buddha Gaya: Boà ñeà ñaïo traøng—One of the 1) Who will be the Teacher after the four Holy Places of Buddhism—The place Buddha's passing away?—Sau khi Phaät where Buddha attained enlightenment—See nhaäp dieät, döïa ai laøm Thaày? Boà Ñeà Ñaïo Traøng. 2) On what ground will the Sangha dwell?— Buddha is even greater than Gods: Phaät Taêng ñoaøn döïa vaøo ñaâu ñeå an truù? coøn cao caû hôn Thöôïng ñeá. 3) How to tame and discipline the ill-natured Buddha of Healing: Bhaishajya-guru---Bhiksus?—Laøm theá naøo ñeå ñieàu phuïc Döôïc vöông Phaät—Medicine Buddha. nhöõng Tyø kheo tính aùc? Buddha held up a flower and Kasyapa smiled: See Nieâm Hoa Vi Tieáu.

Buddhahood: Phaät quaû—Toaøn giaùc---Thöïc Buddha nature: See Phaät Taùnh—See Giaùc chöùng toaøn giaùc laø muïc ñích toái thöôïng cuûa Taùnh. muoân loaøi chuùng sanh---Awakening— 1) According to the Mahayana view, Enlightenment—The realization of perfect Buddha-nature is the true, immutable, and enlightenment, which

characterizes a Buddha. eternal nature of all beings: Theo quan The attainement of Buddhahood is the highest ñieåm Phaät giaùo Ñaïi thöøa, thì Phaät taùnh laø goal of all beings. baûn taùnh chaân thaät, khoâng lay chuyeån vaø Buddha-illumination: Chaân minh—The thöôøng haèng cuûa chuùng sanh moïi loaøi. truth wisdom. 2) The original nature—Self-nature—True- Buddha's image: Hình töôïng Phaät—See nature---True mark—True mind— Phaät Töôïng. Dharma nature---The seed of mindfulness and enlightenment in every person, Buddha-incarnate: See ÖÙng Hoùa Thaân. representing our potential to become fully Buddha of Infinite Light: Voâ Löôïng awake. Since all beings possess this Quang Phaät—Amitabha—A Di Ñaø. Buddha-nature, it is possible for them to Buddha of Infinite Light and Life: Voâ attain enlightenment and become a Löôïng Quang vaø Voâ Löôïng Thoï Nhö Lai—A Buddha, regardless of what level of Buddha who saves sentient beings and existence they are: Baûn taùnh nguyeân presides over the Western Pure Land—Vò thuûy—Baûn chaát cuûa ñaïo Phaät—Nhaân Phaät cöùu ñoä chuùng sanh vaø Ngaøi ñang ngöï taïi chaùnh nieäm vaø giaùc ngoä trong moïi chuùng taïi Taây Phöông Tònh Ñoä—See A Di Ñaø. sanh, tieâu bieåu cho khaû naêng thaønh Phaät Buddha is mind, mind is Buddha: Phaät cuûa töøng caù nhaân. Chính choã moïi chuùng töùc taâm, Taâm töùc Phaät. sanh ñeàu coù Phaät taùnh, neân ai cuõng coù theå Buddhakaya: Phaät thaân. ñaït ñöôïc ñaïi giaùc vaø thaønh Phaät, baát keå Buddha-knowledge: Tri kieán Phaät. chuùng sanh aáy ñang trong caûnh giôùi naøo. Buddhaksetra: Phaät quoác—The country of Buddha-nature and Dharma-nature: See Buddha's birth. Phaät Taùnh Vaø Phaùp Taùnh. Buddha-land: Phaät ñòa—Coõi Phaät—See Buddha-nature in practice: See Söï Phaùp Phaät Quoác. Thaân. Buddha's life: See Phaät Thoï. Buddha's Nirvana: Nieát Baøn cuûa Phaät. Buddha of Medicine: See Döôïc Sö Phaät. Buddha-ocean: See Phaät Haûi. Buddha's mind: Trí chaùnh giaùc. Buddha-phala (skt): Phaät quaû— Buddha mind-seal: Mind-seal of the Buddhahood. Buddha—See Phaät Taâm AÁn. Buddha's preaching: Phaät thuyeát. Buddha's Ministry: Söï truyeàn giaùo cuûa Buddha's prediction: Phaät thoï kyù. Ñöùc Phaät. Buddha realm: Phaät giôùi—See Phaät Giôùi Buddha-moon: See Phaät Nguyeät. and Phaät Ñoä. Buddha moral code: Luaân lyù ñaïo ñöùc Phaät. Buddha recitation: Nieäm Phaät—To recite Buddha's mouth but a serpent's heart: the Buddha's name which includes the Khaåu Phaät taâm xaø—Good words but wicked following practices—Nieäm Phaät bao goàm heart. nhöõng tu taäp sau ñaây—See Nieäm Phaät. Buddha name: See Phaùp Danh.

1) Oral recitation of Amitabha Buddha's Buddha's teachings: Phaät phaùp—Giaùo name: Nieäm hoàng danh Phaät A Di Ñaø. huaán cuûa Phaät—See Lôøi Phaät Daïy. 2) Visualization or contemplation of Buddhas of the three generations and Amitabha Buddha's auspicious marks and ten directions: Muôøi phöông tam theá chö those enlightening beings of the Pure Phaät—Buddhas of the past, present and future Land: Quaùn töôûng nhöõng töôùng haûo cuûa in the ten directions. Phaät A Di Ñaø vaø nhöõng vò Boà Taùt nôi Buddha's three modes of discourses: See Tònh Ñoä. Tam Phaät Ngöõ. 3) Cultivation of Practices of the ten great vows of Samantabhadra: Tu taäp Phoå Hieàn Buddha-to-come: See Phaät Di Laëc. Haïnh Nguyeän (See Phoå Hieàn Haïnh

Buddhas of the three times: Tam theá Phaät Nguyeän). (Ca Dieáp, Thích Ca, Di Laëc)—Buddhas of the Buddha recitation samadhi: See Nieäm past, present and future (Kashyapa, Phaät Tam Muoäi. Sakyamuni and Maitreya). Buddha's roar: See Phaät Hoáng. Buddha treasure: See Phaät Baûo. Buddha said: "All sentient beings have Buddha-Trikaya: See Tam Thaân Phaät. Buddha-nature": Phaät daïy: "Taát caû chuùng Buddha-truth mountain: See Phaùp Sôn. sanh ñeàu coù Phaät taùnh." Buddha Vehicle: See Phaät Thöøa. Buddha said: "I have become Buddha, Buddha-virtue: See Phaät Ñöùc. all sentient beings will become Buddhas Buddha's vision: Buddha-cakkhu (p)—The too.": Phaät daïy: "Ta laø Phaät ñaõ thaønh, chuùng penetrative of Buddha's wisdom—The sanh laø Phaät seõ thaønh." Buddha's Eye, the power of an Awakened One who sees the heart of men, realizes their Buddha-saranam (s): Quy y Phaät—Take mental state and decides to teach them the refuge in the Buddha. Noble Path to Awakening, Nirvana—Phaät Buddha-seal: See Phaät AÁn. nhaõn hay Phaät tri kieán, trí löïc cuûa baäc Giaùc Buddha-seed: See Phaät Chuûng. Ngoä nhìn thaáy taâm phaøm nhaân, hieåu roõ taâm tö Buddha's sermons: Dharma-desana (skt)— chuùng sanh vaø quyeát ñònh daïy chuùng sanh Giaùo phaùp. Thaùnh Ñaïo ñöa ñeán giaùc ngoä hay Nieát Baøn. Buddha shrine: Ñieän thôø Phaät. Buddha's voice: See AÂm Thanh Cuûa Ñöùc Buddha's sitting posture: See Kieát Giaø. Nhö Lai. Buddha smile: Nuï cöôøi Di Laëc—A Buddha of the Vow: See Nguyeän Phaät. Buddha's smile is a sign of compassion. Buddha-wisdom: Nhöùt thieát trí—Phaät Buddha's son: See Thích Töû. hueä—Trí hueä Phaät—See Chaân Thöùc. Buddha's sound: See Phaät AÂm. Buddhism: See Phaät Giaùo. Buddha-sun: See Phaät Nhaät. (A) Phaät giaùo---Buddhism is a philosophy, a Buddha's supporters: Nhöõng thí chuû cuûa way of life or a religion. The religion of Phaät the awakened one. One of the three great world religions. If was founded by the Buddha Supreme: Ñöùc Phaät toái thöôïng. historical Buddha Sakyamuni over 25 Buddhata (skt): Phaät taùnh—Buddha-nature centuries ago. Sakyamuni expounded the within oneself. four Noble Truths as the core of his teaching, which he had recognized in the

moment of his enlightenment—Toân giaùo Buddhist: See Phaät Töû—One who believes cuûa Ñaáng Giaùc Ngoä, moät trong ba toân in the Buddha, the Dharma, and the Sangha. giaùo lôùn treân theá giôùi do Phaät Thích Ca One who accepts Buddhism as his religion. saùng laäp caùch nay treân 25 theá kyû. Ñöùc One who studies, disseminates and endeavors Phaät ñeà xöôùng töù dieäu ñeá nhö caên baûn to live the fundamental principles of the hoïc thuyeát nhö chuùng ñaõ hieän ra khi Ngaøi Buddha-dharma. There are no special rites to ñaïi ngoä. observe to become a Buddhist. However, a (B) Hieän nay ñaïo Phaät coù ba tröôøng phaùi Buddhist, especially laymen and lay women chính—There are three main schools at should follow the five precepts (not to kill, not this time: to steal, not to commit adultery, not to lie, and 1) The teaching of Buddha—Mahayana not to drink liquor)—Phaät töû laø ngöôøi tin vaøo Buddhism: Phaät giaùo Ñaïi Thöøa. Phaät, Phaùp, Taêng. Ngöôøi chaáp nhaän ñaïo Phaät 2) Theravada Buddhism: Phaät giaùo laø toân giaùo cho mình, soáng theo nghi quyõ Phaät Nguyeân Thuûy. giaùo. Tuy nhieân, Phaät töû, nhaát laø nam nöõ Phaät 3)

Vajrayana Buddhism: Phaät giaùo Maät töû taïi gia neân giöõ nguõ giôùi (khoâng saùt sanh, Toâng (Kim Cang Thöøa). troäm caép, taø daâm, voïng ngöõ, vaø uoáng röôïu). Buddhism in Burma: See Phaät Giaùo Mieán Buddhist architecture: Kieán truùc Phaät giaùo. Ñieän. Buddhist ascetic: See Phaïm Chí. Buddhism in Cambodia: See Phaät Giaùo Buddhist center: Trung taâm Phaät giaùo. Cam Boát. Buddhist conference: Hoäi nghò Phaät giaùo. Buddhism in Central Asia: See Phaät Giaùo Buddhist cosmology: See Vuõ Truï Luaän Trung AÙ. Phaät Giaùo. Buddhism in Ceylon: See Phaät Giaùo Tích Buddhist Councils: See Keát Taäp Kinh Lan. Ñieån—Caùc hoäi nghò Phaät giaùo. Coù boán hoäi Buddhism in Champa: See Phaät Giaùo nghò trong lòch söû Phaät giaùo—In the Chieâm Thaønh. development of Buddhism, four councils are Buddhism in China: See Phaät Giaùo Trung known: Hoa. 1) The First Council—Hoäi nghò thöù nhaát: Buddhism in Korea: See Phaät Giaùo Ñaïi First council convoked by Mahakashyapa Haøn. in the vicinity of Rajagriha right after Buddhism in Malaysia: See Phaät Giaùo Maõ Buddha’s Parinirvana. Mahakashyapa Lai. questioned Upali concerning the rules of Buddhism is neither optimistic nor discipline and Ananda concerning the doctrine. On the basis of Upali’s pessimistic: Ñaïo Phaät khoâng laïc quan, cuõng responses the Vinaya-Pitaka was set khoâng bi quan. down, and on the basis of Ananda’s the Buddhism in Nepal: See Phaät Giaùo Nepal. Sutra-Pitaka. The text, upon which all had Buddhism in Tibet: See Phaät Giaùo Taây agreed, was then recited. In the Records Taïng. of Fa-Hsien, he also reported the two Buddhism in Vietnam: See Phaät Giaùo Vieät Buddhist Councils and his narrative Nam. although brief, but may be more accurate Buddhism and Zen: Phaät giaùo vaø Thieàn. than that of Hsuan-Tsang. He recorded: “Five to six li (Chinese mile) further west,

in the cave of Saptaparna. Right after the reason for the convocation of this council Buddha’s Parinirvana, 500 Arhats made a was disunity concerning matter of compilation of Sacred Scriptures. During discipline between monks in Vaishali and the time of recital three high seats were disciples of Ananda’s. Monks in Vaishali set up, nicely arranged and adorned. had accepted gold and silver from lay Mahakasyapa in the middle, Sariputra on adherents in violation of the Vinaya rules. the left and Maudgalyayana on the right. Monks in Vaishali were also accused by Of the five hundred Arhats, one was Yasha, a student of Ananda’s, of nine missing. Mahakasyapa presided the other violations, including taking food at Council while Ananda stood outside the the wrong time, drinking alcohol, etc. On gate because he was not able to gain the other side, monks from Vaishali permission—Hoäi nghò ñaàu tieân do Ma Ha expelled Yasha from the community Ca Dieáp trieäu taäp, dieãn ra taïi thaønh because of his accusations. Yasha then Vöông xaù ngay sau khi Phaät nhaäp dieät. sought support from other influential Ngaøi Ca Dieáp hoûi Upali veà giôùi luaät vaø monks and that was why the council was hoûi A Nan veà kinh taïng. Nhöõng caâu traû convoked. The council composed of 700 trôøi cuûa Upali ñöôïc duøng laøm cô sôû ñeå monks, all arhat, took place in Vaishali. bieân soaïn Luaät Taïng, coøn nhöõng caâu traû The monks of Vaishali were found guilty lôøi cuûa A Nan thì duøng ñeå soaïn Kinh by a committee of four senior monks. Taïng. Vaên baûn maø moïi ngöôøi ñoàng

yù Monks from Vaishali accepted the ñöôïc moïi ngöôøi cuøng nhau truøng tuïng. judgment of the Council. In the Records Trong Taäp Kyù Söï cuûa Ngaøi Phaùp Hieån, of Fa-Hsien, he recorded: “Three or four Ngaøi ñaõ ghi laïi hai kyø keát taäp kinh ñieån. li further east of Vaisali stands a Stupa. Maëc duø vaén taét nhöng nhöõng töôøng thuaät Hundred years after the Buddha’s cuûa Ngaøi coù veû chính xaùc hôn cuûa Ngaøi Parinirvana, some monks in Vaisali Huyeàn Trang. Ngaøi taû laïi laø veà höôùng practiced ten rules against the monastic Taây cuûa tònh xaù Truùc Laâm, caùch naêm saùu disciplines, contending that the Buddha daëm coù hang Thaát Dieäp. Sau khi Ñöùc had decreed these practices. At that time, Phaät nhaäp dieät, coù 500 vò A La Haùn ñaõ the Arhats and monks who obsereved the laøm moät cuoäc keát taäp kinh ñieån. Vaøo thôøi rules, 700 in all, checked and collated the tuïng ñoïc, coù ba phaùp toøa ñöôïc döïng leân, Vinaya Pitaka. People of later trang hoaøng ñeïp ñeõ. Xaù Lôïi Phaát ngoài generations erected a Stupa over this treân toøa beân traùi, coøn Muïc Kieàn Lieân place, which still exists.”—Hoäi nghò thöù ngoài treân toøa beân phaûi. Trong 500 vò A La hai: Hoäi nghò thöù hai ñöôïc dieãn ra taïi Haùn, thieáu maát moät vò. Toân giaû Ñaïi Ca thaønh Vaishali, vaøo naêm 386 BC, töùc laø Dieáp chuû toïa nghò hoäi trong khi toân giaû A khoaûng moät theá kyû sau hoäi nghò thöù nhöùt. Nan ñöùng ngoaøi hang vì khoâng ñöôïc thaâu Hoäi nghò naày ñöôïc moâ taû cuï theå hôn trong nhaän. caùc vaên baûn vaø ñöôïc xem nhö moät bieán 2) The Second—The second council was coá lòch söû cuûa Phaät giaùo. Lyù do trieäu taäp held in Vaishali, in 386 BC, about a hoäi nghò laø vì nhöõng baát ñoàng veà kyû luaät century after the first one. It is cuûa caùc sö taïi Vaishali vaø caùc ñeä töû cuûa considerably better documented in the Ngaøi A Nan. Caùc sö taïi Vaishali chaáp texts than the first and is generally nhaän cuùng döôøng baèng tieàn vaø vaøng baïc, recognized as a historical event. The duø vieäc naày phaïm luaät. Caùc sö naày coøn bò

caùo buoäc bôûi phaùi Yasha (moät ñeä töû cuûa in 244 BC was a conflict between monks A Nan) chín söï vi phaïm khaùc, trong ñoù coù regarding the entering the order of two thoï thöïc baát thôøi, uoáng röôïu, v.v. Ngöôïc kinds of monks: 1) who entered to laïi caùc sö Vaishali khai tröø Yasha vì practice Buddhism—2) others who nhöõng lôøi caùo buoäc cuûa oâng. Do ñoù hoäi entered to enjoy certain privileges. nghò thöù hai ñöôïc trieäu taäp vôùi söï hieän Abhidharma of Theravada refuted the dieän cuûa 700 nhaø sö, vaø hoäi ñoàng goàm heretical views and the entire canon was boán sö tröôûng laõo ñaõ phaùn quyeát raèng caùc read out—Hoäi nghò thöù ba ñöôïc dieãn ra sö Vaishali coù toäi. Caùc sö Vaishali ñaõ taïi thaønh Vaishali, vaøo naêm 386 BC, töùc chaáp nhaän söï phaùn quyeát maø khoâng moät laø khoaûng moät theá kyû sau hoäi nghò thöù lôøi phaûn khaùng. Trong Taäp Kyù Söï cuûa nhöùt. Hoäi nghò naày ñöôïc moâ taû cuï theå hôn Ngaøi Phaùp Hieån, Ngaøi ñaõ ghi laïi: “Caùch 3 trong caùc vaên baûn vaø ñöôïc xem nhö moät hay 4 daëm xa hôn veà phía Ñoâng thaønh Tyø bieán coá lòch söû cuûa Phaät giaùo. Lyù do trieäu Xaù Ly, coù moät ngoâi thaùp. Sau khi Ñöùc taäp hoäi nghò laø vì nhöõng baát ñoàng veà kyû Phaät nhaäp dieät 100 naêm, moät soá Tyø kheo luaät cuûa caùc sö taïi Vaishali vaø caùc ñeä töû trong thaønh Tyø Xaù Ly laøm 10 ñieàu phi cuûa Ngaøi A Nan. Caùc sö taïi Vaishali chaáp

phaùp ngöôïc laïi vôùi giôùi luaät Taêng Giaø, laïi nhaän cuùng döôøng baèng tieàn vaø vaøng baïc, cho raèng Ñöùc Phaät ñaõ cho pheùp nhöõng duø vieäc naày phaïm luaät. Caùc sö naày coøn bò haønh vi aáy. Baáy giôø nhöõng vò A La Haùn caùo buoäc bôûi phaùi Yasha (moät ñeä töû cuûa vaø nhöõng vò Tyø kheo trì luaät goàm caû thaûy A Nan) chín söï vi phaïm khaùc, trong ñoù coù 700 vò, khôûi söï keát taäp Luaät Taïng. Ngöôøi thoï thöïc baát thôøi, uoáng röôïu, v.v. Ngöôïc ñôøi sau döïng moät caùi thaùp taïi choã naøy maø laïi caùc sö Vaishali khai tröø Yasha vì ñeán nay vaãn coøn." nhöõng lôøi caùo buoäc cuûa oâng. Do ñoù hoäi 3) The Third Council—Hoäi nghò thöù ba: nghò thöù hai ñöôïc trieäu taäp vôùi söï hieän There are no records of this council in the dieän cuûa 700 nhaø sö, vaø hoäi ñoàng goàm Vinaya-Pitaka. The reason for the boán sö tröôûng laõo ñaõ phaùn quyeát raèng caùc convocation of this council was a sö Vaishali coù toäi. Caùc sö Vaishali ñaõ disagreement over the nature of an arhat. chaáp nhaän söï phaùn quyeát maø khoâng moät A monk from Pataliputra, Mahadeva, put lôøi phaûn khaùng. Vaãn theo Mahadeva thì A forward that an arhat is still subject to la haùn coù theå ñaït ñöôïc söï giaùc ngoä qua söï temptation and he is not yet free from giuùp ñôû cuûa tha nhaân. Nhöõng yù kieán naày ignorance; he is still subject to doubts daãn tôùi söï phaân lieät, do ñoù hoäi nghò ñöôïc concerning teaching. Also according to trieäu taäp. Tuy nhieân, hoäi nghò chæ xaùc Mahadeva, an arhat can make progress on nhaän nhöõng phaân lieät chöù khoâng ñaït ñöôïc the path to enlightenment through the moät thoûa hieäp naøo. Phaùi Phaät giaùo Tích help of others. These differing views led Lan phaûn ñoái hoäi nghò naày. Hoï xem hoäi to the division of the monks and the third nghò ñöôïc Vua A Duïc trieäu taäp laø hoäi council was convoked. However, the nghò chính thöùc vaø lyù do trieäu taäp hoäi nghò council only confirmed the differences A Duïc 244 laø vì coù söï lôïi duïng cuûa moät instead of reconciling these differences. soá nhaø sö muoán gia nhaäp Taêng ñoaøn ñeå The Pali school in Ceylon did not accept höôûng lôïi. Toaøn boä ñieån leã ñöôïc trình baøy this council. They accepted the council ôû hoäi nghò naày daãn ñeán vieäc saùng laäp convoked by King Asoka in 244 BC. The tröôøng phaùi Theravada taïi Tích Lan. reason for the convocation of the council

4) The Fourth Council—Hoäi nghò thöù tö: 7) Rain Retreat—begins around the 15th of This council had been convoked by the the fourth month and ends around the 15th school of Sarvastivadin, under the reign of the seventh month of lunar calendar: of King Kanishka with the purpose to Leã an cö kieát haï. prevent the reformatory tendencies in the Buddhists follow the Buddha's teachings community. There were 500 arhats and without any fear, pain, anger and 600 bodhisattvas attended this council. anguish: Ngöôøi Phaät töû tuaân thuû lôøi Phaät daïy, Later because of the great importance khoâng sôï, khoâng ñau khoå, khoâng hôøn giaän, attained by the Sarvastivadin, this council khoâng lo aâu tuyeät voïng. was recognized as a Buddhist council— Buddhist follower: Phaät töû. Ñuùng hôn ñaây chæ laø hoäi nghò cuûa tröôøng phaùi Sarvastivadin, ñöôïc dieãn ra döôùi Buddhist heir: Phaùp töû (ngöôøi noái phaùp). trieàu vua Kanishka, nhaèm ngaên ngöøa moät Buddhist literature: Vaên hoïc Phaät giaùo. soá caûi caùch beân trong Taêng ñoaøn. Coù 500 Buddhist

meditation: Thieàn ñònh Phaät giaùo. vò A la haùn vaø 600 vò Boà Taùt tham döï hoäi Buddhist mendicant: Tu só Phaät giaùo. nghò naày. Veà sau naày, vì nhaän thaáy taàm Buddhist mission: Phaùi ñoaøn Phaät giaùo. quan troïng cuûa hoäi nghò Sarvastivadin Buddhist missionaries: Caùc nhaø truyeàn neân ngöôøi ta thöøa nhaän noù nhö moät hoäi giaùo Phaät giaùo. nghò cuûa Phaät giaùo. Buddhist monk: Buddhist priest—See Sa Buddhist disciple: Phaät töû. Moân. (True) Buddhist: Phaät töû chaân chaùnh. Buddhist monk's dress (robe): AÙo caø sa. Buddhist doctrine: Buddhist Law—Giaùo lyù Buddhist monk's robe (dress): AÙo ca sa. nhaø Phaät. Buddhist propagation: Söï truyeàn baù Phaät Buddhist festivals: Festivals in Buddhism: giaùo. 1) Birth of Buddha Sakyamuni—15th of the Buddhist Research Institute: Vieän nghieân Fourth month of Lunar calendar: Ngaøy cöùu Phaät giaùo. Phaät Ñaûn—Ngaøy raèm thaùng Tö AÂm lòch. 2) Festival of Bodhisattva Avalokitesvara— Buddhist scriptures: See Kinh and Phaùp 19th of the second month of Lunar Ñieån. calendar: Vía Quaùn AÂm 19 thaùng hai AÂm Buddhist sects: Caùc toâng phaùi Phaät giaùo. Lòch. Buddhist sects in Japan: See Toâng Phaùi 3) Festival of Bodhisattva Avalokitesvara— Nhaät Baûn. 19th of the sixth month of Lunar calendar: Buddhist shrine: Ñieän Phaät. Vía Quaùn AÂm 19 thaùng saùu AÂm lòch. Buddhist specialties: Ban chuyeân moân Phaät 4) Festival of hungry ghosts—Ullambana— giaùo. 15th of seventh month of Lunar calelndar: Buddhist study: Phaät hoïc. Leã Vu Lan—Giaûi Ñaûo Huyeàn. Buddhist tolerance: Loøng khoan dung cuûa 5) Festival of Bodhisattva Avalokitesvara— Phaät töû. 19th of the ninth month of Lunar calendar: Laã vía Quaùn AÂm 19 thaùng 9 aâm lòch. Buddhist view of life and the world: 6) Festival of Amitabha Buddha—17th of Nhaân sinh quan vaø vuõ truï quan Phaät giaùo. eleventh month of lunar calendar: Vía A Di Ñaø ngaøy 17 thaùng 11 aâm lòch.

Buddhology (n): Moân Hoïc veà cuoäc ñôøi Ñöùc Call (v): Keâu goïi. Phaät—The Study of the life of Buddha—See Call a name: Vyapadisati (skt)—Ñònh Phaät Luaän. danh—To designate—To give a name or title. Build (v): See Kieán Laäp. Call upon Amitabha Buddha within the Build flats: Xaây döïng phoøng oác. heart: See Töùc Taâm Nieäm Phaät. Bully (v): AÊn hieáp—To henpeck. Call upon Buddha at special time: See Bump (v) against: Va chaïm. Bieät Thôøi Nieäm Phaät. Burden (n): Gaùnh naëng—Heavy load. Call upon someone to speak: Nhöôøng lôøi. Burglar (n): Keû troäm—Thief. Calligraph: The art of producing beautiful Burn incense: Ñoát nhang. and artistic handwriting using a brush—Thö Burn oneself alive: Töï thieâu soáng. phaùp (pheùp vieát chöõ ñeïp baèng buùt loâng) Burn sandal-wood: Ñoát traàm höông. Callous: Nhaãn taâm. Burning house: See Hoûa Traïch. Callous abandonment: Nhaãn taâm töø boû Burning house of the triple world: See Calm (a): An nhieân—An tónh—Tònh laëng— Tam Giôùi Nhö Hoûa Traïch. Quiet—Sedate—Serene—Peaceful—Silent— See An in Vietnamese-English Section. Burst (v): Vôõ tung. Burst into laughter: Baät cöôøi. Calm abiding: Tænh tru.ï Burst into tears: Baät khoùc. Calm the activity of body: Tònh chæ thaân haønh (tham aùi cuûa thaân). Bury (v): An taùng—To inter—Interment. Calm the activities of life: Tònh chæ caùc Butcher (n): Ñoà teå. haønh (taän dieät moïi tham aùi trong cuoäc soáng By all

means: Baèng moïi caùch. haèng ngaøy). Calm the activity of thought: Tònh chæ taâm haønh (tham aùi cuûa taâm). Calm and clear state of samadhi: Am töôøng Tam muoäi. Calm, Peaceful, Happy: Tónh laëng, an bình,

C haïnh phuùc.

Caitya (skt): A place where the relics of
Buddha were collected—A place where the sutras or images are placed.
Cakravatin's wheel: See Luaân Baûo.
Calamities (n): Tai öông—See Kieáp Tai—
Great calamity: Ñaïi naïn.
Calamity of fire: See Hoûa Tai.
Calamity of water: See Thuûy Tai.
Calm and pure: Tænh laëng vaø thanh tònh. Captain (n): See Thuyeàn Sö. Calm wisdom: See Tónh Hueä. Cardinal (n): Hoàng y Thieân Chuùa giaùo—Chuû Calmly joyful life of the mind: See YÙ An yeáu—Chính yeáu. Laïc Haïnh. Cardinal virtue: Coâng ñöùc chuû yeáu. Calmness (n): Söï tónh laëng. Care for: Chaêm nom—To take care of—To Can believe: See Naêng Tín. look after. Canavasa: See Canavasa in Sanskrit/Pali- Careful: Caån troïng—Prudent—Cautious. Vietnamese Section. Careless: Caåu thaû—Neglectful. Candala (skt): Chieân ñaø la—The lowest Careless speech: Caåu ngoân. class in the Indian caste system, beneath even Carnality (n): Nhuïc duïc. the lowest of the four formal castes. Its Carry (v) on: Mang theo—Noái doøng— members are fishermen, jailers, slaughterers. Nothing anyone did was ever lost, but was Candana (skt): Goã Chieân ñaøn traéng—White carried on from life to life, either happiness or sandalwood. pain: Khoâng coù haønh ñoäng naøo maát, vieäc laøm Candid (a): Ngay thaät—Honest—Sincere. aáy seõ coøn gaây ñau khoå hay haïnh phuùc trong Cankerless: Free from cankers—Canker- nhieàu ñôøi sau. free—Khoâng coù laäu hoaëc. Carry on the lineage: Noái doøng. Cankers (n): See Laäu Hoaëc. Carry out: Thöïc haønh—To apply—To put Cannot be covered: See Voâ Caùi. into practice—To use. Canon (skt): Kinh ñieån—The discourses of Carry someone up: Ñöa ai leân. Buddha—Tipitaka. Cassock: See Caø Sa. • Tipitaka: Three baskets in Pali Caste distinction: Söï chia reõ giai caáp. recognized by Theravada school. Caste system: Giai caáp xaõ hoäi. • Mahayana sutras: Written in Sanskrit Casualism (n): Chuû thuyeát ngaãu nhieân—Hoïc recognized by the Mahayana school, thuyeát nhaän thöùc theá giôùi töï nhieân dieãn bieán including the sutras (kinh), Tantras (luaät), khoâng coù baát cöù muïc ñích naøo. and the Commentary (luaän). Catch the first glimse of something: • See Taïng Kinh. Thoaùng thaáy caùi gì laàn ñaàu. Canon Treasury: The treasury for holy text Catch (v) red-handed: Baét quaû tang. books—Taøng Kinh Caùc. Catch (v) someone up: Baét kòp ai. Canonical subjects: Caùc moân noäi ñieån. Category (n): Thöù loaïi—Thöù lôùp. Canonization (n): Söï lieät keâ vaøo Thaùnh Ñieån—Söï coâng nhaän nhö laø Kinh Ñieån. Categories of Buddhism: See Phaùp Soá. Capability (n): Khaû naêng—Ability. Catholic (a): Thuoäc veà Thieân Chuùa giaùo— See Thieân Chuùa Giaùo. Capacity (n): Naêng löïc. Catholic Church: Nhaø thôø Thieân Chuùa

giaùo. Capacity to use supernatural powers Catholic faith: Tín ngöôõng Thieân Chuùa. without hindrance: See Thoâng Löïc. Catholic theology: Thaàn hoïc Thieân Chuùa Capitalism (n): Chuû nghóa tö baûn—Hình thöùc giaùo. tö baûn—Theå cheá tö baûn. Catholicism (n): Tín ngöôõng vaø sinh hoaït Capital punishment: Toäi töû hình—Death theo Thieân Chuùa giaùo. penalty.

Causal ground: See Nhaân Ñòa. Cause of good or bad deeds: Taäp ñeá. Causality (n): Law of Causality—Luaät Nhôn Cause and its effect ressemble each Quaû. other: Nhaân vaø haäu quaû cuûa noù gioáng nhau. Causation (n): See Nhaân Töôùng. Cause perfects and the effect completes: Causative position: See Nhaân Vò. See Nhaân Vieân Quaû Maõn. Cause (n): Nguyeân nhaân—Caên duyeân— Cause of rebirh as an animal: See Suùc Reason—See Nhaân. Sanh Nhaân. Cause of: Nguyeân nhaân (cuûa). Cause is result, result is cause: Nhôn quaû Cause (v) calamity to cease: See Töùc Tai. ñoàng thôøi—Simultaneity of Cause And Causes and conditions: Primary causes and Effect—The cause has result as its cause, secondary causes—Nhôn chính vaø nhôn while the result has the cause as its result. It is phuï—Main causes and subsidiary causes— like planting seeds; the seeds produce fruit, The seed out of which the plant grows is an the fruit produces seeds. illustration of the main cause, whereas other Cause someone agony: Laøm cho ai ñau ñôùn elements like labor, the quality of soil, Cause someone trouble: Annoy s.o—Gaây humidity and so on, are considered as phieàn nhieãu cho ai. subsidiary causes or conditions—Haït gioáng Cause of sorrow: Nguyeân nhaân cuûa buoàn maø caây ñöôïc troàng leân laø nhaân chính, nhöõng khoå—According to the Buddha, the cause of yeáu toá khaùc nhö coâng söùc, boùn phaân, töôùi our grief and sorrow is attachment. If we want nöôùc, vaân vaân ñöôïc coi nhö laø nhöõng nhaân to transcend sorrow, we have to give up phuï hay duyeân—See Nhaân Duyeân. attachment. Cause of Dharma propagation: Söï nghieäp Cause of suffering: Taäp Ñeá hoaèng trì ñaïo phaùp. Cause of suffering are craving and Cause of Dukkha: Nguyeân nhaân cuûa khoå. ignorance (n): Nguyeân nhaân cuûa khoå ñau laø Cause and effect: Chinchamanavika—Nhôn tham duïc vaø si meâ. quaû—Every action which is a cause will have Causeless (a): Voâ duyeân—Uncaused—a result or an effect. Likewise every resultant Independent—Without immediate causal action has its cause. The law of cause and connection. effect is a fundamental concept within Cautious (a): Thaän troïng—careful—Prudent. Buddhism goverining all situation—Buddhists Cease (v): Ngöøng. believe in a just rational of karma that operates automatically and speak in terms of Cease (v) to live for his senses or himself: cause and effect instead of rewards and Ngöøng soáng theo giaùc quan hoaëc cho rieâng punishments—See Nhôn Quaû. mình. Cause and effect in the present life: Nhôn Cease (v) the transforming: See Töùc Hoùa. quaû theá gian. Ceaseless (a): Khoâng ngöøng. Cause-effect relationship: Quan heä nhaân Ceaseless mutation: Ñoät bieán khoâng ngöøng. quaû—Luaät nhaân quaû. Cede (v): Nhöôïng boä—To yield—To give Cause and effect in the three life spans: in—To make concessions. See Nhaân Quaû Ba Ñôøi. Celebrate a ceremony to worship the Cause of erroneous ideas: See Voïng Healing Master: Laøm leã teá ñaøn Ñöùc Phaät Duyeân. Döôïc Sö.

Celebrated: Noåi tieáng—Famous. Certainty (n): Vöõng vaøng—Tính xaùc thaät. Celebrity (n): Danh nhaân—Famous man— Certificate of ordination: See Giôùi Ñieäp. Great name. Certify to the Tenth Ground: Chöùng ñöôïc Celestial (a): Thuoäc veà Trôøi—See Trôøi. Thaäp Ñòa. Celestial city: Thaønh quaùch treân Trôøi. Certify to unobstructed wisdom: Chöùng Celestial deities: Thieân thaàn. ñaëng trí voâ ngaïi. Celestial demons: See Thieân Ma. Certitude: Tính xaùc ñònh—Tính xaùc quyeát. Celestial drum: Drum of the teaching— Cessation (n): Samatha (skt)—Yeân laëng hay yeân tænh—Tranquility—Absence of passion— Haevenly drum—Whenever the gods become Calmness—See Chæ (4). deluded and caught in the quagmire of the Cetana (p): Volition—Haønh uaån—A factor of five desires, a celestial drum suddenly sounds to warn them that all things are evanescent; consciousness—Karma-producing impulses. pleasure brings with it the seeds of Challenge (n): Söï thaùch ñoá. suffering—See Troáng Trôøi. Ch'an: Zen Sect. Celestial eye: Ability to see things and 1) Ch'an is a Chinese most equivalent word events at great distance—Ability to see the to the Sanskrit word "Dhyana," which births and deaths of sentient beings means meditation: Ch'an laø chöõ töông everywhere—See Thieân Nhaõn Thoâng. ñöông gaàn nhaát cuûa Hoa ngöõ cho chöõ Celestial happiness: Phuùc laïc cuûa chö "Dhyana" trong Phaïn ngöõ, coù nghóa laø Thieân. tónh löï. 2) At first, Zen practitioners were isolated Celestial kings: See Thieân vöông. Celestial spirit: See Thieân Thaàn. men whose idea was to lead a life in harmony with everything in Nature, and Celibacy: Soáng ñoäc thaân trinh khieát. to meditate for the attainment of peace or Censer: See Hoûa Xaù. tranquility and the opening up of intuition: Censure (n): Söï kieåm duyeät—Söï cheá taøi. Thoaït tieân thì thieàn giaû laø nhöõng ngöôøi Censure by authority: Uy quyeàn cheá taøi soáng coâ laäp vôùi yù muoán soáng hoøa hôïp vôùi hay kieåm duyeät. vaïn söï vaïn vaät trong Thieân nhieân, vaø thöïc Center (n): Trung taâm—Taâm ñieåm—Trung taäp thieàn ñònh haàu ñaït tôùi tónh löï hay khai öông. môû tueä giaùc. 3) A sect of Chinese Buddhism founded by Central Buddhist Sangha: Giaùo Hoäi Phaät Giaùo Trung Öông. the twenty-eighth Patriarch Bodhidharma. Central concept: Quan ñieåm chính. The aim of this sect is instantaneous Central Patriarchal Temple: Toå Ñình Enlightenment and the direct pointing at the mind for the perception of Self-Nature Trung Taâm. and the attainment of Buddhahood— Centrifugal (a): Thuoäc veà löïc ly taâm. Thieàn phaùi Trung Hoa ñöôïc saùng laäp bôûi Centripetal (a): Coù khuynh höôùng höôùng vò Toå thöù hai möôi taùm cuûa AÁn Ñoä, Toå Boà taâm—Thuoäc veà höôùng taâm. Ñeà Ñaït Ma. Muïc ñích cuûa toâng phaùi naày Ceremonies (n): Caùc buoåi leãã laø ñoán ngoä vaø tröïc chæ nhaân taâm, kieán Ceremony to put Buddha statue in taùnh thaønh Phaät. place: Leã an vò Phaät.

Chance (n): Cô hoäi—Dòp may— Charnel ground contemplation: Practice Opportunity—Occasion. of mindfulness of body with a framework of Chanda (p): YÙ muoán—Duïc voïng—Will— the four foundations of mindfulness. The sutra Intention—Desire. text explaining this practice as follows: Change (v): Paravrit (skt)—Thay ñoåi— "Monks, it is as though a monk were to see a Chuyeån ñoåi—To transform—To exchange— corpse that had been thrown on the charnel To turn

back—See Bieán Ñoåi. ground, several days later the body bloated, bluish, festering as though he saw this and Change for better prospects: Caûi tieán. related it to his own body: Also this, my own Changeable: Thay ñoåi ñöôïc. body, has a like circumstance, and cannot Changing: Parinamin (skt)—Ñang chuyeån evade it." Or further, monks, as though the hoùa (thay ñoåi). monk saw a corpse that had been thrown on Changing factors: Nhöõng yeáu toá thay ñoåi. the charnel ground as it was devoured by Channa (skt): Chandaka—Xa Naëc—The crows, sea-gulls, vultures, wloves or by many Buddha's charioteer—One who drove Prince kind of worms, as though he saw a skeleton on Siddartha from his father's palace into the which blood still hung (a bloodstained forest, where he entered the homeless life to skeleton) bones scattered or heaped up. As seek salvation for mankind. though he saw this and related it to his own Chant a hymn to praise the Buddha: body: Also this body has a like circumstance, Sing a hymn to praise the Buddha—Ngaâm keä and cannot evade it."—Baøi taäp chuù taâm vaøo taùn Phaät. cô theå vôùi boán cô sôû. Vaên baûn moâ taû baøi taäp Chaos (n): Cuoäc hoån ñoän. naày noùi raèng: "Hôõi caùc nhaø sö, ñaây laø moät nhaø Character (n): Tính chaát—Ñaëc tính—Moät sö nhìn thaáy moät thi haøi bò vaát ra nghóa trang, vaøi ngaøy sau thi haøi aáy taùi ñi, sình leân, roài röõa nhaân vaät ñaëc bieät. naùt. Nhìn thaáy caûnh ñoù, nhaø sö nghó tôùi thaân Characteristics before passing away: See theå mình nhö sau: "Ñoù laø nhöõng traïng huoáng Töôùng Traïng Baùo Tröôùc Khi Saép Laâm Chung. ñang chôø thaân theå ta ñaây, khoâng theå thoaùt Characteristics of impermanence: Voâ ñöôïc." Hoaëc hôõi caùc nhaø sö, ñaây laø nhaø sö thöôøng. nhìn thaáy moät thi haøi bò vaát ra nghóa trang bò Chariot (n): Xe ngöïa quaï, dieàu, keân keân, hay choù soùi vaø ñuû loaïi Charioteer (n): Ngöôøi ñaùnh xe ngöïa (vò quaûn giun xaâu xeù..., ngöôøi ñoù nhìn thaáy moät boä xa). xöông ñaãm maùu, xöông coát töø töø raõ rôøi taûn Charishing others: Vò tha—Yeâu meán tha maùc, hoaëc choàng chaát leân nhau theo naêm nhaân. thaùng. Nhìn thaáy caûnh ñoù, nhaø sö nghó tôùi thaân Charitable (a): Baùc aùi—Loøng töø thieän. theå mình cuõng vaäy: "Ñoù laø nhöõng traïng huoáng Charity (n): Dana—Boá thí—Giving— ñang chôø ñôïi thaân theå ta, khoâng theå thoaùt Almsgiving—See Boá Thí and Ñaøn Na ñöôïc." Charming: Dieãm leä—Lovely. Charter: Hieán chöông. Charm (n): Duyeân daùng—Charming— Chase (v) for fame: Chaïy theo danh tieáng. Grace—Cute. Chaste (a): Thuoäc veà tinh khieát. Charm with talk: Say meâ troø chuyeän. Chastity (n): Ñöùc tinh khieát. Charms: Buøa pheùp. Chattering: Vacala or Vagvana (skt)—Noùi huyeân thuyeân—To talk too much.

Chattering mind: See Taâm Ngoân. Choose (v): Löïa choïn—To select—See Chattering or talkative mind: Chattering Traïch. mind is also understood as silent voices—Taâm Christianity (n): Ky Toâ Giaùo. ngoân hay coøn ñöôïc hieåu laø tieáng noùi thaàm Cintamani (skt): Ngoïc nhö yù—Fabulous laëng—See Taâm Ngoân. gem—The philosopher's stone—Wish- Cheat (v): AÊn gian—To defraud. fulfilling jewel—The talismanic pearl, a Checks and balance: Kieåm soaùt vaø quaân symbol of bestowing fortune and capable of bình. fulfilling every wish. Cheer (v): Ñem nieàm vui ñeán. Circle: Voøng troøn. Cheerful (a): Joyful—Happy—Vui veû— Circulate (v): See Tuaàn Hoaøn. Haïnh phuùc. Circumstance: Hoaøn caûnh—Environment. Cherish (v): Yeâu

thöông—Coù caûm tình. Circumumbulate an image of the Chief (a): Chuû. Buddha: See Nhieãu Phaät. Chief disciple: Ñaïi ñeä töû (ñeä töû noái phaùp). Cite with proof: Daãn chöùng. Chief of the managing board: Tröôûng ban Favorite circumstances: Hoaøn caûnh thuaän tri söï. tieän. Chief monk: See Ñaàu Thuû. Citta (skt); Mind—Consciousness—Heart— Chief of the organizing board: Tröôûng ban Bodhi-citta: Boà ñeà taâm. toå chöùc. City of Beautiful: See Thieân Ñeá Thích Chief purpose: Chuû yù—Main idea. Thaønh. Children of Buddha: Con Phaät—Children Civilization (n): Neàn vaên minh of Buddha are those—Con Phaät laø nhöõng Civilizing force: Löïc löôïng khai hoùa. ngöôøi. Claim to be a Buddhist: Töï xöng laø Phaät 1) Those who keep his Dharma: Hoä trì töû. Chaùnh Phaùp. Claim (v) one's innocence: Keâu oan. 2) Practise his teachings: Thöïc haønh nhöõng Clairvoyance (n): Thaàn thoâng---Naêng löïc lôøi daïy doã cuûa Ngaøi. thaáu thò. 3) Pass them (these teachings) on to Clamor (v): To cry out loudly posterity: Ñem truyeàn laïi cho ñaøn haäu boái nhöõng giaùo phaùp aáy. Clarity (n): Söï trong suoát—Söï saùng toû—Söï roõ raøng. Chilliness (n): Laõnh ñaïm—Indifference— Apathy. Clarity of awareness: See Clear awareness. China: Ñoâng Ñoä—Trung quoác—Eastern Clean someone out: Boùc loät—To take Lands. advantage of someone—To exploit. Chinese version: Chinese translation—Baûn Clean up: Doïn saïch. dòch baèng tieáng Hoa. Cleaned nail: See Traûo Tònh. Chinese Zen Buddhism: Phaät giaùo Thieàn Cleanse: Thanh khieát—Thuaàn khieát. Trung Hoa. Clear (a) awareness: Sampajanna (p)— Choices: Löïa choïn—To make choices Sampasjnanin (skt)—Tænh giaùc—Bieát roõ Chocked: Beá taét—Blocked—Obstructed. raøng—Clarity of awareness. Clear and bright: See Thanh Minh (1) (2).

Clear (v) ignorance in one's mind: Khai Cling to our body: Baùm vaøo thaân xaùc. thoâng taâm trí—To remove ignorance in one's Cling to the characteristics of dharmas: mind. Lagna-laksana (skt)—See Chaáp Töôùng. Clear and innocent mind: Taâm trong saùng Clinging: Baùm víu—Attachment—See Thuû. vaø voâ tö. Clinging to anything: See Chaáp Tröôùc. Clear (a) mind: Taâm yù trong saïch. Clinging very closely: See Chaáp Chaët. Clear (v) the mind: Laøm saùng suoát taâm trí. Clinging to one's doctrine: See Chaáp Clear and sober mind: Taâm yù trôû neân trong Phaùp. saùng vaø thuaàn haäu. Clinging to emptiness: Chaáp khoâng. Clear and upright: Quang minh chaùnh ñaïi. Cling to our life: Baùm víu vaøo cuoäc soáng. Clear (v) of one's unjust charge: Giaûi oan. Clinging existence and non-existence: Clear minded people always do See Chaáp Coù Chaáp Khoâng. significant deeds, delude-minded people Clinging to the "I": Chaáp thuû caùi Ta— often do nonsense ones: Ngöôøi coù taâm trí Egoism—See Chaáp Ngaõ. trong saùng luoân laøm vieäc coù yù nghóa, ngöôøi coù Clinging to one's interpretation: See taâm trí meâ môø thöôøng laøm vieäc voâ nghóa. Chaáp Kieán. Clear (v) misunderstanding: Parijneya Cling to one's opinion: Khaêng khaêng giöõ yù. (skt)—See Giaûi Ngoä. Close (v): Chaám döùt—To end—To bring to Clear one's mind from ignorance: an end—To shut. Remove ignorance form one's mind—Laøm Close correspondence: Söï töông ñoàng gaàn taâm trí saùng suoát. guûi. Clear picture: Böùc tranh roõ raøng. Close or far: Thaân sô. Clear-sighted: Saùng suoát—Clear-headed—

Clothe oneself in flower gauze: Maëc quaàn Conscious—Able-minded. aùo keát baèng hoa. Clear understanding: Lieãu ñaït. Clung to: Vöôùng víu vaøo—Attached to— Clear vision of the saint: See Thieân Nhaõn Adhered to. Minh. Cluster of cloud: AÙng maây. Clear (v) waste land for cultivation: Khai Clutches of death: Nanh vuoát töû thaàn khaån. Code of canon law: Phaùp ñieån cuûa giaùo hoäi. Clenched: Che daáu. Code of Mahayana Rules: Luaät Ñaïi Thöøa. Clenched hand: Daáu dieám. Co-existence: Söï keát hôïp. Clergy (n): Giôùi xuaát gia (the clergy)—Giaùo Cognition (n): Söï nhaän thöùc hay nhaän bieát. só—Taêng só—Both the laity and the clergy— Coincidence (n): Truøng hôïp—Ngaãu nhieân. Caû taïi gia laãn xuaát gia. Coinherence (n): Hoã töông giao löu. Clever envoy: See Lôïi Söû. Cold forest: See Haøn Laâm. Cling (v): Baùm víu vaøo—Dính maéc vaøo—To hold to. Collect and arrange: Compile—Keát taäp (kinh ñieån). Cling to actuality: Chaáp coù. Collection of Discourses Arranged in Cling to anything: Graha (skt)—Chaáp tröôùc hay naém giöõ vaøo söï vaät. Accordance With Number: Taêng Chi Boä Kinh.

Collapse (v): Ngaõ xuoáng. Come out of meditation: Emerge from Colleague (n): Ñoàng nghieäp—Co-worker. meditation—Pass out of meditation—Xuaát Collect (v) the mind: See Nhieáp Taâm. ñònh. Collecting and fixing of the Buddhist Come to nothing: Pass into nothingness—Ñi vaøo hö khoâng. canon: See Keát Taäp Kinh Ñieån. Collection (n): Toång hôïp—gom goùp—Quyeân Come to tempt: Ñeán caùm doã. goùp—Subscription. Come true: Become true—Thaønh söï thaät— A dream comes true—Giaác moäng thaønh söï Collection of commentaries on sutras: thaät. Abhidharma (skt) Abhidhamma (p)— Commentaries on the Dharma—Luaän Taïng— Comeliness: Good-look—Veû ñeïp beân ngoaøi. See A Tyø Ñaït Ma and Luaän in Vietnamese-Comely (a): Good-looking—coù daùng ñeïp— English Section and Abhidharma in Töôùng haûo. Sanskrit/Pali-Vietnamese Section. Comfort (v): An uûi. Collection of Kindred Sayings: Töông Comfort (v) the desperates: An uûi ngöôøi Öng Boä Kinh. tuyeät voïng. Collection of Long Discourses: Tröôøng Boä Comfort: Laïc thuù. Kinh. (Worldly) comfort: Laïc thuù traàn tuïc. Collection of Middle Length Discourses: Comfortable: Thoaûi maùi—An loøng—To Trung Boä Kinh. ease one's mind about something. Collection of writings: See Taïng Kinh. Comforter (n): Ngöôøi an uûi—Pacifier. Collective Retribution: See Coäng Baùo. Coming and leaving: Ñeán vaø ñi. Collectivism: Chuû nghóa taäp theå. Coming from the root: Baûn lai— Combination: Söï phoái hôïp Originally—Fundamentally. Combining practices: See Taïp Haïnh. Command (v): Chæ huy. Come into being (existence): Appear— Command one's passions: Keàm cheá duïc Arise—Xuaát hieän—Sinh khôûi. voïng—To bridle one's passions. Come close to: Ñeán gaàn—To approach. Commandments (n): Giôùi caám—Precepts— Come down to this world: Giaùng haï—To See Giôùi. descend. Commandments of Hinayana: See Tieåu Come-face-to-face: Ñoái ñaàu. Thöøa Giôùi. Come in great number: Daäp dìu. Commemorate (v): Kyû nieäm—In Come (v) to life again: See Hoaøn Sanh and remembrance of someone of something. Taùi Sanh. Commend (v): Ca tuïng—To congratulate— Come into meditation: Enter into To compliment—To praise. meditation—Pass into meditation—Nhaäp Commendable (a):

Ñaùng khen—Worthy of ñònh. praise—Praise-worthy. Come in search of: Tìm ñeán. Commendable way of life: Loái soáng ñaùng Come into sight: See Xuaát Hieän. ca ngôïi. Commentaries (n): See Luaän.

Commentary on the Lotus Sutra: See Sôù Common unenlightened conduct: Haïnh taø Phaùp Hoa. chöôùng. Commingle (v): Troän laãn. Common wisdom: See Tuïc Trí. Commit (v) adultery: Daâm boân. Communicate (v): Truyeàn ñaït. Commit (v) intentionally: Haønh ñoäng coù Communicate (v) by speech: Vacika- chuû yù. abhinaya (skt)—Truyeàn thoâng baèng lôøi. Commit (v) offense: Phaïm loãi—Phaïm toäi. Communication (n): Söï caûm thoâng. Commit (v) a Parajika (major) offense: A Community (n): Ñoaøn theå. major offense (one of the ten major offenses Community of the faithful: Ñoaøn theå Phaät of a Bodhisattva) which warrants expulsion töû thuaàn thaønh. from the Buddhist Order; however, in pratice, Community of laypersons: Ñoaøn theå giaùo monks and nuns are given the oportunity to ñoà taïi gia. repent and reform—Moät trong nhöõng toäi Ba Community of monks and nuns: La Di (moät trong möôøi troïng toäi cuûa Boà Taùt) Sangha—Taêng ñoaøn. ñöa ñeán vieäc bò loaïi khoûi Giaùo Ñoaøn. Tuy Companion (n): Baïn ñoàng haønh. nhieân, treân thöïc teá, Taêng Ni ñöôïc cô hoäi saùm hoái vaø söûa ñoåi. Company with someone: Giao du—To frequent. Commit (v) positive or negative actions: Laøm (taïo taùc) nhöõng haønh vi toát hay xaáu. Comparative religion: Ñoái chieáu toân giaùo hoïc. Commit (v) sexual acts: Laøm söï daâm loaïn. Compassion (n): Karuna (skt)—Bi taâm—Commitment (n): Nguyeän. Pity—Active sympathy—Feeling of pity and Common (a): Thöôøng tình—Traàn tuïc. sympathy for someone (loøng thöông xoùt ñoái Common acts of daily life: See Haønh Lyù. vôùi ai)—Compassion extends itself without Common commandments for the laity: distinction to all sentient beings. Compassion See Tuïc Giôùi. must be accompanied by wisdom in order to Common desire: Duïc laïc traàn tuïc. have right effect—Loøng bi maãn töï noù traûi Common dust: See Tuïc Traàn. roäng ñeán chuùng sanh vaïn loaøi. Bi maãn phaûi ñi Common Era: Thôøi ñaïi coäng sinh keøm vôùi trí tueä môùi coù hieäu quaû ñuùng ñaén ñöôïc—See Bi and Töø Bi. Common fellow: See Phaøm Phu. Common flow: See Tuïc Löu. Compassion, Equality, Enlightenment Common good: Coâng ích. and Emancipation: Töø bi, Bình ñaúng, Giaùc ngoä vaø Giaûi thoaùt. Common mortal body: Phaøm thaân. Compassion, Wisdom, Courage: Bi Trí Common nature of all men: Phaøm phu Duõng. taùnh. Compassionate (a): Töø bi—Be Common people: Phaøm daân—Ordinary compassionate: Thöông xoùt. people—See Phaøm Phu. Compassionate heart: See Bi Taâm. Common statement: See Tuïc Ñeá. Compassionate mind: See Taâm Bi and Töø Common understanding: Theá tuïc trí—Lyù Bi Taâm. leõ thoâng thöôøng. Compel (v): Baét buoäc.

Compensate (v) for: Ñeàn buø—To pay Complete Precepts: See Cuï Tuùc Giôùi Tyø someone compensation in cash—To make up Kheo. for. Complete prediction of the Buddha: See Compensation (n): Söï boài thöôøng. Voâ Dö Thoï Kyù. Compete (v): Caïnh tranh—Kình choáng—To Complete teaching: See Giôùi Ngoaïi Lyù contend. Giaùo. Compete (v) with someone in talent: Ñua Complete turnabout: Hoaøn toaøn ñoåi höôùng. taøi. Complete understanding: Lieãu nghóa. Competitor:

Opponent—Rival—Ñòch thuû— Complete vacuity: See Vieân Khoâng. Ñoái thuû. Complete vision: See Lieãu Kieán. Compile (v): Collect and arrange—Soaïn Complete without lack: Cuï tuùc voâ khuyeát. thaûo—Söu taäp. Completely apprehend the truth: See Compile the Vietnamese Tripitaka: Keát Vieân Ngoä. taäp Vieät taïng. Completion: See Vieân Maõn. Complain (v): Ta thaùn. Complex (a): Phöùc taïp. Complain bitterly: Oaùn traùch. Complexity (n): Söï phöùc taïp. Complement (v): Boå khuyeát. Complicated affairs: Ña ñoan. Complementary (a): Boå tuùc—Boå khuyeát—Compliment (v): Ca tuïng—To praise—To Boå sung—hoã töông. congratulate—To commend. Complemented by: Ñöôïc boå khuyeát bôûi. Component : Thaønh phaàn hay moät phaàn cuûa Complete (v): Boå khuyeát—Hoaøn thaønh—To toång theå. complement. Component things: Moïi söï duyeân hôïp. Complete (a): Perfect—Impeccable— Composure: Söï tónh laëng—Traàm tö. Entire—See Hoaøn Toaøn. Compound of: Taäp hôïp cuûa. Complete (a&n): Söï hoaøn toaøn—Great Compounded: See Höõu Laäu. complete: Ñaïi maõn—Full complete. Compounded things: Phaùp höõu vi—See Complete abandonment: Buoâng xaû hoaøn Conditioned dharmas. toaøn. Comprehend (v): Samvetti (skt)—Thaáu Complete annihilation: Söï hoaïi dieät hoaøn ñaùo—Lieãu ñaït—Bieát chaéc chaén—Giaûi hoäi— toaøn. To ascertain—To recognize—Understand Complete combination: See Vieân Dung. thoroughly—The Tathagata has Complete commandments: See Ñaïi Giôùi. comprehended (understood thoroughly) the Complete cutting off: See Vieân Ñoaïn. Middle Path—Ñöùc Nhö Lai ñaõ lieãu ngoä Trung Complete enlightenment: See Vieân Giaùc. Ñaïo. Complete faith: See Vieân Tín. Comprehend spiritual reality: See Complete happiness: Toaøn phuùc. Enlightenment. Complete mandala: See Luaân Vieân Cuï Comprehension (n): Kieán giaûi. Tuùc. Comprise (v): Bao goàm. Complete perfect knowledge: See Ñaúng Compulsory (a): Cöôõng baùch. Chaùnh Giaùc.

Conceive one's idea of self: Chaáp nhaän yù Conclude a sermon: End a discourse—Keát töôûng veà caùi Ta. thuùc moät baøi phaùp. Concentrate (v) immediately: Ñoán ñònh. Conclude (v) a vow: Keát nguyeän. Concentrate (v) on: Chuyeân taâm—To give Conclusion of the sermon: Vaøo luùc keát all one's attention to—To apply oneself to. thuùc baøi phaùp. Concentrate on something: Taäp trung tö Concord (n): Hoøa thuaän. töôûng vaøo caùi gì. Concourse (n): Söï tham döï. Concentration (n): Söï taäp trung—Mental Concrete (a): Cuï theå. concentration: Taäp trung tö tuôûng—See Tam Concrete way: Moät caùch cuï theå. Ma Ñòa. Concubine (n): AÙi thieáp. Concentration (contemplation) of Concur (v): Ñoàng yù—To agree—To agree compassion: Töø Bi quaùn. with someone's opinion—To be in agreement Concentration of Satipatthana Sutra: with someone. Kinh Quaùn Töù Nieäm Xöù—See Töù Nieäm Xöù in Condemn (v) someone behind their back: Vietnamese-English Section. Cheâ ai sau löng. Concentration on the signless: Voâ töôùng Condemnation (n): Söï ñònh toäi. ñònh. Condition (n): Ñieàu kieän—Worldly Concept (n): Quan ñieåm—Khaùi nieäm—Quan condition: Ñieàu kieän traàn theá—Prime nieäm—Opinions—Outlook—Limited mental condition: Ñieàu kieän tieân khôûi—See Duyeân. conception: Khaùi nieäm tinh thaàn haïn heïp. Condition (v): Taïo ñieàu kieän. Concept of ego: Ngaõ töôùng—Egoism.

Condition of liberation: See Giaûi Thoaùt Conceal (v) one's name: Mai danh. Töôùng. Concept of non-attachment in Zen Condition of nirvana: Khoâng tòch—The Buddhism (n): See Khaùi nieäm veà khoâng condition beyond disturbance—Immaterial. chaáp tröôùc trong Nhaø Thieàn. Condition of visibility: See Kieán Töôùng. Conception (n): Söï thuï thai. Conditional cause: See Noäi Duyeân. Conceptual mind: See Taâm Phaân Bieät. Conditionalism (n): Ñieàu kieän chuû nghóa. Conceptual distractions: Tö töôûng taùn Conditioned: See Höõu laäu—Compounded— loaïn. Conditioned merits and virtues lead to rebirth Conceptually (adv): Theo quan nieäm within samsara, whereas unconditioned (voâ Concern (n): Lieân quan. laäu) merits and virtues are the causes of Concern (v) with outside world: Lo laéng liberation from Birth and Death—Phöôùc ñöùc hay quan taâm cho theá giôùi beân ngoaøi. höõu laäu ñöa ñeán luaân hoài sanh töû, trong khi Concerning something: With regard to coâng ñöùc voâ laäu ñöa ñeán giaûi thoaùt khoûi töû something—Lieân heä ñeán ñieàu gì. sanh. Conch of the law: See Phaùp Loa. Conditioned arising: Pratiya-samutpada Conciliate (v): Giaûi hoøa—To reconcile—To (skt)—Thuyeát Duyeân Khôûi—Independent make peace. arising—Originating co-dependently. Conciliation (n): Söï hoøa giaûi. Conditioned Bhutatathata: See Chaân Nhö Tuøy Duyeân.

Conditioned dharmas: Sankhata dhamma Confession and reform: See Saùm Hoái. (p)—Phaùp höõu vi—Dharmas-with-outflows. Confessional (a): Thuoäc veà thuù toäi. 1) Various phenomena in the world, made Confidence (n): Söï tin töôûng up of elements with outflows. That is to Confine (v): Giam haõm—To imprison—To say these phenomena are worldly and detain. impure, indeed, leaking (höõu laäu), Confirm (v): Xaùc nhaän. because they are tainted by the three poisons of greed, anger and ignorance. Confirmation (n): Söï khaúng ñònh—Söï xaùc Conditioned merits and virtues lead to chöùng hay xaùc ñònh—Söï kieân ñònh—In Zen, rebirth with samsara—Phaùp höõu vi baát confirmation means an affirmation of tònh vì chuùng bò oâ nhieãm bôûi tam ñoäc Realization by one's master. However, tham saân si. Coâng ñöùc vaø phöôùc ñöùc höõuexperientially speaking, Realization is itself Confirmation—Trong nhaø Thieàn, xaùc chöùng laø vi seõ ñöa ñeán söï luaân hoài trong voøng sanh töû—See Phaùp Höõu Laäu and Höõu Vi Phaùp. söï khaúng ñònh chöùng ngoä cuûa moät ñeä töû töø vò 2) According to the Diamond Sutra, thaày. Tuy nhieân, noùi theo kinh nghieäm thì Buddhists should view the conditioned chöùng ngoä töï noù xaùc chöùng chöù khoâng caàn world as follows: "It is like a star, a ñeán ai. bubble, a dewdrop, a fading lamp, a Confirmatory sign of rebirth: Xaùc nhaän fantasy, a drifting cloud, a dream, and a vaõng sanh Tònh ñoä—Proofs of rebirth in Pure flash of lightning."—Theo Kinh Kim Land. Confiscate something: Tòch thu caùi gì. Cang, Phaät töû neân quaùn saùt theá giôùi höõu vi nhö theá naøy: "Noù nhö sao mai, boït Conflagration catastrophe: See Hoûa Tai. nöôùc, gioït söông, nhö ngoïn ñeøn taøn daàn,Conflict (n): Ñaùnh nhau—Xung ñoät—Maâu nhö aûo aûnh, nhö maây troâi, giaác moäng, tia thuaãn. chôùp." Confidence (n): Loøng xaùc tín—Söï töï tin. Conditioned things: Phaùp höõu vi—See Conform (v) oneself to: Thích nghi vôùi. Conditioned dharmas. Conform (v) oneself to a custom: Thích Conditioning power: See

Naêng Duyeân. nghi vôùi moät tuïc leä. Conditioned world: Theá giôùi höõu vi. Conformity (n): Söï phuø hôïp—Söï thích hôïp. Conduct: Haïnh kieåm. Confront (v) with someone: Ñoái ñaàu—To Conduct according to Buddha-truth: face. Ñaïo haïnh—The discipline of religion— Confrontation (n): Söï ñöông ñaàu—Chaïm Virtuous. traùn—Ñoái khaùng. Conduct oneself: Cö xöû. Confucianism (n): Ñaïo Khoång—Ñaïo Conductive to: Ñöa tôùi. Nho—See Khoång Ñaïo. Conduct supportive recitation: Tuïng kinh Confucianist scholar: Hoïc giaû Khoång giaùo. hoä nieäm. Confucius: An ancient Chinese Philosopher Confess (v): Saùm hoái. (approximately 3000 years) who taught Confess one's negative actions to all people to practice love and respect toward Buddhas: Phaùt loà saùm hoái tröôùc chö Phaät veà their parents and to be loyal to King. nhöõng haønh ñoäng baát thieän cuûa mình. Confucius and Mencius: Khoång Maïnh. Confession (n): Söï thuù toäi. Confused: Laãn loän—Mixed up.

Confused mind: See Loaïn Taâm. Consciousness: (n): Taâm thöùc—Thöùc—Tri Confusion (n): Raéc roái. giaùc—See YÙ Thöùc. Confute: Bieän luaän. Consensus (n): Söï ñoàng yù. Congenial atmosphere: Khoâng khí thaân Consequences (n): Haäu quaû. maät. Conscience (n): Löông taâm—See Vijnana. Congenital (a): Prakrtja (skt)—Thuoäc veà Conscience of humanity: Löông taâm nhaân thieân phuù—Baåm sinh—Inborn—Innate. loaïi. Congratulate (v): Ca tuïng—To praise—To Conscious beings: Chuùng sanh—Living compliment—To commend. beings—Living creatures—Sentient beings— Congratulate oneself: Töï khen (möøng). See Chuùng Sanh and Höõu Tình. Congregation (n): Giaùo hoäi. Consciousness (n) Vinnana (p)—Vijnana Congregation authority: Giaùo quyeàn— (skt)—Thöùc—YÙ thöùc—See Vijnana in Quyeàn uy cuûa giaùo hoäi. Sanskrit/Pali-Vietnamese Section. • Semi-consciouness: Nöûa tænh nöûa meâ. Congregation of the faithful: Ñoaøn theå • See Hoån Thaàn and Thöùc (A) (5) (B). Phaät töû thuaàn thaønh. Conjecture (n): Söï phoûng ñoaùn. Consciousness-only school: See Phaùp Töôùng Toâng. Connaturality (n): Söï ñoàng baûn taùnh. Consecrate someone a title: Phong töôùc Connected with someone: Giao tieáp vôùi ai. cho ai—Hui Neng was consecrated the Sixth Connexion (n) Söï noái keát. Patriarch of the Chinese Zen Sect—Hueä Naêng Connotation (n): Söï haøm suùc. ñöôïc phong laøm Luïc Toå Thieàn Toâng Trung Conpendium of Philosophy: See Thaéng Hoa. Phaùp Yeáu Luaän. Consent (v): Baèng loøng—To content—To be Conquer (v): Cheá ngöï—To conquer others content. is not difficult. To conquer oneself is more Consequence (n): Haâu quaû—Effect. difficult: Cheá ngöï ngöôøi khaùc xem ra coøn deã Consequences of one's previous life: See hôn cheá ngöï laáy chính mình. Quaû Baùo. Conquered: Bò cheá ngöï. Consequences of one's previous life in Conquering army: See Thaéng Quaân. four forms of the present life: See Quaû Conqueror (n): Ngöôøi cheá ngöï—Buddhas Baùo Töù Töôùng. are conquerors or victors because they have Consequent necessity: Tính taát yeáu cuûa haäu conquered their own passions and they have quaû. defeated the forces of fear, confusion, greed, Conservation (n): Söï baûo toàn—Söï baûo thuû. hatred. They have conquered the armies of Conservatism (n): Chuû nghóa baûo thuû. maras, the Buddhist tempter and spirit of evil. Conqueror in the Battle: An epithet of the

Conservative (a): Baûo thuû. Buddha—Baäc Thaéng giaû, moät danh hieäu cuûa Conserve (v): Baûo thuû—Giöõ gìn—To Ñöùc Phaät. guard—To preserve—To maintain. Conquest (n): Chinh phuïc—Söï chieán thaéng. Consider carefully: Caân nhaéc kyõ löôõng—To deliberate. Conscience (n): Löông taâm—Löông tri. Conscientization (n): YÙ thöùc hoùa. Consideration (n): Söï nhaän ñònh—Remark.

Consideration for others: Toân troïng ngöôøi Contemn (v): Reû ruùng—To scorn—To khaùc disregard. Consistently: Thöôøng hay. Contemplate (v): Meditate on something—Consolation (n): Söï an uûi—Comfort— Think about something deeply—Practice Solace—Words of consolation. mental development—Suy tö saâu saéc veà caùi Console (v): An uûi—To comfort. gì—Quaùn xeùt—Tham thieàn. Conspiracy (n): AÂm möu—Plot—Scheme. Contemplate the nature of Dharma: Quaùn xeùt baûn chaát cuûa chö phaùp. Constant (a): Continuous—Lieân tuïc. Constant change: Thay ñoåi khoâng ngöøng— Contemplation (n): Dhyana (skt)—Thieàn quaùn—Visualization—Meditation—Calling to Luoân luoân thay ñoåi. attention—Imagining in the mind---Söï suy Constantly (adv): Continuously—Moät caùch gaãm—Söï quaùn chieáu—See Quaùn. lieân tuïc. Contemplation (concentration) of Constantly murmuring: Noùi thaàm lieân tuïc. compassion (n): Töø Bi Quaùn. Constitution (n)—Hieán phaùp—Söï kieán Contemplation by counting the laäp—Söï thieát laäp. Constitutive (a): Thuoäc veà caáu truùc—Thuoäc breathing: See Soå Töùc Quaùn. veà hieán phaùp. Contemplation of extinction: See Dieät Quaùn. Constrain (v): Buoäc—To oblige—To force—To bind—To compel. Contemplation on good heart: See Thieän Taâm Quaùn. Constraints of karma: See Nghieäp AÙch. Construction and protection of the Contemplation of the impurity of the Buddhist Sangha: Xaây döïng vaø baûo veä body: Quaùn thaân baát tònh—See Nguõ Ñình Taâm Quaùn. Taêng Giaø. Constructive purpose: Muïc tieâu xaây döïng. Contemplation of mind: Citta-nupassana (p)—Quaùn taâm—See Taâm Quaùn. Consubstantial (a): Ñoàng chaát—Ñoàng theå. Contemplation of the perfect Buddha- Consubstantiality (n): Tính ñoàng theå hay wisdom: See Ñaïi Caûnh Trí Quaùn. ñoàng tính. Consubstantiate (v): Laøm cho ñoàng tính. Contemplation on phenomena: See Söï Quaùn. Consult a Buddhist monk: Tham vaán vôùi Contemplation on reality: See Tam Ma moät tu só Phaät giaùo. Ñòa. Consultation: (n): Trao ñoåi yù kieán. Contemplation of something: Meditation Contact (v): Tieáp xuùc—Xuùc (thaäp nhò nhôn on something—Söï suy tö saâu xa veà caùi gì. duyeân)—Touch. Contemplation of the state of Contain oneself: Keep oneself under nothingness: See Voâ Sôû Höõu Xöù Ñònh. control—Töï keàm cheá. Contaminated food: See Ueá Thöïc. Contemplation by stop thinking or Contaminated mind: See Nhieãm Taâm. getting rid of distraction so that the mind can be fixed in one place: See Chæ Quaùn Taâm Ñònh Nhöùt Xöù.

Contemplation of the Tree of Assembled delight in the play of simultaneous bliss Gurus (composed by the Tibetan First and void, are adorned with jewelled ornaments of many designs and clothed in Panchen): Quaùn töôûng Toâng Chi Chö Toå vaø garments of heavenly silks: Trong taâm Ñöùc Boån Sö (ñöôïc Ban Thieàn Laït Ma ñôøi thöù ngöôøi laø Ñöùc Phaät Kim Cang Trì toaøn nhaát bieân soaïn). dieän thò hieän

thaân xanh saãm, moät maët vaø 1) In the vast space of indivisible bliss and hai tay. Coøn chuøy Kim Cang vaø chuoâng, void, admist billowing clouds of oâm trong loøng Kim Cang Giôùi Isvari. Vui Samantabhadra offerings, at the crest of a söôùng an truï trong Taùnh Khoâng vaø Hyû wish-granting tree embellished with Laïc baát khaû phaân. Röïc rôõ mang nhieàu leaves, flowers and fruits, is a lion-throne chaâu ngoïc vaø maëc aùo thieân y baèng luïa ablaze with precious gems on which is a trôøi. lotus, sun and full moon: Trong baàu trôøi 4) Radiant with thousands of light rays, roäng lôùn cuûa Taùnh Khoâng vaø Hyû Laïc baát adorned with the major and minor signs. khaû phaân giöõa bieån maây cuoàn cuoän phaåm You sit in the vajra position enhaloed by vaät cuùng döôøng Phoå Hieàn Vöông Boà Taùt. the five coloured rainbow. Totally pure, Treân ñænh ngoïn Nhö YÙ traùng leä ñaày hoa, your aggregate factors are the five laù vaø quaû, laø baûo toøa sö töû toûa raïng, daùt Blissfully. Your pure skandhas are the ñaày ngoïc quyù. five Sugatas; your five elements the four 2) There sit my root Guru, kind in all three consorts. Your sense spheres, energy ways, in essence all Buddhas in aspect a channels, sinews and joints are all saffron-robed monk, with one face, two actually Bodhisattvas. The hair of your arms and a radiant white smile. Your right pores are 21,000 Arhants. Your limbs the hand is in the gesture of expounding the wrathful protectors; the light rays Dharma; your left in meditative pose directional guardians, lords of wealth and holds a begging bowl full of nectar. You their attendants, while all worldly gods wear three lustrous saffron robes and your are cushions for your feet: Toûa raïng vôùi head is graced by a golden pandit’s hat: ngaøn aùnh saùng. Ñöùc Boån Sö ngôøi saùng vôùi Treân boà ñoaøn hoa sen vôùi vaàng nhaät caùc töôùng quyù lôùn vaø nhoû cuûa Ñöùc Phaät. nguyeät troøn ñaày, Ñöùc Boån Sö an toïa, vôùi An toïa trong tö theá kim cang toûa haøo loøng haûo taâm töø bi troïn veïn ba phöông quang caàu voàng nguõ saéc. Hoaøn toaøn thanh dieän, laø tinh tuùy cuûa chö Phaät, ngöôøi maëc tònh, nguõ uaån cuûa ngöôøi laø naêm vò Phaät aùo tyø kheo maøu vaøng thò hieän vôùi moät nhaäp Hyû Laïc. Töù ñaïi cuûa ngöôøi laø boán göông maët, hai tay vaø nuï cöôøi toûa raïng Phaät maãu töông öng. Caùc chaân loâng cuûa ñaày ñöùc haïnh. Baøn tay phaûi baét aán thuyeát ngöôøi laø 21000 vò A la haùn, töù chi cuûa phaùp, baøn tay traùi baét aán nhaäp ñònh vaø ngöôøi laø caùc Hoä Phaùp phaãn noä. mang bình baùt ñöïng ñaày nöôùc Cam Loä. 5) Surrounding you in their respective order Ngöôøi maëc ba thöù phaùp y maøu vaøng röïc sit the direct and lineage Gurus. Yidams, rôõ, ñoäi muõ pandit: muõ hieàn trí maøu vaøng host of mandala deities, Buddhas, thanh nhaõ. Bodhisattvas, heroes and dakinis 3) In your heart sits the all pervading Lord encircled by an ocean of Dharma Vajradhara, with a blue body one face, protectors: Chung quanh ñöùc Boån Sö saép two arms, holding vajra and bell and theo thöù töï laø bieån chö Thaày. Toå quaù khöù embracing Vajradhatu Ishvari. You vaø hieän taïi bao boïc, laø chö Phaät an truï

trong Maïn Ñaø La cuøng caùc Thaùnh chuùng Contemplation of all things as void or thò giaû. Chö Phaät, chö Boà Taùt, ñaáng Chieán immaterial: Quaùn khoâng. Thaéng Vöông, Viras, chö Thieân nöõ vaø chö Contemplation of thought: Quaùn Taâm— Hoä Phaùp. According to the Siksasamuccaya Sutra, the 6) Their three doors are marked

with the Buddha taught: “Cultivator searches all three vajras; from the syllable HUNG around for this thought. But what thought? Is it hooked light rays go out invoking the the passionate, hateful or confused one? Or is wisdom beings from their natural abode it the past, future, or present one? The past to become inseparably set: Ba cöûa ngoõ one no longer exists, the future one has not cuûa ngöôøi ñeàu mang daáu chuøy Kim Cang yet arrived, and the present one has no ; töø chuûng töï HUM, aùnh saùng chieáu raïng stability. For thought, Kasyapa, cannot be ra ngoaøi nhö laø moùc caâu töø bi. Thænh chö apprehended, inside, or outside, or in Phaät Ñaïi Trí thò hieän xuoáng nôi ñaây, hoøa between. For thought is immaterial, invisible, hôïp nhaäp vaøo Ñöùc Boån Sö. nonresisting, inconceivable, unsupported, and 7) Sources of goodness and well-being non-residing. Thought has never been seen by throughout the three times root and any of the Buddhas, nor do they see it, nor lineage Gurus, Yidams, Three Jewels of will they see it. And what the Buddhas never Refuge, heroes, Varas, dakinis, Dharma see, how can that be observable process, protectors and hosts of guardians by the except in the sense that dharmas proceed by power of your compassion come forth and the way of mistaken perception? Thought is abide steadfast: Ñöùc Boån Sö laø nguoàn ñöùc like a magical illusion; by an imagination of haïnh, hyû laïc vaø toaøn thieän. Laø nguoàn coäi what is actually unreal it takes hold of a cuûa Toå Sö, chö Phaät vaø cuûa Quy-Y Tam manifold variety of rebirths. A thought is like Baûo. Laø chö Chieán Thaéng Vöông Viras, the stream of a river, without any staying chö Thieân nöõ, Phaùp baûo vaø Hoä Phaùp cuøng power; as soon as it is produced it breaks up caùc Thaùnh chuùng, thò giaû trong ba ñôøi. and disappears. A thought is like a flame of a Vôùi thaàn löïc töø bi, xin ngöôøi haõy thò hieän lamp, and it proceeds through causes and vaø maõi maõi ôû cuøng ñeä töû. conditions. A thought is like lightning, it 8) Though all things are totally free of breaks up in a moment and does not stay on… inherent coming and going still you arise Searching thought all around, cultivator does through your virtuous conduct of wisdom not see it in the skandhas, or in the elements, and loving compassion according to the or in the sense-fields. Unable to see thought, dispositions of your varied disciples. Holy he seeks to find the trend of thought, and asks Refuge-Protectors, please come forth himself: “Whence is the genesis of thought?” with your retinues the wisdom and And it occurs to him that “where is an object, symbolic beings become non-dual: Duø there thought arises.” Is then the thought one moïi vaät ñeàu töï baûn taùnh chaúng ñi maø thing and the object another? No, what is the cuõng chaúng ñeán Ñöùc Boån Sö vaãn thò hieän object, just that is the thought. If the object qua ñöùc haïnh trí hueä vaø töø bi cuûa ngöôøi. were one thing and the thought another, then Vaø hoùa thaân döôùi muoân vaøn daïng ñeå kheá there would be a double state of thought. So hôïp cöùu ñoä moïi ñeä töû. Xin ñaáng Thaùnh the object itself is just thought. Can then Trí Quy-Y Hoä Phaùp thò hieän cuøng chö toân thought review thought? No, thought cannot Thaùnh chuùng. Trí hueä vaø chö Toå Boån Sö review thought. As the blade of a sword trôû thaønh baát nhò.

cannot cut itself, so can a thought not see khoâng thaáy thì khoâng theå phaân bieät ñöôïc. itself. Moreover, vexed and pressed hard on Nhöõng gì khoâng phaân bieät

ñöôïc thì khoâng coù all sides, thought proceeds, without any quaù khöù, hieän taïi vaø vò lai. Nhöõng gì khoâng coù staying power, like a monkey or like the wind. quaù khöù, hieän taïi vaø vò lai thì khoâng coù maø It ranges far, bodiless, easily changing, cuõng khoâng khoâng. Haønh giaû tìm taâm beân agitated by the objects of sense, with the six trong cuõng nhö beân ngoaøi khoâng thaáy. Khoâng sense-fields for its sphere, connected with one thaáy taâm nôi nguõ uaån, nôi töù ñaïi, nôi luïc nhaäp. thing after another. The stability of thought, its Haønh giaû khoâng thaáy taâm neân tìm daáu cuûa one-pointedness, its immobility, its taâm vaø quaùn nieäm: “Taâm do ñaâu maø coù?” Vaø undistraughtness, its one-pointed calm, its thaáy raèng: “Heã khi naøo coù vaät laø coù taâm.” Vaäy nondistraction, that is on the other hand called vaät vaø taâm coù phaûi laø hai thöù khaùc bieät mindfulness as to thought—Haønh giaû tu taäp ñi khoâng? Khoâng, caùi gì laø vaät, caùi ñoù cuõng laø tìm taâm mình. Nhöng tìm caùi taâm naøo? Coù taâm. Neáu vaät vaø taâm laø hai thöù hoùa ra coù ñeán phaûi tìm taâm tham, taâm giaän hay taâm si meâ? hai taàng. Cho neân vaät chính laø taâm. Vaäy thì Hay tìm taâm quaù khöù, vò lai hay hieän taïi? Taâm taâm coù theå quaùn taâm hay khoâng? Khoâng, taâm quaù khöù khoâng coøn hieän höõu, taâm töông lai thì khoâng theå quaùn taâm. Löôõi göôm khoâng theå töï chöa ñeán, coøn taâm hieän taïi cuõng khoâng oån. caét ñöùt laáy mình, ngoùn tay khoâng theå töï sôø Naøy Ca Dieáp, , taâm khoâng theå naém baét töø beân mình, cuõng nhö vaäy, taâm khoâng theå töï quaùn trong hay beân ngoaøi, hoaëc ôû giöõa. Taâm voâ mình. Bò daèn eùp töù phía, taâm phaùt sinh, khoâng töôùng, voâ nieäm, khoâng coù choã sôû y, khoâng coù coù khaû naêng an truù, nhö con vöôïn chuyeàn nôi quy tuùc. Chö Phaät khoâng thaáy taâm trong caønh, nhö hôi gioù thoaûng qua. Taâm khoâng coù quaù khöù, hieän taïi vaø vò lai. Caùi maø chö Phaät töï thaân, chuyeån bieán raát nhanh, bò caûm giaùc khoâng thaáy thì laøm sao maø quaùn nieäm cho laøm dao ñoäng, laáy luïc nhaäp laøm moâi tröôøng, ñöôïc? Neáu coù quaùn nieäm chaúng qua chæ laø duyeân thöù naøy, tieáp thöù khaùc. Laøm cho taâm oån quaùn nieäm veà voïng töôûng sinh dieät cuûa caùc ñònh, baát ñoäng, taäp trung, an tónh, khoâng loaïn ñoái töôïng taâm yù maø thoâi. Taâm nhö moät aûo ñoäng, ñoù goïi laø quaùn taâm vaäy. thuaät, vì voïng töôûng ñieân ñaûo cho neân coù sinh Contemplation of all as unreal, transient dieät muoân truøng. Taâm nhö nöôùc trong doøng and temporal: See Giaû Quaùn. soâng, khoâng bao giôø döøng laïi, vöøa sinh ñaõ Contemplation on the wheel elements: dieät. Taâm nhö ngoïn löûa ñeøn, do nhaân duyeân See Ngaõ Luaân Quaùn. maø coù. Taâm nhö chôùp giaät, loùe leân roài taét. Contemporary Buddhism: Phaät Giaùo hieän Taâm nhö khoâng gian, nôi muoân vaät ñi qua. ñaïi. Taâm nhö baïn xaáu, taïo taùc nhieàu laàm loãi. Taâm nhö löôõi caâu, ñeïp nhöng nguy hieåm. Taâm nhö Contemporary Vietnam Buddhism: Phaät ruoài xanh, ngoù töôûng ñeïp nhöng laïi raát xaáu. giaùo Viet Nam hieän ñaïi. Taâm nhö keû thuø, taïo taùc nhieàu nguy bieán. Contemptuously: Moät caùch khinh bæ. Taâm nhö yeâu ma, tìm nôi hieåm yeáu ñeå huùt Content: Satisfied—Haøi loøng. sinh khí cuûa ngöôøi. Taâm nhö keû troäm heát caùc Contented: Vöøa yù—Satisfied. caên laønh. Taâm öa thích hình daùng nhö con maét (Be) contented (satisfied) with one’s lot: thieâu thaân, öa thích aâm thanh nhö

troáng traän, An loøng. öa thích muøi höông nhö heo thích raùc, öa thích Contentment: Satisfaction—Söï haøi loøng. vò ngon nhö ngöôøi thích aên nhöõng thöùc aên Contentment with few desires: Tri tuùc thöøa, öa thích xuùc giaùc nhö ruoài sa dóa maät. thieåu duïc. Tìm taâm hoaøi maø khoâng thaáy taâm ñaâu. Ñaõ tìm

Context (n): Phöông saùch—Maïch vaên—Tình Conventional truth: Sammuti-saccam (p)— caûnh—Tình huoáng. Samvriti-satya (skt)—Chaân lyù töông ñoái—See Contextual (a); Thuoäc veà hoaøn caûnh. Samvriti-Satya in Sanskrit/Pali-Vietnamese Contextualization (n): Phöông phaùp thích Section, and Nhò Ñeá in Vietnamese-English öùng vôùi hoaøn caûnh. Section. Contingency (a): Ngaãu nhieân tính. Conventional wisdom: Trí hueä qui öôùc. Continue (v): Tieáp tuïc—To follow. Convergence (n): Söï hoäi tuï—Söï taäp trung. Continuing process of cause and effect: Conversion (n): Söï chuyeån bieán—Söï trôû See Nghieäp. laïi—Qui hoùa. Continuity (a): Santati—Söï töông tuïc. Convert (v): Caûi hoùa. Continuity-consciousness: See Töông Tuïc Convert someone: Giaùo hoùa ai (ñöa ai vaøo Thöùc. ñaïo)—The Buddha converted the Three Brothers of Kasyapa—Ñöùc Phaät giaùo hoùa ba Continuity of memory: See Töông Tuïc anh em Toân giaû Ca Dieáp. Töôùng. Continuous (a): Lieân tuïc. Convert someone to a religion: Giaùo hoùa ai theo ñaïo naøo. Continuous consciousness: Töông tuïc thöùc. Convert (v) and transport (v): See Hoùa Continuous mind: Töông tuïc taâm. Ñoä. Continuous transformation: Chuyeån hoùa Converted to Buddhism: Ñöôïc giaùo hoùa lieân tuïc. theo ñaïo Phaät. Contraction (n): Kheá öôùc—Giao keøo. Convey (v): Truyeàn ñaït. Contradict (v): Choáng laïi—Ngöôïc laïi. Convey something: Carry on (transmit) Contrast: Ñoái chieáu. something—Truyeàn baù caùi gì. Contribute something: Take part in Convey (v) to the treasury: See Kyù Khoá. something—Goùp phaàn vaøo vieäc gì. Conviction: Xaùc tín—Personal conviction— Contributory cause: See Duyeân Nhaân and Firm belief—Nieàm tin töôûng kieân coá—Xaùc tín Sôû Duyeân. caù nhaân. Control (v): Kieåm soaùt. Convince someone: Thuyeát phuïc ai. Control of the material universe: Kieåm Cooking group: Cooking team—Ban Trai soaùt vuõ truï vaät chaát. soaïn. Control (v) one's anger: Neùn giaän. Cool off (v): Nguoäi laïnh. Control (v) one's mind: Kieåm soaùt taâm yù. Cooling water: Nöôùc cam loà. Control oneself: Töï cheá. Cooperation (n): Ñoàng söï—Söï hôïp taùc. Controversial (a): Ñang tranh caõi—Ñang Cope (v) with: Ñöông ñaàu vôùi—To cope bieän luaän. with difficulties: Ñöông ñaàu vôùi nhöõng khoù Controversy (n): Söï bieän luaän—Tranh caõi. khaên. Convenience (n): Thoaûi maùi—Tieän lôïi—See Copy (v): Baét chöôùc—To imitate—To mimic. Phöông Tieän. Co-ordination (n): Söï phoái hôïp. Convent (n): Tu vieän—Nunery—Monastery. Co-religionist: Ñaïo höõu. Conventional terms: Tuïc ñeá. Core: Coát loõi—Nhaân.

Core of the Buddha's Teaching: See Coát Corresponding hinders: See Töông ÖÙng Loõi Cuûa Phaät Phaùp. Phöôïc. Corporeal features: See Saéc Töôùng. Corresponsibility: Ñoàng traùch nhieäm. Corpse (n): Töû thi. Corrupt feudalism: Phong kieán tham Correct Deeds: Chaùnh nghieäp—See Baùt nhuõng. Chaùnh Ñaïo. Corrupted: Baïi hoaïi—Debauched— Correct dharma: See Chaùnh Phaùp. Immoral—Depraved. Correct doctrine of the Buddha is Corrupted morals: Baïi luaân. divided into five parts: See

Nguõ Phaàn Giaùo Corruption (n): Söï truïy laïc—Huû baïi—Teä Phaùp. hoùa—Baïi hoaïi. Correct Energy: Correct devotion—Correct Cosmic Buddhism: Phaät Giaùo Vuõ Truï Zeal—Chaùnh tinh taán—Right energy—See Luaän. Baùt Chaùnh Ñaïo. Cosmogenesis (n): Thuyeát Vuõ truï tieán hoùa. Correct Law: See Chaùnh phaùp. Cosmological argument: Vuõ truï bieän luaän. Correct Livelihood: Correct Profession—Cosmology: Vuõ truï luaän. Chaùnh maïng—See Baùt Chaùnh Ñaïo. Cosmos (n): Phaùp giôùi—Billion-world Correct Memory: Chaùnh nieäm—Correct universe—Dharma realm—Universe. Remembrance—See Baùt Chaùnh Ñaïo. Couch of flowers: Saøng toïa keát baèng hoa. Correct Meditation: Chaùnh ñònh—Correct Council (n): Ñaïi hoäi kieát taäp—See Keát Taäp Concentration—See Baùt Chaùnh Ñaïo. Kinh ñieån. Correct oneself: Caûi aùc tuøng thieän—To Council of the Sangha: Hoäi ñoàng Taêng giaø. leave the evil and follow the good. Counsel (v): Khuyeán duï—To advise—To Correct rules: Chaùnh giôùi. give advice. Correct Speech: Chaùnh ngöõ—See Baùt Count (v) the beads: Laàn chuoãi. Chaùnh Ñaïo. Count (v) the breath: Ñeám hôi thôû. Correct Thought: Chaùnh tö duy—See Baùt Countenance (n): Dung nhan—Appearance. Chaùnh Ñaïo. Counterfeit (v): Giaû maïo—To forge—To Correct View: Right view—Chaùnh kieán— fake—To falsify. See Baùt Chaùnh Ñaïo. Counterpart: A person who corresponds to Correct Vision: See Chaùnh Kieán Kinh. someone else, who has the same function as Correlated (Favorable) conditions: someone else—Ngöôøi töông xöùng (ñoàng söï Thuaän duyeân. vôùi ngöôøi khaùc). Correlation: Hoã töông—Töông quan—Quan Counting one's breath: Soå Töùc—The heä. method of counting the breath—Phöông phaùp Correspondence (n): Töông xöùng—Phuø ñeám hôi thôû—While meditation, Zen hôïp—Töông töï. practitioner counts his breath. As you breathe Corresponding causation: See Töông ÖÙng in, count 1 in your mind, and as you breathe Nhaân. out count 1. Breathe in count 2, breathe out Corresponding dharmas: See Töông ÖÙng count 2. Continue to count through 10, then Phaùp. return to count 1 again. This counting is like a string which attaches your mindfulness to your

breath. This exercise is the beginning point in Countless hundreds of thousands of the process of becoming continuously millions of living beings: Voâ löôïng traêm conscious of your breath. Without ngaøn muoân öùc chuùng sanh. mindfulness, however, you will quickly lose Countless worlds: Voâ löôïng theá giôùi. count. When the count is lost, simply return to Couple with : Ñi ñoâi vôùi. count 1 and keep trying until you can keep the count correctly. Once you can truly focus your Courage: Can tröôøng—Bravely. attention on the counts, you have reached the Course or declination of the sun to the point at which you can begin to abandon the south: See Nam Haønh. counting method and begin to concentrate Court of the eight-petalled lotus in the solely on the breath itself. When you are middle of Garbhadhatu: See Trung Ñaøi upset or dispersed and find it difficult to Baùt Dieäp Vieän. practice mindfulness, return to your breath: Court expense: AÙn phí—Court fees or costs. taking hold of your breath is itself Courtesans (n): Kyû nöõ. mindfulness. Your breath is the wondrous method of taking hold of your consciousness. Courtesy (n): Leã pheùp—Politeness. One should not lose oneself in mind- Covenant (n): Kheá öôùc—Giao öôùc. dispersion or in one's surroundings. Learn

to Cover (v): Che daáu—To hide. practice breathing in order to regain control of Cover of desire: See Tham Duïc Caùi. body and mind, to practice mindfulness, and to Covering: Che daáu—Phuù. develop concentration and wisdom—Khi thöïc Covet (v): Ham muoán—To desire—To be taäp thieàn quaùn, haønh giaû ñeám hôi thôû. Khi thôû fond of. vaøo ñeám 1, thôû ra ñeám 1; thôû vaøo ñeám 2, thôû Cow-dung: See Ngöu Phaån. ra ñeám 2. Ñeám cho ñeán thöù 10 thì baét ñaàu ñeám laïi soá 1. Trong luùc thôû nhö theá, söï ñeám Cowardly: Heøn nhaùt. soá laø sôïi daây buoäc taâm vaøo hôi thôû. Ban ñaàu Craftman: Thôï thuû coâng ngheä. ñeám laø ñeå chuù yù, keûo khoâng thì ñeám loän. Ñoù Craftmanship: Thuû coâng ngheä. laø hình thöùc ñònh taâm nhaäp moân. Coät ñöôïc Crave (v) for something: Ask for something taâm vaøo söï ñeám roài, ñaït ñeán caùi ñònh taâm sô earnestly—Desire something strongly—Tha ñaúng naày thì baét ñaàu boû söï ñeám maø theo doõi thieát ñoøi hoûi ñieàu gì. hôi thôû. Phöông phaùp ñeám hôi thôû ñöôïc goïi laø Craving: AÙi—Tham duïc—Greed—Soå Töùc. Nhöõng luùc taâm trí bò phaân taùn khoù Affection—Desire—Buddha taught: “Craving taäp trung ñeå quaùn nieäm, chuùng ta laïi naém laáy and desire are the cause of all unhappiness. hôi thôû. Naém laáy hôi thôû cuõng laø quaùn nieäm. Everything sooner or later must change, so do Hôi thôû laø moät phöông tieän thaàn dieäu ñeå naém not become attached to anything. Instead laáy taâm yù. Khoâng ñöôïc buoâng thaû hôi thôû devote yourself to clearing your mind and theo loaïn töôûng vaø hoaøn caûnh ñeå töï ñaùnh maát finding the truth, lasting happiness.”—Ñöùc mình. Phaûi bieát duøng hôi thôû ñeå naém laáy thaân Phaät daïy: “Loøng tham vaø duïc voïng laø nhöõng taâm, thöïc hieän chaùnh nieäm, phaùt trieån ñònh nhaân cuûa khoå ñau. Moïi söï moïi vaät ñeàu ñoåi tueä. thay khoâng sôùm thì muoän, vaäy chôù neân tham Countless (a): Inconceivable—See Voâ ñaém vaøo baát cöù vaät gì. Maø caàn phaûi tinh caàn Löôïng. noã löïc tu haønh, caûi ñoåi thaân taâm ñeå tìm thaáy haïnh phuùc mieân vieãn.”

Craving is linked to ignorance: AÙi duïc Creature (n): Chuùng sanh. lieân heä vôùi voâ minh. Credibility (n):Tính ñaùng tin. Craving is a fire which burns in all Credulity: (n): Tính nheï daï. beings: Tham aùi laø ngoïn löûa ñang chaùy trong Creed (n) Tín ñieàu. moãi chuùng sanh. Cremate a body: Hoûa thieâu xaùc (traø tyø). Craving for eternal life: Khao khaùt soáng Cremation: Söï hoûa thieâu. ñôøi vónh cöûu. Crematorium: (n): Loø hoûa thieâu. Craving for good clothes: Khao khaùt maëc Crest of flame: Ngoïn löûa. ñeïp. Criminal: Keû phaïm toäi. Craving for good food: Khao khaùt aên ngon. Crispy (a): Doøn. Craving for immortality: Tham voïng Criterion (n): Tieâu chuaån—Criteria (plural). muoán baát töû. Critical reflection: Pheâ bình phaûn tænh. Craving for material things: Khao khaùt vaät chaát. Criticism (n): Söï chæ trích—Söï pheâ bình. • Historical criticism: Lòch söû pheâ phaùn Craving for pleasures: Khao khaùt thuù vui. hoïc. Craving for power: Tham ñaém quyeàn theá. • Literary criticism: Pheâ phaùn vaên hoïc. Craving for worldly material gain and • Textual criticism: Pheâ phaùn vaên töï. power: Tham ñaém vaät chaát vaø uy quyeàn traàn Criticize (v): Pheâ bình—Chæ trích—To find theá. fault with. Crazy ambition: Cuoàng voïng. Criticize oneself: Töï cheâ traùch mình. Cream of mushroom: Kem naám. Criticized: Bò chæ

trích. Create (v) enemies: Gaây thuø keát oaùn. Crooked: Taø vaïy—Dishonest. Create a favorable condition: Taïo ñieàu Cross over: To transform—Chuyeån hoùa. kieän thuaän lôïi. Cross (v) someone over: Chuyeån hoùa hay Create (v) negative karma: Taïo taùc aùc ñoä thoaùt ai---To rescue—To liberate. nghieäp. Cross-legged position: Ngoài kieát giaø. Create (v) positive karma: Taïo nghieäp toát. Crow-Nested Zen Master: Thieàn Sö OÂ Create (v) an opportunity: Taïo cô hoäi. Saøo. Create (v) an oportunity for splitting Crown prince: Hoaøng thaùi töû. hairs: Gaây raéc roái Cruel act: Baïo haønh. Create (v) unhappiness: Taïo ra ñieàu baát Cruelty (n): Taøn baïo. haïnh. Crystal: Clear—trong nhö pha leâ. Creation (n): Söï saùng taïo. Crystal clear: Trong saùng. Creation of the mind: Citta-samskara Culminate (v): Ñaït ñeán cao ñoä. (skt)—Söï saùng taïo cuûa taâm—See Taâm Haønh. Cult: Toâng phaùi—Sect. Creationism (n): Thuyeát saùng theá. Cultivate (v): Abhyasa (p & skt)—Trau Creative (a): See Höõu Vi. doài—Ñaøo luyeän— To develop—See Tu and Creatively: Moät caùch saùng taïo. Tu Haønh. Creativity (n): Tính saùng taïo. Cultivate the awareness: Tu taäp tænh thöùc. Creator (n): Ñaáng saùng taïo—See Hoùa Coâng.

Cultivate Bodhicitta: Practice Bodhicitta— caûm thoï cuûa noù lieân heä ñeán caùi bieát naøy. Nhö Develop the mind of Enlightenment—Tu taäp vaäy tu taâm chính laø phaùp moân “Töù Chaùnh Boà Ñeà taâm. Caàn” maø Ñöùc Phaät ñaõ daïy: Tu taâm laø coá laøm Cultivate a good heart: Plant a good sao dieät tröø nhöõng baát thieän ñaõ sanh; nhöõng heart—Ñaøo luyeän thieän taâm. baát thieän chöa sanh thì giöõ cho chuùng ñöøng sanh. Ñoàng thôøi coá gaéng nuoâi döôõng vaø cuûng Cultivate good roots: Tu taäp caên laønh. coá nhöõng thieän taâm naøo chöa sanh. Cultivate goodness: See Tu Thieän. Cultivation (n): Abhisevana or Abhyasin Cultivate one’s mind: Tu taäp taâm. (skt)—Söï tu taäp—Practice—Practicing—See Cultivate the nature: See Tu Tính. Tu (9) and Tu Haønh. Cultivate the perfection: Trau doài söï hoaøn Cultivation means changing the karma: thieän—A True Buddhist always cultivates his See Tu Laø Chuyeån Nghieäp. or her perfection of patience and Cultivation method: Phaùp Moân—Dharma forebearance—Ngöôøi Phaät töû chôn thuaàn luoân Door. trau doài söï hoaøn thieän baèng söï nhaãn naïi vaø Cultivation of mindfulness of the body: beàn chí. See Thaân Haønh Nieäm Tu Taäp. Cultivate all things to be cultivated: Trau Cultivation of moral and spiritual doài taát caû nhöõng gì caàn trau doài. Cultivate (v) goodness: See Taùn Thieän. growth: Reøn luyeän ñaïo ñöùc vaø tinh thaàn. Cultivate meritorious virtues: Tu caùc Cultivation of morality: Trau doài ñaïo ñöùc. coâng ñöùc. Cultivation is a self improvement from Cultivating the mind: Tu taâm—Usually the bad to good: Tu haønh laø töï caûi thieän töø xaáu word “mind” is understood for both heart and sang toát. brain. However, in Buddhism, mind does not Cultural Buddhism: Vaên hoùa Phaät giaùo. mean just the brain or the intellect; mind also Cultural influence: AÛnh höôûng vaên hoùa. means consciousness or the knowing faculty, Cultural manner: Tính caùch vaên hoùa. that which knows an object, along with all of Culture bound: Keát chaët vôùi vaên hoùa. the mental and emotional feeling states Cumulate (v): Chaát chöùa—To accumulate— associated with that knowing. Thus, To amass—To gather. cultivating the mind means practicing the Cunda (skt):

Chunda---Thuaàn Ñaø—A metal “four great efforts” in the Buddha’s teachings: worker (blacksmith) who offered the Buddha We try to diminish the unwholesome mental the last meal—According to the Buddha, states that have already arisen and to prevent those who offered the first meal before He those that have not yet arisen from arising. At come a Buddha and the last meal before He the same time, we make effort to strengthen passed away would have the most meritorious those wholesome mental states that are merit. already developed, and to cultivate and develop the wholesome states that have not Cunde (skt) Mantra: Chuù Chuaån Ñeà. yet arisen—Thöôøng thì taâm coù nghóa laø tim Cunde Bodhisattva: See Boà Taùt Chuaån Ñeà. oùc. Tuy nhieân, trong Phaät giaùo, taâm khoâng chæ Cunning: Gian xaûo—Crafty. coù nghóa laø boä oùc vaø trí tueä; maø noù coøn coù Cure the sickness of the worldly life: Trò nghóa laø “Thöùc” hay quan naêng cuûa tri giaùc, laønh söï ñau khoå cuûa cuoäc soáng traàn tuïc. giuùp ta nhaän bieát moät ñoái töôïng cuøng vôùi moïi

Current activities: Nhöõng sinh hoaït hieän 2) Vò thaày cao caû—The most honorable taïi. teacher. In Tibetan Buddhism history, he Curricular (a): Thuoäc veà chöông trình hoïc— is venerated since he is an authentic Extra-curricular activities—Nhöõng sinh hoaït embodiment of the Buddhist teaching. In ngoaïi khoùa. Vajrayana, the Lama is particularly important, since his role is not only to Curriculum: Chöông trình hoïc. teach rituals but also to conduct them. Curse (v): Chöûi ruûa. Lama has the function of transmitting the Curve one’s back: Khom löng. Buddhist tradition to not only his students Cushion (n): Boà ñoaøn—Moät loaïi goái troøn but also to every people. The traditional meàm vöøa phaûi duøng ñeå ngoài thieàn—A round training of a Lama includes many years of mildly soft for sitting meditation. study of various disciplines of Buddhist Custom (n): Acara (skt)—Thoùi quen. philosophyand meditation. Only after at Customs of a sect: See Toâng Phong. least three retreats (3 years), a lama is Cut off obstacles: Ñoaïn tröø nhöõng chöôùng authorized to refer himself as such and to ngaïi. transmit his knowledge to others—Trong Cycle (circle) of birth and death: Voøng Phaät giaùo Taây Taïng, Dalai Lama ñöôïc suøng kính vì Ngaøi laø hieän thaân thuaàn sanh töû luaân hoài—Circle of misery—Circle of khieát cho hoïc thuyeát Phaät. Trong Kim suffering—Samsara—See Luaân Hoài Sanh Töû. Cang thöøa, vò Laït ma khoâng chæ giaûng Cycle of birth and rebirth: Samsara daïy, maø ngaøi coøn coù theå thöïc hieän nghi leã (skt)—Voøng luaân hoài sanh töû. nöõa. Cycle of existence: Samsara (skt)—Voøng Damage: Harm or ruin something—Laøm hö luaân hoài sanh töû. hoûng caùi gì. Cycle of karma: Voøng luaân hoài nghieäp baùo. Damnable (a): Ñaùng gheùt—Undesirable— Cycle of life and death: Voøng luaân hoài sanh Hateful. töû. Dana (skt): Cuùng döôøng—Charity— Cyclon of life: Voøng luaân hoài. Offerings---The virtue of alms-giving to the poor and the needy—Offer gifts to a Bhikhu or community of Bhikhus—See Boá Thí. Dana paramita (skt): Boá thí Ba la maät—See Dana in Sanskrit/Pali Section and Boá Thí Ba la maät in Vietnamese-English Section.

D Danparamita sound: Tieáng Boá thí Ñoä. Daoism (n): Ñaïo giaùo. Daring: Gan lì—Bold—Fearless—Brave— Valiant—Venturesome. Daily existence: Cuoäc soáng thöôøng nhöït. Dark and dull roots: Caên taùnh aùm ñoän. Dalai-Lama: Dark paths: See

U Ñoà. 1) Quoác tröôûng Taây Taïng—The spiritual Darkening of the month: See Haéc Nguyeät. and temporal Head of State of Tibet. Darkness (n): Boùng toái.

Darkness of ignorance: Boùng toái cuûa voâ Death (n): Söï cheát—The last of the chain of minh—See Si Ñoà. the twelve Nidanas. Dasabala: An epithet of the Buddha, the Death is certain and natural: Söï cheát laø possessor of Ten Powers or Ten kinds of chaéc chaén vaø töï nhieân—According to the story Knowledge—Moät danh hieäu cuûa Ñöùc Phaät, of Kisa Gotami in the Agama Sutra—Theo Ñaáng Thaäp Löïc hay Ñaáng coù ñaày ñuû thaäp tri truyeän naøng Kisa Gotami trong Kinh A Haøm: kieán. • Kisa Gotami's son died. She loved him Data (n): Döõ kieän. dearly, so she could not accept his death: Date of Buddha's death: See Nieát Baøn Con trai cuûa Kisa Gotami cheát. Naøng yeâu Nhaät. con tha thieát neân naøng khoâng theå chaáp nhaän caùi cheát aáy. Daughter of Gods: Deva dhita (p)—Ngoïc • Carrying the corpse, she went from house nöõ (Thieân nöõ). to house to find medicine. Of course Dawn to dusk: Töø bình minh ñeán hoaøng hoân. nobody could help her: Mang thi haøi cuûa Day of abstinence: See Phaùp Trai Nhöït. con, naøng ñi heát nhaø naøy tôùi nhaø kia mong Day on which a particular Buddha or tìm thuoác chöõa. Dó nhieân khoâng ai giuùp Bodhisattva is worshipped: See Duyeân naøng ñöôïc. Nhaät. • Finally she went to the Buddha. The Daydreaming: Mô moäng Buddha said: "If you can bring me a Daylight: AÙnh saùng ban ngaøy. mustard seed, I can help you. The Dear: Thaân yeâu. mustard seed, however, must come from a house in which no one in the family has Death: (n): Cheát---According to Buddhism, ever died: Cuoái cuøng naøng ñeán haàu ñöùc Death is the moment when the alaya Phaät. Ñöùc Phaät daïy: "Neáu coâ coù theå ñem consciousness leaves the body, not when the cho ta moät haït caûi, ta seõ giuùp coâ. Tuy heart has stopped or brain waves can no nhieân, haït caûi aáy phaûi xuaát phaùt töø ngoâi longer be detected. Death is the separation of nhaø trong ñoù khoâng coù ngöôøi naøo cheát mind and matter—Theo Phaät giaùo, Cheát laø luùc caû." A-Laïi-Da thöùc lìa thaân, chôù khoâng phaûi laø luùc • Kisa Gotami visited every house in the maø tim ngöøng ñaäp hay oùc ngöng laøm vieäc. city. Everywhere people took pity on her Cheát laø söï tan raõ caû theå xaùc vaø tinh thaàn—See and offered her mustard seeds: Kisa Cheát and Töû. Gotami ñi ñeán moïi nhaø trong thaønh phoá. Dead Buddhism: See Ñaïo Phaät Cheát. Khaép nôi moïi ngöôøi ñeàu thöông xoùt naøng Dead drunk: Say khöôùt. vaø taëng naøng haït caûi. Dead lion is destroyed by worms • But when she asked: "Has anyone in your produced within itself: See Sö Töû Thaân family ever died?" The answer was Trung Truøng. always the same. "Yes!" Sometimes it Deadly sin: Ñaïi toäi. was a parent or a brother or a sister that Deal with something: Take care of had died. In other family, it was like her, something—Take charge of something—Be a child: Nhöng khi naøng hoûi: "Coù ai trong responsible for something—Chòu traùch nhieäm gia ñình oâng baø cheát khoâng?" Caâu traû lôøi veà ñieàu gì. luoân gioáng nhau: "Coù!" Ñoâi khi ñoù laø cha

meï, anh em ñaõ cheát, hay caùc gia ñình The debt we owe our parents and khaùc, ñoù laø ñöùa con nhö con naøng. teachers: AÂn cha meï thaày toå. • She was very sad and returned to the The debt to our spiritual friends: AÂn Buddha empty-handed. The

Buddha thieän höõu tri thöùc. asked her to reflect on what people had The debt to the Triple Gems: AÂn Tam told her. Slowly she realized that death Baûo. was certain and natural and that all things are impermanent: Naøng raát buoàn vaø trôû Decadent (a): Ñoïa laïc. veà gaëp ñöùc Phaät vôùi tay khoâng. Ñöùc Phaät Decadence of the law: See Maït Phaùp. baûo naøng suy nghó kyõ veà nhöõng chuyeän Decadence and prosperity: Suy thònh. maø moïi ngöôøi ñaõ noùi vôùi naøng. Daàn daàn Decay (v): Rack or ruin—Suy taøn—Hoaïi naøng nhaän thöùc ra caùi cheát laø chaéc chaén dieät—Hö hoaïi—According to Buddhism, the vaø töï nhieân vaø vaïn vaät ñeàu voâ thöôøng. decay of a body is the lack of co-ordination of • She felt comforted. Later she returned to mind and matter—Theo Phaät giaùo, söï hoaïi the Buddha and became one of his dieät gaây ra bôûi söï thieáu hoøa hôïp giöõa theå xaùc disciples: Naøng caûm thaáy ñöôïc an uûi. Veà vaø tinh thaàn. sau naøng laïi ñeán gaëp ñöùc Phaät vaø trôû Decay is the lack of coordination of thaønh ñeä töû cuûa Ngaøi. mind and matter: Söï hoaïi dieät laø do thieáu Death is only a physiological erosion of phoái hôïp cuûa taâm vaø thaân. the human body: Cheát chæ laø söï hao moøn Decaying: Söï tan raõ—Hö hoaïi sinh lyù cuûa cô theå. Decaying: Laõo hoùa—Aging. Death-proximate karma: See Nghieäp Caän Deceit: Löøa ñaûo. Töû. Deceitful (a): Giaû doái—Insincere—False—Death is a separation of mind and Fraudulent—Deceptive. matter: Cheát laø söï xa lìa giöõa taâm vaø thaân. Decency: Ñöùng ñaén chænh teà. Death is suffering: Cheát khoå. Decent (a): Ñöùng ñaén. Death sentence: AÙn töû hình. Decent living: Cuoäc soáng thoaûi maùi. Death silence: Laëng ngaét. Decide (v): Ñònh ñoaït—To determine. Deathless message: Thoâng ñieäp baát töû. Decide to do something: Make up one's Deathlessness: Söï baát töû—The Buddha mind to do something—Quyeát ñònh laøm ñieàu opened the door of deathlessness to all gì. sentient beings—Ñöùc Phaät môû caùnh cöûa baát töû Decided karma: Ñònh nghieäp. cho chuùng sanh moïi loaøi. Decisively: Quyeát lieät—Saâu xa. Debase: Lower or distort the value of Decisively influencing: Ñang aûnh höôûng something—Laøm giaûm giaù trò. saâu xa. Debt (n): Nôï—AÂn. Decline (v): Suy taøn—Choái töø—To refuse. Debt of nature: Nôï ñôøi. Decline (n): Thôøi suy thoaùi. The debt we owe the Buddha: AÂn Phaät. Decorate an altar or shrine: Adorn an altar The debt we owe all sentient beings: AÂn or shrine—Trang trí ñieän thôø. chuùng sanh. Decoration (n): Söï trang hoaøng—Ornamentation.

Decrease (v): Giaûm bôùt—To relieve—To possessions, all the merit that I have acquired lessen—To diminish—To reduce—To or will acquired, all that I abandon without subside. hope of any gain for self in order that the Decreasing kalpa: See Giaûm Kieáp. salvation of all beings might be promoted— Coâng ñöùc laø tính chaát trong chuùng ta baûo ñaûm Decree(n): Meänh leänh. nhöõng ôn phöôùc tinh thaàn hay vaät chaát saép Dedicate (v): Taän tuïy. ñeán. Ai trong chuùng ta cuõng ñeàu hieåu raèng Dedicate one's life in: Taän hieán ñôøi mình. öôùc ao coâng ñöùc, taïo coâng ñöùc, thu thaäp vaø Dedication of merit: Transference of taøng chöùa coâng ñöùc, duø xöùng ñaùng theá naøo merit—Hoài höôùng coâng ñöùc. chaêng nöõa vaãn aån taøng moät möùc ñoä ích kyû Dedication of merit (Mahayana ñaùng keå. Töø baáy laâu nay

coâng ñöùc vaãn laø tradition): Hoài höôùng coâng ñöùc theo truyeàn chieán thuaät nhaèm laøm yeáu ñi nhöõng chaáp thuû thoáng Ñaïi Thöøa—Merit is a quality in us that veà cuûa caûi vaø gia ñình nôi nhöõng Phaät töû haõy ensures future benefits to us, either material coøn yeáu keùm veà phöông dieän taâm linh, ñeå or spiritual. It is not difficult to perceive that ñöa hoï veà moät höôùng duy nhaát, nghóa laø söï to desire merit, to hoard, accumulate, and thuû ñaéc coâng ñöùc. Nhöng ñaây, dó nhieân chæ aùp store merit imply a considerable degree of duïng cho nhöõng ai ñang ôû möùc ñoä taâm linh self-seeking, however meritorious it may be. thaáp. ÔÛ nhöõng giai ñoaïn cao hôn ngöôøi ta It has always been the tactics of the Buddhists phaûi quay ñi caû vôùi hình thöùc thuû ñaéc naøy, to weaken the possesive instincts of the ngöôøi ta phaûi saún saøng boû kho taøng coâng ñöùc spiritually less-endowed members of the cuûa mình vì haïnh phuùc cuûa ngöôøi khaùc. Phaät community by withdrawing them from such giaùo Ñaïi Thöøa ñaõ ruùt ra keát luaän naøy, vaø objects as wealth and family, and directing mong moûi tín ñoà hoài höôùng cho nhöõng ngöôøi them instead towards one aim and object, i.e. khaùc coâng ñöùc cuûa rieâng mình nhö kinh ñieån the acquisition of merit. But that, of course, is ñaõ vieát: “Hoài höôùng hay trao taëng coâng ñöùc good enough only on a fairly low spiritual cuûa hoï cho söï giaùc ngoä cuûa moïi chuùng sanh. level. At higher stages one will have to tuen Qua coâng ñöùc cuûa taát caû moïi thieän phaùp cuûa also against this form of possessiveness, one toâi, toâi mong öôùc xoa dòu noãi khoå ñau traàm will have to be willing ot give up one’s store thoáng cuûa taát caû chuùng sanh, toâi ao öôùc laø y só, of merit for the sake of the happiness of thaày thuoác vaø keû nuoâi beänh chöøng naøo coøn coù others. The Mahayana drew this conclusion beänh taät. Qua nhöõng côn möa thöïc phaåm vaø and expected its followers to endow other ñoà uoáng, toâi ao öôùc daäp taét ngoïn löûa cuûa ñoùi beings with their own merit, or, as the khaùt. Toâi ao öôùc laø moät kho baùu voâ taän cho keû Scriptures put it: “To turn over, or dedicate, baàn cuøng, moät toâi tôù cung caáp taát caû nhöõng gì their merit to the enlightenment of all beings. hoï thieáu. Cuoäc soáng cuûa toâi vaø taát caû moïi Through the merit derived from all my good cuoäc taùi sanh, taát caû moïi cuûa caûi, taát caû moïi deeds, I wish to appease the suffering of all coâng ñöùc maø toâi ñaõ thuû ñaéc hay seõ thuû ñaéc, taát creatures, to be the medicine, the physician, caû nhöõng ñieàu ñoù toâi xin töø boû khoâng chuùt hy and the nurse of the sick as long as there is voïng lôïi laïc cho rieâng mình, haàu cho söï giaûi sickness. Through rains of food and drink I thoaùt cuûa taát caû chuùng sanh coù theå thöïc wish to extinguish the fire of hunger and thirst. hieän.”—For more information, please see Hoài I wish to be inexhautible treasure to the poor, Höôùng. a servant who furnishes them with all they lack. My life and all my re-births, all my

Dedication of merit (Tibetan tradition): daét taát caû caùc chuùng sanh maø con maét trí Hoài Höôùng Coâng Ñöùc theo truyeàn thoáng Taây tueä vaãn coøn bò che môø bôûi si meâ. Taïng. 3) Even if I do not reach this state, may I be 1) I dedicate whatever white virtues thus held in your loving compassion for all my create as causes to uphold the holy lives, Manjusri—Duø neáu ñeä töû chöa ñaït Dharma of scripture and insight

and to ñöôïc nguyeän treân, xin cho chuùng con fulfil without exception the prayers and ñöôïc soáng trong aùnh töø bi cuûa Ñöùc Vaên deeds of all Buddhas and Bodhisattvas of Thuø Sö Lôïi Boà Taùt suoát caùc kieáp vò lai. the three times—Chuùng con xin hoài 4) May I find the best of complete graded höôùng moïi coâng ñöùc laønh ñaõ taïo ra laø paths of the teachings—Xin cho chuùng nhaân giuùp cho chuùng con gìn giöõ Chaùnh con tìm hoïc ñöôïc nhöõng phaùp hay nhaát Phaùp cuûa kinh ñieån vaø cuûa noäi chöùng, vaø trong giaùo lyù cuûa con ñöôøng thöù lôùp vieân thaønh töïu khoâng ngoaïi leä nhöõng caàu maõn. nguyeän vaø ñöùc haïnh cuûa voâ löôïng chö 5) May I please all Buddhas by practicing Phaät vaø chö Boà Taùt trong ba ñôøi. using skillful means drawn by the strong 2) By the force of this merit, may I never be force of compassion—Ñeä töû nguyeän xin parted in all my lives from Mahayana's tu taäp ñeå hoan hyû chö Phaät, duøng nhöõng four spheres, and reach the end of my phöông tieän thieän xaûo ruùt töø maõnh löïc cuûa journey along the path of renunciation, töø bi. bodhicitta, pure view and the two 6) May I clear the darkness from the minds stages—Nöông nhôø naêng löïc cuûa caùc of all beings with the points of the paths coâng ñöùc töø voâ löôïng kieáp, xin nguyeän as I have discerned them—Xin cho chuùng chuùng con khoâng bao giôø rôøi xa boán phaïm con laøm xoùa tan maøn ñen cuûa taâm thöùc truø cuûa Ñaïi Thöøa, vaø xin cho chuùng con ñi moïi chuùng sanh vôùi nhöõng moác chæ cuûa treân con ñöôøng ñaïo, haønh trình ñeán taän con ñöôøng ñaïo maø chuùng con ñaõ nhaän ñích cuûa söï töø boû theá tuïc, phaùt trieån Boà thöùc thoâng suoát. Ñeà taâm, tu hoïc chaùnh kieán vaø hai giai 7) May I uphold Buddha's teachings for a ñoaïn. very long time with my heart going out Dedication of merit (Tibetan tradition)- with great compassion in whatever direction the most precious teachings Final Lam Rim Dedication Prayer: Keä have not yet stread, or once spread have Keát Thuùc Hoài Höôùng theo truyeàn thoáng Taây declined—Xin nguyeän cho chuùng con coù Taïng. theå gìn giöõ Phaät Phaùp maõi maõi, vôùi taâm 1) From my two collections, vast as space, chuùng con raûi töø bi ra moïi phöông, mang that I have amassed from working with theo nhöõng giaùo phaùp toân quyù nhaát, chöa effort at this practice for a great length of ñöôïc rao truyeàn hoaëc ñaõ ñöôïc hoaèng hoùa time—Töø hai tích luõy coâng ñöùc, lôùn nhö nhöng ñaõ suy taøn. hö khoâng maø chuùng con ñaõ thu thaäp töø 8) May I expose this treasure of happiness nhöõng tu taäp haønh trì tinh taán qua voâ and aid—Xin cho chuùng con rao truyeàn löôïng thôøi gian. kho taøng haïnh phuùc thöôøng taïi vaø lôïi tha. 2) May I become the chief leading Buddha 9) May the minds of those who wish for for all those whose mind's wisdom eye is liberation be granted bounteous peace, blinded by ignorance—Xin nguyeän cho and the Buddhas' deeds be nourished for ñeä töû ñaït thaønh Phaät, thaønh Ñaïo Sö daãn a long time by even this Graded Course to

Enlightenment completed due to the • Deeds divide all living beings into low wondrous virtuous conduct of the and high states: Nghieäp phaân chia caùc Buddhas and their Sons—Xin nguyeän cho loaïi höõu tình thaønh caùc haïng haï lieät hay taâm thöùc cuûa nhöõng haønh giaû ñaïo Giaùc öu thaéng. Ngoä Giaûi Thoaùt coù nieàm an laïc voâ bieân. Deeds of non-discrimination: Vaø caùc haïnh nguyeän chö Phaät ñöôïc aáp

uû, Nirvikalpapracara (skt)—Haønh ñoäng khoâng toàn taïi maõi maõi nhôø chính Phaùp Moân Thöù phaân bieät—See Voâ Phaân Bieät Haønh. Lôùp Lam Rim ñeå ñaït Giaùc Ngoä vieân maõn Deep (a): Saâu xa—Uyeân baùc---Profound. do nhöõng ñaïo haïnh maàu nhieäm cuûa chö Deep meaning: See Huyeàn Nghóa. Phaät vaø caùc moân sinh ñeä töû cuûa ngöôøi. Deep-root (v): AÊn saâu vaøo. 10) May all human and non-human beings who eliminate adversity and make things Deep and wide meaning: Nghóa saâu roäng. conducive for practicing the excellent Deepen (v) one's knowledge: Hoïc hoûi. paths never parted in any of their lives Deer cart: See Loäc Xa. from the purest path praised by the Deer Park: See Loäc Uyeån. Buddhas—Xin cho taát caû caùc chuùng sanh De facto: Treân thöïc teá. coõi ngöôøi vaø caùc coõi khaùc tieâu töø moïi Defamation (n): Tieáng nhô. chöôùng ngaïi, mang laïi thuaän duyeân tu taäp Defeated: Bò thaát baïi. haønh trì con ñöôøng ñaïo xuaát saéc ñôøi ñôøi kieáp kieáp khoâng rôøi xa con ñöôøng ñaïo Defend (v): Baûo veä. phaùp thanh tònh nhaát maø chö Phaät taùn Defer (v): Hoaûn laïi—To put off to a later thaùn. time—To delay—To postpone. 11) Whenever someone makes effort to act Deferred reincarnation: Haäu baùo (quaû baùo in accordance with the ten-fold Mahayana phaûi nhaän chòu ôû kieáp sau). virtuous practices, may he always be Defile (v): Laøm oâ nhuïc—Nhieãm ñoäc. assisted by the mighty ones—Moãi laàn coù Defile Bhikshus or Bhikshunis: Laøm oâ ngöôøi naøo coá gaéng tinh taán haønh trì theo phaïm (oâ ueá) Taêng Ni. giaùo phaùp Ñaïi Thöøa Thaäp Ñòa ñöùc haïnh, Defile (v) the pure conduct of someone: xin nguyeän cho ngöôøi ñoù ñöôïc hoä trì che Laøm oâ nhuïc phaåm haïnh thanh tònh cuûa ngöôøi chôû bôûi ñaáng ñaïi huøng ñaïi löïc. khaùc. 12) And may oceans of Dharma prosper and Defile something: Make something dirty— spread everywhere—Vaø xin nguyeän cho Laøm caáu ueá (dô baån) caùi gì. bieån phaùp phaùt trieån vaø truyeàn baù moïi nôi Defiled: Impure—Stained—OÂ nhieãm. Dedication reaching all places: See Chí Nhöùt Thieát Xöù Hoài Höôùng Cuûa Chö Ñaïi Boà Defilements (n): Asava (p)—Söï oâ nhieãm hay Taùt. oâ tröôïc. Nhöõng oâ nhieãm caên baûn laø tham, saân vaø si—Impurity—Basic defilements are Deeds (n): Haønh vi—Vieäc laøm—Act— greed, ill-will (anger) and ignorance Action—Extensive deeds: Quaûng haïnh— (delusion). Great deeds—Vast deeds—See Nghieäp and Nghieäp Haønh. (Three) defilements: Tam Ñoäc (Greed:Tham, Ill-will: Saân, Ignorance: Si) • Good deeds: Thieän nghieäp. • Bad deeds: AÙc nghieäp. Defilement of ignorance: Avijjasava (p)— Voâ minh laäu—See Tam Hoaëc (B) (3). Defilement of the passions: See Traàn Caáu.

Defiling attachment: AÙi nhieãm—The taint benefit living beings and increase the roots of of desire—See AÙi Nhieãm. goodness—Chö Thieân Töû naày ñeàu sieâng tu Definitive meaning: Foremost meaning— taäp lôïi ích chuùng sanh theâm lôùn caên laønh cho Ultimate meaning—YÙ nghóa cao toät. hoï: 1) Sun Godling: Nhöït Thieân Töû. Defunct karma: See Nghieäp Voâ Hieäu Löïc. 2) Eyes of Flames of Light: Quang Dieäu Defy (v): Coi reû—In defiance of someone. Nhaõn Thieân Töû. Degenerate (v): Suy thoaùi—Suy taøn—To 3) Undefiled Jewel Arrays: Ly Caáu Böûu decay. Trang nghieâm Thieân Töû. Degenerate age: Dharma-Ending Age—See 4) Nonregressing Courage: Duõng Maõnh Baát Maït Phaùp. Thoái Chuyeån Thieân Töû. Degenerate Age

of Dharma: See Maït 5) Fearsome Banner Mountain Light: Tu Di Phaùp. Quang Khaû Kính Traøng Thieân Töû. Deities: See Thaàn Tieân. 6) Light of Beautiful Flower Garlands: Dieäu Deities—Moon Deities (The Flower Hoa Anh Quang Minh Thieân Töû. Adornment Sutra—Chapter 1): Nguyeät 7) Supreme Banner Light: Toái Thaéng Traøng Quang Minh Thieân Töû. Thieân Töû (Kinh Hoa Nghieâm—Phaåm 1)—All 8) Universal Light of a Jewel Topknot: Böûu strived to bring to light the mind-jewel of Keá Phoå Quang Minh Thieân Töû. living beings—Chö thieân töû naày ñeàu sieâng 9) Eyes of Light: Quang Minh Nhaõn Thieân naêng môû baøy taâm baûo cuûa chuùng sanh: Töû. 1) Moon Godling: Nguyeät Thieân Töû. 10) Universal Light: Phoå Quang Minh Thieân 2) Flower King Topknot Halo: Hoa Vöông Töû. Keá Quang Minh Thieân Töû. 3) Myriad Sublime Pure Lights: Chuùng Dieäu Dharma guardian: Hoä phaùp. Tònh Quang Minh Thieân Töû. Dejected: Keû bò haét huûi. 4) Pacifying the Hearts of the World: An Delay (v): Ñình hoaõn—To postpone—To put Laïc Theá Gian Taâm Thieân Töû. off—To defer—To put off to a later time. 5) Luminosity of Tree King Eyes: Thoï Deliberate (a): Thaän troïng—Duïng taâm—To Vöông Nhaõn Quang Minh Thieân Töû. consider carefully. 6) Manifesting Pure Light: Thò Hieän Thanh Deliberate opinion: YÙ kieán thaän troïng. Tònh Quang Thieân Töû. Delicate (a): Yeáu ñuoái. 7) Immutable Light Traveling Everywhere: Delicate body: Thaân theå yeáu ñuoái. Phoå Du Baát Ñoäng Quang Thieân Töû. 8) Sovereign Monarch of Constellations: Delight (a): Khoaùi laïc—Hoan hyû—Pleasure. Tinh Tuù Vöông Töï Taïi Thieân Töû. Delight and despair: Thích thuù vaø chaùn 9) Moon of Pure Awareness: Tònh Giaùc chöôøng. Nguyeät Thieân Töû. Delight of Meditation: Thieàn Duyeät—If 10) Great Majestic Light: Ñaïi Oai Ñöùc Quang you practice meditation in a right way, you Minh Thieân Töû. should be able to find joy and peace in the Deities—Sun Deities (The Flower very moment of sitting. If not, then there is Adornment Sutra—Chapter 1): Nhöït something wrong with your meditation. If you Thieân Töû (Kinh Hoa Nghieâm—Phaåm 1)—All cannot find joy and peace in the very of them diligently learned and practiced to moments of sitting, then the past had gone, in

no way you can pull it back; the future itself Deluded dog: See Si Caåu. will only flow by as a river flows by, you will Deluded mind: See Taâm Meâ Môø. not be able to hold it back, you will be Deluded people: Keû löøa ñaûo. incapable of living the future when it has Deluded son: See Meâ Töû. become the present. Joy and peace are the joy and peace possible in this very moment of Deluding: Huyeãn hoaëc—Deceiving. sitting. If you cannot find it here, you won't Delusion (n): False opinion or belief—AÛo find it anywhere else. Don't chase after your töôûng—Phieàn naõo—Delusion refers to a thoughts as a shadow follows its object. Don't belief in something that contradicts reality. In run after your thoughts. Find joy and peace in Buddhism, delusion is a lack of awareness of this very moment—Neáu thöïc taäp thieàn, baïn the true nature or Buddha-nature of things, or phaûi coù an laïc ngay luùc baïn ngoài. Neáu khoâng the true meaning of existence—See AÛo AÛnh, nhö vaäy, chaéc chaén laø loái tu taäp thieàn cuûa baïn AÛo Töôûng, and Voâ Minh in Vietnamese- ñaõ coù truïc traëc. Neáu baïn khoâng tìm ñöôïc an English Section. laïc ngay trong luùc naøy thì baïn neân

nhôù raèng Delusion of love: See AÙi Tröôùc Meâ. quaù khöù ñaõ qua, khoâng caùch chi baïn coù theå Delusion of self: AÛo töôûng caùi ta. níu keùo noù laïi; vôùi ñaø naøy töông lai roài cuõng Delusion of thought: Wrong views for being seõ troâi qua nhö doøng nöôùc troâi qua, khoâng confused about principles and giving rise to caùch chi baïn soáng ñöôïc vôùi töông lai moät khi discrimination of duality. Thought delusions noù thaønh hieän taïi. Neáu baïn khoâng tìm ñöôïc an are unclear, muddled thoughts, taking what is laïc ngay trong luùc naøy, baïn seõ khoâng tìm ñöôïc wrong as right, and what is right as wrong. an laïc ôû baát cöù luùc naøo khaùc. Ñöøng ñuoåi theo Delusions of thought are afflictions at the tö töôûng cuûa baïn nhö boùng vôùi hình, ñöøng subtle level—Hieåu sai veà Phaät phaùp daãn tôùi chaïy theo tö töôûng nöõa baïn ôi! Haõy quay veà vieäc phaân bieät nhò nguyeân. Taø kieán laø nhöõng soáng vôùi an laïc ngay trong giôø phuùt hieän taïi tö töôûng môø aûo cho nhöõng vieäc sai laø ñuùng, naøy. ñuùng laø sai—See AÛo Töôûng. Delighted: Vui möøng—Joy—See Hyû. Delusion of views: Wrong views for Delightful: See Hoan Hyû. externals (clothes, food, sleep, etc.), which are Deliver (v): Mukti--Giaûi thoaùt—To viewed as real rather than empty in their true liberate—To emancipate—To free—In nature. Delusion of views are connected with Buddhism, it’s not the Buddha who delivers seeing and grasping at the gross level—Hieåu men, but he teaches them to deliver sai veà ngoaïi caûnh khi cho raèng nhöõng thöù beân themselves, even as he delivered himself—ngoaøi nhö aùo quaàn, aên, nguû, v.v. laø thaät. Taø Trong Phaät giaùo, Phaät khoâng giaûi thoaùt ai, kieán naày lieân heä tôùi söï thaáy bieát thoâ thieån beân Ngaøi chæ laø vò Ñaïo Sö chæ daïy caùch cho moïi ngoaøi—See AÛo AÛnh. ngöôøi ñöôïc giaûi thoaùt nhö Ngaøi—See Giaûi Delusive (a): Unreal—Khoâng thaät. Thoaùt. Demand (v): Ñoøi. Deliver (v) from a danger: Giaûi naïn. Demean (v): Haï mình—To humble oneself— Deliver (v) sermons (discourses): Thuyeát To condescend. phaùp. Demeanor (n): Caùch cö xöû haï caáp. Deliverance (n): See Nhò Giaûi Thoaùt. Demitting the good to all others: See Hoài Deluded (a): See Si. Höôùng. Deluded and confused: See Meâ Hoaëc. Democratically: Moät caùch daân chuû.

Demolish (v): Phaù—To destroy. Depart (v): Set out—Start a journey—Khôûi Demon (n): Devil—Hallucinations—Mara— haønh. obstacles to cultivation—Any attachment or Departure (n): Söï khôûi haønh. obsession—Anything that obstructs wisdom—Depend (v) on others: YÛ laïi vaøo ngöôøi khaùc. Any delusion or force of distraction—Keû xaáu Depend on someone: Leä thuoäc vaøo ai. aùc, nhöõng chöôùng ngaïi treân böôùc ñöôøng tu taäp. Depend upon : See Gia Trì. Baát cöù luyeán aùi, chöôùng ngaïi hay aûo töôûng Dependency (n): Söï leä thuoäc—Tính yû laïi— naøo loâi keùo söï chuù taâm tu taäp cuûa mình. Tuøy thuoäc. Demon deity: AÙc thaàn. Dependent Arising: The Buddha taught: Demon of desire: AÙi quyû. “The one who sees Dependent Arising sees Demons in heaven: See Thieân Ma. Dharma.”—Ñöùc Phaät daïy: “Ai thaáy ñöôïc lyù Demon Transforming: Ma Thoï Hoùa— Duyeân Khôûi laø thaáy ñöôïc Phaùp.”—See Duyeân Demon Transforming Sutra—Kinh Ma Thoï Khôûi. Hoùa. Dependent Origination: Pratitya- Demoniac (al): Thuoäc veà ma quyû. samutpada (skt)---Lyù Nhaân Duyeân—A Demonic possession: Bò quyû aùm.

commonly accepted term for twelve Demonism (n): Suøng baùi ma quyû— Nidanas—Interdependent origination— Demonlatry. Dependent causation—Conditioned co-arising Demonology (n): Tín ngöôõng ma quyû. or co-production—All things in the phenomanal world are brought into being by Demonstrability: Tính khaû chöùng—Coù theå the combination of various causes and luaän chöùng. conditions (twelve links of Dependent Demonstrative (a): Luaän chöùng. Origination), they are relative and without Demoralization (a): Ñaïo ñöùc ñoài baïi. substantiality or self-entity. Demythologization (n): Söï ñaû phaù thaàn Depersonalization (n): Phi nhaân caùch hoùa— thoaïi. Söï maát nhaân caùch. Denomination (n): Danh xöng—Toâng Depict something: Show something by phaùi—Meänh danh. pictures or words—Minh hoïa (mieâu taû) baèng Denote (v): Bieåu thò. hình hay lôøi. Denounce someone: Criticize someone Deplorable (a): Bi thaûm—Tragical— strongly—Chæ trích naëng neà hay keát toäi ai. Drama—Mournful. Deny (v) the doctrine of Cause and Deposit of faith: Kho taøng ñöùc tin— Effect: See AÙc Thuû Khoâng. Treasure of faith. Deny something to someone: Refuse to Depravity (n): Söï baïi hoaïi. give permission to someone—Prevent Depth and dimension: Saâu vaø roäng. someone from doing something—Töø choái hay Derive (v): Ñaït ñöôïc. caûn ai laøm vieäc gì. Desacralization (n): Söï phi thaàn thaùnh hoùa. Deny (v) the truth: Phaù chaùnh. Descend from above: See Giaùng Laâm. Deny (v) the truth and support the evil: Descend to earth: See Giaùng. Phaù chaùnh hieån taø. Descend into hades: Sa vaøo hoûa nguïc. Deny (v) the evil and support the truth: Phaù taø hieån chaùnh.

Descendants of the moon: See Nguyeät Desire for sensual gratification: Ham Chuûng. muoán thoûa maõn duïc voïng. Description of individuals: Thuyeát Nhaân Desire for sex: Daâm duïc—Lustful— Duyeân. Debauched. Desert (v): See Töø Boû. Desire something strongly: Crave (v) for Desert place: Ñoàng khoâng moâng quaïnh. something—Ask for something earnestly— Desert (v) one’s home: Boû nhaø. Tha thieát ñoøi hoûi ñieàu gì. Designate (v): Vyapadisati (skt)—Ñònh Desires (passions) of the unconverted: danh—To call a name—To give a name or Phaøm tình. title. Desire world: Duïc giôùi—Human world— Desire (n): Tham voïng—Ham muoán— Passion world—See Duïc Giôùi. Affection—Craving—Love—We are living in Desirelessness: Voâ caàu. a material world where we must encounter all Desolate (a): Ñieâu taøn—Ruined. kinds of objects such as sights, sounds, tastes, Desolation (n): Söï ñau khoå—Söï theâ löông— sensations, thoughts and ideas, ect. Desire Coâ lieâu tòch mòch. arises from contact with these pleasing Despair: Thaát voïng—Tuyeät voïng. objects. Buddhists should always remember Desperate (a): that “Desire” not only obscures our mind, but 1) Gay go—Terrible—Keen. it is also a main cause of grasping which 2) AÙo naõo: Despair. forces us to continue to wander in the Despicable (a): Ñaùng khinh—samsara—Chuùng ta ñang soáng trong moät theá Contemptible—Deserving to be despised. giôùi vaät chaát, nôi maø haèng ngaøy chuùng ta phaûi tieáp xuùc vôùi ñuû thöù ngoaïi vaät nhö hình aûnh, Despite: Cho duø. aâm thanh, muøi vò, caûm giaùc, tö töôûng vaø yù Despite the tender care and attention: kieán, vaân vaân. Töø söï tieáp xuùc naøy maø ham Duø vôùi söï chaêm soùc chu ñaùo vaø caån troïng muoán khôûi

leân. Ngöôøi Phaät töû neân luoân nhôù Despite (v): Khi deã. raèng loøng ham muoán khoâng nhöõng laøm môø mòt Despite someone: Khi deã ai. ñi söï saùng suoát cuûa mình maø noù coøn laø nhaân Destined: Nhaém muïc ñích. chính cuûa söï luyeán aùi ñeå xoâ ñaåy chuùng ta tieáp Destiny (n): Soá phaän—Vaän meänh—Lot. tuïc laên troâi trong luaân hoài sinh töû—See Duïc, Destiny of the hungry ghosts: See Ngaï Duïc AÙi, Tham AÙi and Tham Duïc. Quyû and Ngaï Quyû Ñaïo. Desire awakened by touch: See Xuùc Duïc. Destroy (v): Phaù vôõ—Dieät tröø—See Dieät. Desire and coveting: See Duïc Tham. Destroy all things to be destroyed: Ñoaïn Desire as eager as that of a hungry tröø nhöõng gì caàn ñoaïn tröø. ghost: See Ngaï Quyû AÙi. Destroy completely: Dieät tuyeät. Desire for fragrance: See Höông Duïc. Destroy fetters: Remove fetters—Ñoaïn tröø Desire of the nature: See Taùnh Duïc. kieát söû. Desire for prosperity and worldliness: Destroy a monk's preaching: See Phaù Tham voïng thaønh coâng traàn tuïc. Taêng (1). Desire to satisfy the senses: Tham voïng Destroy (break through) someone's thoûa maõn caûm giaùc. concentration: Phaù vôõ ñònh löïc cuûa ai.

Destroy something: Break through Deva (skt): Coõi Trôøi---Gods—Celestial—something—Phaù vôõ caùi gì. Heavenly being---Angels in heaven--- Destroyed: Bò huûy dieät. Heavenly beings are believed to inhabit the Destruction (n): Uccheda (p & skt). heavens above the human realm, but are still • Extirpation: Annihilation—Söï tieâu dieät— unenlightened and still bound to Samsara Söï trieät tieâu. (luaân hoài) and subject to birth and death—Chö • The principal cause of the destruction of thieân cö nguï treân coõi trôøi, treân coõi ngöôøi, wholesome karma is anger and hatred: nhöng vaãn chöa giaùc ngoä vaø haõy coøn bò troùi Nguyeân nhaân chính cuûa söï taän dieät thieän buoäc vaøo luaân hoài sanh töû—See Trôøi. nghieäp laø saân haän. Deva-drum: See Thieân Coå (2). Destruction of the cankers: Söï ñoaïn taän Deva-ear: Thieân nhó thoâng—Divine ear— caùc laäu hoaëc. Supernatural hearing—One of the six Destructive karma: See Nghieäp Tieâu Dieät. miraculous powers—Ability to hear the sounds of human and nonhumans, distant and Detached (a): Ly tham. near sounds. Detached from something: Aloof from Deva-flower: See Thieân Hoa. something—Vieãn ly (khoâng luyeán aùi) ñieàu gì. Detachment (n): Söï buoâng boû. Deva-foot-ubiquity: Thaàn tuùc thoâng— Supernatural power to appear at will in any Detachment from pleasure: Lìa boû duïc place, to fly or go without hindrances, to have laïc. absolute freedom. Detachment from worldly pleasures: Deva gati: See Thieân Ñaïo. Buoâng boû laïc thuù. Deva holder of the Vajra: See Chaáp Kim Detailed (a): Caën keû. Cang Thaàn. Detailed knowledge: See Haäu Ñaéc Trí. Devakanya: See Thieân Nöõ. Detain (v): Giam haõm—To imprison—To Deva-kings: See Thieân Vöông. confine. Deva-light: Thaàn quang—The light of the Deteriorate (v): Thöông toån—Hö hoaïi. gods. Deterioration: Söï bieán chaát—Söï suy ñoài— Deva of long life: See Tröôøng Thoï Thieân. Söï thoaùi hoùa. Deva Mara: See Thieân Ma. Determination (n): Quyeát ñònh—Quyeát taâm. Devas of pleasure: See Hoan Laïc Thieân. Determined: Quyeát ñònh—Decided to do Devas in the realm of form: See Sô Thieàn something. Phaïm Thieân. Determined period of life: See Ñònh Meänh. Deva from the three lights: See Tam Determining

cause: Nguyeân nhaân quyeát Quang Thieân Töû. ñònh. Deva vehicle: See Thieân Thöøa. Determinism: Phaùn quyeát—Quyeát ñònh Deva-wine: See Cam Loä. luaän. Detest (v): Chaùn gheùt. Devas (skt): Chö thieân—Celestial beings, good, bad or indifferent in nature. Detoxicate: Giaûi ñoäc—Be Antidotal. Devas dwell in space: Khoâng cö thieân. Detrimental (a): Haïi—Harmful—Hurtful. Devadatta: A cousin of Sakyamuni Buddha and his most persistent enemy—Devadatta is

considered to be a Bodhisattva in disguised Devine: Thuoäc veà thaàn thaùnh. who thought his constant needling of the Devine agency: Löïc löôïng thaàn thaùnh. Buddha help the Buddha perfect his Devine Eyes: Thieân nhaõn thoâng. enlightenment. Devoid of appearances: Animitta (skt)— ** For more information, please see Ñeà Baø See Khoâng Töôùng. Ñaït Ña in Vietnamese-English Section, and Devadatta in Sanskrit/Pali-Devote: Taän tuïy—Heát loøng. Vietnamese Section. Devote (v) a large amount of time and Devaraja tathagata: See Thieân Vöông Nhö energy to Dharma practice: Daønh nhieàu Lai. thì giôø vaø naêng löôïng ñeå thöïc haønh Phaät Phaùp. Devayana: See Thieân Thöøa. Devote to one thing: Chuyeân nhöùt. Develop (v): Phaùt trieån. Devoted: Faithful—Taän tuïy—Thaønh tín. Develop loving-kindness: Phaùt trieån loøng töø Devotee (n): A devout follower or believer— aùi. Phaät töû thuaàn thaønh—Ngöôøi moä ñaïo. Develop mental culture: Ñònh. Devotion (n): Söï nhieät tình—Loøng moä ñaïo— Develop morality: Phaùt trieån giôùi luaät. Söï kính baùi—Suøng baùi. Develop the Noble Eightfold Path: See Devour: Destroy—Huûy hoaïi—Time devours Tu Taäp Baùt Thaùnh Ñaïo. everything—Thôøi gian huûy hoaïi moïi vaät. Develop one's powers of concentration: Devout (a): Vatava (p)—Chaân thaønh—Thuaàn Vun boài ñònh löïc. thaønh—Sincerity. Develop one's mind: Trau doài trí tueä. Devout follower: See Devotee. Developing cause: See Duyeân Nhaân. Devout layman: Cö só thuaàn thaønh. Development (n): Bhavana (p)—Söï phaùt Devout person: Chaân tu. trieån—Tieán trieån—Dieãn bieán—Söï tu haønh. Devout religious people: Ngöôøi ñaïo haïnh Development of Doctrine: Söï phaùt trieån veà Devout supporter: Ngöôøi uûng hoä nhieät tình. giaùo thuyeát. Dew-drops: Drops of dew—Gioït söông— Development of Dogma: Söï phaùt trieån veà According to the Buddha, the life of all living tín lyù. beings is fashioned like dew drops on the Deviant (a): Taø—Improper—Evil—grass—Theo Ñöùc Phaät, ñôøi soáng moïi loaøi ñeàu Deflected—Erroneous—Heterodox— gioáng nhö söông mai treân ñaàu coû. Depraved. Dharani (skt): Mantra---Chaân ngoân—True Deviate (v): Ñi leäch. words—Right discourse—Words of truth— The words of Tathagata—Buddha-truth—The Device (n): Phöông tieän. short sutras that contain magical formulas, or Devil: AÙc—Ma—Possessed by the devil—Bò mantras. quyû aùm—See Ma. Dharma (skt): See Phaùp. Devils (inner and outer): Noäi vaø ngoaïi ma. 1) Giaùo phaùp cuûa Phaät: Buddhist doctrine or Devil deity: AÙc thaàn. teachings—The teaching of the Buddhas Devil-like: AÙc ñoäc—Malicious—Devilish. which carry or hold the truth—The way of Devilish: AÙc ñoäc—Môø aùm—Toäi loãi--- understanding and love taught by the Malicious—Devil-like—Malice. Buddha—Law—Doctrine. Devilish plot: AÙc keá. 2) Söï vaät: Things, events, phenomena.

3) Luaät vaø giaùo phaùp noùi chung: Duty, law which means the Buddha-Dharma is ending or doctrine. and will one day, vanish from this world. Only ** Ñöùc Phaät ñaõ daïy raèng: “Ai thaáy phaùp laø then will the next Buddha, Maitreya Buddha thaáy ta vaäy.”—The Buddha says: “He or Happy Buddha appears—Thôøi Maït Phaùp laø who thôøi kyø 1000 naêm sau ngaøy Phaät nhaäp Nieát sees the Dharma sees me.” Baøn. Töø ngaøy ñoù ñeán nay ñaõ 2544 naêm, nghóa Dharma abode: See Phaùp Truï. laø chuùng ta ñang ñi saâu vaøo thôøi Maït Phaùp, Dharma action: See Phaùp Haønh. thôøi kyø Phaät Phaùp taøn luïn vaø bieán maát khoûi theá giôùi naày. Cho ñeán khi vò Phaät keá tieáp, Ñöùc Dharma awakened by the Buddha: Phaùp Di Laëc hay oâng Phaät Cöôøi xuaát hieän—See ñöôïc Theá Toân giaùc ngoä. Maït Phaùp. Dharma bell: See Phaùp Linh. Dharma exposition applicable to oneself: Dharma bliss: Phaùp duyeät. See Phaùp Moân Lôïi Ích Cho Töï Ngaõ. Dharma body: Body of diamond---Dharma-Dharma-eye: Phaät nhaõn—The eye of truth kaya—Ultimate reality—The true nature of that perveives reality—The perception of Buddhahood—Phaùp thaân hay thaân Kim bodhisattvas and Buddhas. cöông—See Phaùp Thaân. Dharma-food: See Phaùp Thöïc. Dharma body has no form; it is not born Dharma friend: A friend in the Dharma— nor extinctive: Phaùp thaân Nhö Lai khoâng Baïn ñaïo. hình daùng; khoâng sanh khoâng dieät. Dharma-garden: See Phaùp Uyeån. Dharma book: Phaùp thö. Dharma gate: See Dharma door. Dharma cause: See Phaùp Duyeân. Dharma gate of patience: See Phaùp Moân Dharma-cloud: See Phaùp Vaân Ñòa. Nhaãn Nhuïc. Dharma dharani: See Phaùp Ñaø La Ni. Dharma-grace: Phaùp aân. Dharma door: Phaùp moân—Cultivation Dharma-guardian: See Hoä Phaùp. method—Dharma Gate—Door of liberation—Dharma-Image Age: Thôøi Töôïng Phaùp. Method—School—Tradition—84,000 entries into the stream of the Buddha’s teaching and Dharma Jewel Platform Sutra: See Kinh realization—See Phaùp Moân. Phaùp Baûo Ñaøn in Appendix F. Dharma door of patience: Phaùp moân nhaãn Dharma-Joy: Phaùp hyû. nhuïc—Among the Six Paramitas, the Dharma Dharmakaya (skt): Phaùp thaân—The body of door of patience is very important. If we the Dharma—The body of the great order— cultivate the Dharma door of patience to The Buddha nature is identical with perfection, we will surely reach an transcendental reality. The unity of the accomplishment—To practice the Dharma Buddha with everything that exists (the other door of patience, one must not be hot two are the Sambhogakaya and the tempered. Instead one should endure Nirmanakaya). everything—See Phaùp Moân Nhaãn Nhuïc. Dharma King: King of the Dharma— Dharma-Ending Age: Thôøi Maït Phaùp— Dharma Prince—Dharma—Buddha—See Last Age—Dharma Ending Age starts 1000 Phaùp Vöông. years after the Buddha entered the Maha- Dharmalaksana: See Trung Toâng. Nirvana. Since that time, it has been 2, 544 Dharma of Liberation: Phaùp Giaûi Thoaùt— years (2000), thus we are deep in that age, Buddha’s Dharma—Generally speaking, all

teachings of the Buddha are aimed at naøy. Caùc lôøi daïy naøy ñeàu coù cuøng moät chöùc releasing human beings’ sufferings and naêng giuùp ñôõ caù nhaân hieåu roõ phöông caùch afflictions in this very life. They have a khôi daäy thieän taâm vaø töø

boû aùc taâm. Thí duï function of helping individual see the way to nhö duøng bi taâm ñeå giaûi thoaùt saân haän, duøng make arise the skilful thought, and to release voâ tham ñeå giaûi thoaùt loøng tham, duøng trí tueä the evil thought. For example, using ñeå giaûi thoaùt si meâ, duøng voâ thöôøng, töôûng vaø compassion to release ill-will; using khoå ñeå giaûi thoaùt söï ngaõ maïn coáng cao. Ñoái detachment or greedilessness to release vôùi ngöôøi taïi gia coøn coù boån phaän ñoái vôùi töï greediness; using wisdom or non-illusion to thaân, gia ñình, toân giaùo vaø xöù sôû, Ñöùc Phaät ñaõ release illusion; using perception to release khuyeân neân töøng böôùc tu taäp caùc nghieäp selfishness; using impermanence and khoâng saùt sanh, khoâng troäm caép, khoâng taø suffering to release "conceit." For lay people daâm, khoâng voïng ngöõ, khoâng laøm nhöõng haønh who still have duties to do in daily life for ñoäng do chaáp tröôùc hay tham saân si vaø sôï haõi themselves and their families, work, religion, taùc ñoäng, khoâng tieâu phí taøi saûn baèng nhöõng and country, the Buddha specifically caùch uoáng röôïu, la caø ñöôøng phoá, tham döï caùc introduced different means and methods, toå chöùc ñình ñaùm khoâng coù yù nghóa, khoâng especially the Buddha's teachings in the ñaùnh baïc, khoâng laøm baïn vôùi ngöôøi xaáu vaø Advices to Lay People (Sigalaka) Sutra. The khoâng nhaøn cö (vì coå ñöùc coù daïy 'nhaøn cö vi Buddha also introduced other methods of baát thieän.'). Ngoaøi ra, ngöôøi taïi gia neân luoân cultivation: "To abandon four wrong deeds of giöõ gìn toát saùu moái quan heä gia ñình vaø xaõ not taking life, not taking what is not given, hoäi: lieân heä giöõa cha meï vaø con caùi, giöõa vôï not committing sexual misconduct, not lying, choàng, giöõa thaày troø, giöõa baø con thaân thuoäc, not doing what is caused by attachment, ill- giöõa laùng gieàng, giöõa ngöôøi taïi gia vaø ngöôøi will, or fear, not to waste one's substance by xuaát gia, giöõa chuû vaø thôï, vaân vaân. Caùc moái the six ways of not drinking alcohol, not quan heä naøy phaûi ñöôïc xaây döïng treân cô sôû haunting the streets at unfitting time, not tình ngöôøi, söï thuûy chung, söï bieát ôn, bieát attending nonesense affairs, not gambling, not chaáp nhaän vaø caûm thoâng vôùi nhau, bieát töông keeping bad company, and not staying idle. In kính laãn nhau vì chuùng lieân heä maät thieát vôùi addition, lay people should always live in the haïnh phuùc caù nhaân trong nhöõng giaây phuùt hieän six good relationships of their families and taïi. Chính vì theá maø Phaät Phaùp ñöôïc goïi laø society: between parents and children, Phaùp Giaûi Thoaùt. between husband and wife, between teacher Dharma-love: See Phaùp AÙi. and student, among relatives and neighbors, Dharma master: Phaùp sö---An honorific between monks and lay people, between title for a monk of maturity and high standing. employer and employee, etc. These Dharma name: Phaùp danh. relationships should be based on human love, Dharma-nature: Dharmata—Phaùp taùnh— loyalty, sincerity, gratitude, mutual Baûn theå noäi taïi cuûa chö phaùp—Buddha- acceptance, mutual understanding and mutual nature—Nirvana—The absolute nature respect because they relate closely to underlying all phenomena—See Phaùp Taùnh. individuals' happiness in the present. Thus, the Buddha's Dharma is called the Dharma of Dharma of non-appearance: See Voâ Sanh liberation—Noùi chung, giaùo phaùp nhaø Phaät Phaùp Nhaãn. ñeàu nhaém

vaøo vieäc giaûi thoaùt con ngöôøi khoûi Dharma of non-duality: Phaùp Baát Nhò. nhöõng khoå ñau phieàn naõo ngay trong kieáp

Dharmapada (skt): See Kinh Phaùp Cuù in Wheel is regarded as the epitome of all Appendix B. symbols. It is also Sakyamuni Buddha's Dharma practitioner: Ngöôøi tu theo Phaät. figurative symbol for the preaching of Dharma. Its origin came from ancient India Dharma prince: Bodhisattva who will surely where wheeled carts were used to overrun becomes a Dharma King—See Phaùp Vöông enemies in battlefields. Buddhism adopted Töû. this symbol to represent destruction of Dharma propagation: Söï truyeàn baù giaùo afflictions, continuous propagation of Buddhaphaùp. Dharma, and achievement of wholesome Dharma prosperity: Söï höng thònh cuûa ñaïo virtues. phaùp. Dharma-wisdom: See Phaùp Trí. Dharma protector: Dharma guardian—See Dharma-work: Phaùp söï. Hoä Phaùp. Dharma-workman: See Phaùp Töôïng. Dharma Protector Bodhisattva: Boà Taùt Dharmacakka Sutra (skt) Kinh Phaùp Hoä phaùp. Luaân—The establishment of wisdom—The Dharma-rain: See Phaùp Vuõ. wheel of Truth which the Buddha preached at Dharma realm: Dharmadhatu—Phaùp giôùi—the Deer Park, in Isipatana, near Benares— Cosmos—Realm of reality—Realm of truth— Phaùp luaân maø Phaät ñaõ chuyeån trong vöôøn Nai, Buddha nature—The realm of dharmas—The gaàn Ba La Naïi. cosmos—The universe—Mind—The nature or Dharmadhatu (skt): Phaùp giôùi—Dharma. essence of dharmas—Infinity—The infinite Dharmadhatu-Buddha: Phaùp giôùi Phaät— universe—See Phaùp Giôùi. The universal Buddha. Dharma-response: See Phaùp ÖÙng. Dharmadhatu meditation: See Phaùp Giôùi Dharma seals: See Tam Phaùp AÁn. Ñònh. Dharma Semblance Age: The age in which Dharmadhatu palace: See Phaùp Giôùi Cung. the Buddha's dharma has diminished to 50 Dharmakara's Vows: Boán möôi taùm Haïnh percent—Thôøi kyø Phaät phaùp giaûm maát 50 nguyeän cuûa Ñöùc Phaät A Di Ñaø. phaàn traêm—See Töôïng Phaùp in Vietnamese- English Section. Dharmakaya (skt): Phaùp thaân—True body— Chaân thaân—Body of the Dharma—Dharma Dharma-state: Phaùp vò—The grade or body---The body of the Buddha's teaching— position of a monk. See Phaùp Thaân. Dharma-store: See Phaùp Taïng. Dharmakaya Mahasattva: See Phaùp Thaân Dharma summer: Phaùp haï. Ñaïi Só. Dharma talk: Phaùp thoaïi. Dharmamegha: Phaùp vaân ñòa—The stage of Dharma treasure: See Phaùp Baûo. attaining to the fertilizing—See Thaäp Ñòa. Dharma tree: See Phaùp Thuï. Dharmapad a Sutra (skt) Dhammapada Dharma vision: Phaùp nhaõn. Sutta (p): Kinh Phaùp Cuù—The path or way of Dharma of void: See Phaùp Khoâng. Buddha's Dharma or teaching. Dharma Wheel: Dharmacakra (p)—Phaùp Dharmapuja (skt): Phaùp cuùng döôøng—To luaân—The preaching of a Buddha—Dharma serve the dharma by believing it, explaining wheel is likened a wheel because it crushes it, obeying it, keeping it, protecting it and all illusions—In Buddhism, the Dharma

cultivating the spiritual nature and assisting Loâ Giaù Na khi Ngaøi môùi phaùt Boà Ñeà taâm the Buddhism. trong thôøi kyø "Tu Nhôn" cuûa Ngaøi. Giôùi phaùp Dharmaraja: Phaùp vöông—King of the naày cuõng chính laø boån nguyeän cuûa taát caû chö Law—Buddha. Phaät vaø chö Boà Taùt, vaø cuõng laø chuûng töû cuûa

Dharmaratna (skt): Phaùp baûo—Dharma Phaät taùnh. treasure. Diamond Sutra: The Vajracchedika Dharmasoka(skt): Vua Ñaøm Ma Soâ Ka— Prajnaparamita Sutra—Kinh Kim Cang Baùt Who erected a Cetiya Toweron the spot Nhaõ Ba La Maät Ña—All mundane where the Buddha used to stand. (conditioned) dharmas are like dreams, illusions, shadow and bubbles—Taát caû caùc Dhyana: Meditation—Thieàn ñònh—See phaùp höõu vi ñeàu gioáng nhö moäng, nhö huyeãn, Thieàn Na. nhö baøo aûnh—The perfection of Wisdom Dhyana heavens: Thieàn thieân. which cuts like a Diamond—See Kim Cang Dhyana paramita (skt): Thieàn ñònh Ñoä— Kinh in Vietnamese-English Section and Kinh See Thieàn Ba La Maät. Kim Cang Baùt Nhaõ Ba La Maät Ña in Dhyana-prajna: Thieàn hueä. Appendix A, and Kinh Kim Cang in Appendix Dhyana Samadhi: Thieàn Tam Muoäi. G. Dhyana and samadhi: See Thieàn Ñònh. Diamond Throne: See Kim Cang Toïa. Dhyana on Suchness: See Duyeân Chaân Diamond treasury: See Kim Cang Baûo Nhö Thieàn. Taïng. Dialectic (a): Thuoäc veà bieän chöùng. Diamond Vehicle: Kim Cang thöøa. Dialectical Materialism: Thuyeát Duy Vaät Dictation: AÙm taû. Bieän Chöùng. Dictatorial: Ñoäc ñoaùn—Dogmatic— Dialectical theology: Thaàn hoïc bieän chöùng. Arbitrary. Dialogue (n): Ñoái ñaùp—Ñoái thoaïi. Die (v): See Cheát. • Inter-faith dialogue: Ñoái thoaïi tín ngöôõng. Die early: Cheát sôùm. • Inter-religious dialogue: Ñoái thoaïi toân Die of cold: Cheát reùt. giaùo. Die of disease: Cheát bònh. Diamond (n): See Kim Cang. Die of fright: Cheát vì lo sôï. Diamond body: See Kim Cang Thaân. Die out of grief: Cheát vì buoàn raàu. Diamond heart: See Kim Cang Taâm. Die gradually: Cheát moøn. Diamond Illuminated Jewel Precepts: Die of old age: Cheát giaø. Giôùi phaùp Kim Cang Quang Minh Böûu Giôùi— Die of starvation: Cheát ñoùi—To starve to The Bodhisattva precepts—Giôùi cuûa chö Boà death. Taùt—According to The Brahma-Net-Sutra, these precepts were customarily recited by Die suddenly due to unknown cause: Vairocana Buddha when he first developed Cheát baát ñaéc kyø töû. the Bodhi Mind in the causal stage. They are Die of thirst: Cheát khaùt. precisely the original source of all Buddhas Die unjustly (innocently): Cheát oan. and all Bodhisattvas as well as the seed of the Diet: AÊn kieâng—Food rules. Buddha Nature—Theo Kinh Phaïm Voõng, giôùi Different (a): Khaùc. phaùp naày laø lôøi thöôøng trì tuïng cuûa Phaät Tyø

Different occasions: Nhöõng hoaøn caûnh khaùc Dignified master: Toân sö. nhau. Dignitary (n): Vò coù phaåm traät cao trong Different groups of commandments: See Giaùo Hoäi. Giôùi Phaåm. Dignity: Ñoan trang—Oai nghieâm—Decent Different realms: See Bieät Caûnh. (a). Different teaching: See Bieät Giaùo. Diligence (n): See Tinh Taán. Differentiated karma: See Bieät Nghieäp. Diligence-paramita: See Tin Taán Ba La Differentiated rewards: See Bieät Baùo. Maät. Differentiated teaching: See Giôùi Ngoaïi Diligent (a): Hard-working—Chuyeân caàn. Lyù Giaùo. Diligent cultivation: See Tinh Taán Tu Taäp. Differentiating knowledge: Kieán thöùc phaân Diligent effort: Noã löïc khoâng ngöøng bieät cuûa phaøm phu—For ordinary beings, it is Diligently: Moät caùch tinh taán. the everyday mind continually making Diliverence (n): Söï giaûi thoaùt. distinctions between self and others, right and Dim light: AÙnh saùng lôø môø. wrong—Provisional wisdom—See Kieán Thöùc Dimensions (n): Chieàu höôùng—Goùc

ñoä— Phaân Bieät Cuûa Phaøm Phu and Phaân Bieät Trí. Phaïm vi—Taàm möùc. Differently: Moät caùch khaùc bieät. Diminish (v) arrogance: Giaûm bôùt coáng cao Differing from the cause: See Dò Thuïc. ngaõ maïn. Difficult: Gian nan—Laborous—Hard. Diminish (v) in strength: Giaûm söùc. Difficult to explain: Nan giaûi. (The) Dinh Dynasty: Trieàu ñaïi nhaø Ñinh Difficult to solve: Nan giaûi. (VN). Difficult path of practice: Ñöôøng tu khoå Dinning Hall: Refectory—Trai ñöôøng. haïnh—The path of the sages—Self-power Direct cause of attaining the perfect Path—The exertion of strenuous effort in Buddha-nature: See Chaùnh Nhaân Phaät austere practice for countless aeons in order Taùnh. to attain enlightenment—The path of Zen pactice, which emphasizes self-power and Direct knowledge: See Hieän Thöùc. self-reliance—Ñaây laø con ñöôøng thöïc taäp Direct metamorphosis: See Hoùa Sanh. thieàn ñònh, nhaán maïnh ñeán töï löïc vaø töï nöông Direct retribution: See Chaùnh Baùo Y Baùo. nôi chính mình. Direct reward: See Chaùnh Quaû. Difficulties: Nhöõng khoù khaên—Gai goác— Direction: Höôùng. Thorny—Obstacles. Direction's Heavenly King: Thieân Ñoàng. Dig (v) the grave: Ñaøo huyeät—In Buddhism, Director of monks: See Taêng Quan. talking without real practicing is to dig the Disagreement: Söï baát ñoàng—Luïc ñuïc--- grave for ourselves—Trong Ñaïo Phaät, noùi maø Discord—Dissension. khoâng haønh laø töï ñaøo huyeät choân mình. Disadvantage: Söï baát lôïi. Digest (v): Laõmh hoäi—To understand—To Disadvantageous: Baát lôïi—Adverse-- comprehend. Unfavorable. Digest (v) suffer and insult: See Nhaãn Disappear (v): Bieán maát—Caûm thoï bieán Nhuïc. maát—Feelings disappear. Digital sign: See Giaùp Truï AÁn. Disappear and appear: Bieán hieän.

Disappointed: Thaát voïng. Discouragement (n): Söï thoái chí—Obstacles Disappointment and satisfaction: Thaát to cultivation—Perseverance—Afflictions—voïng vaø thoûa maõn. Drowsiness. Disbelieved: Khoâng tin ñöôïc. Discourse (n): A lecture—A sermon—Baøi Discard: Loaïi boû. phaùp. Discern (v): See Phaân Bieät. Discourses of Buddha: Kinh ñieån—Canon. Discern (v) things: Vijanati (p)—Vijna Discourteous (a): Baát nhaõ. (skt)—Phaân bieät chö phaùp. Discovery and analysis of principles: See Discerning thought: Smriti-vijnanana Taàm Töù. (skt)—Nieäm bieát phaân bieät chö phaùp—A Discretion (n): Söï phaùn ñoaùn—Söï caån thought of knowing. troïng—Thaän troïng. Discernment (n): Vijananam (p)—Vijnanana Discriminate (v): Kyø thò—See Phaân Bieät. (skt)—See Phaân Bieät Töôûng. Discrimination (n): Söï phaân bieät—The Disciplinary code: Giôùi luaät. fundamental cause of samsara—The mental Discipline (n): Kyû luaät—Luaät—Precept— function of distinguishing things. In reality, all See Giôùi. phenomena are one and empty. Discipline (v): Trì giôùi—(n) Giôùi luaät—See Discriminatory thought: Tö töôûng phaân Luaät—Self-imposed discipline: Kyû luaät töï bieät—Thinking of percepts or concepts as giaùc. objective realities—Fixation on appearances while ignorant of essence. Discipline of the attainment of Discuss: Bieän luaän—To confute. enlightenment: See Giaùc Haønh. Discussion of phenomena: See Söï Luaän. Discipline-Meditation-Wisdom: See Giôùi Ñònh Hueä. Discussion with reference to elements: Giôùi thuyeát. Discipline of mental concentration: Giôùi luaät thieàn ñònh. Discussion about something: Söï

thaûo luaän veà vaán ñeà gì. Discipline of patience: See Nhaãn Gia Haïnh. Disdain (v): Khinh mieät—To scorn—To Discipline school: See Luaät Toâng. despite—To slight. Disciples: Ñeä töû Phaät—(Prominent) Disease: Bònh—Sickness—Illness—See disciples: Ñaïi ñeä töû. Decay in English-Vietnamese Section. Discomfort (a): Baát an—Böïc boäi. Disentangle (v): Thaùo gôõ. Discontent (a): Baát maõn---Discontented—Disgraced (a): See Nhuïc. Dissatisfied—Displeased—Disagreeable— Disgrace someone: Laøm nhuïc ai. Disgruntled. Disguise onself: Caûi daïng. Discontent and regret: See Traïo Hoái. Disgust with (for) something: Nhaøm chaùn Discord (v): Baát hoøa—Xung ñoät. caùi gì. Discourage (v): Laøm ngaõ loøng—To Disgusted (a) with: Gheâ tôûm vôùi. dishearten. Disgusting: Gôùm—Dreadful—Horrible. Discouraged: Naûn loøng—Depressed-- Dispirited. Disharmony (n): Baát hoøa.

Dishonest (n): Baát löông—Taø nguïy— Disrupt a monk's meditation: See Phaù Deceitful—False. Taêng (1). Dishonest and wicked: Gian aùc. Disrupt the harmony of the community: Dislike: Chaùn—AÙc caûm—Ill-feeling— See Phaù Taêng (2). Antipathy—Aversion. Disrupt the harmony of the Order: See Dislike the world: Nhaøm chaùn theá gian Phaù Hoøa Hôïp Taêng. Disloyal: Baát trung—Unfaithful—Faithless. Disseminate (v): Gieo raéc—Truyeàn baù—To Dismayed: Maát tinh thaàn. scatter—To spread abroad. Dismiss (v): Pativinodeti (p)—Pariksina Disseminate the Buddha's teachings: (skt)—Taåy töø—Ñaøo thaûi. Propagate (spread) the Buddha's teachings—Dismissing of summer retreat: See Giaûi Truyeàn baù giaùo lyù cuûa Ñöùc Phaät. Haï. Dissenter (n): Ngöôøi baát ñoàng yù kieán. Disobedience (n): Söï baát phuïc tuøng. Dissident (n): Keû ly khai. Disorder: Roái ren—Confusion. Dissolution (n): Söï tan raõ—Söï giaûi taùn. Dispassionable (a): Ly tham. Dissolution of marriage: Giaûi töø hoân öôùc. Dispel (v): Pativinodeti (p)—Pariksina (skt)— Dissolubility (n): Tính coù theå giaûi töø ñöôïc. Deïp boû—Xoùa tan—To cause to disappear. Dissolve away: Disappear—Tan bieán. Dispel all doubts: Ñaùnh tan nhöõng hoaøi Dissolved: Bò tan raõ. nghi. Dissuade (v): Khuyeân can—To advise Dispel the old habits or the pervasions of against—To dissuade someone from passions: Pariksina-vasana (skt)—Taåy töø taäp something. khí. Distant and deserted: Lieâu tòch. Dispensation (n): Heä thoáng giaùo hoäi—Qui Distinct: Ñaëc bieät cheá toân giaùo—Söï mieãn töø. Distinct flavor: Höông vò ñaëc bieät Dispenser (n): Keû ban phaùt—Ngöôøi thi Distinction (n): Visesa (p & skt)—Söï phaân haønh—Ngöôøi truyeàn thuï. bieät—Söï sai bieät—Söï khaùc bieät—Thuø thaéng. Disperse (v): Tieâu dieät. Distinction between: Söï khaùc bieät giöõa. Dispersing day: See Taùn Nhaät. Distinction of class and caste: Söï phaân Displeased: Böïc mình—Vexed. bieät giai taàng xaõ hoäi—It's unfair to make a Disponsibility (n): Sai khieán ñöôïc. distinction between people by birth. Thus the Buddha taught us to distinguish between Disport oneself: Amuse oneself—Vui ñuøa. people according to their deeds—Phaân bieät Disposition (n): Haønh uaån—Action—moïi ngöôøi theo nguoàn goác sinh tröôûng laø ñieàu Moving—Activity—Conception. baát coâng. Vì theá Ñöùc Phaät daïy chuùng ta phaân Disprove the false and make manifest bieät moïi ngöôøi tuøy theo nghieäp cuûa hoï. the right: See Phaù Taø Hieån Chaùnh. Distinguish (v): Phaân bieät. Disquiet: AÙy naùy—Anxious—Uneasy—

Distinguish between good and bad states Restless—Unquiet—Troubled. of mind: Phaân bieät giöõa traïng thaùi toát vaø xaáu Disregard: Parityajati (skt)—Coi reû—To cuûa taâm. defy—In defiance of someone—See Töø Boû. Distinguished: Xuaát chuùng. Disrespect (v): Chaúng toân kính.

Distinguished Action Bodhisattva: See Divine: Thuoäc veà thaàn thaùnh. Thöôïng Haønh Boà Taùt. Divine agency: Thaàn löïc. Distort (v): Boùp meùo söï thaät. Divine ear: Ability to hear all sounds, distant Distracted: Phoùng daät—Loaïn ñoäng. and near—See Thieân Nhó Thoâng. Distracted mind: See Taùn Taâm. Divine eyes: See Thieân Nhaõn. Distraction (n): Loaïn ñoäng—Phaân taùn—See Divine flower: See Thieân Hoa. Loaïn Ñoäng and Thaát Nieäm. Divine healer: Thaàn y. Distress: Pain—Sorrow—Bònh—See Khoå Divine incantations: See Thaàn Chuù. and Söû. Divine healing: Thaàn löïc y trò. • Physical distress: Thaân bònh Divine knowledge: See Tuùc Maïng Thoâng. • Mental distress: Taâm bònh. Divine life: Ñôøi soáng Thaùnh thieän. Distressed: Feeling sorrow—Caûm thaáy ñau Divine law: Thaàn luaät. buoàn. Divine man: Thaàn nhaân. Distribute: Phaân phoái. Divine messenger: Thieân söù. Disturb (v): Laøm phieàn—To trouble—To Divine milieu: Thaàn caûnh. annoy. Divine sight of Aniruddha: See Thieân Disturb (v) the good: See Loaïn Thieän. Nhaõn A Na Luaät. Disturb one's peace: Phaù roái nieàm an tònh Divine spirit: Thaàn Thaùnh. (cuûa ngöôøi naøo ñoù). Divine vision: See Thieân Nhaõn. Disturb someone greatly: Trouble someone greatly—Gaây xaùo troän lôùn lao cho Divination (n): Boùi toaùn. ai. Divinity (n): Thaàn linh. Disturb someone's peace: Phaù roái nieàm an Divinization (n): Söï thaàn Thaùnh hoùa. tònh cuûa ngöôøi khaùc. Division (n): Söï phaân chia—Separation. Disturbance (n): Lo aâu—Dao ñoäng—See Division of the Buddha's teaching: See Loaïn Ñoäng. Phaùn Giaùo. Disturbance of mind: Söï roái loaïn cuûa taâm. Divorce: Söï ly dò. Disturbed: Lo aâu. Do good: Laøm caùc vieäc laønh—Laøm phuùc— Disturbed mind: Citta-vikara (skt)—Taâm Laøm vieäc thieän. roái loaïn. Do evil: Laøm baäy—Laøm aùc. Disturber (n): See Ma. Not to do evil: Khoâng laøm caùc vieäc aùc. Diverse (a): Khaùc nhau Do good action: Kusala-kiriya (skt)—Laøm Diversity (n): Tính ña nguyeân—Ña daïng— vieäc thieän. Ña chuûng. Do homage to the Lord: Ñaûnh leã Ñöùc Theá Divert (v): Giaûi trí—To amuse—To relax. Toân. Divert a doubt: Ñaùnh tan söï ngôø vöïc. Do honor to: Ñeïp maët. Divert (v) by speaking on another Do meritorious deeds: Taïo phöôùc ñöùc. subject: Noùi laûng sang chuyeän khaùc. Do mischief: Laøm ñieàu aùc. Divide something into: Chia vaät gì ra Do not be concerned: Xin chôù lo! laøm...

Do not run after illusive thoughts, but Doff jewels and don rags: See Thoaùt Traân discern the true nature of the mind: Tröôùc Teä. Ñöøng chaïy theo aûo töôûng, neân quay veà bieän Dog-law: See Caåu Phaùp. bieät taâm taùnh cuûa mình. Dogma (n): Tín ñieàu—Tín lyù. Do the transference of merits to • Central dogma: Tín ñieàu troïng taâm. someone: Hoài höôùng coâng ñöùc ñeán ai. • General dogma: Tín ñieàu phoå thoâng. Do one's utmost: Doác chí—To do with all • Necessary dogma: Tín ñieàu taát yeáu. one's heart. Dogma of faith: Tín lyù. Do by oneself: Laøm moät mình. Dogmatic (a): Ñoäc ñoaùn—Arbitrary. Do right: Laøm ñuùng. Dogmatic beliefs: Nieàm tin giaùo ñieàu. Do silly things: Laøm baäy. Dogmatism (n): Chuû nghóa giaùo ñieàu—Ñoäc Do

someone a favor: laøm ôn cho ai. ñoaùn luaän. Do someone a service: Laøm vieäc gì duøm ai. (Religious) dogmatism: Giaùo ñieàu. Do something in a careless way: Laøm aåu. (Rigid) dogmas: Giaùo ñieàu khaéc khe. Do what has to be done: Laøm caùi caàn laøm. Dogmatizing: Chuû tröông giaùo ñieàu—Chuû tröông ñoäc ñoaùn. Do all manner of evil acts: Gaây taïo nhieàu ñieàu toäi loãi. Doleful (a): Buoàn—Melancholy—Dismal— Disconsolate. Do something wrong: Laøm moät ñieàu gì quaáy (sai traùi). Domain (n): Laõnh vöïc. Docility (n): Tính toøng thuaän. Domestic animals: See Suùc Sanh. Doctrine (n): Dassanam (p)—Darsana Domination: Söï thoáng trò. (skt)—Giaùo lyù—Lyù thuyeát—Doctrinal Donate a valuable gift to someone: Taëng system—Dogma—Philosophical system— moùn quaø coù giaù trò cho ai. Principle—See Giaùo Lyù, Giaùo Lyù Caên Baûn Donation (n): Boá thí—Almsgiving—A thing and Phaùp. donated—See Ñaøn Na. Doctrine of Anicca, Dukkha and Anatta: Door of deathlessness: Cöûa Baát Töû (Nieát The doctrine of Impermanence, Suffering and Baøn). No-self—Giaùo lyù Voâ thöôøng, Khoå vaø Voâ ngaõ. Door of liberation: Cöûa giaûi thoaùt—Dharma Doctrine of emptiness: Sunyata-vada door—Gate of liberation—Samadhi--- (skt)—Lyù thuyeát veà taùnh khoâng. Bodhisattva door of liberation is within our Doctrine of mere ideation: See Nhieáp self-nature, not outside. The door open Luaän Toâng. through practice, cultivation of the paramitas Doctrine of no-self: Hoïc thuyeát Voâ Ngaõ— and holding precepts. See Voâ Ngaõ. Door of Zen: Cöûa Thieàn. Doctrine of sudden: See Ñoán Ngoä. Door to the nirvana: Dieäu moân—Cöûa Nieát Doctrinal (a): Thuoäc veà giaùo lyù. baøn. Doctrinal system: See Giaùo Lyù, and Giaùo Dormant (a): Nguû say. Lyù Caên Baûn. Dosa (skt): Saân haän—Hatred—Anger—Ill- Doctrinal terms: Giaùo phaùp. will—Fault—One of the three fires which burn in the mind until allowed to die for fuelling.

Double harmony or unity in both Draw (v) up a scheme: Laäp möu. doctrine and practice: See Nhò Hoøa. Drawing of all beings to Buddhism: See Doubled joys: Song hyû. Lôïi Haønh Nhieáp. Double robe: Taêng giaø leâ. Dreadful: Ñaùng sôï—Khuûng khieáp. Double space: See Troïng Khoâng. Dregs and chaff: See Taøo Khang. Double three samadhi: See Troïng Tam Drenched with rain: Öôùt ñaåm nöôùc möa. Tam Muoäi. Dress (v): Maëc—To attire. Doubt (n): Nghi hoaëc. Drink and food: See AÅm Thöïc. Doubtful (a): Ñaùng nghi—AÙm muoäi—Fishy- Drinking light: See AÅm Quang. --Suspicious—Shady—Dark—Underhand. Drinking wine: See AÅm Töûu. Doubtful view: See Nghi Kieán. Drive someone out: Ñuoåi ai—To dismiss— Doubting mind: See Nghi Taâm. To discharge—To expel. Doubts: Thaéc maéc. Droop: Hö haïi—Chaùn naõn. Downfall: Söï suy taøn. Drop: Parityajati (skt)—See Töø Boû. Downward turn: See Haï Chuyeån. Drop out: Boû xoùt—To leave out—To miss Draft (v): Döï thaûo. out—To omit. Drag (v) on: Daây döa. Drowsiness (n): Hoân traàm—Obstacles to Dragons: Roàng—See Long. cultivation—Discouragement—Afflictions— See Thuïy Mieân Caùi and Tuøy Mieân. Dragon-books: See Long Chöông. Drowsy (a): Nöûa thöùc nöûa nguû. Dragon of Buddhism: Long Thaàn hoä phaùp—Any great Buddhist or protector of Drum of the law: See Phaùp Coå. Buddhism. Drum tower: Laàu troáng. Dragon daughter: Long nöõ. Drunkard: Keû say söa (nghieän ngaäp). Dragon deity: Long

thaàn. Dual aid bestowed by a Buddha: See Nhò Dragon-elephant: See Long Töôïng. Gia Hoä. Dragon-flower tree: See Long Hoa Thuï. Dual aspects of Budha-nature: See Nhò Phaät Taùnh. Dragon-god: Long thaàn—Spirit. Dragon king: See Long Vöông. Dual benefits: See Nhò Lôïi. Dragon king and Devas: See Long Thieân. Dual division of the Buddha's teaching: See Nhò Giaùo. Dragon-library: See Long Taïng. Dual lights: See Nhò Quang. Dragon-maid: See Long Nöõ. Dual marvel of Lotus Sutra: See Nhò Dragon-palace: See Long Cung. Dieäu. Dragon pearls: See Long Chaâu. Dual powers: See Nhò Löïc. Dragon-samadhi: See Long Phaán Taán Tam Dual reward: See Nhò Baùo. Muoäi. Dualism: Nhò nguyeân luaän. Dragon-soup: See Long Thang. Dualist world: Theá giôùi nhò nguyeân. Dragon-treasury: See Long Taïng. Dualistic conception: Khaùi nieäm nhò Drama: Bi thaûm—Deplorable—Tragical— nguyeân. Mournful. Dualistic reasoning: Lyù luaän nhò bieân.

Dualistic thoughts: Tö duy nhò nguyeân. 1) Dissuade other beings from evil: Khuyeân Dualistic wisdom: Trí hueä nhò bieân. nhuû vaø caûn ngaên chuùng sanh khoâng ñeå hoï rôi vaøo toäi loãi. Duality: Nhò nguyeân tính. 2) Persuade them to do good: Nhaéc nhôû vaø Due to: Do nôi. daãn daét hoï laøm ñieàu thieän. Dukkha (s): Khoå—Suffering. 3) Love them with a kind heart: Heát loøng Dull (a): AÛm ñaïm—Gloomy—Sombre— thöông meán hoï. Overcast—Dismal—Dreary. 4) Make them hear what they have not Dull and foolish: Ñaàn ñoän ngu xuaãn. heard and clarify what they have already Dull intellect: Ñoän trí. heard: Thuyeát giaûng nhöõng ñieàu hoï chöa Dullness (n): Thina (p)—Hoân traàm—Thaån ñöôïc nghe, vaø giaûi thích caën keû nhöõng thôø—Sloth—Idleness. ñieàu hoï ñaõ nghe. Dumb (a): Caâm. 5) Point out the path to a heavenly state: Vaïch cho hoï thaáy con ñöôøng daãn ñeán Dumb sheep monk: AÙ döông Taêng—A nhöõng caûnh giôùi an vui haïnh phuùc. monk who is stupid and does not know good from bad, nor enough to repent of sin—Moät vò Duties of children towards their parents Taêng si meâ khoâng phaân bieät chaùnh taø, cuõng (The Buddha and His Teachings): Boån khoâng bieát saùm hoái toäi loãi. phaän laøm con ñoái vôùi cha meï (Ñöùc Phaät vaø Durable (a): Toàn taïi—Lasting—Far off. Phaät Phaùp). 1) Supporting parents: Phuïng döôõng cha meï. Duramgama (skt): Vieãn haønh ñòa—The 2) Doing their duties: Laøm coâng vieäc thay stage of proceeding afar, getting above ideas theá cha meï. of self in order to help others. 3) Keeping the family lineage: Giöõ troøn During the Buddha's lifetime: Trong thôøi danh giaù cho gia toäc. Phaät coøn taïi theá. 4) Acting in such a way as to be worthy of During the moment of joy and his inheritance: Toû ra xöùng ñaùng thoï happiness: Trong luùc vui söôùng haïnh phuùc höôûng di saûn cuûa cha oâng. Duskrta (skt): Moät toäi töông ñoái nheï—Toäi 5) Offering alms in honor of his departed cuûa thaân vaø khaåu—Evil action—Wrondoing— relatives: Boá thí cuùng döôøng ñeå hoài höôùng Misdeed—Sin—External sins of the body and phöôùc baùu cho nhöõng ngöôøi quaù vaõng the mouth—A light sin. trong gia toäc. Dust (n): Buïi hoàng—Worldly dust—All Duties of a friend towards his good mundane things that can cloud our bright self- advisor (The Buddha and His nature. These include form, sound, scent, Teachings): Boån phaän cuûa Thieän höõu tri thöùc taste, touch and dharmas—See

Traàn. ñoái vôùi baèng höõu (Ñöùc Phaät vaø Phaät Phaùp). Dust and sand: Caùt buïi—Uncountable or 1) Protect him when he is heedless: Baûo veä endless illusions—See Traàn Sa. baïn trong luùc coâ ñôn, cöùu vôùt baïn trong Dustless Stainless Dharma vision: Voâ traàn côn sa ngaõ. phaùp ly caáu phaùp nhaõn. 2) Protect his property when he is heedless: Duties of Ascetics and Brahmins (The Baûo veä taøi saûn cuûa baïn khi khoâng coù ai Buddha and His Teachings): Boån phaän troâng nom. cuûa tu só vaø Baø-la-moân (Ñöùc Phaät vaø Phaät Phaùp).

3) Become a refuge when he is afraid: Heát 4) Not closing the doors against them: Luoân loøng ñuøm boïc laøm choã nöông töïa khi baïn môû roäng cöûa nhaø ñeå tieáp ñoùn hoï. laâm côn khuûng hoaûng. 5) Supplying their material needs: Saún saøng 4) Not forsake him when he is in danger: hoå trôï vaø daâng cuùng nhöõng vaät duïng caàn Khoâng boû khi baïn laâm nguy. thieát. 5) Be considerate towards his progeny Duties of parents towards their children (relatives): Luoân nhaõ nhaën khieâm toán vôùi (The Buddha and His Teaching): Boån baø con doøng hoï cuûa baïn. phaän cuûa cha meï ñoái vôùi con caùi (Ñöùc Phaät vaø Duties of a husband towards his wife Phaät Phaùp). (The Buddha and His Teachings): Boån 1) Dissuade them from evil: Khuyeân lôn phaän cuûa choàng ñoái vôùi vôï (Ñöùc Phaät vaø Phaät ngaên caûn con caùi laøm ñeàu toäi loãi. Phaùp). 2) Persuade them to do good: Nhaéc nhôû daãn 1) Courtesy: Nhaõ nhaën. daét con caùi laøm ñieàu thieän laønh. 2) Not despising her: Khoâng toû yù khinh reû. 3) Teach them a profession: Daïy con ngheà 3) Faithfulness: Trung thaønh. nghieäp. 4) Handing over authority to her: Giao 4) Give them in marriage to a suitable wife quyeàn haønh cho vôï. or husband: Döïng vôï gaõ choàng moät caùch 5) Providing her with ornaments: Mua saém thích hôïp. ñoà trang söùc. 5) Hand over to them their inheritance at the Duties of a master towards his servants proper time: Chia laïi taøi saûn cho con ñuùng (The Buddha and His Teachings): Boån thôøi ñuùng luùc. phaän cuûa chuû ñoái vôùi toâi tôù hay ngöôøi laøm Duties of servants towards their master (Ñöùc Phaät vaø Phaät Phaùp). (The Buddha and His Teachings): Boån 1) Assigning them work according to their phaän cuûa toâi tôù ñoái vôùi chuû (Ñöùc Phaät vaø Phaät strength: Giao phoù coâng vieäc ñuùng vôùi Phaùp). khaû naêng. 1) Rise before the master: Thöùc daäy tröôùc 2) Supplying them with food and wages: Traû chuû. thuø lao vaø nuoâi côm ñaày ñuû. 2) Go to sleep after him: Ñi nguû sau chuû. 3) Tending them in sickness: Khi ñau oám 3) Take only what is given: Chæ laáy nhöõng gì phaûi chaêm soùc thuoác men. maø chuû cho. 4) Sharing with them extraordinary 4) Perform their duties satisfactorily: Taän delicacies: Chia sôùt nhöõng moùn ngon vaät tình laøm cho coâng vieäc ñöôïc veïn toaøn. laï. 5) Spread his good name and fame: Giöõ gìn 5) Relieving them at times: Khoâng baét laøm danh giaù cho chuû—Laøm cho danh thôm quaù giôø. tieáng toát cuûa chuû ñöôïc truyeàn roäng ra. Duties of noble people towards ascetics Duties of students towards teachers (The and Brahmins (The Buddha and His Buddha and His Teachings): Boån phaän Teachings): Boån phaän cuûa nhöõng ngöôøi cao cuûa troø ñoái vôùi Thaày (Ñöùc Phaät vaø Phaät quyù ñoái vôùi tu só vaø Baø-la-moân (Ñöùc Phaät vaø Phaùp). Phaät Phaùp). 1) Veneration: Cung kính. 1) Lovable deeds: Toû loøng töø aùi. 2) Attending

when needed (health): Chaêm 2) Lovable words: AÙi ngöõ. soùc khi Thaày caàn (söùc khoûe). 3) Lovable thoughts: Tö töôûng thöông yeâu.

3) Attentive hearing: Laéng nghe lôøi Thaày 5) Be industrious and not lazy in discharging daïy. her duties: Luoân sieâng naêng, chöù khoâng 4) Personal services: Khi Thaày caàn ñeán phaûi traây löôøi trong coâng vieäc. heát loøng giuùp ñôû. Duty (n): Boån phaän. 5) Respectfully receiving instruction: Kính Duty towards one's country: Nôï nöôùc. caån thoï nhaän lôøi Thaày daïy baûo. Duty towards one's family: Nôï nhaø. Duties of Teachers towards his students Dwell (v): Truù nguï—See Truï Trì. (The Buddha and His Teachings): Boån Dwell at ease: Soáng an laïc. phaän Thaày ñoái vôùi troø (Ñöùc Phaät vaø Phaät Dwell in meditation, rapture and tense: Phaùp). An truù trong thieàn ñònh, chaùnh nieäm vaø nhieät 1) Train them in the best discipline: Raùng taâm. söùc daïy doã cho hoïc troø bieát toân troïng kyõ luaät. Dwell in the world: Live in the world— 2) Make them receive that what is well held Soá ng ôû ñôøi. by them: Coá gaéng laøm cho hoïc troø laõnh Dwelling place: See Truï Ñòa. hoäi deã daøng nhöõng lôøi giaùo huaán. Dyed garments: See Nhieãm Saéc Y. 3) Teach them every suitable art and Dynamic (a): Naêng ñoäng—Ñoäng löïc. science: Daïy nhöõng moân ngheä thuaät vaø Dynamism (n): Söùc soáng—Sinh löïc. khoa hoïc thích hôïp. 4) Introduce them to their friends and associates: Tieán daãn troø vaøo giôùi thaân caän cuûa mình ñeå troø coù cô hoäi giao thieäp vaø tieán thaân. 5) Help them to become professional in every field: Giuùp hoï chuyeân nghieäp treân moïi laõnh vöïc. Duties of a wife towards her husband (The Buddha and His Teachings): Boån E phaän cuûa vôï ñoái vôùi choàng (Ñöùc Phaät vaø Phaät Each of us: Moãi chuùng ta. Phaùp). Ear (n): Tai. 1) Perform her duties in perfect order: Laøm Ear consciousness: See Nhó Thöùc. troøn phaän söï trong nhaø. Ear of deliverance: See Giaûi Thoaùt Nhó. 2) Be hospitable to the people around, especially to the husband's relatives: Vui Earn (v) one's living: Caàu thöïc. veû töû teá vôùi ngöôøi chung quanh, ñaëc bieät Earnest (a): Tinh caàn. laø hoï haøng gia ñình beân choàng. Earnestly trying: See Tinh Taán. 3) Be faithful: Trung thaønh. Earnestness (n): Söï tinh caàn. 4) Protect what he bring home, especially Earth (n): Bhumi (skt)—Ñaát. the ornaments: Giöõ gìn caån thaän nhöõng ñoà Earth-prison: See Ñòa Nguïc. vaät choàng mang veà, ñaëc bieät laø nhöõng ñoà Earth's resources: Taøi nguyeân cuûa traùi ñaát. trang söùc. Earth spirit: Thaàn Ñaát.

Earth Store Bodhisattva: Ksitigarbha— Efficacy (n): Hieäu löïc—Coâng hieäu. See Ñòa Taïng Boà Taùt. Effort (n): Tinh taán—Noã löïc—See Tinh Taán. Earth Store Sutra: See Kinh Ñòa Taïng. Effort to develop unarisen good: Tinh taán Earth-wheel: See Ñòa Luaân. phaùt trieån ñieàu thieän chöa sanh. Earthly city: Coõi traàn. Effort to maintain the good which has Ease (n): Thoaûi maùi—To be at ease: AÁm no. arisen: Tinh taán duy trì ñieàu thieän ñaõ sanh. Ease of the body and joy of heart: An laïc. Effort to prevent the arising of evil: Tinh Eastern Buddhism: Phaät giaùo Ñoâng taán ngaên chaän ñieàu baát thieän ñang sanh. phöông. Effort to reject evil that has already Eastern esoteric sect: See Ñoâng Maät. arisen: Tinh taán loaïi boû ñieàu baát thieän ñaõ Easy (a): Deã daøng. sanh. Easy-going: Deã daõi. Effort and retrogression: See Tinh Taán Vaø Easy life: An nhaøn. Thoái Chuyeån. Easy Path of Practice: The Pure Land

Effortless (a): Aceshta (skt)—Khoâng tinh method which relies on both self-power and taán—Motionless. other-power, the power and assistance of the Egalitarianism: Chuû nghóa bình ñaúng. Buddhas or Bodhisattvas—See Tu Taét. Egg-born: See Noaõn Sanh. Easy to say: Deã noùi---Buddhist precepts are Egg-Eating Ghost King: Ñaïm Noaõn Quyû easy to say, but difficult to do. Vöông. Easily seen are others' faults; hard Ego (n): indeed to see one's own faults: Thaáy loãi 1) Atman (skt)—Baûn ngaõ—Self—The belief ngöôøi thì deã, coøn thaáy loãi mình thì thaät laø khoù in ego creates and fosters egoism and voâ cuøng—The Buddha taught that we should desire, thus preventing the realization of not evade self-responsibility for our own the unity of life and the attainment of actions by blaming them on circumstances or enlightenment—See Baûn Ngaõ and Ngaõ. unluckiness. 2) No ego in truth: See Ngaõ Khoâng Chaân Eat the pollen of flowers: AÊn phaán hoa. Nhö. Eating and drinking: AÊn uoáng. Ego is the abode of all suffering: See Ngaõ Thaát. Echo (n): Dö aâm. Economical (a): Caàn kieäm—Thrifty. Ego-grasping: See Chaáp Ngaõ. Ecstasy (n): Kích thích—Khích ñoäng. Ego ignorance: See Ngaõ Ngu. Edict (n): Chieáu chæ—Chæ duï. Ego paramita: See Ngaõ Ba La Maät. Edification (n): Söï khai ñaïo. Ego within: See Noäi Ngaõ. Educate (v): Giaùo duïc—To bring up—To Egoism (n): Chaáp ngaõ—Vò kyû—The concept of the ego is real—See Chaáp Ngaõ. rear. Educated: Ngöôøi coù hoïc thöùc. Egoist (n): See AÙi Kyû. Eduction (n): Söï ruùt ra—Söï suy ñoaùn. Egoless (a): Voâ ngaõ. Effect (n): Quaû—Consequence—Influence. Egolessness: Anatman (skt)—Voâ ngaõ—See Ngaõ Khoâng and Voâ Ngaõ. Effective (a): Coù hieäu quaû. Egret: Chim haïc. Effective drug: Linh döôïc.

Eight adversities: Taùm coõi taùi sanh—The Eight cases of nouns in Sanskrit: See Baùt eight conditions under which it is difficult to Chuûng Chuyeån Thanh. meet Buddhas and Bodhisattvas or hear the Eight causes of charity: See Baùt Chuûng Boá Dharma—Taùm ñieàu kieän trong ñoù khoù gaëp Thí. Phaät, khoù gaëp chö Boà Taùt, cuõng nhö khoù ñöôïc Eight causes of giving: See Baùt Chuûng Boá nghe Phaät phaùp: Thí. 1) Rebirth in the hells: Taùi sanh trong ñòa Eight characteristics of a Buddha's nguïc. speaking: See Baùt Bieän. 2) Rebirth as a hungry ghosts: Taùi sanh vaøo ngaï quyû. Eight chief rules for Bhiksuni: See Baùt 3) Rebirth as an animal: Taùi sanh vaøo suùc Kính Giaùo hay Taùm Ñieàu Toân Kính cuûa moät sanh. Tyø Kheo Ni. 4) Rebirth in Uttarakuru: Taùi sanh vaøo Baéc Eight classes of supernatural beings in Cu Loâ Chaâu—Where life is so pleasant the Lotus Sutra: See Baùt Boä Kim Cang. that people have no motivation to practice Eight classifications of Sakyamuni's the Dharma—Nôi ñôøi soáng quaù sung Teaching: See Baùt Giaùo. söôùng neân chuùng sanh khoâng coøn muoán tu Eight cold hells: See Baùt Haøn Ñòa Nguïc. taäp giaùo phaùp. Eight commandments: See Baùt Giôùi and 5) Rebirth in any long-life heaven: Taùi sanh Baùt Quan Trai Giôùi. vaøo coõi trôøi tröôøng thoï—Where one is not motivated to seek the Dharma—Nôi Eight commandments for a nun: See Baùt chuùng sanh khoâng muoán tu taäp giaùo phaùp. Kính Giaùo. 6) Rebirth with impaired faculties: Taùi sanh Eight commands given to a nun before laøm chuùng sanh khieám khuyeát caùc caên. letting her entering the Bhiksuni Order: 7) Rebirth as an intelligent, educated person See Baùt

Kính Giaùo hay Taùm Ñieàu toân kính in the mundane sense: Taùi sanh laøm cuûa moät Tyø kheo Ni. ngöôøi thoâng minh, coù giaùo duïc cao trong Eight consciousnesses: See Baùt Thöùc. coõi phaøm traàn. Eight continents: See Baùt Trung Chaâu. 8) Rebirth in the intermediate period Eight correct ways: See Baùt Chaùnh Ñaïo. between a Buddha and his successor: Taùi Eight crucial elements for Pure Land sanh vaøo thôøi kyø chuyeån tieáp giöõa Phaät Toå vaø Phaät vò lai. cultivators: See Taùm Ñieàu Coát Yeáu Cuûa Ngöôøi Tu Tònh Ñoä. Eight appurtenances of a monk or nun: See Baùt Söï Tuøy Thaân. Eight degrees of fixed abstraction: See Baùt Ñònh. Eight aspects of Buddha's life: See Taùm Thôøi Kyø Trong Cuoäc Ñôøi Ñöùc Phaät. Eight destroyers: See Baùt Ma. Eight assemblies: See Baùt Chuùng. Eight Devalokas: See Baùt Thieân. Eight awakenings of great people: See Eight devas: See Baùt Thieân. Kinh Baùt Ñaïi Nhaân Giaùc. Eight dhramas: See Baùt Phaùp. Eight basic causes of suffering: See Baùt Eight diagrams: Baùt quaùi. Khoå. Eight Diamond-Kings: See Baùt Ñaïi Minh Eight big rivers: See Baùt Thuûy. Vöông.

Eight difficult circumstances: See Baùt Eight fundamental principles: See Baùt Nan. Caâu Nghóa. Eight difficulties: See Baùt Nan in Eight grave prohibitions: See Baùt Ñoïa. Vietnamese-English Section. Eight great hot hells: See Baùt Ñaïi Nhieät Eight directions: See Baùt Phöông (taùm Ñòa Nguïc. phöông) and Baùt Saéc Phan. Eight great powers of personality: See Eight Divisions of Divinities: Thieân Long Baùt Ñaïi Töï Taïi Ngaõ. Baùt Boä—See Eight Divinities and Thieân Long Eight great spiritual or sacred stupas: Baùt Boä. Baùt ñaïi linh thaùp. Eight divinities: Thieân long baùt boä—Eight 1) Kapilavastu, Buddha's Birth place: Thaønh kinds of gods and demi-gods believed to be Ca Tyø La veä, nôi Ñöùc Phaät ñaûn sanh. protectors of Buddhism: 2) Magadha, where he was first 1) Devas: Thieân. enlightened: Ma Kieät Ñaø, nôi ñaàu tieân 2) Dragons: Long. Ñöùc Phaät giaùc ngoä. 3) Yaksas: Daï xoa. 3) The Deer Park Benares, where he first 4) Gandharvas: Caøn thaùt baø (thaàn aâm nhaïc). preached: Vöôøn Loäc Uyeån nôi Ñöùc Phaät 5) Asuras: A-tu-la. thuyeát phaùp laàn ñaàu tieân. 6) Gaduras: Ca-laâu-la (thaàn chim). 4) Jetavana, where he revealed his 7) Kinnaras: Khaån-na-la (nöûa ngöôøi nöûa supernatural powers: Tònh xaù Kyø Ñaø, nôi thaàn). Ñöùc Phaät loä pheùp thaàn thoâng. 8) Mahoragas: Ma-haàu-la-giaø (thaàn raén). 5) Kanyakubja (Kanaui), where he Eight factors of Yoga abstraction: See descended from Indra's heaven: Taùm Yeáu Toá Taäp Trung Tö Töôûng. Kanyakubja, nôi Phaät xuoáng töø cung trôøi Eight factors of Yoga concentration: See Ñaïi Phaïm. Taùm Yeáu Toá Taäp Trung Tö Töôûng. 6) Rajagrha, where Devadatta was Eight fields for cultivating blessedness: destroyed and the sangha purified: Thaønh See Baùt Phuùc Ñieàn. Vöông Xaù, nôi keát lieãu cuûa Ñeà Baø Ñaït Ña, vaø nôi maø Taêng ñoaøn ñöôïc thanh tònh. Eight flavors of nirvana: See Nieát Baøn Baùt 7) Vaisali, where he announced his speedy Vò. nirvana: Vaisali, nôi Phaät tuyeân boá seõ Eightfold consciousness being classified nhaäp Nieát baøn. according to joy, equanimity, knowledge 8) Kusinagara, where he entered nirvana: and prompting: See Taùm Taâm Duïc Giôùi Caâu Thi Na, nôi Ñöùc Phaät nhaäp Nieát baøn. Ñöôïc Xeáp Loaïi Theo Hyû Xaû Vaø Trí Ñöôïc Eight groups of demon followers: See Nhaéc Baûo. Thieân Long Baùt Boä and Baùt Boä Quyû Chuùng. Eightfold Noble

path: Baùt Thaùnh Ñaïo— Eight happy conditions of rebirth: See See Eight Noble Paths in English-Vietnamese Baùt Phuùc Sinh Xöù. Section and Baùt Chaùnh Ñaïo in Vietnamese- Eight Heavens at the eight directions: English Section. See Baùt Phöông Thieân. Eight fundamental characteristics of a Eight improper (heterodox) practices: complete school of teaching: See Baùt See Baùt Taø Ñaïo (ñoái nghòch vôùi Baùt Chaùnh Vieân. ñaïo).

Eight impure things: Taùm ñieàu baát tònh— noncorporeal factors (for more information, Eight things that monks or nuns are not allow please see Baùt Giaûi Thoaùt Tam Muoäi)--- to possess—See Baùt Baát Tònh. Nhöõng baøi taäp thieàn ñònh veà taùm giai ñoaïn taäp 1) Gold: Kim. trung tö töôûng lieân tieáp nhaèm muïc ñích giaûi 2) Silver: Ngaân. thoaùt khoûi moïi vöôùng maéc cuûa vaät theå hay phi 3) Manservant: Ñaày tôù nam. vaät theå: 4) Maidservant: Ñaày tôù nöõ. 1) Cognition of internal and external forms 5) Domestic animal: Gia suùc. or contemplation of things within and 6) Business: Thöông nghieäp. outside the body as impure in order to 7) Grain seeds: Chaø luùa. overcome attachment to forms: Suy töôûng 8) Store anything other than the eight veà nhöõng hình thöùc beân trong vaø beân appurtenances: Döï tröû baát cöù thöù gì ngoaøi ngoaøi thaân theå nhaèm vöôït qua duïc voïng. taùm moùn caàn duøng (see Baùt Söï Tuøy 2) After overcoming all attachment to forms Thaân). internally, cultivators continue to Eight incorrect views: See Baùt Taø Kieán. contemplate the impurity of all external forms in order to reinforce his or her Eight kinds of arrogance: See Baùt Kieâu ability to overcome all attachment to and Baùt Maïn. forms internally and externally: Sau khi Eight kinds of congee: See Baùt Chuûng ñaõ vöôït qua ñöôïc nhöõng duïc voïng beân Chuùc (chaùo). trong, haønh giaû tieáp tuïc suy töôûng veà Eight kinds of consciousness: See Baùt nhöõng hình thöùc oâ tröôïc beân ngoaøi chöù Thöùc. khoâng phaûi beân trong nhaèm taêng cöôøng Eight kinds of people who are worthy of khaû naêng vöôït qua duïc voïng. offerings: See Taùm Haïng Ngöôøi Ñaùng Cung 3) Contemplate the impermanence of all Kính. things to eliminate the desire or Eight kinds of prediction: See Baùt Chuûng attachment to the beautiful and avoid or Thoï Kyù. drop the impure substances: Suy töôûng veà Eight kinds of pride or arrogance or baûn chaát voâ thöôøng cuûa vaät theå ñeå khoâng self-conceit: See Baùt Kieâu and Baùt Maïn. ham muoán caùi ñeïp cuõng khoâng kinh tôûm caùi dô. Eight kinds of rebirth due to generosity: 4) Attainment of the field of the See Baùt Thí Sanh. limitlessness of space: Ñaït tôùi lónh vöïc Eight kinds of supermundane mind: See khoâng gian voâ haïn. Taùm taâm Sieâu Theá. 5) Attainment of the field of the Eight kinds of syllogisms in Buddhist limitlessness of consciousness: Ñaït tôùi logic: See Baùt Moân. lónh vöïc yù thöùc voâ haïn. Eight kinds of wind: See Baùt Phong. 6) Attainment of the field of nothingness or Eight levels of mind development during emptiness: Ñaït tôùi lónh vöïc hö voâ. the sleep process: See Taùm Töôùng. 7) Attainment of the field of neither perception nor nonperception: Ñaït tôùi lónh Eight liberations: Taùm Giaûi Thoaùt— vöïc khoâng tri giaùc cuõng khoâng phaûi khoâng Meditation exercices that move through eight tri giaùc. stages of concentration as an aid to 8) Cessation of perception and: Xoùa boû moïi overcoming all clinging to

corporeal and tri giaùc vaø moïi tình caûm.

Eight lines of thought: See Baùt Nieäm. 4) Right action: Chaùnh nghieäp—Conducting Eight lines of thought for great men: See oneself in moral, peaceful, and honorable Ñaïi Nhaân Baùt Nieäm. ways and keeping the basic precepts. 5) Right livelihood: Chaùnh maïng—Living Eight Maras or destroyers: See Baùt Ma. honorably in a profession which is in no Eight marvellous characteristics of the way harmful to sentient beings. ocean: See Ñaïi Haûi Baùt Baát Tö Nghì. 6) Right effort: Chaùnh tinh taán—All efforts Eight meanings of "Mind-Only": See must be for enlightenment. Taùm Nghóa Cuûa Duy Taâm. 7) Right mindfulness: Chaùnh nieäm. Eight methods: See Baùt Phaùp. 8) Right concentration: Chaùnh ñònh. Eight minds: See Baùt Taâm. Eight occasions of indolence: See Baùt Giaûi Eight misleadings: See Baùt Ma and Baùt Ñaõi Söï. Meâ. Eight occasions for making an effort: Eight negations: Nagarjuna, the founder of See Baùt Tinh Taán Söï. the Madhyamika school, presented eight Eight offerings (boons) to the Sangha negations, used as basic concepts for the (suggested by Visakha) which granted school—Taùm phuû ñònh maø Ngaøi Long Thoï ñaõ by the Buddha: Taùm loaïi cuùng döôøng cho ñaët ra, ñaõ ñöôïc duøng laøm cô sôû cho tröôøng Taêng Ni (ñeà nghò bôûi baø Visakha) ñöôïc Phaät phaùi Trung Ñaïo (See Thaäp Baát Trung Ñaïo pheâ chuaån. and Baùt Baát Trung Ñaïo): 1) To offer robes to the Sangha during the 1) Nirodha: No elimination—Khoâng thuû Rainy season: Daâng y ñeán chö Taêng Ni tieâu. trong muøa nhaäp Haï. 2) No produce: Khoâng sinh. 2) To provide alms and food for the Sangha 3) No destruction: Khoâng dieät. who are coming: Ñeå baùt cho chö Taêng Ni 4) No eternity: Khoâng vónh haèng. ñeán. 5) No unity: Khoâng thoáng nhaát. 3) To provide alms and food for the Sangha 6) No manifoldness: Khoâng ña daïng. who are going out: Ñeå baùt cho nhöõng vò 7) No arriving: Khoâng ñeán. sö ra ñi. 8) No departure: Khoâng ñi. 4) To give food for sick Bhiksus: Daâng thöïc Eight Noble Paths: Baùt Thaùnh ñaïo—The phaåm ñeán nhöõng vò sö ñau oám. path to liberation—The path leading to 5) To give food for those who attend sick enlightenment, taught by Sakyamuni Bhiksus: Daâng thöïc phaåm ñeán nhöõng vò ra Buddha—See Baùt Chaùnh Ñaïo: coâng chaêm soùc caùc sö ñau oám. 1) Right view: Chaùnh kieán—Understanding 6) To give medicine for the sick Bhiksus: the four noble truths and having Daâng thuoác men ñeán nhöõng vò sö ñau oám. penetrative insight into reality. 7) To give bathing garments for nuns: Daâng 2) Right thought: Chaùnh tö duy—Having y taém ñeán chö Tyø Kheo Ni. only thoughts which are unselfish. 8) To give rice-gruel for monks: Xin daâng 3) Right speech: Chaùnh ngöõ---Abstention luùa maïch ñeán cho chö Taêng. from lying, slander, harsh or abusive Eight orders of differentiated rules of language, and idle chatter. liberation: See Baùt Chuûng Bieät Giaûi Thoaùt. Eight parajikas: See Baùt Ba La Di.

Eight Path Factors: Baùt Thaùnh Ñaïo— Eight requisites: See Taùm Moùn Caàn Duøng According to Bhikkhu Bodhi in Abhidhamma, Cuûa Phaät. there are eight path factors—Theo Tyø Khöu Eight right ways: See Baùt Chaùnh Ñaïo. Boà Ñeà trong Vi Dieäu Phaùp, coù Taùm con Eight royal days: See Baùt Vöông Nhaät. ñöôøng cao thöôïng hay Baùt Thaùnh Ñaïo: Eight sagely way shares: See Baùt Chaùnh 1) Right

View: Chaùnh Kieán. Ñaïo. 2) Right Intention: Chaùnh Tö Duy. Eight samadhi of emancipation: Baùt tam 3) Right Speech: Chaùnh Ngöõ. ma ñòa daãn ñeán giaûi thoaùt—Eight types of 4) Right Action: Chaùnh Nghieäp. meditation for removing various attachments: 5) Right Livelihood: Chaùnh Maïng. 1) Meditate on the impurity of one's body to 6) Right Effort: Chaùnh Tinh Taán. remove passions: Quaùn thaân baát tònh ñeå 7) Right Mindfulness: Chaùnh Nieäm. giaûi tröø duïc voïng. 8) Right Concentration: Chaùnh Ñònh. 2) Meditate on the impurity of external ** For more information, please see Baùt objects to strengthen emancipation from Chaùnh Ñaïo. passions: Laøm lôùn maïnh söï giaûi thoaùt Eight patriarchs of the True Word sect: baèng caùch quaùn söï baát tònh cuûa söï vaät. See Chaân Ngoân Baùt Toå. 3) Removing passions by meditating on pure Eight periods of Buddha's life: See Taùm aspects of external objects: Giaûi tröø duïc Thôøi Kyø Trong Cuoäc Ñôøi Ñöùc Phaät. voïng baèng quaùn saùt nhöõng khía caïnh Eight physical sensations which hinder thanh tònh cuûa ngoaïi vaät. meditation in its early stages: See Baùt 4) Removing attachment to material objects Xuùc. by meditating on boundless Eight powers of endurance: See Baùt consciousness: Giaûi tröø vöôùng maéc baèng Nhaãn. caùch quaùn voâ bieân thöùc. Eight powers of the ocean: See Haûi Ñöùc. 5) Removing attachment to void by meditating the boundless consciousness: Eight Precepts: See Baùt Quan Trai Giôùi in Giaûi tröø chaáp khoâng baèng caùch quaùn voâ Vietnamese-English Section. bieân thöùc. Eight prohibitory commandments: See 6) Removing attachment to consiousness by Baùt Quan Trai Giôùi. meditating on non-existence: Giaûi tröø tri Eight qualities that make a woman seek thöùc baèng caùch quaùn voâ ngaõ. birth in happy states: See Taùm Phaåm Chaát 7) Removing non-existence by meditating Cuûa Ngöôøi Nöõ Coù Theå Giuùp Ñöa Ngöôøi AÁy on the state of neither nor non-thought: Leân Caùc Caûnh Trôøi. Giaûi tröø chaáp voâ ngaõ baèng quaùn voâ töôûng. Eight qualities in a woman that tend to 8) Extinguishing all thoughts and wealth and happiness in this world and perceptions and dwelling in the stage of in the next world: See Taùm Phaåm Chaát Cuûa total extinction: Giaûi tröø taát caû tö töôûng vaø Ngöôøi Nöõ Coù Theå Taïo An Vui Haïnh Phuùc truï vaøo choã ngöng baët hoaøn toaøn. Trong Ñôøi Hieän Taïi Vaø Caûnh Giôùi Töông Lai. Eight saviours of the Buddha's nirvana: Eight reasons for not eating animal See Baùt Vò Nieát Baøn. flesh: See Taùm Lyù Do Moät Vò Boà Taùt Khoâng Eight special natures of Dharmakaya as Neân AÊn Thòt Ñöôïc Neâu Ra Trong Kinh Laêng will-body: See Taùm Taùnh Cuûa Phaùp Thaân Giaø. Nhö Lai.

Eight stages of the human foetus: See Baùt taùm loaïi Taâm Haønh Thieän Höõu Nhaân cuûa Duïc Vò Thai Taïng. giôùi: Eight sufferings: Taùm caùi khoå lôùn. 1) Unprompted Mind, accompanied by joy, 1) Suffering because of birth: Sanh khoå. associated with knowledge: Taâm khoâng bò 2) Suffering because of old age: Giaø khoå. xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, lieân 3) Suffering because of illness: Beänh khoå. hôïp vôùi tri kieán. 4) Suffering because of death: Cheát khoå. 2) Prompted Mind, accompanied by joy, 5) Suffering because of separation from associated with knowledge: Taâm bò xuùi loved ones: Thöông yeâu xa lìa khoå. duïc, ñoàng phaùt sanh

cuøng thoï hyû, lieân hôïp 6) Suffering because of confrontation with vôùi tri kieán. an undesirable person or thing: Oaùn taéng 3) Unprompted mind, accompanied by joy, hoäi khoå. dissociated from knowledge: Taâm khoâng 7) Suffering because of denial of one's bò xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, desires: Caàu baát ñaéc khoå. khoâng lieân hôïp vôùi tri kieán. 8) Suffering because of the burning intensity 4) Prompted Mind, accompanied by joy, of the five aggregates: Nguõ aám thaïnh suy dissociated from knowledge: Taâm bò xuùi khoå. duïc, ñoàng phaùt sanh cuøng thoï hyû, khoâng **For more information, please see Baùt Khoå. lieân hôïp vôùi tri kieán. 5) Unprompted Mind, accompanied by Eight supernatural powers of equanimity, associated with knowledge: transformation: See Baùt Bieán Hoùa. Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh Eight surpassing things: See Baùt Chuûng cuøng thoï xaû, lieân hôïp vôùi tri kieán. Thaéng Phaùp. 6) Prompted Mind, accompanied by Eight teachers: See Baùt Sö. equanimity, associated with knowledge: Eight things: See Baùt Phaùp. Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï Eight things that lead to the cutting off xaû, lieân hôïp vôùi tri kieán. of affairs: See Taùm Phaùp Ñöa Ñeán Söï Ñoaïn 7) Unprompted Mind, accompanied by Taän. equanimity, dissociated from knowledge: Eight things which are unclean to a Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï xaû, khoâng lieân hôïp vôùi tri kieán. monk or a nun: See Taùm Ñieàu Baát Tònh 8) Prompted Mind, accompnied by Cho Keû Xuaát Gia. equanimity, dissociated from knowledge: Eight tones of a Buddha's voice: See Baùt Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï AÂm. xaû, khoâng lieân hôïp vôùi tri kieán. Eight truths: See Baùt Ñeá. Eight types of sense-sphere wholesome Eight types of meditation: See Baùt Tam minds with roots: Kamavacara-kusalacittani Ma Ñòa. (p)—Taùm loaïi Taâm Thieän Höõu Nhaân cuûa Duïc Eight types of sense-sphere functional giôùi—According to Bhikkhu Bodhi in wholesome minds with roots: Taùm loaïi Abhidhamma, there are eight types of sense- Taâm Haønh Thieän Höõu Nhaân cuûa Duïc giôùi— sphere wholesome minds—Theo Ngaøi Tyø According to Bhikkhu Bodhi in Abhidhamma, Khöu Boà Ñeà trong Vi Dieäu Phaùp, coù taùm loaïi there are eight types of sense-sphere Taâm Thieän Duïc giôùi: functional consciousness with roots—Theo Ngaøi Tyø Khöu Boà Ñeà trong Vi Dieäu Phaùp, coù

1) Unprompted Mind, accompanied by joy, xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, lieân associated with knowledge: Taâm khoâng bò hôïp vôùi tri kieán. xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, lieân 2) Prompted Mind, accompanied by joy, hôïp vôùi tri kieán. associated with knowledge: Taâm bò xuùi 2) Prompted Mind, accompanied by joy, duïc, ñoàng phaùt sanh cuøng thoï hyû, lieân hôïp associated with knowledge: Taâm bò xuùi vôùi tri kieán. duïc, ñoàng phaùt sanh cuøng thoï hyû, lieân hôïp 3) Unprompted Mind, accompanied by joy, vôùi tri kieán. dissociated from knowledge: Taâm khoâng 3) Unprompted Mind, accompanied by joy, bò xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, dissociated from knowledge: Taâm khoâng khoâng lieân hôïp vôùi tri kieán. bò xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, 4) Prompted Mind, accompanied by joy, khoâng lieân hôïp vôùi tri kieán. dissociated from knowledge: Taâm bò xuùi 4) Prompted Mind, accompanied by joy, duïc, ñoàng phaùt

sanh cuøng thoï hyû, khoâng dissociated from knowledge: Taâm bò xuùi lieân hôïp vôùi tri kieán. duïc, ñoàng phaùt sanh cuøng thoï hyû, khoâng 5) Unprompted Mind, accompnied by lieân hôïp vôùi tri kieán. equanimity, associated with knowledge: 5) Unprompted Mind, accompanied by Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh equanimity, associated with knowledge: cuøng thoï xaû, lieân hôïp vôùi tri kieán. Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh 6) Prompted Mind, accompanied by cuøng thoï xaû, lieân hôïp vôùi tri kieán. equanimity, associated with knowledge: 6) Prompted Mind, accompanied by Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï equanimity, associated with knowledge: xaû, lieân hôïp vôùi tri kieán. Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï 7) Unprompted Mind, accompanied by xaû, lieân hôïp vôùi tri kieán. equanimity, dissociated from knowledge: 7) Unprompted Mind, accompanied by Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh equanimity, dissociated from knowledge: cuøng thoï xaû, khoâng lieân hôïp vôùi tri kieán. Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh 8) Prompted Mind, accompanied by cuøng thoï xaû, khoâng lieân hôïp vôùi tri kieán. equanimity, dissociated from knowledge: 8) Prompted Mind, accompanied by Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï equanimity, dissociated from knowledge: xaû, khoâng lieân hôïp vôùi tri kieán. Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï Eight types of supramundane xaû, khoâng lieân hôïp vôùi tri kieán. consciousness: Lokuttaracittani (p)— Eight types of sense-sphere wholesome According to Bhikkhu Bodhi in Abhdhamma, resultant minds with roots: Kamavacara there are eight types of supramundane vipakacittani (p)—Taùm loaïi Taâm Quaû Thieän consciousness: Höõu Nhaân cuûa Duïc giôùi—According to (A) Four types of supramundane wholesome Bhikkhu Bodhi in Abhidhamma, there are consciousness—Boán loaïi Taâm Thieän eight types of sense-sphere wholesome Sieâu Theá: resultant minds—Theo Ngaøi Tyø Khöu Boà Ñeà 1) Path consciousness of stream-entry: Nhaäp trong Vi Dieäu Phaùp, coù taùm loaïi Taâm Quaû Löu Ñaïo Taâm. Thieän: 2) Path consciousness of One-returning: 1) Unprompted Mind, accompanied by joy, Nhöùt Lai Ñaïo Taâm. associated with knowledge: Taâm khoâng bò

3) Path consciousness of Non-returning: Baát moät thöù caùt baèng vaøng, chöù khoâng baèng ñaát ñaù Lai Ñaïo Taâm. nhö coõi traàn tuïc.” Theo Kinh Voâ Löôïng Thoï, 4) Path consciousness of Arahanship: Voâ Ñöùc Phaät noùi: “ÔÛ Quoác Ñoä cuûa Phaät Voâ sanh Ñaïo Taâm. Löôïng Thoï, trong ngoaøi, taû höõu, coù nhöõng hoà (B) Four types of supramundane resultant taém hoaëc möôøi hoaëc hai möôi, hoaëc ba möôi, consciousness—Boán loaïi Taâm Quaû Sieâu cho chí traêm, ngaøn do tuaàn; daøi, roäng, saâu, caïn Theá: ñeàu moät loaït nhö nhau. Baùt coâng ñöùc thuûy ñaày 5) Fruition consciousness of stream-entry: daãy toû ra boä leo leõo, trong treûo, thôm saïch, Nhaäp Löu Quaû Taâm. muøi neám nhö chaát cam loà). Cuõng theo Kinh 6) Fruition consciousness of Once-returning: Voâ Löôïng Thoï, trong ao baùu thöôøng ñaày, khaùc Nhöùt Lai Quaû Taâm. vôùi ao khoâ caïn nôi coõi Ta Baø khi daøn duïa khi 7) Fruition consciousness of Non-returning: caïn kieät. Döôùi ñaùy ao toaøn baèng caùt vaøng, chöù Baát Lai Quaû Taâm. khoâng phaûi buøn nhô nhö coõi oâ tröôïc. Baäc

leân 8) Fruition consciousness of Arahanship: Voâ caùc loái ñi laøm baèng boán thöù chaâu baûo, khaùc Sanh Quaû Taâm. vôùi gaïch ñaù coõi Ta Baø (for more information, Eight unclean things: See Baùt Baát Tònh. please see Baùt Ñöùc): Eight universal powers: See Baùt Voâ Ngaïi. 1) Clairity and cleanliness: Pure and clear, unlike the turbid water of our world— Eight upside-down views: See Baùt Ñieân Tröøng thanh hay laéng saïch vaø trong treûo, Ñaûo. chöù khoâng vaån ñuïc caùu bôïn nhö nöôùc ôû Eight victorious stages: See Baùt Thaéng Xöù. coõi traàn tuïc. Eight virtues: Baùt Coâng Ñöùc Thuûy—Eight 2) Coolness: Clear and cool, unlike the virtues of water, said metaphorically of the water of our world, which either too cold characteristics of the water in the jewel lakes or too hot—Thanh laõnh hay trong vaø maùt and ponds in the Pure Land of Amitabha meû, chöù khoâng nhö nöôùc ôû coõi traàn tuïc Buddha. The hewel ponds and the things cuûa chuùng ta luùc thì quaù laïnh luùc thì quaù made of gold and silver and so on in the Pure noùng. Land are not the same as the earth and stones 3) Sweetness: The water has a sweet in our mundane world. Also according to the pleasing taste, unlike the water of our Infinite Life Sutra, the water in the Pure Land world, which has an inferior taste, being always keeps the jewel ponds perfectly full, either salty or alkaline—Loaïi nöôùc cam unlike the water in our world, which can dry myõ hay ngoït ngaøo, chöù khoâng maën nhaït up or overflow. The bottom of the jewel ponds nhö nöôùc ôû coõi traàn tuïc cuûa chuùng ta. is pure golden sand, unlike the mud and muck 4) Lightness: The water is light and limpid, on the bottom of ponds in our world. The unlike the heavy water of our world— walkways that lead up from all four sides of Khinh nhuyeãn hay nheï dòu, chöù khoâng each of the ponds are made of precious things, naëng nhö nöôùc ôû coõi traàn tuïc cuûa chuùng unlike the brick and stone walkways in our ta. world—Baùt coâng ñöùc thuûy, hay nöôùc coù taùm 5) Moistening power: It is sparkling bright, coâng ñöùc. AÁy laø nöôùc ôû ao hoà trong coõi Cöïc unlike the murky water of our world— Laïc cuûa Ñöùc Phaät A Di Ñaø (theo Kinh A Di Nhuaän traïch hay hay ñöôïm nhuaàn boùng Ñaø, Phaät noùi: “Naày nöõa Xaù Lôïi Phaát! ÔÛ coõi nhoaùng, coù uy löïc röôùi maùt laøm nhuaàn Cöïc Laïc, coù ao baèng baûy baùu; phía trong chöùa trôn moïi vaät, chöù khoâng thuùi naùt öôùt aùt ñaày ‘Baùt Coâng Ñöùc Thuûy.’ Döôùi ao thaáy toaøn nhö nöôùc nôi coõi traàn tuïc.

6) Ability to give comfort: The water is Eight wrongnesses: See Baùt Taø. peaceful, unlike the turbulent water of Eighteen distinctive characteristics of our world—An hoøa hay coù khaû naêng laøm Buddhas: See Thaäp Baùt Baát Coäng. eâm dòu moïi tình huoáng, chöù khoâng nhö Eighteen elements: Dhatu (p)—According nöôùc cuoàn soùng cuoän nôi coõi traàn tuïc. to Bhikkhu Bodhi in Abhidhamma, there are 7) Ability to quench thirst: The water is able eighteen elements—Theo Tyø Khöu Boà Ñeà to eliminate hunger and thirst, unlike the trong Vi Dieäu Phaùp, coù möôøi taùm giôùi: water of our world which makes us 1) The eye element: Cakkhudhatu (p)—shiver—Coù khaû naêng laøm dòu nhöõng khao Nhaõn giôùi. khaùt, chöù khoâng nhö thöù nöôùc laøm laïnh 2) The ear element: Sotadhatu (p)—Nhó buïng nôi coõi traàn tuïc. giôùi. 8) Ability to improve health: The water 3) The nose element: Ghanadhatu

(p)—Tyõ always nurtures the capacities of sentient giôùi. beings, unlike the water of our world 4) The tongue element: Jivhadhatu (p)— which damages their capacities, and can Thieät giôùi. be stagnant and insalubrious, and drown 5) The body element: Kayadhatu (p)—Thaân people and so on—Loaïi nöôùc coù khaû giôùi. naêng laøm boå khoûe caùc caên, caûi tieán söï 6) The visible form element: Rupadhatu khang kieän veà theå chaát cuõng nhö tinh (p)—Saéc giôùi. thaàn; chöù khoâng laøm toån hoaïi caùc caên, roái 7) The sound element: Saddadhatu (p)— loaïn taêng beänh, vaø laøm chìm ñaém nhö Thinh giôùi. loaïi nöôùc ôû nôi traàn tuïc naày. 8) The smell element: Gandhadhatu (p)— Eight virtues that enable Buddha to Höông giôùi. bestow blessing and happiness upon 9) The taste element: Rasadhatu (p)—Vò people: See Baùt Ñöùc. giôùi. Eight waters of merit and virtue: See Baùt 10) The tangible element: Photthabbadhatu Coâng Ñöùc Thuûy. (p)—Xuùc giôùi. Eight ways of development of Bodhi- 11) The eye consciousness element: mind: See Taùm Caùch Phaùt Taâm Boà Ñeà. Cakkhuvinnanadhatu (p)—Nhaõn thöùc giôùi. Eight ways of no-birth: See Baùt Baát Sinh 12) The ear-consciousness element: Phaùp. Sotavinnanadhatu (p)—Nhó thöùc giôùi. Eight winds: Eight conditions which prevent 13) The nose-consciousness element: people from advancing along the right path to Ghanavinnanadhatu (p)—Tyõ thöùc giôùi. enlightenment—Baùt phong hay taùm ñieàu caûn 14) The tongue-consciousness element: trôû böôùc tieán treân ñöôøng giaùc ngoä: Jivhavinnanadhatu (p)—Thieät thöùc giôùi. 1) Gain: Ñöôïc. 15) The body-consciousness element: 2) Loss: Thua. Kayavinnanadhatu (p)—Thaân thöùc giôùi. 3) Fame: Danh thôm. 16) The mind-element: Manodhatu (p)—yù 4) Defamation: Tieáng nhô. giôùi. 5) Praise: Lôøi khen. 17) The mental-object element: 6) Ridicule: Cheâ. Dhammadhatu (p)—Phaùp giôùi. 7) Sorrow: Buoàn. 8) Joy: Vui.

18) The mind-consciousness element: (B) Eight wholesome-resultant types of Manovinnanadhatu (p)—YÙ thöùc giôùi. rootless minds—Taùm loaïi Taâm Quaû Eighteen forms of emptiness: See Möôøi Thieän Voâ Nhaân: Taùm Hình Thöùc Cuûa Khoâng. 8) Wholesome-resultant Eye-consciousness Eighteen heavens of form: See Saéc Giôùi accompanied by equanimity: Nhaõn thöùc Thaäp Baùt Thieân. quaû thieän, ñoàng phaùt sanh cuøng thoï Xaû. 9) Wholesome-resultant ear-consciousness Eighteen kinds of questions: See Thaäp Baùt accompanied by equanimity: Nhó thöùc Vaán. quaû thieän ñoàng phaùt sanh cuøng thoï Xaû. Eighteen kinds of rootless consciousness: 10) Wholesome-resultant nose-consciousness See Möôøi Taùm Loaïi Taâm Voâ Nhaân. accompanied by equanimity: Tyõ thöùc quaû Eighteen principal insights: See Thaäp Baùt thieän ñoàng phaùt sanh cuøng thoï Xaû. Tueä Quaùn. 11) Wholesome-resultant tongue- Eighteen realms: See Thaäp Baùt Giôùi. consciousness accompanied by Eighteen rootless minds: Möôøi Taùm Taâm equanimity: Thieät thöùc quaû thieän ñoàng Voâ Nhaân—According to Bhikkhu Bodhi in phaùt sanh cuøng thoï Xaû. Abhidhamma, there are eighteen kinds of 12) Wholesome-resultant body-consciousness rootless minds—Theo Tyø Khöu Boà Ñeà trong accompanied by pleasure: Thaân thöùc quaû Vi Dieäu Phaùp, coù caû thaûy möôøi taùm Taâm Voâ thieän, ñoàng phaùt sanh cuøng thoï laïc. Nhaân: 13) Wholesome-resultant receiving-

(A) Seven types of unwhlesome resultant consciousness accompanied by types of minds—Baûy loaïi Taâm Quaû Baát equanimity: Tieáp thoï taâm, ñoàng phaùt sanh Thieän Voâ Nhaân: cuøng thoï Xaû. 1) Eye-consciousness accompanied by 14) Wholesome-resultant investigating- equanimity: Nhaõn thöùc ñoàng phaùt sanh consciousness accompanied by joy: Tieáp cuøng thoï Xaû. thoï Taâm, ñoàng phaùt sanh cuøng thoï Hyû. 2) Ear-consciousness accompanied by 15) Wholesome-resultant investigating- equanimity: Nhó thöùc ñoàng phaùt sanh consciousness accompanied by cuøng thoï Xaû. equanimity: Suy Ñaëc Taâm, ñoàng phaùt 3) Nose-consciousness accompanied by sanh cuøng thoï Xaû. equanimity: Tyõ thöùc ñoàng phaùt sanh cuøng (C) Three rootless functional types of thoï Xaû. minds—Ba loaïi taâm haønh voâ nhaân: 4) Tongue-consciousness accompanied by 16) Five-sense-door adverting consciousness equanimity: Thieät thöùc ñoàng phaùt sanh accompanied by equanimity: Nguõ moân cuøng thoï Xaû. höôùng Taâm, ñoàng phaùt sanh cuøng thoï Xaû. 5) Body-consciousness accompanied by 17) Mind-door adverting consciousness pain: Thaân thöùc ñoàng phaùt sanh cuøng thoï accompanied by equanimity: YÙ moân Khoå. höôùng Taâm, ñoàng phaùt sanh cuøng thoï Xaû. 6) Receiving consciousness accompanied by 18) Smile-producing consciousness equanimity: Tieáp thoï taâm, ñoàng phaùt sanh accompanied by joy: Tieáu sanh taâm, ñoàng cuøng thoï Xaû. phaùt sanh cuøng thoï Hyû. 7) Investingating consciousness Eighteen sects of Hinayana: See Tieåu accompanied by equanimity: Suy ñaïc Thöøa Thaäp Baùt Boä. Taâm, ñoàng phaùt sanh cuøng thoï Xaû.

Eighteen spheres: See Thaäp Baùt Giôùi. Eliminate even the smallest negative Eighteen unique qualities of Buddhas: karma: Loaïi boû ngay caû nhöõng aùc nghieäp See Thaäp Baùt Baát Coäng. nhoû nhaát. Eightfold noble path: See Baùt Chaùnh Ñaïo. Elixir of life: Linh döôïc hoài sinh. Eighth sign of the Buddha: See Nieát Baøn Eloquent (a): See Bieän Taøi. Töôùng. Elucidate the Buddha's Teachings: Laøm Eighty-one divisions: See Baùt Thaäp Nhöùt saùng toû giaùo lyù cuûa Ñöùc Phaät. Phaùp. Elucidate something: Make something Elaborate (v): Noùi roäng ra. clear—Laøm saùng toû ñieàu gì. Elate (v): Laøm cho phaán chaán leân. Elucidation: Söï minh chöùng. Elder Shariputra: Tröôûng Laõo Xaù Lôïi Phaát. Emanation (n): Söï phaùt xuaát. Elderly: Baäc tröôûng thöôïng. Emancipate (v): Khai phoùng. Election (n): Söï tuyeån löïa. Emancipate (v) from transmigration: See Electronic: Ñieän töû aâm. Giaûi Thoaùt. Elegant and clever: Anh tuù. Emancipation (n): Söï giaûi thoaùt. Elements (n): Skandhas (skt)—See Nguõ Uaån. Emancipation-entrance: Moksa-dvara Elements of consciousness: See Thöùc Giôùi. (skt)—See Giaû i Thoaù t Moân . Elephant chariot: See Töôïng Giaù. Emancipation of mind: Giaûi thoaùt veà taâm. Elephant Head Mountain: See Töôïng Ñaàu Emancipation in this very life: See Giaûi Sôn. Thoaùt Ngay Trong Ñôøi Naày. Elephant's hole: See Töôïng Ñoïa Khanh. Embark (v): Lao mình vaøo. Elephant's trunk: See Töôïng Tî. Embodiment (n): Söï hieän thaân—Cuï theå hoùa—Hoùa thaân. Elevate (v): Naâng cao Elevation (n): Söï ñeà cao—Söï caát nhaét. Embodiment of the commandments: See Giôùi Theå. Eleven minds that lead to Embodiment of the dharma-body: See enlightenment: See Möôøi Moät Taâm Daãn Phaùp Thaân Theå

Taùnh. Ñeán Giaùc Ngoä. Embodiment of samaya: See Tam Muoäi Eleven valuable advices for women on Hình. their role in their married life: See Muôøi Embody (v): Hoùa thaân. Moät Ñieàu Ñöùc Phaät Daïy Veà Boån Phaän Cuûa Embosom something: Chöùa ñöïng ñieàu gì Ngöôøi Vôï Trong Cuoäc Soáng Hoân Nhaân. trong loøng. Eleven virtues that would conduce Embrace (v): OÂm aáp—Bao goàm. toward the well-being of women both in Emerge from meditation: Come out of this world and in the next: See Möôøi Moät meditation—Pass out of meditation—Xuaát Phaåm Haïnh Ñem Laïi Tình Traïng An Laønh ñònh. Cho Ngöôøi Nöõ Trong Theá Gian Naày Vaø trong Emergency (n): Baát traéc—Khaån caáp— Caûnh Giôùi Keá Tieáp. Uncertainty. Eliminate (v): Loaïi boû.

Eminent (a): Noåi baäc—Cao caû—Exalted— things (phenomena) lack inherent existence, Noble—Great—Lofty—Noåi danh—Famous— having no essence or permanent aspect Celebrated—Well-known--Distinguished. whatsoever. All phenomena are empty. There Eminent person: Anh tuaán. are two kinds of “Emptiness”—Chö phaùp khoâng coù thöïc höõu noäi taïi, khoâng coù baûn chaát Emit (v) thick smoke: Khoùi höông nghi thöôøng haèng. Coù hai loaïi Taùnh khoâng: nguùt. 1) Nhaân khoâng: Ngöôøi Emptiness of persons. Emotion (n): Caûm xuùc—Afflictions—Love— A person lacks of inherent existence. He All feelings and emotions, whether good or or she is a combination of the five bad, wholesome or evil, disturb the aggregates—Moät ngöôøi khoâng coù coù thöïc peacefulness of the mind. höõu noäi taïi, kyø thaät ngöôøi aáy laø söï duyeân Emotional (a): Thuoäc veà xuùc caûm. hôïp cuûa nguõ uaån. Emotional desire or behaviour: AÙi haønh. 2) Phaùp khoâng: Emptiness of phenomena Emotional disturbances: Xaùo troän caûm means all phenomena lack of inherent xuùc. existence, but a combinations of Emotional mind: Citta-vritti (skt)—Taâm xuùc elements, causes and conditions—Vaïn caûm. höõu khoâng coù thöïc höõu noäi taïi, maø chuùng Emotional satisfaction: Thoûa maõn xuùc laø söï phoái hôïp cuûa nhieàu yeáu toá nhaân ñoäng. duyeân. Emotional tone: Caûm thoï. 3) Trong Trung Quaùn Luaän, Ngaøi Long Thoï noùi: In the Madhyamaka Sastra, Emperor (n): Hoaøng ñeá—King. Nagarjuna said: “One who is in harmony Emperor of heaven: See Thieân Ñeá. with emptiness is in harmony with all Emperor of Jade: Ngoïc Hoaøng. things.”—Ngöôøi naøo hoøa hôïp cuøng taùnh Emperor of the Netherworld’s Ten khoâng, hoøa hôïp cuøng vaïn phaùp.” Kings: Thaäp Ñieän Dieâm Vöông. ** See Chaân Khoâng, Phaùp Khoâng and Theå Emphasize (v): Nhaán maïnh—The Buddha Khoâng. always emphasizes the importance of Emptiness of calmness or tranquility: practicing the Noble Path—Ñöùc Phaät luoân Sunyata-sama (skt)—Khoâng tòch. nhaán maïnh ñeán söï quan troïng cuûa vieäc thöïc Emptiness of highest degree: See Ñaïi haønh Thaùnh Ñaïo. Khoâng. Emphasize creativeness: Nhaán maïnh ñeán Emptiness of all phenomena: See Voâ tính saùng taïo. Phaùp. Emphasize something: Nhaán maïnh ñieàu Emptiness-samadhi: See Khoâng Ñònh. gì—The Buddha emphasizes personal striving Emptiness of a self: See Ngaõ Khoâng and Voâ for purification—Ñöùc Phaät nhaán maïnh veà noã Ngaõ. löïc caù nhaân ñeå laøm thanh tònh. Emptiness of self-nature: Töï taùnh troáng Empirical combination: See Giaû Hôïp. khoâng—See Töï

Taùnh Giôùi. Empirical ego: See Giaû Ngaõ. Emptiness of all things: See Phaùp Khoâng. Empirical mind: See Söï Phaân Bieät Thöùc. Empty (a): Sunya (skt)—Khoâng—Troáng— Emptiness (n): Sunyata (skt)—Khoâng—Phaùp See Khoâng. khoâng---Taùnh khoâng ---Transparent---The Empty at birth: See Sanh Khoâng. void—Immaterial—Unreality of things or all

Empty fruit: Khoâng quaû—Fruit of freedom Endure (v): Toàn taïi—Chòu ñöïng—Undergo. from all illusions that things and the ego are Endure hardships: Ngaäm cay nuoát ñaéng. real—See Khoâng Quaû. Endure many sufferings: Chòu nhieàu ñau Empty kalpa: Khoâng kieáp. khoå. Empty mind: See Khoâng Taâm. Enemy (n): Keû thuø—Adversary— Empty promise: Höùa haûo—See Heïn Laàn Opponent—Affliction—Ego—Mortal foes. Heïn Löïa. Energism (n): Chuû nghóa Naêng löïc. Emulate (v): Laøm theo. Energy (n): Tinh taán—Naêng löïc. Encompass (v): Bao goàm. Engagement (n): Hoân öôùc. Encounter (v): Gaëp. Engrave Buddhist Scriptures: Khaéc baûn Encounter Buddhas: Gaëp Phaät. kinh Phaät. Encounter a good-knowing advisor: Gaëp Engulf (v): Nhaän chìm. thieän höõu tri thöùc. Enjoy (v): Höôûng thuï. Encourage (v): Khuyeán khích—To Enjoy (v) in peace: An höôûng. stimulate. Enjoy one’s work: Laïc nghieäp. Encourage everyone to cultivate the Enjoy together: Coäng höôûng. Way (n): Khuyeán tu. Enjoy worldly pleasures: Get worldly End (n): Cöùu caùnh—Muïc tieâu—See Cöùu amusements—Have worldly entertainments—Caùnh—(Worldly) ends: Cöùu caùnh ngoaøi ñôøi Höôûng thuï duïc laïc traàn theá. End of the branches: Ñaàu caønh. Enjoyable: Ñaùng höôûng thu.ï End the cycle: Destroy the round of Enjoyment (n) of the state of truth: See rebirth—Taän dieät voøng luaân hoài sanh töû. Hyû Giaùc Phaàn. End a discourse: Conclude a sermon—Keát Enlighten (v): Giaùc ngoä. thuùc moät baøi phaùp. Enlighten someone as to something: Khai End of suffering: Dieät Ñeá. saùng ai veà ñieàu gì—The Buddha enlightens End of summer retreat: Kieát haï—See Toïa men as to the right way of living—Ñöùc Phaät Laïp. khai saùng nhaân loaïi veà neáp soáng chaân chaùnh. Endeavor (v): Coá gaéng—To try—To strive. Enlightened (a): Ngoä—Awakened—Free Endless (a): Ananta—Baát tuyeät—from the mind’s limitations. Interminable—See Voâ Taän. Enlightened behavior: Caùch cö xöû saùng Endlessly: Khoâng ngöøng nghæ. suoát. Endless succession: Tieán trình voâ taän Enlightened beings: See Boà Taùt. Endow (v): Ban cho—To grant—To Enlightened decision: Quyeát ñònh saùng bestow—To give—To award. suoát. Endowment (n): Thieân baåm—Thieân phuù. Enlightened eye: Phaät nhaõn. Endurance (n): Nhaãn nhuïc—See Nhaãn. Enlightened idea: YÙ kieán saùng suoát. Endurance-humiliation robe: See Nhaãn Enlightened intellect: Trí chieáu saùng—Nhuïc Y. Illuminated intellect. Endurance-paramita: See Nhaãn Nhuïc Ba Enlightened man: See Giaùc Nhaân. La Maät. Enlightened mind: See Giaùc Taâm.

Enlightened One: Ñaáng Giaùc Ngoä—See Enlightenment laø thích hôïp. Moät ngöôøi Giaùc Giaû and Phaät in Vietnamese-English baûn taùnh thaät söï cuûa vaïn höõu laø giaùc ngoä Section, and Buddha in English-Vietnamese caùi hö khoâng hieän taïi. Caùi hö khoâng maø Section. ngöôøi ta thaáy ñöôïc trong khoaûnh khaéc aáy Enlightened opinion: YÙ kieán saùng suoát. khoâng phaûi laø hö voâ, maø laø caùi khoâng theå

naém baét ñöôïc, khoâng theå hieåu ñöôïc baèng Enlightened understanding: Phaùp trí. caûm giaùc hay tö duy vì noù voâ haïn vaø vöôït Enlightened way: See Voâ Laäu Ñaïo. ra ngoaøi söï toàn taïi vaø khoâng toàn taïi. Caùi Enlightened way of escape from the hö khoâng ñöôïc giaùc ngoä khoâng phaûi laø miseries of transmigration: Voâ laäu ñaïo. moät ñoái töôïng cho chuû theå suy gaãm, maø Enlightened wisdom: See Giaùc Ngoä Trí. chuû theå phaûi hoøa tan trong ñoù môùi hieåu Enlightening others: See Giaùc Tha and Nhò ñöôïc noù. Trong Phaät giaùo thaät, ngoaøi theå Giaùc. nghieäm ñaïi giaùc ra, khoâng coù Phaät giaùo. Enlightenment (n): Bodhi or Sambodhi 4) The term 'Enlightenment' is very (skt)—See Giaùc (3) (4) (5), Minh Ñaït and important in the Zen sects because Ngoä. theultimate goal of Zen discipline is to 1) Söï giaùc ngoä—Söï soi saùng—Söï khai attain what is known as 'enlightenment.' minh—Awakening—To wake up—To be Enlightenment is the state of awake—To enlighten. consciousness in which Noble Wisdom 2) The intuitive awareness or cognition of realizes its own inner nature. And this the Dharma-Nature, the realization of self-realization constitutes the truth of ultimate reality: Söï tröïc ngoä veà baûn taùnh Zen, which is emancipation (moksha) and thaät cuûa vaïn phaùp. freedom (vasavartin). Enlightenment is 3) Fully enlightened or awakened— the whoel of Zen. Zen starts with it and Enlightenment about something. The term ends with it. When there is no Bodhi in sanskrit has no equivalent in enlightenment, there is no Zen. Vietnamese nor in English, only the word Enlightenment is the measure of Zen, as "Loùe saùng" or "Enlightenment is the most is announced by a master. Enlightenment appropriate term for it. A person awakens is not a state of mere quietude, it is not the true nature of the all things means he tranquilization, it is an inner experience awakens to a nowness of emptiness. The which has a noetic quality; there must be emptiness experienced here here is no a certain awakening from the relative nihilistic emptiness; rather it is something field of consciousness, a certain turning- unperceivable, unthinkable, unfeelable away from the ordinary form of for it is endless and beyond existence and experience which characterizes our nonexistence. Emptiness is no object that everyday life. The technical Mahayana could be experienced by a subject, a term for it is 'Paravritti,' turning back, or subject itself must dissolve in it (the turning over at the basis of consciousness. emptiness) to attain a true enlightenment. By this entirety of one's mental In real Buddhism, without this construction goes through a complete experience, there would be no Buddhism: change: Töø giaùc ngoä raát quan troïng trong Khaùi nieäm veà töø Bodhi trong phaïn ngöõ nhaø Thieàn vì muïc ñích cuûa vieäc tu thieàn khoâng coù töông ñöông trong Vieät vaø Anh laø ñaït tôùi caùi ñöôïc bieát nhö laø 'giaùc ngoä.' ngöõ, chæ coù danh töø "Loùe saùng" hay Giaùc ngoä laø caûnh giôùi cuûa Thaùnh Trí Töï

Chöùng, nghóa laø caùi taâm traïng trong ñoù Enlightenment of the Buddha: See Tam Thaùnh Trí töï theå hieän laáy baûn taùnh noäi taïi Chuûng Boà Ñeà and Voâ Thöôïng Boà Ñeà. cuûa noù. Söï töï chöùng naày laäp neân chaân lyù After abandoning asceticism, the Prince cuûa Thieàn, chaân lyù aáy laø giaûi thoaùt vaø an decided to totally change his way of nhieân töï taïi. Theo Thieàn Sö D.T. Suzuki practicing. He

walked to Nairanjana River, trong Thieàn Luaän, Taäp II, Ngoä laø toaøn theå and let the clear flowing water cleanse the dirt cuûa Thieàn. Thieàn baét ñaàu töø ñoù maø chaám that had accumulated on his body for a long döùt cuõng ôû ñoù. Bao giôø khoâng coù ngoä, baáy time. He decided to engage in ways to purify giôø khoâng coù Thieàn. Ngoä laø thöôùc ño cuûa his inner heart, exterminate delusions, and Thieàn nhö moät toân tuùc ñaõ noùi. Ngoä khoâng expand his wisdom to understand the truth. phaûi laø moät tarng thaùi an tónh khoâng thoâi; However, the Prince was physically noù khoâng phaûi laø söï thanh thaûn maø laø moät exhausted from his continuous practice of kinh nghieäm noäi taâm khoâng coù daáu veát asceticism. After bathing, he was so weak and cuûa tri thöùc; phaûi laø söï thöùc tænh naøo ñoù feeble that he fainted on the river bank. phaùt khôûi töø laõnh vöïc ñoái ñaõi cuûa taâm lyù, Fortunately, at that time, a shepherd girl moät söï trôû chieàu vôùi hình thaùi bình thöôøng named Nanda, who carried a bucket of cow's cuûa kinh nghieäm voán laø ñaëc tính cuûa ñôøi milk on her head, passed by. She discovered soáng thöôøng nhaät cuûa chuùng ta. Thuaät ngöõ the Prince and knew his condition was caused Ñaïi Thöøa goïi laø 'Chuyeån Y' hay quay trôû by extreme exhaustion. So she poured a bowl laïi, hay laät ngöôïc caùi cô sôû cuûa taâm yù, ôû of milk for him to drink. Drinking the bowl of ñaây toaøn boä kieán truùc taâm thöùc traûi qua milk offered by the shepherd girl, the Prince moät cuoäc thay ñoåi toaøn dieän. found it tasted like sweet nectar. He felt more 5) Enlightenment is the most intimate and more comfortable and he gradually individual experience and therefore recovered. After the Prince revived, he cannot be expressed in words or walked towards Kaudinya and other four described in any manner. All that one can people who had practiced asceticism with him do in the way of communicating the in the past; however, all of them avoided him experience to others is to suggest or because they thought the Prince had been indicate, and this only tentatively. The seduced by a beautiful maid. So he left the one who has had it understands readily forest alone, crossed over Nairanjana River enough when such indication are given, and walked to Gaya Hill. The Prince sat down but when we try to have a glimpse of it on a stone seat under the umbrella-like bodhi through the indices given we utterly fail: tree. He decided to stay there to continue to Ngoä laø kinh nghieäm rieâng tö thaân thieát practice meditation until he was able to attain nhaát cuûa caù nhaân, neân khoâng theå noùi baèng enlightenment and emancipation. At that lôøi hay taû baèng buùt ñöôïc. Taát caû nhöõng gì moment, a boy walked by with a bundle of caùc Thieàn sö coù theå laøm ñöôïc ñeå truyeàn grass on his shoulder. The boy offered a straw ñaït kinh nghieäm aáy cho ngöôøi khaùc chæ laø seat made from the grass he cut to the Prince thöû khôi gôïi leân, hoaëc chæ troû cho thaáy. for comfort. The Prince accepted and then he Ngöôøi naøo thaáy ñöôïc laø vöøa chæ thaáy sat straight under the tree and made a solemn ngay, ngöôøi naøo khoâng thaáy thì caøng oath: "If I do not succeed in attaining nöông theo ñoù ñeå suy nghó, laäp luaän caøng enlightenment and emancipation, I will not sai ñeà. rise from this seat." The Prince sat like a rock with a mind unruffled like still water. He was

unperturbed by any temptations. The Prince neân naøng beøn môû naép vaø roùt moät baùt cho was even more and more steadfast in his Thaùi töû uoáng. Thaùi töû caûm thaáy baùt söõa vöøa resolve. His mind was more peaceful, and he daâng cuûa coâ gaùi chaên boø ngoït nhö nöôùc cam entered into a state of utmost concentration loä. Uoáng xong Ngaøi caûm thaáy cô theå thoaûi maùi (samadhi), having reached the realm of no- vaø töø töø khoâi phuïc. Sau khi hoài söùc, Thaùi töû mind and no-thought. The Prince sat in a vui veû ñi veà phía naêm anh em Kieàu Traàn Nhö meditation pose under the Bodhi tree, warding laø nhöõng ngöôøi ñaõ cuøng tu khoå haïnh vôùi Ngaøi off all worldly attachments. One night, there trong quaù khöù, nhöng bò hoï traùnh neù vì nghó appeared a bright morning star. The Prince raèng Thaùi töû ñaõ bò coâ gaùi ñeïp kia meâ hoaëc roài. raised his head and discovered the star. He Vì theá Thaùi töû ñaønh rôøi khu röøng moät mình, was instantly awakened to his true nature and loäi qua soâng Ni Lieân vaø ñi veà höôùng nuùi Ca thus attained supreme enlightenment, with his Ña. Thaùi töû ngoâi xuoáng taûng ñaù döôùi taøng caây mind filled with great compassion and Boà ñeà nhö moät caây duø lôùn, Ngaøi quyeát ñònh wisdom. He had become awakened to the löu laïi nôi ñaây, tieáp tuïc tham thieàn cho ñeán universal truth. He had become the Buddha. khi ñaït ñöôïc giaùc ngoä vaø giaûi thoaùt. Vaøo luùc The Enlightened One knew that all sentient ñoù coù moät caäu beù caét coû ñi ngang qua, treân vai beings were transmigrating in the six states of vaùc boù coû, caäu beù lieàn cuùng döôøng cho Thaùi töû existence, each receiving different kinds of boù coû laøm choã ngoài cho yeân eâm. Thaùi töû chaáp retribution. He also knew that all sentient nhaän, ñoaïn Ngaøi ngoài thaúng thoùm laïi vaø beings possessed the same nature and wisdom nguyeän: “Neáu ta khoâng ñaït thaønh giaùc ngoä vaø as a Buddha, that they could all attain giaûi thoaùt, theà quyeát khoâng ñöùng daäy khoûi choã enlightenment, but that they were drowned in naøy.” Thaùi töû ngoài nhö theá, loøng nhö nöôùc the sea of suffering and could not redeem laëng, bao nhieâu caùm doã ñeàu khoâng quaáy phaù themselves because they were immersed in ñöôïc Ngaøi. Loøng cuûa Ngaøi moãi luùc moät theâm ignorance. After attaining the truth of life in kieân ñònh. Ngaøi tieán saâu vaøo caûnh giôùi thieàn the universe, and meditating for another 21 ñònh tam muoäi, ñaït ñeán thanh tònh voâ nieäm. days under the Bodhi tree, the Buddha Thaùi töû tieáp tuïc ngoài kieát giaø döôùi coäi Boà ñeà, entered into the domain of unimpeded döùt boû moïi raøng buoäc. Vaøo moät ñeâm khi sao harmony and perfect homogeneity. So he rose mai vöø loù daïng treân baàu trôøi phöông ñoâng. from his seat and headed towards Kasi city to Thaùi töû ngaång ñaàu leân nhìn thaáy ngoâi sao naøy, begin his preaching career to rescue the loøng hoát nhieân böøng saùng. Ngaøi ñaït ñöôïc masses and benefit the living—Sau khi töø boû Chaùnh Ñaúng Chaùnh Giaùc, trieät ngoä baûn taùnh, loái tu haønh khoå haïnh, Thaùi töû quyeát ñònh thay trí tueä töø bi to lôùn. Ngaøi trôû thaønh ngöôøi giaùc ñoåi hoaøn toaøn loái tu cuûa mình. Ngaøi böôùc ngoä chaân lyù vuõ truï. Ngaøi laø Phaät. Luùc aáy Ngaøi xuoáng doøng Ni Lieân Thieàn, ñeå cho nöôùc maùt bieát raèng taát caû chuùng sanh luaân hoài trong luïc goät saïch nhöõng buïi baëm phuû ñaày treân cô theå ñaïo, chòu nhieàu quaû baùo khaùc nhau. Phaät

cuõng cuûa Ngaøi. Ngaøi quyeát ñònh ñi vaøo loái tu laøm bieát raèng, taát caû chuùng sanh ñeàu coù ñöùc taùnh thanh tònh noäi taâm, dieät tröø phieàn naõo ñeå môû vaø trí tueä Nhö Lai, ñeàu coù cô hoäi ñaït thaønh roäng trí hueä vaø thoâng suoát chaân lyù. Tuy nhieân, chaùnh giaùc, chæ vì bò voâ minh che laáp maø bò do söùc cuøng löïc kieät, neân khi vöøa taém xong, chìm ñaém trong beå khoå, khoâng theå thoaùt ra Thaùi töû vaät ngaõ xuoáng caïnh bôø soâng. May ñöôïc. Sau khi Ñöùc Phaät ñaõ ñaït ñöôïc chaân lyù maén thay, ngay luùc ñoù thì moät coâ gaùi chaên boø vuõ truï nhaân sinh, Ngaøi coøn thieàn ñònh theâm 21 teân Nanda, ñang ñoäi bình söõa ñi qua, naøng ngaøy nöõa döôùi coäi Boä ñeà, sau ñoù Ngaøi ñaït ñeán nhaän bieát Thaùi töû ngaát xæu vì quaù suy nhöôïc caûnh giôùi hanh thoâng voâ ngaïi. Ngaøi beøn rôøi

choã ñeå ñi veà höôùng thaønh Ca Thi ñeå baét ñaàu Enter a particular stage: See Nhaäp Ñòa. söï nghieäp truyeàn ñaïo cöùu ñoä chuùng sanh. Enter (v) into religion: See Tu (1). Enlightenment derived for one’s self: Enter into rest: Nhaäp dieät—To die. Svabodhi (skt)—Töï giaùc ngoä. Enter the school of monism: See Nhaäp Baát Enlightenment-Flower Samadhi Self- Nhò Moân. Mastery King Thus Come One: Giaùc Hoa Enter and shut off oneself: See Nhaäp Thaát. Ñònh Töï Taïi Vöông Nhö Lai. Enter into the state: Nhaäp ñòa. Enlightenment by the inner light: See Töï Enter-Stay-Exit: See Nhaäp Truï Xuaát Tam Nhieân Ngoä Ñaïo. Tam. Enlightenment of meditation: See Ñònh Entering the Buddha Path: See Thoâng Giaùc Chi. Ñaït Ñaïo Phaät. Enlightenment and Nirvana: Giaùc ngoä vaø Entering the school of nonism: See Nhaäp Nieát baøn. Baát Nhò Moân. Enlightenment for self: Töï giaùc. Entertain (v): Chieâu ñaõi—See Du Hyù. Enmities (n): Haän thuø suoát kieáp. Entertain someone: Amuse someone—Laøm Enoble: Trôû thaønh cao quyù. cho ai thích thuù. Enquire (v): Muoán bieát. Entertain someone with vegetarian food: Enraged: Ñieân cuoàng. Ñaõi khaùch côm chay. Enrich oneself: Laøm giaøu. Enthrone someone: Ñöa ai leân ngoâi. Enshrine something: Place something in a Enthusiasm: Söï nhieät tình. shrine—Thôø vaät gì. Enthusiastic (a): Tinh taán—Perseverence. Ensue (v): Do bôûi. Entice (v): Khuyeán duï. Entangle (v): Laøm cho roái raém. Entity (n): Thöïc theå—Höõu theå toàn taïi. Entanglement (n): See Trieàn. Entrance to eternal life: Ñi vaøo cuoäc soáng Enter (v): To enter into—See Nhaäp. tröôøng cöûu. Enter the assembly of monks: See Nhaäp Entrances where the organs and objects Chuùng. of physical sense meet: See Saéc Nhaäp and Enter dhyana with immediate Luïc Nhaäp. concentration: Ñoán ñònh. Entreat (v): Khaån caàu. Enter and abide in something: Nhaäp vaø Entrust (v): Giao phoù—To trust—To truù vaøo. confide. Enter into: Nhaäp vaøo (Consciousness). Entry (n): See Nhaäp. Enter into another body: Nhaäp vaøo thaân Enumerate (v): Keâ khai—To make a list. xaùc khaùc. Environing conditions: See Traàn Duyeân. Enter into contemplation: Nhaäp quaùn. Environment (n): Moâi sinh—Hoaøn caûnh— Enter into meditation: Come into Tröôøng hôïp—Ngoaïi vi—Caûnh chung quanh—meditation—Pass into meditation—See Nhaäp See Ngoaïi Giôùi (3). Ñònh and Nhaäp Quaùn. Environmental cause: See Noäi Duyeân and Enter into meditation by tranquilizing Sôû Duyeân. the body, mouth, and mind: Nhaäp ñònh.

Environmental cause of all phenomena: Escape (n) from something: Söï vöôït thoaùt See Phaùp Duyeân Khôûi. khoûi caùi gì. Environmental force: See Duyeân Löïc. Escape (v) something: Avoid something— Environmental influence: AÛnh höôûng moâi Thoaùt khoûi ñieàu gì. sinh. Escapism (n): Troán traùnh. Envious (a): Ghen gheùt—Jealous. Escort someone: Accompany someone—Hoä Envy: Issa (p)—Ñoá kî—Ganh gheùt. toáng hay thaùp tuøng ai. Enyallatta (skt): Dieãn Nhaõ Ñaït Ña—Theo Esoteric (a): Bí maät—Secret The teaching Kinh Laêng Nghieâm thì Dieãn Nhaõ cöù töôûng was not revealed to those unworthy or unfit to mình maát ñaàu neân dong ruoãi ñoù ñaây tìm ñaàu receive it. cho mình—According to the Shurangama Esoteric method: See Maät Giaùo. Sutra, Enyallatta believed that he did not have Esoteric sect: See Maät Giaùo. a head; therefore, he rambled here and there Esoteric fivefold canon: See Nguõ Taïng (C). looking for his head. Essence (n): Tính chaát—Thöïc chaát—Taùnh Ephemeral (a): Anicca (p)—Phuø du—Taïm theå. bôï—See Voâ Thöôøng. • Metaphysical essence: Baûn chaát sieâu Episode (n): Giai thoaïi. hình. Epistemological questions: See Tri Thöùc • Physical essence: Baûn chaát hình theå. Luaän. Essence-and-Energy-Eating Ghost Equaled: Baèng nhau. King: Ñaïm Tinh Khí Quyû Vöông. Equalitarianism: Chuû nghóa bình ñaúng. Essence of Buddhism: Yeáu chæ Phaät giaùo. Equality (n): Bình ñaúng. Essence of Buddhist doctrine: See Phaät Equality mind: See Bình Ñaúng Taâm. Phaùp Tinh Yeáu. Equality without equal: See Voâ Ñaúng Essence of mind: Söï thieát yeáu cuûa taâm. Ñaúng. Essence-Nature Empty Space Floral Equanimity (n): Söï buoâng boû—See Taâm Xaû Brilliance Samadhi: Theå taùnh Hö Khoâng and Xaû. Hoa Quang Ñònh. Equilibrium (n): Söï caân baèng. Essence-ocean: See Taùnh Haûi. Equity (n): Söï quaân bình—Coâng chính. Essence or substance of anything: Tattva Era: Thôøi ñaïi. (skt)—Thöïc taïi, hay tinh tuùy hay baûn theå cuûa Eradicate (v): Pativinodeti (p)—Pariksina ñieàu gì. (skt)—Tröø khöû—Dieät taän goác. Essence of Zen: Coát loõi cuûa Thieàn— Eradication (n): Dieät taän goác According to Zen Master Ritangen: “Before I Erase (v) the ego: Dieät ngaõ. practiced Zen, I saw mountains as mountains, rivers as rivers. When I practiced Zen, Erect (v): Döïng leân. mountains were no longer mountains, and the Eremite: Hermit—Recluse—AÅn só. rivers no longer rivers. But now I have Erotism (n): Nöõ saéc. grasped the essence of Zen, I again see Erroneous view: See Nhaân Ngaõ Kieán. mountains as mountains, and rivers as Error (n): Sai laàm. rivers.”—Theo Thieàn sö Ritangen: “Tröôùc khi Escape (v) death very narrowly: Cheát huït. toâi thöïc haønh thieàn, toâi thaáy nuùi laø nuùi, soâng laø

soâng. Khi toâi haønh thieàn thì nuùi khoâng coøn laø Ethical codes: Ñaïo lyù.

nuùi, soâng khoâng coøn laø soâng. Nhöng baây giôø Ethical endeavour: Ñaïo ñöùc

toâi ñaõ hieåu coát loõi cuûa thieàn, thì toâi laïi thaáy

Ethics (n): Luaân lyù hoïc.

nuùi laø nuùi vaø soâng laø soâng.”

Eulogize (v): See Taùn Thaùn.

Essential Buddhism: Coát loõi ñaïo Phaät—

Evade (v): Traùnh neù.

Baûn chaát tinh yeáu cuûa ñaïo Phaät.

Evening gruel: See Vaõn Chuùc.
Essential conditions: Ñieàu kieän taát yeáu.
Even-mindedness: Thaûn nhieân.
Essential qualities: Ñöùc tính caàn thieát.
Even though: Daãu—Even if—Althought—In
Essentialism (n): Chuû nghóa baûn chaát spite of.
Essentially: Thieát yeáu.
Event (n): Söï kieän—Söï coá—Bieán coá.
Establish (v): Thieát laäp—See Kieán Laäp.
Eventual (a): Roát raùo.
Establish an association: Thaønh laäp hoäi
Eventually: Cuoái cuøng.
ñoaøn.
Ever changing in conditions yet
Establish someone in a wholesome place:
Ñaët ai vaøo choã thieän laønh. immutable in essence: See Tuøy Duyeân Baát Bieán.
Establishment (n): Söï thieát laäp.
Everlasting (a): Undying—Unending—
Esteem: Kính meán—To hold someone in
Thuoäc veà tröôøng cöûu—Khoâng ngöøng—Baát high esteem.
taän—Eternal—See Baát Dieät.
Estimate (v): Ñaùnh giaù—To value—To
Everlasting happiness: Haïnh phuùc tröôøng appraise.
cöûu
Estrangement: Söï xa caùch—Söï caùch ly—Söï
Everything changes, nothing lasts: Moïi xa laï.
vaät ñeàu thay ñoåi chöù khoâng toàn taïi.
Eternal (a): Baát dieät—Vónh cöûu—Thöôøng
Evidence (n): Sakshita or sakshitva (skt)— coøn—See Baát Dieät.
Chöùng côù—Chöùng thöïc—Baèng chöùng—
Eternal body of Buddha: See Voâ Vi Phaùp
Proof—Testimony—Witness.
Thaân.
Evil (a&n): Ñieàu baát thieän—Ñieàu aùc.
Eternal damnation: Ñau khoå maõi maõi.
Evil actions: See AÙc Nghieäp.
Eternal happiness: Haïnh phuùc baát dieät—
Evil deeds: Ñieàu aùc—See AÙc Phaùp Höõu Laäu.

Haïnh phuùc mieân vieãn.
Evil demons: See AÙc Ma.
Eternal knowledge: See Thöôøng Trí.
Evil desire: AÙc duïc.
Eternal life: Tröôøng sinh.
Evil directions: See AÙc Ñaïo and AÙc Thuù.
Eternal life spent in saving others: See
Hoùa Tha Thoï. Evil doer: See AÙc Nhaân.
Eternal rest: Mieân tröôøng tòch tònh. Evil ghost: AÙc quyû.
Eternal youth: Baát laõo. Evil karma: AÙc nghieäp—Negative karma—
Harmful action—Negative path—Black
Eternalism (n): Chuû thuyeát Vónh cöûu.
path—See AÙc Nghieäp.
Eternity (n): Söï vónh cöûu.
Evil man: Evil-doer---Ngöôøi aùc—AÙc nhaân.
Eternity-belief: Sassata-ditthi (p)—Thöôøng
Evil maras: See AÙc Ma.
kieán.
Evil speech: See AÙc Khaåu.
Ethical (a): Ñaïo lyù.
Evil spirit: AÙc ma.
Evil thoughts: Tö töôûng xaáu xa. Evil paths: See AÙc ñaïo in Vietnamese- Evil is that which soils our mind: Ñieàu aùc English Section. laøm nhô baån taâm chuùng ta Evil realms: See AÙc Ñaïo in Vietnamese- Evil causes suffering to oneself and English Section. others: Ñieàu aùc gaây ñau khoå cho mình vaø cho Evil rules and customs: AÙc luaät nghi. ngöôøi Evil samadhi: See Taø Ñònh. Evil causes by deeds, words and Evil spirit: AÙc ma—See Chi Mi. thoughts: AÙc nghieäp taïo taùc bôûi haønh ñoäng, Evil teacher: See AÙc Sö in Vietnamese- lôøi noùi vaø yù nghó. English Section. Evil caused by deeds: Killing, stealing and Evil thoughts: AÙc töôûng—See Tö Töôûng misconduct—AÙc nghieäp gaây ra bôûi haønh Xaáu Xa in Vietnamese-English Section. ñoäng: saùt sanh, troäm caép, taø daâm. Evil touch: See AÙc Xuùc. Evil caused by words: Lying, slandering, Evil (heterodox or wrong) view: See AÙc harsh speech and vain talk—AÙc nghieäp gaây ra Kieán in Vietnamese-English Section. bôûi khaåu: Noùi doái, noùi löôõi hai chieàu, noùi lôøi Evil ways: See AÙc Ñaïo in Vietnamese- ñoäc aùc vaø noùi lôøi voâ nghóa. English Section. Evil caused by thoughts: Greediness, Evil will: AÙc taâm—Ill-will—Malevolence. anger, wrong views—AÙc nghieäp nôi yù: Tham, Evil world: AÙc theá. saân, si, taø kieán. Evil world of the five turbidities: Nguõ Evil deeds: AÙc phaùp—AÙc haønh. tröôïc aùc theá. Evil deeds done in a mortal body: See AÙc Evoke (v): Ñöa ñeán—Love evokes love, Phaùp Höõu Laäu. hatred evokes hatred. Thus, the Buddha Evil deities: AÙc thaàn. taught: “Hatred does not cease by hatred, Evil demon: AÙc ma thaàn—AÙc quyû. hatred ceases only by love.”—Tình thöông Evil

discussion: AÙc luaän. ñem laïi tình thöông, söï thuø haän ñem laïi thuø Evil doer: See AÙc nhaân. haän. Vì theá Ñöùc Phaät daïy: “Haän thuø khoâng theå Evil doing: See AÙc Taùc. chaám döùt haän thuø maø chæ coù tình thöông môùi chaám döùt ñöôïc haän thuø.” Evil-Eyed Ghost King: AÙc Muïc Quyû Vöông. Evolution (n): Söï tieán hoùa. Evil friend: AÙc höõu. Evolutionism (n): Chuû nghóa tieán hoùa. Evil fruit: See AÙc Quaû in Vietnamese- Exactly: Chính xaùc. English Section. Exaggeration (n): Quaù möùc. Evil and good: See Haéc Baïch. Exaltation (n): Söï sieâu thaêng—Söï ñeà cao—Evil (bad) habit: AÙc taäp. Söï taùn döông—See Caûm Giaùc Sieâu Thoaùt. Evil incarnations: See AÙc Thuù. Exalted beings: Nhöõng ñaáng cao caû. Evil karma: See AÙc nghieäp in Vietnamese- Examination: Söï cöùu xeùt. English Section. Examination of conscience: Töï vaán löông Evil mouth: AÙc khaåu. taâm. Evil by nature: See Taùnh AÙc. Examplary (a): Göông maãu. Evil One: Mara—AÙc ma. Example (n): Khuoân maãu—Model—Pattern.

Exceedingly vast: Thaät bao la. Existence (n): Bhava (p)—Höõu (coù)—Söï Excel (v): Vöôït troäi hôn. hieän höõu—Life or existence is in contrast with Excellence (n): Visesa (p & skt)—Thuø thaéng. non-existence (abhava)—Söï toàn taïi, ñoái laïi vôùi söï khoâng toàn taïi—See Höõu. Excellent! Excellent! (a): Laønh thay ! Laønh thay! Existence of a human being: Söï hieän höõu cuûa con ngöôøi. Excellent in every detail: See Tuøy Hình Haûo. Existent (a): See Höõu. Exceptionally: Moät caùch ñaëc bieät. Existential (a): Thuoäc veà söï toàn taïi. Excess of strength: Dö söùc. Existential philosophy of religion: Trieát hoïc toân giaùo hieän sinh. Excessive (a): Quaù möùc. Exchange (v): Paravrit (skt)—Chuyeån ñoåi— Existential theology: Thaàn hoïc hieän sinh. To change—To turn back. Existing kalpa: See Truï Kieáp. Excited: Noân noùng. Exorcism (a): Söï tröø taø—Tröø quyû. Excitement (n): Söï kích thích— Exorcist (n): Ngöôøi tröø quyû. Unwholesome excitement: Söï kích thích nhô Exoteric (a): Hieån loä—Roõ raøng. baån. Exoteric and esoteric: See Hieån Maät. Excluded from catastrophe: Thoaùt khoûi Exoteric scriptures: See Hieån Kinh. thaûm hoïa. Exoteric teaching: See Hieån Giaùo. Exclusive order: Leänh ñoäc toân (trong cheá ñoä Expand insight: Phaùt trieån tueä quaùn. quaân chuû). Expansion of knowledge: Taêng tröôûng kieán Excommunication (n): Söï khai tröø ra khoûi thöùc. giaùo hoäi. Expectation (n): Kyø voïng. Execution (n): Söï thi haønh. Expedient means: Upaya (skt)—Phöông Exempt from rebirth: See Baát Sanh. tieän thieän xaûo maø chö Phaät vaø chö Boà Taùt ñaõ Exemption (n): Söï mieãn tröø. duøng ñeå cöùu vôùt vaø daãn daét chuùng sanh giaùc Exercise for mental development ngoä—Skillful means—Skill-in-means— (spiritual culture): Thöïc taäp thieàn quaùn. Methods or Strategies which are utilized by Buddhas or Bodhisattvas to help rescue and Exert (v): Coá gaéng—Thi thoá. lead other beings to Enlightenment. Exert great effort: Thi thoá moät noã löïc lôùn **For more information, please see Phöông lao. tieän in Vietnamese-English Section. Exhausted: Kieät queä. Expedients: Expedition means—See Phöông Exhort (advise) someone to do Tieän. something: Khuyeân baûo ai laøm ñieàu gì. Expedition means: Expedient means—See Exhortation and prohibition: See Khuyeán Phöông tieän. Giôùi. Expel (v): Ñuoåi—To drive someone out-To Exhorted: Khuyeân baûo—Be energetically dismiss—To discharge. exhorted:

Ñöôïc aân caàn khuyeân baûo—Be able Expense of one's own life: Hy sinh thaân to exhort another person: Coù khaû naêng khuyeán maïng. hoùa ñöôïc ngöôøi khaùc.

Experience (v): Kinh nghieäm—Kinh qua— External appearance: Ngoaïi töôùng. See Kinh Nghieäm. According to the Dharmapada Sutra, verse Experience a pain: Experience a sadness— 262, the Buddha taught: "A man who is Caûm thoï noãi khoå. jealous, selfish, and deceitful does not Experience a pleasure: Experience a joy—become good-natured by mere eloquence, nor Caûm thoï nieàm vui. by handsome appearance."— Theo Kinh Phaùp Cuù, caâu 262, Ñöùc Phaät daïy: "Nhöõng ngöôøi hö Experience remorse: Caûm thaáy hoái haän. nguïy, taät ñoá vaø xan tham, tuy coù bieän taøi löu Experience sadness: Kinh qua (chòu) khoå loaùt, töôùng maïo ñoan trang cuõng chaúng phaûi ñau. laø ngöôøi löông thieän."—See Töôùng. Experience oneself through insight: Töï External conditions: See Ñieàu Kieän Beân mình kinh nghieäm qua tueä giaùc—Mundane Ngoaøi—See Ngoaïi Duyeân. experiences: Kinh nghieäm theá gian. External doctrines: See Ngoaïi Phaùp. Experimental evidence: Anubhuti (skt)— External ego: Ngoaïi ngaõ. See Chöùng Nghieäm. External and internal dharmas: See Noäi Experiential knowledge: See Chöùng Trí. Ngoaïi Phaùp. Expiation: Söï chuoäc toäi. External manifestation: See Saéc Töôùng. Expiration: Söï töû vong. External practice: Trau chuoác beân ngoaøi— Expire (v): See Cheát. The emphasis in Buddhism is on internal Explain: See Bieåu Baïch. practice rather than on external practice. Explanation (n): Lôøi giaûi thích External protection: See Ngoaïi Hoä. Expletive (a): Hö ngoân—False words. Externalism: Thöôøng kieán. Explicit (a): Minh baïch—Roõ raøng. Externalists: Ngoaïi ñaïo—Ñeä töû cuûa caùc toân Expound (v): Giaûi thích. giaùo khaùc (khoâng phaûi laø ñaïo Phaät)— Expounded: Ñöôïc giaûi thích. Outsiders—Outside doctrine—Followers of Expounder of the Law: See Phaùp Sö. non-Buddhist paths—Followers of other religions. Express (v): Dieãn taû. External things: Ngoaïi caûnh. Express one's delight to someone: Baøy toû nieàm haân hoan cuûa mình vôùi ai. Extinct (v): Thaát truyeàn. Express any unfriendliness: Noùi lôøi baát Extinction (n): Söï daäp taét—Söï tieâu dieät— nhaõ. See Nieát Baøn and Tòch Dieät. Express a view: Phaùt bieåu—To state. Extinction of the law: See Phaùp Dieät. Extension (n): Söï nôùi roäng ra. Extinction of the passions or afflictions: Klesakshaya (skt)—Dieät taän phieàn naõo. Extensive benefits: Lôïi laïc roäng raõi. Extinguish (v): Hoaïi dieät. Extensive deeds: Quaûng haïnh. Extinguished: Bò daäp taét. Exterminate (v): Dieät—To destroy—To annihilate—See Dieät. Extirpation (n): Uccheda (p & skt)—See Ñoaïn Dieät. Exterminate (v) a race: Dieät chuûng—To wipe out a race. Extra-divine things: Nhöõng söï vaät ngoaøi thaàn linh. External (a): Thuoäc veà beân ngoaøi. External aid: See Ngoaïi Hoä.

Extraordinary (a): Phi thöôøng— (Miraculous) fable: Truyeàn thuyeát. Exceptional—Unnatural—Fantastic. Fabricate (v): Bòa ñaët—To make up a Extraordinary influence: AÛnh höôûng phi story—To forge. thöôøng. Fabulous (a): Hoang ñöôøng—Hard or Extraordinary man: Dò nhaân. impossible to believe. Extraordinary meeting: Kyø phuøng. Façade: Maët tieàn—Front. Extravagant: Hoang phí—To squander Face (v): Ñoái ñaàu—To confront with one's money. someone.

Extreme (a): Bieân. Face realities: Ñoái ñaàu vôùi söï thaät. Extreme Joys in the Pure Land: See Face-to-face: Maët ñoái maët. Caûnh Giôùi Cöïc Laïc. Face (meet) something (a difficult Extreme of tormenting the body: Söï haønh situation) fearlessly: Ñoái ñaàu vôùi vieäc gì haï thaân xaùc thaùi quaù. khoâng chuùt sôï haõi. Extreme of indulgence in pleasures: Cöïc Face (v) the truth: Ñoái dieän vôùi chaân lyù. ñoan cuûa söï ham meâ laïc thuù. Fact (n): Söï kieän—See Chaân Thöïc. Extremely happy: See Cöïc Laïc. Factor (n): Yeáu toá. Extremes: Hai ñaàu cöïc ñoan. Faculty (n): Naêng löïc—Taøi naêng—Caên. Eye (n): Maét. Faculty of reasoning: Lyù trí. Eye ables to distinguish milk from Faculty of sense: Indriya (p & skt)—Naêng water: See Nhuõ Thuûy Nhaõn. löïc cuûa giaùc quan—Sense—Organ of sense— Eye of Buddha: See Phaät Nhaõn. See Caên. Eyes cast down: Maét nhìn xuoáng. Faculty of thinking: See YÙ Caên. Eye consciousness: See Nhaõn Thöùc. Fade (v): Become dry—Lose color— Eye of flesh: See Nhuïc Nhaõn. Wither—Phai môø—Heùo taøn. Eye of love: AÙi nhaõn. Fail to take account: Khoâng chaáp nhaän. Eye of the mind: See Taâm Caên. Failure: Thaát baïi. Eyes were sunk: Maét thuït saâu. Fain: Glad—Vui thích—Gladly—Töï Eye of supreme wisdom: See Thaùnh Trí nguyeän—Saún saøng. Nhaõn. Faint: Yeáu ôùt. Eye of the world: See Theá Gian Nhaõn. Faint glymse: Hình aûnh thoaùng qua. Fair (a): Coâng chính—Just. Fair-Wisdom: The Wise One, an epithet of the Buddha—Baäc Thieän Theä, moät danh hieäu cuûa Ñöùc Phaät. Fairness (n): Coâng ñaïo—Justice.

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Fairyland: Coõi Tieân—See Boàng Lai.

Faint glymse: Hình aûnh thoaùng qua.

Faith (n): Sraddha (skt)—Saddha (p)—Nieàm tin.

Fable: Truyeàn thuyeát

A. The meaning of Sraddha—Nghóa cuûa 6) But after observation and analysis, when Sraddha: you find that everything agrees with • Blind faith: Nieàm tin muø quaùng. reason and is for the benefit of all beings, • Explicit faith—Nieàm tin boäc loä roõ raøng. then accept it and live accordingly: Nhöng • Implicit faith: Nieàm tin taøng aån. sau khi quan saùt vaø phaân tích, khi baïn • Inductive faith: Nieàm tin (quy naïp) qua thaáy moïi söï hôïp vôùi leõ phaûi vaø coù lôïi ích kinh nghieäm. cho moïi ngöôøi, thì haõy chaáp nhaän noù vaø • Reflective faith: Nieàm tin do söï phaûn soáng phuø hôïp theo ñoù. tænh. Faith endurance: See Tín Nhaãn. • See Tín. Faith healing: Chöõa beänh do ñöùc tin. B. The importance of Sraddha—Söï quan Faith-inspring (a): Arousing faith in troïng cuûa Sraddha: Faith plays an others—Inspiring faith—Filling others with extremely important role in Buddhism. It faith—Laøm phaùt khôûi nieàm tin nôi ai. is one of the Five Roots (Positive Agents) Faith and interpretation: See Tín Giaûi. that give rise to other wholesome Dharmas (Faith, Energy, Mindfulness, Faith-Interpretation-Performance- Concentration, Wisdom)—Nieàm tin giöõ Realization: See Tín Giaûi Haønh Chöùng. moät vai troø cöïc kyø quan troïng trong Phaät Faith and morals: See Tín Giôùi. giaùo. Nieàm tin chính laø moät trong naêm Faith-patience: See Tín Nhaãn. caên laønh ñöa ñeán nhöõng thieän nghieäp Faith and practice: See Tín Haønh. khaùc (Tín, Taán, Nieäm, Ñònh, Hueä). Faith Practice and

Vow: See Tín Haïnh C. The Buddha's teachings on Sraddha in the Nguyeän. Kalama Sutra—Nhöõng lôøi Phaät daïy veà Faith of service: Nieàm tin cuûa haïnh phuïc vuï Sraddha trong Kinh Kalama: tha nhaân. 1) Do not have Faith (believe) in anything simply because you have heard it: Ñöøng Faith and wisdom: See Tín Hueä. tin ñieàu gì chæ vì baïn ñaõ nghe noù. Faithful (a): Trung tín—Thuoäc veà nieàm tin— 2) Do not believe in traditions because they Thaät taâm. have been handed down for many Faithfulness (n): Söï trung thöïc—Söï thaät generations: Ñöøng tin vaøo caùc truyeàn taâm—Ñöùc tin vöõng vaøng. thoáng chæ vì chuùng ñaõ ñöôïc truyeàn laïi qua Faithless (a): Baát nghóa—Ungrateful. nhieàu theá heä. Fall: Sa vaøo—Ngaõ—Sa ngaõ. 3) Do not believe in anything because it is Fallacious: vitatha (p & skt)—Giaû—Khoâng spoken or rumoured by many: Ñöøng tin thaät—See Giaû. ñieàu gì vì noù ñöôïc nhieàu ngöôøi noùi hay Fallacy (n): Nguïy bieän—See Giaû. ñoàn ñaïi. 4) Do not believe in anything simply Fall into the hell: Sa vaøo ñòa nguïc. because it is found in religious books: Fall ill: Bònh. Ñöøng tin ñieàu gì chæ vì noù ñöôïc tìm thaáy Fall into the evil paths: Rôi (sa ñoïa) vaøo aùc trong caùc saùch giaùo ñieån. ñaïo. 5) Do not believe in anything only because Fall (v) out: Ruïng. it is taught by your teachers or elders: False (a): Ñöøng tin ñieàu gì chæ vì noù ñöôïc caùc giaùo 1) AÛo—Illusive—Illusory. sö hay caùc baäc tröôûng thöôïng daïy baûo. 2) Voïng: Vitatho (p)—Unreal.

False belief: Taø tín. Fast (v): Nhòn aên—Caám thöïc. False doctrine: Taø thuyeát. Fatalism (n): Thuyeát tieàn ñònh—Believe that False ego: See Tuïc Ngaõ. one's lot in life is predetermined, thus, no one False-hearted: Boäi aân—Ungrateful. can change. Falsehood: Vitathabhavo (p)—Vitathata Fate (n): Tieàn ñònh—Thieân meänh—See Ñònh (skt)—Khoâng thaät—Untruth—See Hö Voïng. Meänh. False mind: Voïng taâm—Dellusive mind— Fatherhood (n): Ñaïo laøm cha. Deluded mind. Fathom the explanation: Doø taän ñaùy lôøi False name: Vitatha-naman (skt)—Giaû danh. giaûi thích. False notions: Nhöõng yù nieäm hö giaû. Fault (n): Loãi laàm. False speech: See Voïng Ngöõ. Fault-finding: Tìm loãi ngöôøi—Proclaiming the errors of others, whether true or not, is a False thinking: Voïng töôûng—Erroneous very bad deed that prevent cultivation of self thinking—Deluded thought—False notions— and others'. False ideas—The mental process of living beings based on greed, hatred and stupidity. Faultless (a): Hoaøn toaøn—Perfect— Impeccable—Clean—Entire—Complete. False thoughts: Voïng töôûng. False views: Ñaûo kieán—Taø kieán—Wrong Faultlessness: Voâ laäu caên. views—See Taø Kieán and Voïng Kieán. Faultness or unreality of desire: AÙi giaû— Söï hö giaû hay khoâng thöïc cuûa duïc voïng. False view that every man has a permanent lord within: See Ngaõ Kieán. Favor (n): Ôn hueä. False witness: Chöùng cöù giaû taïo. Favorable circumstances: Hoaøn caûnh thuaän tieän—Thuaän caûnh. False words: Hö ngoân—Expletive. Favored: Thích hôïp—Thuaän lôïi. Falsify (v): Giaû maïo—To counterfeit—To Favorite: Thích. forge—To fake. Fame (n): Danh lôïi—Tieáng taêm. Favorite attendant: Ngöôøi haàu thaân tín. Fame and profit: Danh lôïi. Favorite queen: AÙi phi. Fame and wealth: Danh lôïi. Favoritism (n): OÙc thieân vò. Family of Buddhism: See Phaät Gia. Fear (v): Sôï haõi—To be afraid of—(n) Söï sôï haõi. Famous (a): Höõu danh—Celebrated. Fears are nothing more than states of

Famous family: Danh moân. mind: Sôï haõi chæ laø traïng thaùi taâm thaàn. Famous man: Danh nhaân—Celebrity— Fear and hope: Sôï haõi vaø hy voïng. Great name.. Famous scholar: Danh só. Fear (v) to die: UÙy töû—Sôï cheát. Famous teacher: Danh sö. Fearless (a): Abhaya (skt)—Voâ uùy. Famous words: Danh ngoân. Feasts (n): Caùc troø vui. Fanaticism: Cuoàng tín. Features of the world: See Hieän Töôïng. Fantasy: Khaû naêng töôûng töôïng. Feces (n): Ñoà pheá thaûi. Far-reaching: Cao xa—Very high—Exalted. Feeble old person: Ngöôøi giaø caû oám yeáu. Fashioned: Hôïp thôøi trang. Feed (v) the ox: Chaên traâu. Feel (v): Caûm thaáy.

Feel at ease: Caûm thaáy deã chòu. Fertilizing of love: AÙi nhuaän—When dying Feel calm and relaxed: Caûm thaáy nheï the illusion of attachment fertilizes the seed of nhaøng yeân tænh. future karma—Khi laâm chung thì aûo töôûng Feel compassion for someone: Be luyeán aùi seõ laøm phaùt trieån nhöõng chuûng töû compassionate for someone—Caûm thaáy nghieäp trong töông lai. thöông xoùt ai. Fervent prayer: Lôøi caàu nguyeän tha thieát. Feel compassionate for someone: Feel Festivals: Leã hoäi—See Buddhist Festivals. compassion (pity) for someone—Caûm thaáy Fetid (a): Hoâi haùm. thöông xoùt ai. Fetter (n): Söï raøng buoäc hay phieàn tröôïc— Feel contempt for: Khinh thöôøng—Feel Bondages or Illusions which chain men to the contemptuous of something. cycle of birth and death—See Kieát Söû. Feeling: Vedanta (p & skt)—Sensation— Fetter has arisen: Söï raøng buoäc vöøa phaùt Caûm xuùc hay caûm nhaän—See Thoï (3). sanh. Feeling and reason: Tình lyù. Fetter of nirvana: See Nieát Baøn Phöôïc. Feel disgraced: Caûm thaáy nhuïc nhaõ—To be Fetter someone: Bind someone—Troùi buoäc disgraced. ai. Feel disturbed: Caûm thaáy khoù chòu. (Hell) of Fiery Arrows: Ñòa nguïc Hoûa Feel fear: Caûm thaáy sôï haõi. Tieån. Feel one’s way: Laàn moø. Fideism (n): Chuû nghóa duy tín—Tín taâm Feel pity for: Feel compassion for—Caûm luaän. thaáy thöông xoùt. Field (n): See Saùt Ñoä. Feel pride: Caûm thaáy haõnh dieän. Field of Blessing: In Buddhism, the term Feel regret about: AÂn haän veà. “field of blessing” is used just as a field where crops can be grown. People who grow Feeling: Caûm thoï. offerings to those who deserve them will Feeling of Guilt: Maëc caûm toäi loãi—See harvest blessing results accordingly—Trong Inferiority Feeling of Guilt. Phaät giaùo, töø “phöôùc ñieàn” ñöôïc duøng nhö moät Feeling of sadness: Noãi buoàn. khu ruoäng nôi ngöôøi ta laøm muøa. Heã gieo Feign to do something: Laøm boä—To ruoäng phöôùc baèng cuùng döôøng cho baäc öùng pretend—To assume. cuùng seõ gaët quaû phöôùc theo ñuùng nhö vaäy— Fellow cultivator: Baïn ñoàng tu. See Phöôùc Ñieàn. Fellowship: Hoäi ñoaøn—Ñoaøn theå. Field for cultivating of happiness: See Female devotee: See Tín Nöõ. Phöôùc Ñieàn. Feminine (n): Nöõ tính. Field of grace: See AÂn Ñieàn. Ferryboat: Kaula (skt)—See Raft. Field of karma: See Nghieäp Ñieàn. Fertile (a): Phì nhieâu. Field of knowledge: Laõnh vöïc kieán thöùc. Fertilization (n) of natural conditions: Field of Merit and Virtue: See Coâng Ñöùc See Nhuaän Sinh. Ñieàn. Fertilized karma: See Nhuaän Nghieäp. Fierce (a): Döõ—Wicked—Wild—Anger. Fertilizing of Desire: See AÙi Nhuaän. Fierce maharaja: See Phaãn Noä Minh Vöông.

Fiery pit: See Hoûa Khang. According to Bhikkhu Bodhi in Abhidhamma, Fifteen Books of Khuddaka-Nikaya: there are fifteen types of Fine-Material- Möôøi laêm boä Kinh Tieåu A-Haøm. Sphere Minds—Theo Ngaøi Tyø Khöu Boà Ñeà 1) Shorter Texts: Khuddaka-Patha—Nhöõng trong Vi Dieäu Phaùp, coù möôøi laêm taâm thuoäc baøi Phaùp ngaén. saéc giôùi: 2) The Way of Truth: Dhammapada—Kinh (A) Five Fine-Material-Sphere Wholesome Phaùp Cuù—Con Ñöôøng Chaân Lyù. Minds—Naêm loaïi Taâm Thieän thuoäc Saéc 3) Paeans of joy: Udana—Khuùc Ca Hoan giôùi: Hyû. 1) First Jhana wholesome consciousness 4) “Thus Said” Discourses: Itivuttaka— together with initial application, sustained Nhöõng baøi Kinh baét ñaàu baèng “Phaät Daïy application, zest, happiness, and one- nhö vaày.” pointedness: Taâm Thieän sô thieàn cuøng vôùi 5) Collected Discourses: Sutta-Nipata— Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát Ñieåm. Nhöõng baøi Kinh söu taäp. 2) Second Jhana wholesome consciousness 6) Stories of Celestial Mansions: Vimana together with initial application, sustained Vatthu—Caâu chuyeän nhöõng caûnh Trôøi. application, zest, happiness and one- 7) Stories of Petas: Peta Vatthu—Caâu pointedness: Taâm Thieän Nhò Thieàn cuøng chuyeän Caûnh giôùi Ngaï quyû. vôùi Taám, Saùt, Phæ, Hyû, Laïc vaø Nhaát 8) Psalms of the Brethren: Theragatha— Ñieåm. Tröôûng Laõo Taêng Keä. 3) Third Jhana wholesome consciousness 9) Psalms of the Sisters: Therigatha— together with initial application, sustained Tröôûng Laõo Ni Keä. application, zest, happiness, and one- 10) Birth Stories of the Bodhisattva: Nhöõng pointedness: Taâm Thieän Tam Thieàn, cuøng caâu chuyeän taùi sanh cuûa Boà Taùt—Kinh vôùi Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát Boån Sanh. Ñieåm. 11) Exposition: Niddesa—Nhöõng Baøi 4) Fourth Jhana wholesome consciousness Traàn Thuaät. together with initial application, sustained 12) Book on Analytical Knowledge: application, zest, happiness, and one- Patisambhida—Ñeà caäp ñeán nhöõng kieán pointedness: Taâm Thieän Töù Thieàn, cuøng thöùc phaän giaûi. vôùi Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát 13) Lives of Arahants: Apadana—Ñôøi soáng Ñieåm. cuûa chö A-La-Haùn. 5) Fifth Jhan wholesome consciousness 14) History of the Buddha: Buddhavamsa— together with initial application, sustained Tieåu Söû cuûa Ñöùc Phaät. application, zest, happiness and one- 15) Modes of Conduct: Cariya-Pitaka— pointedness: Taâm Thieän Nguõ Thieàn cuøng Nhöõng Phaåm Haïnh. vôùi Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát Ñieåm. Fifteen kinds of fine-material sphere (B) Five types of Fine-Material-Sphere wholesome consciousness: See Möôøi Laêm Resultant Consciousness—Naêm loaïi Taâm Taâm Thieän Thuoäc Saéc Giôùi. Quaû thuoäc Saéc giôùi: Fifteen modes of contemplation: See 6) First Jhana resultant consciousness Thaäp Nguõ Quaùn Nieäm. together with initial application, sustained Fifteen types of Fine-Material-Sphere application, zest, happiness, and one- Minds: Möôøi laêm Taâm thuoäc Saéc Giôùi— pointedness: Taâm Quaû Sô Thieàn, cuøng

vôùi Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát pointedness: Taâm Haønh Tam Thieàn, cuøng Ñieåm. vôùi Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát 7) Second Jhana Resultant consciousness Ñieåm. together with initial application, sustained 14) Fourth Jhana Functional consciousness application, zest, happiness and one- together with initial

application, sustained pointedness: Taâm Quaû Nhò Thieàn, cuøng application, zest, happiness, and one- vôùi Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát pointedness: Taâm Haønh Töù Thieàn, cuøng Ñieåm. vôùi Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát 8) Third Jhana resultant consciousness Ñieåm. together with initial application, sustained 15) Fifth Jhana Functional consciousness application, zest, happiness, and one- together with initial application, sustained pointedness: Taâm Quaû Tam Thieàn, cuøng application, zest, happiness and one- vôùi Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát pointedness: Taâm Haønh Nguõ Thieàn, cuøng Ñieåm. vôùi Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát 9) Fourth Jhana Resultant consciousness Ñieåm. together with initial application, sustained Fifty Bhiksus in Kasi: Naêm möôi Tyø Kheo application, zest, happiness and one- trong thaønh Ca Thi—After Yasas and his pointedness: Taâm Quaû Töù Thieàn, cuøng parents became the Buddha's disciples, fifty vôùi Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát friends of Yasas in Kasi city responded to the Ñieåm. Buddha's call of compassion and wisdom by 10) Fifth Jhana Resutlant consciousness respectfully asking the Buddha to allow them together with initial application, sustained to be ordained. They were the first large application, zest, happiness, and one- group of Sangha to take the vows after the pointedness: Taâm Quaû Nguõ Thieàn, cuøng Buddha's Enlightenment—Sau khi Da Xaù vaø vôùi Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát cha meï xin laøm ñeä töû Phaät thì naêm möôi Ñieåm. nguôøi baïn cuûa Da Xaù trong thaønh Ca Thi cuõng (C) Five types of Fine-Material-Sphere ñöôïc caûm hoùa bôûi loøng töø bi vaø trí tueä cuûa Functional Minds—Naêm loaïi Taâm Haønh Ñöùc Phaät, cuøng nhau ñeán kính thænh Ñöùc Phaät thuoäc Saéc giôùi: cho hoï xuaát gia. Ñaây laø nhoùm Taêng ñoaøn xuaát 11) First Jhana Functional consciousness gia lôùn ñaàu tieân keå töø sau khi Phaät ñaéc ñaïo. together with initial application, sustained Fifty-eight commandments: See Nguõ application, zest, happiness and one- Thaäp Baùt Giôùi. pointedness: Taâm Haønh Sô Thieàn, cuøng Fifty evils: See Nguõ Thaäp AÙc and Nguõ Thaäp vôùi Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát AÁm Ma. Ñieåm. Fifty modes of meditation mentioned in 12) Second Jhana Functional consciousness together with initial application, sustained the Maha-Prajna: See Nguõ Thaäp Phaùp. application, zest, happiness and one- Fifty-one mental states: See Naêm Möôi pointedness: Taâm Haønh Nhò Thieàn, cuøng Moát Taâm Sôû in Vietnamese-English Section. vôùi Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát Fifty skandha-demon states: See Nguõ Ñieåm. Thaäp AÁm Ma. 13) Third Jhana Functional consciousness Fifty stages in the process of becoming a together with initial application, sustained Buddha: See Nguõ Thaäp Nhò Vò. application, zest, happiness, and one-

Fight (v): Ñaùnh ñaäp. giôùi—Arupavacara) with no more life, death Fight against: Choáng laïi—People always and reincarnation. fight against things they dislike: Ngöôøi ñôøi Find out one's own real face: Discover thöôøng choáng laïi nhöõng ñieàu hoï khoâng thích. one's own real face—Khaùm phaù ra boä maët Figure (n): Daùng veû. thaät cuûa chính mình. Filial (a): Hieáu thaûo—Be filial to one's Find salvation: Cöùu ñoä. parents: Hieáu thaûo vôùi cha meï. Find the truth: Tìm chaân lyù. Filial debts: AÂn cha meï—If you still have Find the way out: Tìm ñöôøng thoaùt ra. parents at

home, you should pay filial debts by Fine (v): Baét phaït—To punish—To penalize. keeping explaining the Pure Land Method and Fine-material-sphere consciousness: See the accounts of rebirth to them, so they may Taâm Saéc Giôùi. develop the mind of joy, believe in rebirth in Finger pointing at the moon: Ngoùn tay chæ the Pure Land. Traêng—The teachings of the Buddha or the Filial love: Hieáu aùi. Dharma is only a finger pointing at the Filial piety: Hieáu kính—Hieáu thuaän. direction where living beings can reach Filiel Piety Day: Ngaøy Baùo Hieáu. enlightenment (moon). The Dharma is only an Filiality: Söï baùo hieáu. expedient, which should never be taken for the truth. The truth is the Enlightenment. The Fill (v) one's day with labor and toil: Vaát moon stands for truth, reality, or vaû cöïc nhoïc suoát caû ngaøy. enlightenment. Buddhist practitioners should Filled with: Traøn ñaày—Our daily life is always be very cautious, never mistake the filled with hatred and anger: Cuoäc soáng teaching or the pointing finger for the moon or thöôøng nhöït cuûa chuùng ta daãy ñaày oaùn gheùt vaø the goal of enlightenment and liberation— thuø haän. Trong töø ngöõ "Ngoùn tay chæ traêng," giaùo phaùp Filthy: OÂ tröôïc—Defilement—Greed—Ill- cuûa Ñöùc Phaät ñöôïc ví nhö laø "ngoùn tay chæ will—Impure—Corrupt. leân traêng," chuùng sanh phaûi bieát giaùo phaùp chæ Final: See Cöùu Caùnh. laø phöông tieän ñeå tu haønh ñaït ñöôïc giaùc ngoä Final body: See Teà Nghieäp Thaân and Toái chöù khoâng phaûi laø chaân lyù. Maët traêng chæ cho Haäu Thaân. chaân lyù hay söï giaùc ngoä. Ngöôøi tu Phaät luoân Final mind: See Toái Haäu Taâm. neân voâ cuøng caån troïng, chôù neân laàm "ngoùn tay Final nirvana without remainder of chæ traêng" hay phöông tieän tu haønh vôùi "traêng" reincarnation: See Voâ Dö Nieát Baøn. hay muïc ñích toái thöôïng laø söï giaùc ngoä vaø giaûi thoaùt. Finality (n): Chung cuoäc—Chung keát—See Cöùu Caùnh. Finical (a): Caâu neä—To stick too much to formalities. Find (v) fault with: Baét beû—To criticize. Finish (v): Chaám döùt—To end—To bring to Find the favorable occasion: Gaëp dòp. an end—To put an end—To accomplish. Find liberation from the three worlds: Finite (a): Höõu haïn—Coù haïn ñònh. Tìm caùch thoaùt khoûi tam giôùi—To want to be free from the three worlds (Desire World: Fire (n): Löûa—Flames of undesirable forces in the mind—There are three kinds of fire: Kamavacara—Duïc giôùi; Form World: Saéc 1) Lust: Tham—Greed. giôùi—Rupavacara; Formless World: Voâ saéc 2) Hatred: Saân—Ire.

3) Illusion: Si—Ignorance. the matter of the Buddha accepting milk from Fire altar: Hoûa loø—Homa. the shepherd girl. They also reported that Fire of anger: See Saân Hoûa. Kulika had evil plans and how he slipped away several times in the past. The Buddha Fire board: See Hoûa Baûn. already knew that conditions were not ripe for Fire of concentration: Löûa ñònh. Kulika to be converted, so he accepted the Fire court: See Hoûa Vieän. four of them as his disciples. As for Kulika, he Fire devas: See Hoûa Thieân. was caught by Angulimala; however, he Fire dhyana: Hoûa ñònh. promised Angulimala to help the former to Fire of hate (anger): Löûa saân haän. catch the Buddha if his life can be saved, for Fire of ignorance: Löûa si meâ. the Buddha deserved to be the final goal. Fire-light: AÙnh löûa—Hoûa quang—Fire Angulimala agreed and both of them went to the Deer Park to catch the Buddha. The flame.

Buddha was fully aware of Kulika's evil plot, Fire of love: See AÙi Hoûa. still accompanied him walking slowly into the Fire of lust: Löûa tham duïc. thick forest. While leading the way to the Fire pearls: Hoûa chaâu—Fire ball—Fire cave, Kulika suddenly felt remorseful. He balloon. leaned on the side of a tree and burst into Fire of samadhi: See Tam Muoäi Hoûa. tears, but he would not say a word. Kaudinya Fire sign: See Hoûa AÁn and Hoûa Luaân AÁn. and the rest rushed to the scene and Fire tender: See Hoûa Baïn. questioned Kulika as to why he wished to lead Fire-vomitting dog in the hell: Hoûa caåu the Buddha to such dangers. Kulika was dumbfounded. As the Buddha already knew of Fire-vomitting serpent in the hell: Hoûa Kulika's plot, he used his supernatural power xaø. to arrive at Angulimala's place first and said Fire-wheel: See Hoûa Luaân. to him: "I can help you realize your wish, but Fire-worshipper: Ngöôøi thôø löûa. you must swear that from now on, you will Fire-worshipping: Söï thôø löûa. abstain from killing, not even harming a small Firm (a): Kieân coá. insect!" Since Angulimala only wished to Firm mind: See Kieân YÙ. achieve his goal, he agreed without thinking. Firm wisdom: See Kieân YÙ. At that time, Kulika recovered his conscience. He was yelling as he ran and stood between Firmness in cultivation: See Tu Kieân. the Buddha and Angulimala. He pleaded: "I First cause: Nguyeân nhaân ñaàu tieân. beg you to kill me, but never harm the First Dhyana: See Sô Thieàn Ñònh. Buddha!" He knelt before the Buddha and First five of Buddha's converts: Naêm vò repented his previous wrong doing. The ñeä töû ñaàu tieân cuûa Ñöùc Phaät—After attaining Buddha sternly pointed out: "No Gods of the truth of life in the universe, the Buddha Heaven will allow the exchange of a hundred went straight to the Deer Park and was lives for a thousand-year life span for any worshipped by four of the people with whom individual." The Buddha preached to these he had practiced asceticism. Except Kulika two evil men much of the Buddha Dharma. who slipped away because he felt so ashamed Face to face with the solemn yet kind Buddha, of himself for his past wrong-doings. They and having heard his admonitions, Angulimala repented to the Buddha for their supicion over was finally convinced. He threw away the

sword in his hand and knelt before the Buddha nay veà sau tuyeät ñoái khoâng coøn saùt sinh, duø showing penitence. The Buddha said: chæ laø moät con vaät nhoû nhaát cuõng khoâng laøm "Knowing your wrongs, you can amend your haïi." Öông Quaät Ma La chæ muoán ñaït ñöôïc ways and turn your back on them. You are muïc ñích neân chaáp nhaän ngay khoâng caàn suy thus saved!" Both Angulimala and Kulika nghó. Luùc naøy löông taâm cuûa Kulika ñaõ tænh took refuge in the Buddha. The Buddha thöùc, lieàn vöøa chaïy vöøa laø vaø xoâng ñeán ngay initially taught Dharma to the five Bhiksus in giöõa hai ngöôøi, noùi vôùi Öông Quaät Ma La: the Deer Park by expounding on the Four "Xin haõy gieát toâi, chöù ñöøng laøm haïi ñeán Ñöùc Noble Truths (see Töù Dieäu Ñeá). The Buddha Phaät!" Kulika toû veû hoái haän vaø quyø goái ngay also taught the five Bhiksus the "Eightfold tröôùc Ñöùc Phaät. Ñöùc Phaät nghieâm khaéc vaïch Path," which are the eight ways of practice ra: "Thieân thaàn khoâng bao giôø ñoåi moät traêm leading to Sainthood. At last, he spoke of the sinh maïng laáy moät ngaøn tuoåi thoï cho moät Twelve Links of Causation (see Thaäp Nhò

ngöôøi bao giôø!” Phaät coøn giaûng giaûi nhieàu Nhaân Duyeân)—Sau khi ñaït ñöôïc chaân lyù vuõ Phaät phaùp cho hai ngöôøi. Ñöùng tröôùc Ñöùc truï nhaân sinh, Ñöùc Phaät ñi thaúng ñeán Vöôøn Phaät nghieâm khaéc maø nhaân töø, laïi ñöôïc nghe Nai vaø ñöôïc boán trong naêm vò maø Ngaøi ñaõ nhöõng lôøi raên daïy thaân thieát, Öông Quaät Ma töøng chung tu khoå haïnh toân baùi. Chæ tröø Kulika La cuoái cuøng ñaõ giaùc ngoä, vöùt boû göôm giaùo vì töï caûm thaáy xaáu hoå bôûi nhöõng loãi laàm khi trong tay, raäp ñaàu hoái caûi tröôùc Phaät. Phaät noùi: tröôùc neân boû ñi, khoâng daùm gaëp Phaät. Nhoùm “Bieát sai coù theå söûa, ngoaûnh ñaàu laïi laø bôø boán ngöôøi coøn laïi toû yù hoái haän tröôùc Ñöùc Phaät giaùc.” Öông Quaät Ma La vaø Kulika ñeàu veà y veà vieäc ñaõ nghi ngôø Phaät veà chuyeän coâ gaùi nöông vôùi Phaät. Ñöùc Phaät ñaõ giaûng cho naêm hieán söõa vaø baåm baùo laïi vieäc Kulika coù taâm vò Tyø kheo ôû vöôøn Nai veà “Töù Thaùnh Ñeá” coù ñòa baát löông vaø nhieàu laàn boû ñi. Ñöùc Phaät ñaõ nghóa laø boán chaân lyù cao thöôïng (see Töù Dieäu bieát Kulika chöa ñuû nhaân duyeân neân khoâng Ñeá). Ñöùc Phaät coøn noùi cho naêm vò Tyø kheo veà cöôõng eùp, Ngaøi beøn thu nhaän boán ngöôøi coøn “Baùt Thaùnh Ñaïo” (see Baùt Chaùnh Ñaïo). Cuoái laïi laøm ñeä töû. Veà phaàn Kulika, haén bò Öông cuøng Ngaøi giaûng cho naêm vò veà Thaäp Nhò Quaät Ma La baét giöõ; tuy nhieân, haén höùa vôùi Nhaân Duyeân (see Thaäp Nhò Nhaân Duyeân). Öông Quaät Ma La laø neáu ñöôïc tha maïng, haén There is another story about Angulimala. If seõ giuùp Öông Quaät Ma La baét Ñöùc Phaät vì you wish to know more about him, please see Ñöùc Phaät môùi laø muïc tieâu chính cuûa Öông Öông Quaät Ma La. And for more information Quaät Ma La. Öông Quaät Ma La ñoàng yù vaø caû about the first five disciples, please see Nguõ hai cuøng nhau ñi ñeán vöôøn Loäc Uyeån. Phaät Tyø Kheo. bieát taâm ñòa baát chính cuûa Kulka nhöng vaãn First five disciples of the Buddha: See chaäm raõi theo haén vaøo röøng saâu. Khi Kulika Naêm Ñeä Töû Ñaàu Tieân Cuûa Ñöùc Phaät. daãn Phaät ñeán gaàn caùi hang thì boãng nhieân caûm First of the four dhyana heavens: See Sô thaáy hoái haän, guïc ñaàu vaøo thaân caây khoùc lôùn, Thieàn Thieân. nhöng khoâng noùi lôøi naøo. Kieàu Traàn Nhö vaø First master: See Toå Sö, nhoùm coøn laïi keùo ñeán traùch hoûi Kulika vì sao First nun: See Tyø Kheo Ni Ñaàu Tieân. laïi daãn Ñöùc Phaät vaøo choã nguy hieåm theá naøy. Kulika chæ bieát im laëng. Ñöùc Phaät ñaõ bieát aâm First Order of Bhiksunis: Giaùo Ñoaøn Ni möu cuûa Kulika, neân Ngaøi vaän thaàn thoâng ñeán ñaàu tieân—After King Suddhodana’s funeral, ngay tröôùc choã cuûa Öông Quaät Ma La vaø noùi the Buddha still stayed at Namatighani in vôùi haén: “Neáu ngöôi muoán ñaït nguyeän voïng, Kapilavastu. One day, Prajapati requested the ta coù theå giuùp, nhöng ngöôi phaûi theà raèng töø Buddha to accept the 500 odd women for

ordination, but the Buddha did not consent. ngay sau khi Phaät ñaït ñöôïc ñaïi giaùc taïi Boà ñeà However, since they were already determined ñaïo traøng. Phaät ñaõ ñi vaøo vöôøn Loäc uyeån taïi to do so, they shaved away their long hair thaønh Ba La Naïi, ñeå giaûng baøi phaùp ñaàu tieân themselves, put on the kasaya, and rushed to veà Trung Ñaïo, Töù Dieäu Ñeá vaø Baùt Chaùnh where the Buddha was staying. Ananda was Ñaïo—For more information, please see Baøi very surprised when he saw

the 500 women Phaùp Ñaàu Tieân. all with their hair shaven, he inquired as to the First of the three periods of the cause, and he was sympathetic. Prajapati Buddha's teaching: See Sô Thôøi Giaùo. begged Ananda to plead for them. Ananda led Firm determination: Quyeát taâm vöõng chaéc. them to see the Buddha and they prostrated Firm foundation: Neàn taûng vöõng chaéc. before him. The Buddha compassionately agreed to the sincere request of Ananda and Fish in troubled water: Ñuïc nöôùc beùo coø. Prajapati. He spoke to them of Precepts for a Fishy: AÙm muoäi—Shady—Dark—Bhiksuni as well as the Eight Rules of Doubtful—Underhand—Suspicious. Respect. Henceforth, there were Bhiksunis Fifty-one dharmas interactive with the and Sramanerika, femal members of the mind: See Naêm Möôi Moát Taâm Sôû. Order among the Buddhist Sangha. They are Fifty-two mental states : See Naêm Möôi first Bhiksunis and Sramanerikas in Buddhist Hai Taâm Sôû. Sangha—Sau khi tang leã cuûa vua Tònh Phaïn, Five abhisecani baptism of the esoteric Ñöùc Phaät coøn löu laïi tònh xaù Na Ma Ñeà Kieän school: Nguõ chuûng quaùn ñaõnh. Ni trong thaønh Ca Tyø La Veä. Baø di maãu Ma Ha Ba Xaø Ba Ñeà daãn theo 500 phuï nöõ yeâu Five advantages to one of good morality: caàu ñöôïc laøm leã xuaát gia, ñöùc Phaät khoâng öng See Naêm Ñieàu Lôïi Ích Cuûa Ngöôøi Giöõ Giôùi. thuaän, nhöng loøng hoï ñaõ quyeát, töï caïo maùi toùc Five Agamas: See Nguõ A Haøm. daøi, ñoåi caø sa, ñeán choã Phaät ôû. A Nan Ñaø nhìn Five aggregates: See Nguõ Uaån. thaáy naêm traêm phuï nöõ caïo troïc ñaàu toùc, heát Five Aggregates of Clinging or grasping: söùc kinh ngaïc, hoûi roõ nguyeân nhaân, raát ñoãi Upadanakkhandha (p)—See Nguõ Uaån Thuû— ñoàng tình. Baø Ma Ha Ba Xaø Ba Ñeà khaån caàu According to Bhikkhu Bodhi in Abhidhamma, A Nan Ñaø haõy vì hoï maø caàu xin vôùi Phaät. A these are called aggregates of clinging Nan Ñaø daãn hoï ñeán choã Phaät. Ñöùc Phaät töø bi because they constitute the objects of ñaùp thuaän thænh caàu cuûa A Nan Ñaø vaø baø Ma clinging—Theo Tyø Khöu Boà Ñeà trong Vi Ha Ba Xaø Ba Ñeà. Sau ñoù Phaät noùi cho hoï veà Dieäu Phaùp, sôû dó goïi laø Nguõ Uaån thuû vì noù giôùi luaät ñoái vôùi Tyø kheo Ni vaø Baùt Kính Phaùp hôïp thaønh nhöõng ñoái töôïng cuûa söï baùm víu (see Baùt Kính Giaùo). Töø ñoù Taêng ñoaøn Phaät hay chaáp thuû. giaùo coù phuï nöõ xuaát gia, ñoù laø nhöõng Tyø Kheo 1) The materiality aggregate of clinging: Ni vaø Sa Di Ni ñaàu tieân. Saéc uaån thuû. First Sermon: After the Buddha's 2) The feeling aggregate of clinging: Thoï Enlightenment at Buddha Gaya, he moved uaån thuû. slowly across India until he reached the Deer 3) The perception aggregate of clinging: Park near Benares, where he preached to five Töôûng uaån thuû. ascetics his First Sermon. The Sermon 4) The mental formations aggregate of preached about the Middle Way between all clinging: Haønh uaån thuû. extremes, the Four Noble Truths and the 5) The consciousness aggregate of clinging: Noble Eightfold Path—Baøi phaùp ñaàu tieân Thöùc uaån thuû.

Five Aggregations: Five aggregates—See reappears in a happy destiny or in the Nguõ Uaån—(Form: saéc, Feeling: thoï, heavenly world: Ngöôøi coù giôùi ñöùc, luùc Perception: töôûng, Mental formation: Haønh, meänh chung ñöôïc sanh vaøo coõi an laïc hay Consciousness: thöùc). caûnh trôøi. Five afflictions: See Nguõ Khoå. Five

betrayals: See Nguõ Nghòch in Five alternatives: See Nguõ Bieân. Vietnamese-English Section. Five areas of spending: See Naêm Thöù Chi Five beyond mentation things: See Nguõ Tieâu. Baát Khaû Tö Nghì. Five attributes of the dharmakaya: See Five bodhi or stages of enlightenment: Nguõ Phaàn Phaùp Thaân. See Nguõ Boà Ñeà and Nguõ Giaùc. Five bad monks who died and went to Five Bodhisattvas who sometimes stand hells: See Nguõ Xieån Ñeà. on the left of Sakyamuni, indicative of Five bad dreams: See Nguõ Moäng. five forms of wisdom: See Nguõ Phaät Ñaûnh Toân. Five baptisms of the esoteric school: See Nguõ Chuûng Quaùn Ñaûnh. Five Bodhisattvas in Vajradhatu: See Five bases of deliverance: See Nguõ Giaûi Nguõ Bí Maät. Thoaùt Xöù. Five bonds: See Nguõ Keát. Five basic characteristics of any Zen Five bonds in the lower desire-realms: cultivators: See Naêm Ñöùc Tính Caên Baûn See Nguõ Haõ Phaàn Keát. Cuûa Ngöôøi Tu Thieàn. Five bonds to mortality: See Nguõ kieát. Five benefits for the virtuous in the Five Books of the Sutra Pitaka: Naêm Boä perfecting of virtue: Naêm lôïi ích cho ngöôøi Taïng Kinh (A Haøm). 1) Collection of Long Discourses: Digha- ñöùc haïnh toaøn thieän giôùi (Taêng Chi Boä Kinh). Nikaya—Tröôøng A-Haøm, cheùp laïi nhöõng 1) One who is virtuous, possessed of virtue, baøi kinh daøi. comes into a large fortune as 2) Collection of Middle-length Discourses: consequence of diligence: Ngöôøi coù giôùi Majjhima-Nikaya—Trung A-Haøm, cheùp ñöùc thöøa höôûng gia taøi lôùn nhôø tinh caàn. laïi nhöõng baøi Phaùp daøi trung bình. 2) One who is virtuous, possessed of virtue, 3) Collection of Kindred Sayings: Samyutta- a fair name is spread abroad: Ngöôøi coù Nikaya—Taïp A-Haøm, cheùp laïi nhöõng caâu giôùi ñöùc, ñöôïc tieáng toát ñoàn xa. kinh töông tôï nhau. 3) One who is virtuous, possessed of virtue, 4) Collection of Gradual Sayings: Anguttara- enters an assembly of Khattiyas, Nikaya—Taêng Nhöùt A-Haøm, cheùp laïi Brahmans, householders or ascetics nhöõng baøi Phaùp saép xeáp theo con soá. without fear or hesitation: Ngöôøi coù giôùi 5) Smaller Collection: Khuddaka-Nikaya— ñöùc, khoâng sôï haõi ruït reø khi ñeán giöõa Tieåu A-Haøm, cheùp laïi nhöõng caâu keä vaén chuùng hoäi Saùt ñeá lôïi, Baø-La-Moân, gia chuû taét. hay Sa Moân. 4) One who is virtuous, dies unconfused: Five Books of the Vinaya Pitaka: Naêm Boä Ngöôøi coù giôùi ñöùc khi cheát taâm khoâng taùn Taïng Luaät. loaïn. 1) Major Offences: Parajika-Pali—Toäi 5) One who is virtuous, possessed of virtue, Naëng. on the break up of the body after death, 2) Minor Offences: Pacittiya-Pali—Toäi Nheï.

3) Greater Section: Mahavagga-Pali—Phaàn coù naêm tröôøng hôïp phaân bieät ma caûnh Lôùn. hay thaät caûnh: 4) Lesser Section: Cullavagga-Pali—Phaàn 1) Circumstances where cause and effect do Nhoû. not correspond, such as visualzing one 5) Epitome of the Vinaya: Parivara-Pali— mark and see another, or hoping to see Giôùi Toaùt Yeáu. one realm but see another, as well as Five branches of the Southern School: scenes and realms that do not resemble to See Nguõ Phaùi Thieàn. those described in the sutras are all Five Buddhas that correspond to the five demonic realms: Caùc tröôøng hôïp thaáy caûnh nhaân quaû khoâng phuø hôïp, quaùn Bodhisattvas: See Nguõ Phaät Sinh Nguõ Boà töôûng caùi naày laïi thaáy caùi kia, hy voïng Taùt, Nguõ Kim Cang, and Nguõ Phaãn Noä. caûnh giôùi naày laïi thaáy caûnh

giôùi khaùc; Five Buddhas that correspond to the five hoaëc giaû caûnh hieän ra khoâng gioáng nhö ñaõ colors: See Nguõ Phaät Nguõ Saéc. ñöôïc dieãn taû trong kinh, taát caû ñeàu laø ma Five Buddhas that correspond to the five caûnh. elements: See Nguõ Phaät Nguõ Ñaïi. 2) Buddhas and Bodhisattvas have pure Five Buddhas that correspond to the five compassion; therfore, if they take the positions: See Nguõ Phaät Nguõ Vò. appearance of demons to test us, we Five Buddhas that correspond to the five should still feel calm, at peace and pure. Demons on the contrary, are inherently senses: See Nguõ Phaät Nguõ Quan. evil and wicked; thus even when they Five Buddha-kstera or dependencies: take the appearance of Buddhas and See Nguõ Sôû Y Ñoä. Bodhisattvas or of any good and moral Five Buddhist offerings: See Nguõ Cuùng people, we still feel agitated, angry and Döôøng. uneasy: Chö Phaät vaø chö Boà Taùt ñeàu coù Five Cardinal Sins: See Nguõ Nghòch. taâm töø bi thanh tònh, neân duø quí Ngaøi coù Five cardinal virtues: See Nguõ Thöôøng. hieän töôùng quyû thaàn chuùng ta vaãn caûm Five categories of acarya: See Nguõ Chuûng thaáy an nhieân töï taïi. Ngöôïc laïi, baûn chaát A Xaø Leâ. cuûa ma quyû laø döõ tôïn hung aùc, neân duø Five causes: See Nguõ Nhaân. chuùng coù hieän ra töôùng Phaät, Boà Taùt hay nhöõng ngöôøi hieàn löông ñaïo ñöùc, chuùng ta Five characteristics of a Buddha-nature: vaãn caûm thaáy xao ñoäng noùng naûy khoâng See Nguõ Phaät Taùnh. yeân. Five characteristics concerning the koan 3) The Buddha's light always makes us feel exercise: See Naêm Ñaëc Tính Cuûa Coâng AÙn. calm and refreshed; it has neither shadow Five chief colors: See Nguõ Ñaïi Saéc. nor a blinding effect on the eye. The light Five chief Mahayana sutras: Nguõ boä Ñaïi of demons, on the other hand, affects our Thöøa Kinh. eyes and makes us feel agitated rather Five circumstances (criteria) that can than calm and peaceful; it also has help us determine which events are real shadows as described in the Lankavatara Sutra: AÙnh saùng cuûa Phaät laøm ta caûm and which belong to the demonic realms: thaáy eâm dòu maùt meû, khoâng coù boùng, (A) According to the Zen School, there are khoâng choùi maét. AÙnh saùng cuûa ma, ngöôïc five circumstances—Theo Thieàn Toâng, laïi, laøm cho ta choùi maét, böùc röùc khoâng

yeân, vaø coù boùng nhö trong kinh Laêng Giaø 1) Sometimes the Buddha Recitation ñaõ noùi. practitioner sees marks and forms which 4) The teachings of the Buddhas and could actually be demonic realms. These Bodhisattvas are in accord with the sutras are instances where cause and effect do and the truth. The teachings of the not correspond. For example, while demons are contrary to the truth and not visualizing the physical features of in line with the teaching in sutras: Lôøi Amitabha Buddha, a practitioner may thuyeát giaûng cuûa chö Phaät vaø chö Boà Taùt suddenly see the features of a beautiful hôïp vôùi kinh ñieån vaø thuaän theo chaân lyù. woman. Another cultivator, diligently Lôøi cuûa ma thì traùi vôùi leõ phaûi vaø khoâng reciting the Buddha's name in the hope of ñuùng vôùi lyù kinh Phaät daïy trong caùc kinh seeing auspicious scenes of the Pure ñieån. Land, may unexpectedly see a slum area, 5) When an auspicious mark appears, the with men, women and domestic animals practitioner who wishes to test it, needs running back and forth in all

directions. only concentrate on reciting the Heart Yet another practitioner, hoping to see Sutra with a pure mind, or reciting a precious lotus blossoms in the Pure Land, mantra or Buddha's name with one- suddenly sees a small cart instead. These pointedness of mind. If the mark is really are demonic realms, as cause and effect auspicious, the more the practitioner do not correspond—Haønh giaû nieäm Phaät recites, the clearer it becomes. If the coù khi thaáy caùc töôùng song laïi laø ma mark belongs to the demonic realm, it caûnh; ñieàu naày laø do nhaân quaû khoâng will gradually disappear because evil can töông öùng. Chaúng haïn nhö ngöôøi ñang never infringe upon the truth and the quaùn töôûng Phaät, ñoät nhieân thaáy töôùng auspicious: Khi thaéng töôùng hieän ra, myõ nöõ. Ngöôøi tinh taán nieäm Phaät mong muoán thöû nghieäm, haønh giaû chæ nhöùt taâm thaáy thaéng caûnh ôû Taây Phöông, song chôït tuïng Baùt Nhaõ taâm kinh, hay nhieáp taâm trì thaáy moät vuøng nhaø cöûa oâ taïp, nam nöõ chuù, nieäm Phaät. Neáu laø Thaùnh caûnh thì cuøng caùc loaøi suùc vaät ñi qua ñi laïi laên khi caøng nieäm, caûnh caøng hieän roõ. Neáu laø xaên. Ngöôøi mong thaáy sen baùu, nhöng ma caûnh, khi caøng tuïng caûnh caøng môø ñi boãng thaáy moät coå xe nhoû. Do nhaân quaû roài bieán maát, bôûi taø khoâng bao giôø laán khoâng hôïp nhau nhö theá, neân bieát laø caûnh ñöôïc chaùnh. ma. *** However, an advanced meditator should 2) There are five criteria that can help us always remember that during meditation, determine which events are real and you must eliminate whatever appear, which belong to the demonic realms. We Buddhas, Bodhisattvas or demons—Tuy should judge events by all five nhieân, haønh giaû thieàn ñaõ tieán tôùi moät möùc circumstances, not just one or two. This is ñoä cao thì phaûi deïp boû taát caû nhöõng hieän because there are many celestial demons, caûnh, duø Phaät, Boà Taùt hay ma. externalist deities and Immortals who (B) Five circumstances according to Most want to lead us their way and therefore Venerable Thích Thieàn Taâm in The Pure falsely take the appearance of Buddhas Land Buddhism in Theory and Practice— and Bodhisattvas preaching the Dharma. Naêm tröôøng hôïp theo Hoøa Thöôïng Thích Although their cultivation is not the Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu: ultimate way leading to liberation, they may have good karma or fairly high level

of samadhi. Thus, their light can also practitioner reach a state of samadhi for a make us feel refreshed and peaceful. period of seven or twenty-one days. Moreover, their teachings at times also However, their teaching does not lead to encourage the performance of good ultimate liberation and, in the end, cannot deeds, keeping the precepts, transcend the cycle of ego-attachment— vegetarianism and Buddha Recitation. Coù naêm tröôøng hôïp; tuy nhieân, phaûi laáy However, they diverge from the Buddhist taát caû naêm ñieàu kieän naày ñeå xeùt nghieäm, sutras on certain crucial points, such as chôù khoâng theå chæ laáy moät hay hai ñieàu. the need to escape Birth and Death. Only Vì coù nhöõng thieân ma hoaëc thaàn tieân theo by exercising careful judgment and ngoaïi phaùi, muoán daét daãn ta höôùng veà understanding the Dharma in depth are ñöôøng loái cuûa hoï, neân giaû hieän töôùng chö we able to know. For example, certain Phaät chö Boà Taùt ñeå thuyeát phaùp. Tuy

moân externalist deities urge vegetarianism and cuûa hoï khoâng phaûi laø con ñöôøng cöùu caùnh Buddha Recitation, but teach that the giaûi thoaùt, song hoï coù nghieäp laønh, hoaëc sacred words should be visualized as söùc thieàn ñònh khaù cao, neân haøo quang circulating throughout the body, this, they phaùt ra cuõng laøm cho ta ñöôïc maùt meû eâm say, is 'turning the Dharma wheel,' to dòu. Laïi loái thuyeát phaùp cuûa hoï ñoâi khi release blockages in the energy system. cuõng khuyeân laøm laønh laùnh döõ, giöõ giôùi, This is the preaching of externalist aên chay, nieäm Phaät, song coù vaøi ñieåm sai demons. There are also demons who take khaùc khoâng hôïp vôùi kinh Phaät, phaûi nhaän the appearance of Elder Masters and say, ñònh kyõ vaø phaûi hieåu roõ giaùo lyù môùi bieát "Buddha statues made of bronze or ñöôïc. Chaúng haïn nhö hoï cuõng khuyeân aên cement cannot vanquish water, because chay nieäm Phaät, nhöng laïi daïy phaûi vaän they sink in water; Buddha statues made haønh caâu nieäm Phaät khaép chaâu thaân goïi of wood or paper cannot vanquish fire, laø 'Chuyeån Phaùp Luaân' ñeå khai maïch because they would burn. Only the Mind- Nhaâm, Ñoác, vaø môû Neâ Hoaøn Cung. Ñaây Buddha cannot be destroyed by anything. laø loái thuyeát phaùp cuûa haøng ma ngoaïi You need only cultivate the Mind- ñaïo. Hoaëc coù loaøi ma hieän ra töôùng Taêng Buddha, striving to make it pure; there is baûo: "Phaät ñoàng Phaät xi maêng khoâng ñoä no need to cultivate body and speech. ñöôïc nöôùc, vì xuoáng nöôùc phaûi chìm; Phaät Therefore, even eating meat and drinking töôïng Phaät goã khoâng ñoä ñöôïc löûa, vì gaëp wine, lusting and begetting children (in löûa phaûi bò chaùy; chæ coù Phaät taâm môùi the case of monks and nuns) are no khoâng bò vaät chi laøm hoaïi. Tu ñöôïc Phaät consequence. Cultivating body and Taâm thanh tònh thì khoâng caàn phaûi tu thaân speech through such restrictive, ascetic khaåu nöõa; cho neân duø aên thòt uoáng röôïu, practices as precept-keeping, coù vôï con cuõng voâ haïi. Loái tu thaân vaø vegetarianism, Sutra, Mantra and Buddha khaåu nhö giöõ giôùi aên chay, tuïng kinh, trì Recitation is of no use and brings no chuù, nieäm Phaät, laø nhöõng caùch khoå haïnh benefit. This is a typical teaching of some boù buoäc voâ ích." Ñaây laø lôøi thuyeát phaùp spirits of long years standing or demons of cuûa haïnh tinh mò laâu naêm, hoaëc loaøi ma sexual lust. There are some types of aùi duïc. Coù nhöõng haïng ma ngoaïi ñaïo demons who have reached a fairly high coâng naêng tu khaù cao, coù theå duøng söùc level of attainment and can use their thieàn ñònh gia bò, khieán cho haønh giaû thaân powers of concentration to help the taâm ñöôïc an ñònh trong voøng baûy ngaøy,

hoaëc hai möôi moát ngaøy. Nhöng loái be a response and he will witness thuyeát phaùp cuûa hoï khoâng sieâu thoaùt, keát auspicious realms. To continuously seek cuoäc chæ trong voøng ngaõ chaáp. and hope for them is deluded thought 3) Ancient masters have said: "When we see which brings harm—Coå ñöùc baûo: "Thaáy demons yet remain undisturbed, the ma khoâng ma, ma lieàn töï hoaïi; thaáy quaùi demons self-destruct; when we see ghosts khoâng quaùi, quaùi lieàn töï baïi." Caâu naày coù yet remain undisturbed, the ghosts are nghóa laø neáu thaáy ma maø loøng khoâng xao vanquished." This saying means if we see ñoäng sôï haõi, giöõ chaùnh nieäm ñöôïc

vöõng demons and ghosts but our minds are vaøng, hoaëc chí taâm nieäm, loaøi ma quaùi aáy unmoved and unafraid, holding fast to khoâng laøm chi ñöôïc, seõ töï boû ñi. Chaúng correct thoughts or singlemindedly nhöõng khi thaáy ma quaùi phaûi nhö theá, maø reciting the Buddha's name, these duø cho luùc tu haønh ñöôïc moät phaàn keát demons and ghosts cannot hurt us in any quaû, hay thaáy thaéng töôùng, cuõng ñöøng neân way, and will leave of their own accord. quaù bi caûm, kinh ngaïc hoaëc vui möøng. Ví Not only should we act in such a manner nhö ta coù haït kim cöông laøm rôùt döôùi ñaùy when seeing demons, but even when we hoà, vì nöôùc ñuïc neân doø kieám maõi vaãn maát achieve some results or see auspicious tích. Nay nöôùc laéng trong laïi tìm thaáy marks during cultivation, we should not ñöôïc, haït kim cöông aáy nguyeân laø cuûa ñaõ be moved to atonishment, sadness or joy. coù, vieäc chi ñeán ñoãi phaûi kinh ngaïc, vui It is as if we had lost a diamond at the möøng? Ngöôøi tu neáu taâm khoâng bình tænh, bottom of the lake and because the water quaù bi thöông, taát bò loaøi bi ma aùm nhaäp was murky, we were unable to recover it laøm cho thöông tieác maõi chaúng thoâi. despite our best efforts. However, once Nhöng neáu quaù vui möøng, cuõng bò loaøi ma the water became still and transparent, hoan hyû aùm nhaäp, laøm cho cöôøi maõi nhö we found it. Since the diamond had ñieân cuoàng. Laïi haønh giaû nieäm Phaät tuy always belonged to us, why should we cuõng mong ñöôïc thaáy Thaùnh caûnh, nhöng have been astonished and happy? If the ñöøng quaù mô töôûng öôùc ao, bôûi nieäm töùc cultivator's mind is not calm and peaceful laø ñaõ caàu roài. Neân giöõ taâm traïng ñieàm and is overly given to sorrowful tænh "caàu maø khoâng caàu, khoâng caàu maø compassion, he will be harmed by the caàu," môùi khoâng bò söï mong caàu laøm xao demon of sorrow and cry all the time. If ñoäng. Cöù chí taâm nieäm Phaät, laâu ngaøy he is given to too much happiness, he will nieäm löïc thanh tònh, ñaïo caûm öùng giao be harmed by the demon of happiness and thoâng, taát thaáy ñöôïc Thaùnh caûnh. Neáu laugh all the time, as though insane. Thus, maõi ñeå loøng mong öôùc, ñoù töùc laø voïng although the Pure Land practitioner may töôûng, ma seõ thöøa cô len loûi vaøo ñeå phaù also hope to see transcendental realms hoaïi. and scenes, he should not long for or 4) These are five circumstances—Ñaây laø dream of them too much, because to naêm tröôøng hôïp: recite is already to seek. He should be a) Instances where cause and effect do not calm and seek but not seek, not seek but sorrespond, such as visualizing one mark seek, so as to avoid disturbing his mind. but seeing another, hoping to see one He should just earnestly recite the realm but seeing another , as well as Buddha's name and in time, when the scenes and realms that do not resemble power of his recitation is pure, there will those described in the sutras, are all

demonic realms—Caùc caûnh nhaân quaû leõ phaûi, khoâng ñuùng vôùi kinh Phaät ñaõ chæ khoâng phuø hôïp, quaùn töôùng naày song thaáy daïy. töôùng khaùc, caàu caûnh noï maø laïi hieän caûnh e) When an auspicious mark appears, the kia, nhö treân vöøa noùi. Vaø laïi, caûnh hieän ra practitioner who wishes to test it need khoâng gioáng nhö trong kinh dieãn taû, ñeàu only concentrate on reciting the Heart laø caûnh ma. Sutra with a pure mind, or reciting a b) Buddhas and Bodhisattvas have

pure mantra or the Buddha's name with one- compassion; therefore, even if they take pointedness of mind. If the mark really is the appearance of 'demons' to test us, we auspicious, the more he recites, the still feel calm, at peace and pure. clearer it becomes, because genuine gold Demons, on the contrary, are inherently is not harmed by fire. If it belongs to the evil and wicked; thus, even when they demonic realm, it disappears as he take the appearance of Buddhas and recites, because evil can never withstand Bodhisattvas, we feel agitated, angry and the truth—Khi thaéng töôùng hieän ra, muoán uneasy—Chö Phaät chö Boà Taùt taâm töø bi khaûo nghieäm, haønh giaû chæ chaùnh yù tuïng trong saïch, cho neân duø caùc ngaøi coù hieän Baùt Nhaõ Taâm Kinh, hoaëc nhieáp taâm trì töôùng quyû thaàn ñeán thöû thaùch, ta vaãn caûm chuù nieäm Phaät. Neáu laø Thaùnh caûnh, caøng thaáy an nhieân thanh tònh. Traùi laïi, baûn nieäm laïi caøng roõ raøng, vì vaøng thaät khoâng nghieäp caùc loaøi ma laø phieàn naõo hieåm aùc, sôï löûa. Neáu laø ma caûnh, trì nieäm moät hoài neân duø hieän töôùng Phaät ñeán khuyeân daïy, noù lieàn aån maát, bôûi taø khoâng theå laán ta töï caûm thaáy xao ñoäng noùng naûy khoâng chaùnh. yeân. Five classes of Buddhism: See Nguõ Boä. c) The Buddhas' light makes us feel calm Five classes of Buddhists: See Nguõ Phaät and refreshed; it has neither shadow nor a Töû. blinding effect on the eye. The light of Five classes of devas: See Nguõ Chuûng demons, on the other hand, affects our Thieân. eyes and makes us feel agitated rather Five classes of nobility in European than calm and peaceful; it also has shadows. The reference to the Buddhas' countries: See Nguõ Töôùc. light in the Lankavatara Sutra illustrates Five classes of wealth: See Nguõ Gia Sôû this point—AÙnh saùng cuûa Phaät laøm cho ta Coäng. caûm thaáy eâm dòu maùt meû, laïi khoâng coù Five "clean" products of a cow: See Nguõ boùng, khoâng choùi maét. AÙnh saùng cuûa ma Tònh. laøm cho ta choùi xoùt ñoâi maét, böùc röùc Five closest relatives: See Nguõ Thaân (B). khoâng yeân, vaø coù boùng. Nhö trong Kinh Five commandments: See Nguõ Giôùi. Laêng Giaø ñaõ dieãn taû. Five complete utensils for worship: See d) The teachings of the Buddhas and Nguõ Cuï Tuùc. Bodhisattvas are in accord with the sutras Five conditions of mind produced by and the truth. The words of demons are contrary to the truth and not in line with objective perception: See Nguõ Taâm. the sutras' teachings—Lôøi thuyeát phaùp Five conditions in mortality: See Nguõ Truù cuûa chö Phaät chö Boà Taùt hôïp vôùi kinh Ñòa. ñieån, thuaän theo chaân lyù. Lôøi cuûa ma traùi Five conditions are necessary for the completion of the evil of stealing: Naêm

ñieàu kieän caàn thieát ñeå thaønh laäp nghieäp troäm are nearing death: See Naêm Tieåu Suy caép. Töôùng Cuûa Chö Thieân Khi Saép Maïng Chung. 1) Another's property: Coù sôû höõu cuûa ngöôøi Five devas: See Nguõ Thieân. khaùc. Five devas in the Garbhadhatu-mandala 2) Knowledge that it is so: Bieát nhö vaäy. located in the northeast of Mount Meru: 3) Intention of stealing: Coù yù ñònh ñoaït vaät See Nguõ Thieân Töû. aáy laøm sôû höõu cho mình. 4) Effort to steal: Coá gaéng troäm caép. Five developments: See Nguõ Chieån. 5) Actual removal: Chính haønh ñoäng troäm Five devotions: See Nguõ Chuyeån. caép. Five devotional gates of the Pure Land Five conditions toward successful Sect: See Nguõ Nieäm Moân. achievements for a Pure

Land Five dharmas-Three natures-Eight practitioner: See Naêm Ñieàu Caàn Thieát Ñeå consciousnesses-Two kinds of ego: See Thaønh Coâng Cuûa Ngöôøi Tu Tònh Ñoä. Nguõ Tam Baùt Nhò. Five continents: See Nguõ Ñaïi Chaâu. Five dhyana Buddhas: See Nguõ Phaät. Five controlling powers: See Nguõ Quan Five differentiations of the Buddha- Ñaïi Söù. nature: See Nguõ Chuûng Taïng. Five corruptions: See Nguõ Tröôïc. Five directions: See Nguõ Phöông. Five courses of speech: See Naêm Loaïi Five divisions of Buddhism: See Nguõ Ngoân Ngöõ. Giaùo. Five covers: See Naêm Moùn Ngaên Che and Five Doubts: Nguõ nghi—There are five Nguõ Caùi. doubts that lurk in the shadows of the human Five dangers to the immortal through mind and tend to discourage faith—Coù naêm lapsing from morality: See Naêm Ñieàu loaïi nghi hoaëc aån nuùp trong taâm vaø coù khuynh Nguy Hieåm Cuûa Ngöôøi AÙc Phaù Giôùi. höôùng laøm naõn nieàm tin cuûa chuùng ta. Five defilements: See Nguõ Tröôïc. 1) Doubt in the Buddha's wisdom: Nghi nôi trí hueä cuûa Nhö Lai. Five degrees of nobility in European 2) Doubt in the Buddha's Teachings: Nghi countries: See Nguõ Töôùc. nôi giaùo phaùp cuûa Phaät. Five depravities: See Nguõ Tröôïc. 3) Doubt in the person who explains the Five desires: Nguõ duïc—The five desires Buddha's teachings: Nghi ngöôøi thuyeát arise from the objects of the five senses, phaùp. things seen, heard, smelt, tasted, or touched: 4) Doubt as to whether the ways and 1) Wealth (money): Tieàn cuûa. methods suggested for following the 2) Sex (beauty): Saéc duïc. Noble Path are reliable: Nghi khoâng bieát 3) Fame: Danh voïng. con ñöôøng hay phöông caùch ñeà nghò ñi 4) Food and drink: Thöïc. theo coù ñaùng tin caäy hay khoâng. 5) Sleep: Thuøy. 5) There are some people, may doubt in the *** See Nguõ Duïc. sincerity of others who understand and Five destinies: See Nguõ Thuù. follow the Buddha's teachings: Coù ngöôøi Five deterioration signs and nghi ngôø loøng thaønh cuûa ngöôøi hieåu vaø ñi characteristics of heavenly beings who theo giaùo phaùp cuûa Theá Toân.

Five dull vices: See Nguõ Ñoän Söû. clear demarcation as to the behavior Five dusts: Nguõ traàn: between men and women. Everyone at 1) Form: saéc. times has impure and lasvicious thoughts 2) Sound: Thanh. and desires that lead them into 3) Smell: Höông. questionable acts and disputes, fighting, 4) Flavor: Vò. injustice and wickedness—Khoâng coøn laèn 5) Touch: Xuùc. meù veà haïnh kieåm cuûa nam nöõ. Moïi ngöôøi ñeàu muoán coù tö töôûng xaáu aùc cuûa rieâng Five effective or meritorious gates to mình, töø ñoù daãn ñeán nhöõng tranh caõi, Amitabha's Pure Land: See Nguõ Coâng ñaùnh nhau, baát coâng vaø xaáu aùc. Ñöùc Moân. 4) Disrespect the rights of others: Khoâng toân Five elements: See Nguõ Ñaïi vaø Nguõ Haønh. troïng quyeàn lôïi cuûa ngöôøi khaùc—There is Five elements making for deliverance: a tendency for people to disrespect the See Nguõ Xuaát Ly Giôùi. rights of others, to exaggerate their own Five envoys of stupidity: See Nguõ Ñoän Söû. importance at the expense of others, to Five epidemies: See Nguõ Chuûng AÙc Beänh. set bad examples of behavior and, being Five evils in this world: Nguõ chuûng aùc— unjust in their speech, to deceive, slander Naêm loaïi aùc treân theá gian naày. and abuse others—Ngöôøi ta coù khuynh 1) Cruelty: Taøn baïo—Every creature, even höôùng khoâng toân troïng quyeàn lôïi cuûa insects, strives against one another. The ngöôøi khaùc, töï taâng boác

thoåi phoàng mình strong attack the weak; the weak deceive leân baèng coâng söùc cuûa ngöôøi khaùc, laøm the strong; everywhere there is fighting göông xaáu veà haïnh kieåm, baát coâng trong and cruelty—Moïi sinh vaät, ngay caû caùc lôøi noùi, löøa gaït, phæ baùng vaø lôïi duïng loaøi coân truøng, chieán ñaáu nhau. Maïnh ngöôøi khaùc. 5) To neglect their duties: Xao laõng nhieäm hieáp yeáu, yeáu löøa maïnh; cöù theá maø ñaùnh nhau vaø baïo taøn vôùi nhau. vuï—The is a tendency for people to 2) Deception and lack of Sincerity: Löøa gaït neglect their duties towards others. They vaø thieáu thaønh thaät—There is a lack of a think too much of their own comfort and clear demarcation between the rights of a their own desires; they forget the favors father and a son, between an elder they have received and cause annoyance brother and a younger; between a to others that often passes into great husband and a wife; between a senior injustice—Ngöôøi ta coù khuynh höôùng xao relative and a younger. On every laõng boån phaän cuûa mình ñoái vôùi ngöôøi occasion, each one desires to be the khaùc. Hoï chæ nghó ñeán söï thoaûi maùi cho highest and to profit off others. They rieâng mình, vaø queân maát ñi nhöõng aân hueä cheat each other. They don’t care about maø hoï ñaõ nhaän do ñoù gaây ra söï khoù chòu sincerity and trust—Khoâng coøn laèn meù cho ngöôøi khaùc cuõng nhö ñöa ñeán nhöõng baát coâng. (toân ti traät töï) ñuùng ñaén giöõa cha con, anh Five evolutions or developments: See em, choàng vôï, baø con laõo aáu. Heã coù dòp laø Nguõ Chuyeån. truïc lôïi vaø löøa gaït nhau, khoâng coøn öu tö gì ñeán thaønh tín. Five evolutions of the embryo in the 3) Wicked behavior that leads to Injustice womb: See Naêm Thôøi Kyø Phaùt Trieån Cuûa and wickedness: Thaùi ñoä xaáu aùc daãn ñeán Thai Nhi. Baát coâng vaø xaáu aùc—There is a lack of a

Five excellent causes: See Nguõ Duyeân. ** For more information, please see Nguõ Löïc. Five eyes: Nguõ nhaõn: Five fears: See Nguõ UÙy. 1) The physical eye: Phaøm nhaõn. Five fears of beginners in the 2) The Celestial eye: Thieân nhaõn. Bodhisattva way: See Nguõ UÙy. 3) The eye of wisdom: Hueä nhaõn. Five fetters produced in the higher 4) The Objective eye: Nhö Thò Nhaõn (maét forms of becoming: See Nguõ Thöôïng Phaàn khaùch quan). Keát. 5) The Buddha-eye: Phaät nhaõn. Five flavors of making ghee: See Nguõ Vò Five factors (hindrances) which blind (B). our vision from the truth: Naêm yeáu toá Fivefold Mahayana canon: See Nguõ Taïng (chöôùng ngaïi) che môø nhaõn quang nhìn thaáy (B). söï thaät cuûa chuùng ta: Fivefold procedure for quieting the 1) Lust: Tham lam—Greed. 2) Ill-will: Saân haän—Hatred. mind: Nguõ ñình taâm quaùn: 3) Torpor: Si meâ—Ignorance. 1) To contemplate that the body is impure 4) Worry: lo aâu. and filthy: Quaùn thaân baát tònh. 5) Doubt: Nghi hoaëc. 2) To contemplate that the results of sensation or consciousness are always Five factors of endeavor: See Nguõ Caàn sufferings: Quaùn thoï thò khoå. Chi. 3) To contemplate that the mind is Five Faculties: Nguõ Caên—According to impermanent: Quaùn taâm voâ thöôøng. Bhikkhu Bodhi in Abhidhamma, there are five 4) To contemplate that all things in general faculties—Theo Ngaøi Tyø Khöu Boà Ñeà trong are interdependent and without having a Vi Dieäu Phaùp, coù naêm khaû naêng hay Nguõ nature of their own: Quaùn phaùp voâ ngaõ. Caên: 5) Quaùn Nieát Baøn tòch dieät: Contemplation 1)

The faculty of Faith: Tín caên. of the total destruction of the nirvana. 2) The faculty of Energy: Taán caên. Fivefold sense-pleasures: Kamaguna (p)— 3) The faculty of Mindfulness: Nieäm caên. Nguõ duïc. 4) The faculty of Concentration: Ñònh caên. 5) The faculty of Wisdom: Hueä caên. Five forbidden pungent roots: See Nguõ ** For more information, please see Nguõ Caên Taân. (B) in Vietnamese-English Section. Five forms of dharmadhatu: See Nguõ Five faculties for any cultivators: See Phaùp Giôùi: Nguõ Löïc. 1) The phenomenal realm: Höõu vi phaùp giôùi. 2) The noumenal realm: Voâ vi phaùp giôùi. Five Faculties of Power: Naêm naêng löïc hay 3) Interdependent or Interactive: Söï lyù voâ Nguõ Löïc—According to Bhikkhu Bodhi in ngaïi phaùp giôùi (voâ vi laãn höõu vi). Abhidhamma, there are five faculties of 4) Neither active nor inactive: Phi höõu vi phi power—Theo Ngaøi Tyø Khöu Boà Ñeà trong Vi voâ vi phaùp giôùi. Dieäu Phaùp, coù naêm khaû naêng hay Nguõ löïc: 5) The unimpeded realm: Sö söï voâ ngaïi 1) The power of Faith: Tín löïc. 2) The power of Energy: Taán löïc. Fivefold meditation: See Nguõ Moân Thieàn. 3) The power of Mindfulness: Nieäm löïc. Five fruits or effects: See Nguõ Quaû in 4) The power of Concentration: Ñònh löïc. Vietnamese-English Section. 5) The power of Wisdom: Hueä löïc.

Five fruits of karma: See Dò Thuïc Ñaúng Five hindrances and three Nguõ Quaû. subordinations of women: See Nguõ Five fundamental conditions of the Chöôùng Tam Toøng Cuûa Nöõ Nhaân. passions and delusions: See Nguõ Truï Ñòa. Five hundred great Arhats: See Nguõ Baùch Five fundamental passions and Ñaïi La Haùn. delusions: See Nguõ Hoaëc in Vietnamese- Five hundred questions: See Nguõ Baùch English Section. Vaán Söï. Five gati: See Nguõ Thuù in Vietnamese- Five hundred yojanas: See Nguõ Baùch Do English Section. Tuaàn. Five germ-natures or roots of Five immeasurables: See Nguõ Voâ Löôïng. bodhisattva development: See Nguõ Chuûng Five impossible things: See Nguõ Baát Naêng Taùnh in Vietnamese-English Section. Xöù. Five good roots: See Nguõ Caên. Five improper ways of gaining a Five good things: Nguõ thieän---See Nguõ livelihood for a monk: See Nguõ Taø Sö in Giôùi. Vietnamese-English Section. Five grades of disciples mentioned in the Five inconceivable things: See Nguõ Baát Lotus Sutra: See Nguõ Phaåm. Khaû Tö Nghì. Five grave offenses: Five deadly sins---See Five indulgences of the senses: Nguõ Nghòch. pancavisayarasa (p)—See Nguõ Traàn. Five grave sins: See Nguõ Nghòch. Five inferences in Buddhism logic: See Five great Buddhist schools: See Nguõ Ñaïi Nguõ Chuûng Tyû Löôïng in Vietnamese-English Section. Toâng Phaùi. Five great deva-messengers: See Nguõ Ñaïi Five infinites: See Nguõ Voâ Löôïng. Söù Giaû. Five inner organs: See Nguõ Taïng (A) in Five great disturbers: See Nguõ Caên Baûn Vietnamese-English Section. Phieàn Naõo. Five kinds of almsgiving or dana: See Nguõ Chuûng Boá Thí in Vietnamese-English Five great lictors: See Nguõ Ñaïi Söù Giaû. Section. Five great passions: Se Nguõ Caên Baûn Phieàn Five kinds of anagamins: See Nguõ Chuûng Naõo. Baát Hoaïi in Vietnamese-English Section. Five great sastras: See Nguõ Boä Ñaïi Luaän. Five kinds of avarice: See Nguõ Chuûng Five groups of the Order: See Nguõ Chuùng Tham. Xuaát Gia. Five kinds of begrudging: See Nguõ Xan Five hellish deeds: See Nguõ nghòch. Tham. Five higher wholesome deeds: See Nguõ

Five kinds of bells: See Nguõ Linh. Lôïi Söû. Five kinds of braziers: See Nguõ Chuûng Hoä Five hindrances: See Nguõ Chöôùng, Nguõ Ma. Chöôùng Ngaïi, Nguõ Trieàn Caùi and Naêm Moùn Five kinds of a Buddha's dharmakaya: Ngaên Che in Vietnamese-English Section. See Nguõ Chuûng Phaùp Thaân vaø Nguõ Thaân (A) Five hindrances to spiritual progress: in Vietnamese-English Section. See Nguõ Chöôùng Ngaïi. Five kinds of chaos: See Nguõ Ñoäc.

Five kinds of clean flesh: See Nguõ Tònh a. Perceiving the loathsome of the object: Nhuïc. Nhaän thöùc veà moái nguy haïi cuûa ñoái Five kinds of concentration: See Nguõ Vò töôïng. Thieàn. b. Constant meditation on loathsome: Kieân trì quaùn töôûng veà nhöõng moái nguy haïi aáy. Five kinds of deviant livelihood: See Nguõ c. Sense-restraint: Thu thuùc luïc caên. Taø Sö. d. Moderation in food: AÊn uoáng ñieàu ñoä. Five kinds of esoteric ceremonial: See e. Good friendship: Taïo tình baèng höõu toát. Nguõ Chuûng Tu Phaùp. f. Profitable talk: Luaän ñaøm höõu ích. Five kinds of eunuchs: See Nguõ Chuûng Baát 2) Ill-will: Vyapada (p)—Oaùn gheùt—A Nam. desirable object leads beings to Five kinds of eyes or vision: See Nguõ attachment, whereas an undesirable one Nhaõn in Vietnamese-English Section. leads to aversion. These are two great Five kinds of false speech: See Nguõ Söï fires that burn the whole world. They also Voïng Ngöõ. produce all kinds of sufferings for sentient Five kinds of false thinking: See Nguõ beings. Six conditions tend to eradication Voïng Töôûng. of ill-will—Ñieàu öa thích daãn daét chuùng Five kinds of false views: See Nguõ Taø sanh ñeán choã luyeán aùi, trong khi ñieàu traùi Kieán. vôùi sôû thích ñöa ñeán söï gheùt boû. Ñaây laø Five kinds of feminine beauty: Naêm veû hai ngoïn löûa lôùn ñaõ thieâu ñoát caû theá gian. Ñaây cuõng chính laø nguyeân nhaân phaùt sanh ñeïp cuûa ngöôøi phuï nöõ. moïi khoå ñau phieàn naõo cho chuùng sanh. 1) Toùc: Hair. Saùu ñieàu kieän coù khuynh höôùng taän dieät 2) Da thòt: Skin and flesh. söï oaùn gheùt. 3) Xöông: Bone. a. Perceiving the object with thoughts of 4) Daùng veû: Appearance. goodwill: Nhaän bieát ñoái töôïng vôùi thieän yù. 5) Tuoåi thanh xuaân: Youth. b. Constant meditation on loving-kindness: Five kinds of gain: See Nguõ Söï Thaønh Töïu. Kieân trì quaùn töôûng veà taâm töø bi. Five kinds of hindrances: Nivaranas (p)— c. Thinking that karma is one's own: Suy Nguõ chöôùng. nieäm raèng nghieäp laø do chính ta taïo neân. 1) Sensual desires: Kamacchanda (p)— d. Adherence to that view: Soáng tu theo Tham duïc—Sensual desires mean quan nieäm nhö vaäy. attachment to pleasurable sense-objects e. Good friendship: Taïo tình baèng höõu toát. such as form, sound, odour, taste and f. Profitable talk: Luaän ñaøm höõu ích. contact. They are regarded as fetters that 3) Sloth and torpor: Thina-middha (p)—Daõ binds sentient beings to the Samsara. Six döôïi—Hoân traàm—Sloth is a morbid of the conditions tend to the eradication of mind or mental states (bodily fatigue is sense-desires—Tham duïc coù nghóa laø söï not considered as sloth or torpor). Six luyeán aùi theo nguõ traàn nhö saéc, thinh, conditions tend to eradicate of sloth and höông, vò, xuùc. Chuùng laø nhöõng troùi buoäc torpor—Ñaây laø traïng thaùi ueå oaûi cuûa taâm chuùng sanh vaøo voøng luaân hoài sanh töû. (thaân theå moûi meät khoâng phaûi laø hoân Saùu ñieàu kieän coù khuynh höôùng taän dieät traàm daõ döôïi). Saùu ñieàu kieän coù

khuynh tham duïc. höôùng taän dieät hoân traàm.

a. Reflection on the object of moderation in c. Understanding of the nature of the Vinaya food: Suy nghó veà ñoái töôïng cuûa thoùi quen dicipline: Thaáu trieät tinh thaàn cuûa giôùi aåm thöïc voâ ñoä. luaät. b. Changing of bodily postures: Thay ñoåi tö d. Excessive confidence: Nieàm tin hoaøn theá (oai nghi). toaøn vöõng chaéc. c. Contemplation of the object of light: e. Good friendship: Taïo tình baèng höõu toát. Quaùn töôûng ñoái töôïng aùnh saùng. f. Profitable talk: Luaän ñaøm höõu ích. d. Living in the open: Soáng nôi troáng traûi. ** For more information, please see Nguõ e. Good friendship: Taïo tình baèng höõu toát. Chöôùng in Vietnamese-English Section. f. Profitable talk: Luaän ñaøm höõu ích. Five kinds of immediate nirvana: See 4) Restlessness and worry: Uddhacca- Nguõ Nieát Baøn. lukkucca (p)—Lo aâu—Phoùng daät— Five kinds of impotent males: See Nguõ Mental restlessness or excitement or Chuûng Baát Nam. worry is a mental state of the mind which Five kinds of impurity: See Nguõ Ñoäc. is associated with all types of immoral Five kinds of incense: See Nguõ Höông in consciousness. Six conditions tend to Vietnamese-English Section. eradication of restlessness—Phoùng daät hay lo aâu laø traïng thaùi taâm lieân heä ñeán Five kinds of insight: See Nguõ Chuûng Duy nhöõng taâm thöùc baát thieän. Saùu ñieàu kieän Thöùc. coù khuynh höôùng taän dieät phoùng daät hay Five kinds of loss: See Nguõ Söï Toån Thaát. lo aâu. Five kinds of mara powers: See Nguõ Ma a. Erudition or learning: Thoâng suoát phaùp Löïc in Vietnamese-English Section. hoïc. Five kinds of masters of the Law: See b. Questioning or discussion: Nghieân cöùu Nguõ Chuûng Phaùp Sö in Vietnamese-English hoïc hoûi vaø thaûo luaän. Section. c. Understanding the nature of Vinaya Five kinds of meanness: See Nguõ Khan. dicipline: Thaáu trieät tinh thaàn cuûa giôùi Five kinds of no-returners: See Nguõ luaät. Chuûng Baát Hoaøn. d. Association with senior virtuous monks: Five kinds of offerings: See Nguõ Cuùng Thaân caän vôùi nhöõng vò cao Taêng ñaïo cao Döôøng in Vietnamese-English Section. ñöùc troïng. e. Good friendship: Taïo tình baèng höõu toát. Five kinds of paramita tolerance: See f. Profitable talk: Luaän ñaøm höõu ích. Nguõ Nhaãn in Vietnamese-English Section. 5) Doubt: Vicikiccha (p)—Hoaøi nghi— Five kinds of path of consciousness: See Doubt or indecision which is devoid of the Nguõ Ñaïo Taâm. remedy of wisdom. Six conditions tend to Five kinds of patience or endurance: See eradication of doubt—Hoaøi nghi hay Nguõ Nhaãn. khoâng quyeát ñònh laø suy nghó laøm troáng Five kinds of people who have testified roãng trí tueä. Saùu ñieàu kieän coù khuynh to Buddhism: See Nguõ Chuûng Thuyeát Phaùp höôùng taän dieät hoaøi nghi. Nhaân in Vietnamese-English Section. a. Knowledge of the Dharma and Vinaya: Five kinds of people who pretend to Thoâng suoát giaùo phaùp vaø giôùi luaät. offer alms: See Nguõ Giaû Danh Haûo Taâm Boá b. Discussion or questioning: Nghieân öùu tìm Thí Nhaân. hoïc vaø thaûo luaän.

Five kinds of samadhi: See Nguõ Chuûng Five metals: See Nguõ Kim. Tam Muoäi. Five methods of sexual intercourse in Five kinds of selfishness: See Nguõ Khan. the Heaven of Desire: See Duïc Thieân Nguõ Five kinds of spiritual food: See Nguõ Thöïc Daâm. in Vietnamse-English Section. Five moral obligations in the feudal Five kinds of

supernatural powers: See regime: See Nguõ Luaân. Nguõ Thoâng and Nguõ Thaàn Thoâng in Five mountains in India: See Nguõ Sôn and Vietnamese-English Section. Thieân Truùc Nguõ Sôn. Five kinds of terms that cannot be Five mystical powers: See Nguõ Thaàn translated: See Nguõ Chuûng Baát Phieân. Thoâng. Five kinds of those who have testified to Five necessary conditions to complete Buddhism: See Nguõ Chuûng Thuyeát Nhaân. the evil of killing: See Saùt Sanh (B). Five kinds of turbidity: See Nguõ Ñoäc. Five natures: See Nguõ Tính. Five kinds of wisdom or insight or Five non-backslidings: See Nguõ Baát Thoái. idealistic: See Nguõ Chuûng Duy Thöùc and Five objects of the five senses: See Nguõ Nguõ Trí. Caûnh vaø Nguõ Traàn. Five kinds of wrong-doing: See Nguõ Thieân Five obnoxious rules of Devadatta: See Tuï. Ñeà Baø Nguõ Phaùp. Five laws or categories: See Nguõ Phaùp. Five obstacles of women: See Nguõ Chöôùng Five layers of mystic meaning when one Cuûa Nöõ Nhaân. explicates the text of a sutra: See Nguõ Five oceans: See Nguõ Ñaïi Döông. Truøng Huyeàn Nghóa. Five orders of beings: See Naêm Ñaúng Caáp Five manual signs: See Nguõ Phaät Kieát Ma Chuùng Sanh. AÁn. Five organs of the senses: See Nguõ Caên. Five masters: See Nguõ Sö. Five paramitas: See Nguõ Ba La Maät. Five means of transportation over the Five parijnanas: See Nguõ Ñeá vaø Nguõ Thöùc. sea of mortality to salvation: See Nguõ Ñoä Five parts of a syllogism: See Nguõ Chi Taùc in Vietnamese-English Section. Phaùp. Five meditations: See Nguõ Ñình Taâm Quaùn Five perceptions of making for maturity in Vietnamese-English Section. of liberation: See Nguõ Giaûi Thoaùt Thaønh Five meditations and four foundations of Thuïc Töôûng. mindfulness: See Nguõ Ñình Töù Nieäm. Five periods of Buddha's teaching: See Five meditation in Lotus sutra: See Nguõ Nguõ Thôøi Giaùo. Quaùn in Vietnamese-English Section. Five periods of each 500 years after the Five mental blockages: See Naêm Taâm Buddha's death: See Nguõ Nguõ Baùch Nieân. Hoang Vu. Five periods and eight teachings of the Five mental bondages: See Nguõ Taâm Trieàn T'ien-T'ai: See Thieân Thai Nguõ Thôøi Baùt Phöôïc. Giaùo. Five meritorious gates of Amitabha's Five physical senses: Nguõ caên—Five roots: Pure Land: See Nguõ Coâng Ñöùc Moân. 1) Eye: Maét.

2) Ear: Tai. nhöõng nguyeân taéc haønh chaùnh khoân ngoan 3) Nose: Muõi. nhö nguyeân taéc cuûa King Great Light, Ngaøi ñaõ 4) Tongue: Löôõi. noùi veà naêm nguyeân taéc luaän aùn cuûa moät thaåm 5) Body: Thaân. phaùn khoân ngoan. Five planets: See Nguõ Tinh. 1) A wise judge must examine the Five points a monk who wishes to truthfulness of the facts presented: Moät thaåm phaùn khoân ngoan phaûi xem xeùt kyõ rebuke another should bear in mind: See löôõng veà söï thaät cuûa nhöõng söï kieän ñöôïc Naêm Phaùp Noäi Taâm Moät Vò Tyø Kheo Caàn tröng baøy. Phaûi Coù Neáu Muoán Chæ Trích Moät Vò Khaùc. 2) A wise judge must ascertain that they fall Five points any Pure Land practitioners within his jurisdiction. If he renders a should know on how to reflect on one's judgment with full authority, it is self: See Naêm Ñieåm Phaûi Töï Xeùt Laáy Mình effective, but if he does so without Cuûa Ngöôøi Tu Tònh Ñoä. authority, it only causes complications; he Five powers: Panca-balani--Nguõ löïc—The should await the correct conditions: Moät powers of five spiritual faculties—See Nguõ thaåm phaùn khoân ngoan phaûi chaéc chaén Löïc. mình

coù thaåm quyeàn. Neáu vò thaåm phaùn 1) Power of faith: Tín löïc. coù thaåm quyeàn ñaày ñuû thì cuoäc xöû aùn seõ 2) Power of zeal: Taán löïc. coù hieäu quaû; neáu khoâng coù thaåm quyeàn 3) Power of memory: Nieäm löïc. maø cöù xöû seõ gaây neân nhieàu phöùc taïp; vò 4) Power of meditation: Ñònh löïc. aáy neân ñôïi ñeán khi naøo coù nhöõng ñieàu 5) Power of wisdom: Hueä löïc. kieän ñuùng ñaén. Five practical suggestions given by the 3) He must judge justly; that is, he must Buddha: See Naêm Ñeà Nghò Cuûa Ñöùc Phaät enter into the mind of the defendant. If he Veà Ích Lôïi Thöïc Tieån Cho Haønh Giaû. finds that the deed was done without Five precepts: The five basic prohibitions of criminal intent, he should discharge the man: Vò aáy phaûi xeùt xöû phaân minh, phaûi bad conduct for all Buddhists (no killing, no ñi vaøo taâm trí cuûa bò caùo. Neáu thaáy raèng stealing, no adultery, no lying and no haønh ñoäng xaõy ra khoâng coá yù phaïm toäi, intoxicating substances)—Naêm giôùi caên baûn phaûi mieãn toá ngöôøi aáy. cuûa Phaät töû (khoâng saùt sanh, khoâng troäm caép, 4) He should pronounce his verdict with khoâng taø daâm, khoâng voïng ngöõ, vaø khoâng kindness but not harshness; that is, he uoáng nhöõng chaát cay ñoäc). should apply a proper punishment but ** For more information, please see Nguõ giôùi should not go beyond that. A good ruler in Vietnamese-English Section. will instruct a criminal with kindness and Five precious things: See Nguõ Baûo. give him time to reflect upon his Five primary colors: See Nguõ Saéc. mistakes: Vò aáy neân tuyeân aùn moät caùch töø Five principles to make a verdict: Naêm aùi chöù khoâng cay nghieät; nghóa laø hình nguyeân taéc luaän aùn—When the Buddha phaït vöøa phaûi chöù khoâng quaù ñaùng. Vò aáy preached about principles for wise neân chæ daïy phaïm nhaân moät caùch töø aùi vaø administration, he mentioned a wise cho phaïm nhaân thôøi gian suy nghieäm administration like the principle of King Great nhöõng loãi laàm ñaõ gaây neân. Light with five main principles of a wise 5) He should judge with sympathy but not in judge—Khi Ñöùc Theá Toân thuyeát giaûng veà anger; that is, he should condemn the

crime but not the criminal. He should let Five right objects of faith: See Nguõ Chuûng his judgment rest on foundation of Tín Taâm. sympathy, and he should use the occasion Five roots: See Nguõ Caên. to try and make the criminal realize his Five roots of Bodhisattva development: mistakes: Neân ñònh aùn baèng söï caûm thoâng See Nguõ Chuûng Taùnh. chöù khoâng baèng söï giaän döõ; nghóa laø chæ Five rules among the Bhiksus requested leân aùn toäi chöù khoâng phaûi ngöôøi phaïm toäi. Söï phaùn quyeát cuûa vò aáy neân töïa treân caên by Devadatta; however, the Buddha baûn caûm thoâng, vaø daønh cô hoäi cho cho declared that his disciples were free to phaïm nhaân nhaän thöùc ñöôïc nhöõng loãi laàm adopt these rules or not, but would not ñaõ gaây neân. make them compulsory for all: Naêm giôùi Five proper courses to ensure the bliss of luaät cho haøng xuaát gia maø Ñeà Baø Ñaït Ña ñaõ the Pure Land: See Nguõ Chaùnh Haïnh. ñeà nghò vôùi Phaät. Tuy nhieân Phaät ñaõ tuyeân boá Five punishments: See Nguõ Hình. raèng ñeä töû cuûa Ngaøi ñöôïc töï do löïa choïn, theo hay khoâng theo naêm ñieàu aáy, chöù Ngaøi khoâng Five pure desires: See Tònh Khieát Nguõ Duïc. baét buoäc: Five pure-dwelling heavens in the fourth 1) Monks

should live their lives in the forest: dhyana: See Nguõ Tònh Cö Thieân. Tyø kheo phaûi soáng troïn ñôøi trong röøng. Five qualifications: Naêm ñieàu kieän. 2) Monks should live on alms begged: Tyø (A) The Buddha taught: “To be a trainer of Kheo phaûi soáng ñôøi du phöông khaát só. elephants, one must have five 3) Monks should wear robes made from rags qualifications.” collected from dust-heap and cemeteries: 1) Good health: Söùc khoûe toát. Tyø Kheo phaûi ñaép y baù naïp (may baèng 2) Self-confidence: Töi tin. nhöõng maûnh vaûi cuõ löôïm ôû nhöõng ñoáng 3) Diligence: Tinh chuyeân. raùc hay nghóa ñòa). 4) Sincerity of purpose: Thaønh thaät trong 4) Monks should live at a foot of a tree: Tyø chuû ñích. Kheo phaûi soáng döôùi goác caây. 5) Wisdom: Phaûi coù trí hueä. 5) Monks should not eat fish or flesh (B) The Buddha also taught: “To follow the throughout life: Tyø kheo phaûi tröôøng chay Buddha’s Noble Path to Enlightenment, (aên chay suoát ñôøi). one must have the same five good Five rules for the entrant: See Nhaäp qualities. Chuùng Nguõ Phaùp. Five realms of existence: Nguõ giôùi (Hells, Five sciences: See Nguõ Minh. Hungry ghosts, Animals, Humans, Heaven). Five seas: See Nguõ Haûi. Five reasons of non-retrogression for Five sects in the Mahayana: See Nguõ those who are reborn in the Pure Land: Toâng. See Naêm Nhaân Duyeân Khieán Cho Ngöôøi Five sensations: See Nguõ Thoï. Vaõng Sanh Tònh Ñoä Khoâng Thoái Chuyeån. Five senses: See Nguõ Quan in Vietnamese- Five rebirths: See Nguõ Sinh. English Section. Five reluctant situations the majority of Five senses of consciousness: See Nguõ people go to temple: See Naêm Tröôøng Hôïp Thöùc (A) in Vietnamese-English Section. Ñi Chuøa Baát Ñaéc Dó. Five senses that correspond to colors: See Nguõ Caên Saéc.

Five senses of mental distraction: See counting vanishes. The reason why we try Nguõ Taùn Loaïn. to count the breath for breathing has a lot Five sensuous pleasures: See Nguõ Duïc. to do with relieving burden of the sympathetic nervous system. Usually, a Five shackles in the mind: See Naêm Phieàn normal person would use the chest as the Tröôïc Chöa Ñöôïc Ñoaïn Taän. center of his breathing, a Zen practitioner, Five sharp servants: See Nguû Kieán Thoâ however, would try to breath deeper, that Thieån. is to say he try to shift the center to his Five sharp wrong views: See Nguõ Kieán Vi lowe abdomen. However, to shift the Teá. center of breathing from chest to lower Five signs of decay of people when abdomen can not be accomplished in a approaching death: See Nguõ Suy. couple of days of practice. If not be so Five sins: See Nguõ AÙc. careful, practitioner can damage his Five skandhas: See Nguõ Uaån. respiratory system. If you cannot shift the Five spiritual body of Tathagata: See center down to the lower abdomen, the best way is to follow the natural course Nguõ Phaàn Phaùp Thaân. breathing and to keep concentrating on Five spiritual faculties: Panca-Indriyani— your breath, no matter deep or shallow. Nguõ caên. Practitioner should not force yourself to a Five stages of the Buddha’s teaching: See quick result. In the contrary, you should Nguõ Vò (C). maintain your normal breathing, but try to Five stages of enlightenment: See Nguõ Boà practice on a regular basis. After a period Ñeà. of time of regular practice, your breath Five stages of meditation practices: Naêm will naturally lengthen and slow down, Giai Ñoaïn Thieàn Taäp—According to Most frequency of breath will

reduce. That is to Venerable Thich Giac Nhien in The Methods say, you are able to achieve deep of Sitting Meditation, the theories and breathing down to your lower abdomen— practices of Buddhist meditation are so Ñeám hôi thôû, taäp trung ñeám hôi thôû vaøo immense that in no way we are able to vaø thôû ra töø 1 ñeán 10. Roài tieáp tuïc ñeám practice them all. However, generally laïi. Neáu bò ñöùt vì ngoaïi caûnh chi phoái, speaking, sitting-meditation practitioners ñöøng lo, cöù ñeám trôû laïi töø 1 ñeán 10. Cöù should always undergo the following five ñeám hôi thôû cho ñeán khi naøo khoâng coøn stages—Theo Hoøa Thöôïng Thích Giaùc Nhieân nhu caàu ñeám nöõa. Lyù do taïi sao chuùng ta trong Phaùp Moân Toïa Thieàn, lyù thuyeát vaø thöïc caàn neân ñeám hôi thôû vì söï hoâ haáp ñaõ giuùp haønh cuûa Thieàn Phaät giaùo quaù meânh moâng raát nhieàu trong vieäc laøm giaûm bôùt gaùnh neân khoâng caùch gì thöïc taäp heát ñöôïc. Tuy naëng cho heä thaàn kinh giao caûm cuûa con nhieân, noùi chung haønh giaû toïa thieàn ñeàu traûi ngöôøi. Thöôøng thì ngöôøi ta hay laáy boä qua naêm giai ñoaïn sau ñaây: ngöïc laøm troïng taâm cho vieäc hoâ haáp, coøn 1) Count the breath, focusing the mind on thieàn giaû thì taäp thôû saâu, nghóa laø dôøi caùi the counting of both inhaling and exhaling troïng taâm naøy xuoáng tôùi phaàn buïng döôùi. breaths from one to ten. Then continue to Tuy nhieân, vieäc dôøi troïng taâm hoâ haáp töø recount them. If interrupted due to ngöïc xuoáng buïng khoâng phaûi laø vieäc cuûa distractions, don’t worry, just repeat ñoâi ngaøy ñoâi böõa. Neáu khoâng kheùo, haønh counting them from one till the need for giaû coù theå mang beänh veà hoâ haáp. Neáu

khoâng dôøi ñöôïc troïng taâm xuoáng phaàn 4) At the fourth stage, you should be alert to buïng döôùi, caùch hay nhaát laø cöù thôû töï observe your suble breath, and analyze nhieân vaø tieáp tuïc taäp trung vaøo hôi thôû. the five components of this physical body. Haønh giaû khoâng neân vì mong caàu coù keát This will help you reduce wandering quaû nhanh choùng maø töï eùp mình quaù thoughts until reaching the state of ñaùng, ngöôïc laïi neân phaûi baûo trì hoâ haáp mindfulness. This will also make you bình thöôøng, nhöng coá gaéng thöïc taäp ñeàu realize that all of them are momentary ñaën laø ñöôïc. Sau moät thôøi gian thöïc taäp and delusive of no-self nature. By thöôøng xuyeân, töï nhieân hôi thôû cuûa baïn repeating scanning, your mind will be seõ daøi ra vaø chaäm laïi, nghóa laø baïn ñaõ coù able to realize the very illusion of the khaû naêng thôû thaät saâu tôùi taän ñan ñieàn ego. Then you will naturally realize that (buïng döôùi). your existence in the past was built on an 2) When there is no need for counting the accumulated pile of perplexed and breath any more, it is to say your mind wrongful notions which are not your true merges with the breathing. You will feel self. Your true self is one that is that the air takes in spreads through your inalienable from all matters (that is to entire body, even to the tip of your hair. say, there is no such indepdendent and Your mind will become very calm and permanent ego) —ÔÛ giai ñoïan thöù tö baïn serene—Khi khoâng coøn nhu caàu ñeám hôi neân caûnh giaùc quan saùt hôi thôû nheï nhaøng thôû nöõa, coù theå noùi laø taâm trí baïn ñaõ hôïp cuûa baïn vaø phaân tích nguõ uaån cuûa thaân nhaát vôùi hôi thôû. Luùc naøy baïn seõ caûm naøy. Söï phaân tích naøy giuùp baïn giaûm thaáy

khoâng khí maø baïn hít vaøo phoåi nhö thieåu voïng nieäm cho ñeán khi ñaït ñöôïc voâ traøn lan khaép chaâu thaân, ngay caû nôi coïng nieäm. Söï phaân tích naøy cuõng khieán baïn loâng sôïi toùc cuûa baïn. Luùc naøy taâm trí baïn nhaän chaân ra raèng taát caû nhöõng thöù ñoù trôû neân tónh laëng vaø thanh thoaùt. (nguõ uaån) ñeàu laø giaû taïm vaø hö aûo chöù 3) At this stage, you completely ignore the khoâng coù töï taùnh. Cöù tieáp tuïc nhaän chaân breath and stop the mind on the tip of the nhö vaäy, taâm trí seõ theå nghieäm ñöôïc söï hö nose. You will feel extremely tranquil aûo cuûa töï ngaõ. Roài thì töï nhieân baïn phaùt and balanced. Your body and mind will giaùc ra raèng söï toàn taïi cuûa mình töø tröôùc reduce to nothing as a leaf that is ñeán giôø chaúng qua chæ laø söï tích tuï cuûa gradually falling to the ground. This is the moät chuoãi daøi voïng nieäm vaø phieàn naõo, stage of samadhi. However, you should vaø nhöõng thöù naøy khoâng phaûi laø con not cling to it. Although the experience is ngöôøi ñích thöïc cuûa baïn. Con ngöôøi ñích wondrous, but be careful—ÔÛ giai ñoaïn thöïc cuûa baïn hay baûn lai dieän muïc cuûa naøy, baïn hoaøn toaøn queân heát vieác ñeám baïn cuøng vôùi taát caû moïi söï vaät khaùch hôi thôû vaø ñaët taâm ngay treân soùng muõi. quan khoâng theå chia caét ñöôïc (nghóa laø Baïn seõ caûm thaáy cöïc kyø tònh laëng vaø quaân khoâng coù moät töï ngaõ ñoäc laäp vaø tröôøng bình. Thaân taâm baïn nhö giaûm xuoáng möùc toàn). khoâng gioáng nhö moät chieác laù ñang töø töø 5) After undergoing four above mentioned rôi xuoáng ñaát. Ñaây laø traïng thaùi tam ma stages, your mind will naturally be ñòa hay ñaïi ñònh trong Thieàn Na. Tuy brought back to the original undefiled nhieân, baïn khoâng neân baùm víu vaøo traïng state. You will feel all that you have thaùi naøy duø noù taïo cho baïn moät caûm giaùc experienced up till now was a dualistic thaät laø tuyeät vôøi, nhöng haõy coi chöøng. nature because you always think that

there is a mind to practice meditation and Five stages of taking refuge: See Nguõ an object to be practiced on. Ridding Chuûng Tam Quy. yourself of this dichotomy, you will Five stages in Vairocana Buddhahood: realize that the nature of your body and See Nguõ Töôùng Thaønh Thaân. mind is nothing but emptiness. However, Five states or conditions found in in conclusion, I would like to sincerely mortality: Se Nguõ Truï Ñòa. remind you about the practical nature of Dhyana: what you have just read in “The Five states of enlightenment: See Nguõ Method of Sitting Meditation” is not Giaùc. meditation itself. Meditation requires Five states in mortality: See Nguõ Truù Ñòa learning, practicing, and realizing with in Vietnamese-English Section. your own epxrience. If not, the Medthod Five Stores or five differentiations of the of Sitting Meditation is worth no more one Buddha-nature: See Nguõ Chuûng Taïng than disordered papers that makes your in Vietnamese-English Section. already confused mind more confused. It Five strands of sense-desire: See Nguõ Duïc will not assist you in any way, but it will Coâng Ñöùc. put away your sincere wishes of learning Five studies of India: See Nguõ Minh. and practicing meditation—Sau khi traûi Five stupid vices (panca-klesa): See Nguõ qua boán giai ñoaïn keå treân, taâm baïn luùc ñoän söû in Vietnamese-English Section. naøy töï nhieân ñöôïc ñöa trôû veà traïng thaùi voâ nhieãm ban ñaàu hay boån taâm thanh Five superior virtues of a Buddha: See tònh.

Baïn seõ caûm thaáy raèng taát caû nhöõng Nguõ Thuø Thaéng Ñöùc in Vietnamese-English gì baïn ñaõ kinh qua ñeàu coù tính chaát nhò Section. nguyeân vì haõy coøn taâm naøy vaø vaät naøy Five supernatural powers: See Nguõ Thaàn töông öùng nhau. Döùt boû ñöôïc taùnh löôõng Thoâng. phaân naøy baïn seõ theå nghieäm ñöôïc taùnh 1) Deva vision: Thieân nhaõn thoâng— “Khoâng” ngay treân thaân taâm cuûa baïn. Tuy Instantaneous view of anything nhieân, ñeå keát luaän, toâi xin chaân thaønh anywhere. nhaéc baïn veà tính thöïc tieãn cuûa Thieàn Na: 2) Ability to hear any sound anywhere: Nhöõng gì baïn vöøa ñoïc ñöôïc trong quyeån Thieân nhó thoâng. “Phaùp Moân Toïa Thieàn” ñeàu khoâng phaûi 3) Ability to know the thoughts of all other laø Thieàn. Thieàn laø nhöõng gì maø baïn phaûi minds: Tha taâm thoâng. hoïc hoûi vaø kinh qua baèng chính kinh 4) Knowledge of all former existence of self nghieäm cuûa baïn. Neáu khoâng thì quyeån and others: Tuùc maïng thoâng. “Phaùp Moân Toïa Thieàn” naøy chæ laø nhöõng 5) Power to be anywhere or do anything at trang giaáy loän laøm cho taâm thöùc voán dó ñaõ will: Thaàn tuùc thoâng. taïp nhaïp cuûa baïn theâm taïp nhaïp hôn, Five surnames of Buddha before he chaúng nhöõng khoâng giuùp gì ñöôïc cho baïn became enlightened: See Nguõ Phaät Taùnh. maø coøn coâ phuï taám loøng nhieät thaønh Five tastes: See Nguõ Vò (A) in Vietnamese- muoán ñaït thaønh keát quaû töø Thieàn taäp cuûa English Section. baïn. Five tenacious bonds or skandhas Five stages in a penitential service: See attaching to mortality: See Nguõ Uaån. Nguõ Hoái in Vietnamese-English Section.

Five things which no one is able to Five types of impurity of the body: See accomplish in this world: Treân theá gian Nguõ Thaân Baát Tònh. naày coù naêm ñieàu maø khoâng ai coù theå thaønh Five types of path consciousness of töïu ñöôïc. steam-entry: According to Bhikkhu Bodhi in 1) To cease growing old when he is growing Abhidhamma, there are five types of path old: Muoán thaân khoâng giaø nhöng noù vaãn consciousness of stream-entry—Theo Ngaøi Tyø cöù giaø. Khöu Boà Ñeà trong Vi Dieäu Phaùp, coù naêm loaïi 2) To cease being sick, but he still gets sick: Taâm Nhaäp Löu Ñaïo: Muoán khoâng beänh maø vaãn cöù beänh. 1) The first Jhana path consciousness of 3) To cease dying, but he is still dying at stream-entry together with initial every moment he lives: Muoán khoâng cheát application, sustained application, zest, nhöng vaãn cöù cheát töøng phuùt töøng giaây. happiness, and one-pointedness: Taâm 4) To deny extinction when there is Nhaäp Löu Ñaïo Sô Thieàn, ñoàng phaùt sanh extinction: Choái boû söï hoaïi dieät khi söï cuøng Taàm, Saùt, Phæ, Hyû, Laïc vaø Nhaát hoaïi dieät vaãn sôø sôø ra ñoù. Ñieåm. 5) To deny exhaustion: Muoán baát taän nhöng 2) The second Jhana path consciousness of vaãn cöù phaûi chòu taän. stream-entry together with sustained Five ties in the higher realm: See Nguõ application, zest, happiness and one- Thuaän Thöôïng Phaàn Keát. pointedness: Taâm Nhaäp Löu Ñaïo Nhò Five ties in the lower realm: See Nguõ Thieàn, ñoàng phaùt sanh cuøng Saùt, Phæ, Hyû, Thuaän Haï Phaàn Keát. Laïc vaø Nhaát Ñieåm. Five tolerance: See Nguõ Nhaãn. 3) The third Jhana path consciousness of stream-entry together with zest, happiness Five turbidities: See Nguõ Tröôïc and Nguõ and one-pointedness: Taâm Nhaäp Löu Ñaïo Ñoäc in Vietnamese-English Section. Tam Thieàn, ñoàng phaùt sanh

cuøng Phæ, Hyû, Five types of Fine-Material-Sphere vaø Nhaát Ñieåm. Functional Consciousness: Naêm loaïi Taâm 4) The fourth Jhan path consciousness of Haønh thuoäc Saéc Giôùi—According to Bhikkhu stream-entry together with happiness and Bodhi in Abhidhamma, there are five types of one-pointedness: Taâm Nhaäp Löu Ñaïo Töù fine-material-sphere functional Thieàn, ñoàng phaùt sanh cuøng Hyû vaø Nhaát consciousness—Theo Ngaøi Tyø Khöu Boà Ñeà Ñieåm. trong Vi Dieäu Phaùp, coù naêm Taâm Thieän trong 5) The fifth jhana path consciousness of Saéc Giôùi—See Fifteen types of Fine- stream-entry together with equanimity Material-Sphere Minds. and one-pointedness: Taâm Nhaäp Löu Ñaïo Five types of Fine-Material-Sphere Nguõ Thieàn, ñoàng phaùt sanh cuøng Xaû vaø Resultant Minds: Naêm loaïi Taâm Quaû thuoäc Nhaát Ñieåm. saéc giôùi—See Fifteen types of Fine-Material- Five ultimate betrayals: See Nguõ Nghòch. Sphere Minds. Five unintelligent vices: See Nguõ Ñoän Söû. Five types of Fine-Material-Sphere Five universal mental activities Wholesome Minds: Naêm loaïi Taâm Thieän associated with every thought: See Nguõ thuoäc Saéc giôùi—See Fifteen Fine-Material- Bieán Haønh. Sphere Minds. Five varieties of meditation: See Nguõ Chuûng Thieàn.

Five vases: See Nguõ Bình. Five ways for a wife to show respect to Five vedanas: See Nguõ Thoï in Vietnamese- her husband: See Naêm Pheùp Cung Kính English Section. Cuûa Vôï Ñoái Vôùi Choàng. Five vehicles: Nguõ thöøa—Five levels od Five wheels: See Nguõ Luaân. dharma (Human,Heavenly, Sravakan, Five wheels of liberation: Nguõ giaûi thoaùt Pratyekan-Buddha, Bodhisattvan)--- luaân—See Nguõ Phaät in Vietnamese-English Conveying to the karma-reward—See Nguõ Section. Thöøa: Five wisdoms: See Nguõ Trí. 1) Rebirth among men conveyed by Five wonderful meanings: See Nguõ Huyeàn observing the five commandments: Nhaân Nghóa Tam Luaän Toâng. thöøa. Five wonders in the Pure Land: See Nguõ 2) Rebirth among the devas by observing the Dieäu. ten commandments: Thieân thöøa. 3) Rebirth among the Sravakas by observing Five working organs: See Nguõ Taùc Nghieäp the four noble truth: Thanh vaên thöøa. Thaân. 4) Rebirth among pratyeka-buddhas by Five worldly blessings: See Nguõ Phuùc Theá observing the twelve nidanas (original Gian. interdependents): Duyeân giaùc thöøa. Five wrong views: See Nguõ Kieán. 5) Among Buddhas and bodhisattvas by Five Zen schools: See Thieàn Moân Nguõ observing the sic paramitas: Boà Taùt thöøa. Toâng. Five views: Nguõ kieán: Fivefold dharma-body refuge of the self- 1) View of there is a real and permanent nature: See Töï Taùnh Nguõ Phaàn Phaùp Thaân body: Ngaõ kieán. Höông. 2) Extreme views: Bieân kieán. Fivefold meditations: See Nguõ Moân Thieàn. 3) Perverse or wrong views: Taø kieán. Fixed abode: Nôi soáng chính thöùc. 4) Stubborn perverted views: Kieán thuû. 5) Rigid views in favor of rigorous ascetic Fixed karma: See Ñònh Nghieäp. prohibitions: Giôùi caám thuû. Fixed karma and non-fixed karma: See Five virtues: See Nguõ Thöôøng in Ñònh Nghieäp Baát Ñònh Nghieäp. Vietnamese-English Section. Flame-emitting samadhi: See Hoûa Sinh Five virtues that require in a confessor Tam Muoäi. at the annual confessional summer Flame samadhi: See Hoûa Quang Tam Muoäi. retreat (at the end of the rainy retreat): Flame-shaped tuft of hair: See Nhuïc Phaùt. See Nguõ Ñöùc Töï

Töù. Flash of lightning: Tia chôùp. Five virtues of the teacher of the Flatter: Dua nònh. discipline: See Giôùi Sö Nguõ Ñöùc in Flattery: Sieåm. Vietnamese-English Section. Flavor: Vò. Five volumes of Vinaya of Hinayana Flavor of fresh milk: See Nhuû Vò. sects: See Nguõ Boä Ñaïi Luaät. Flaw: A fault—A mistake—Tì veát. Five ways for a husband to show respect Flawless: Perfect—Khoâng coù tì veát. for his wife: See Naêm Pheùp Cung Kính Cuûa Flawless gem: Vieân ngoïc veïn toaøn nhö yù. Choàng Ñoái Vôùi Vôï. Flee: Run away from something—Troán chaïy.

Flesh: Huyeát nhuïc—Xaùc thòt. Foam (n): Beøo boït. Flexibility: Tính deã thích öùng. Focused practice: See Chuyeân Tu. Flick of a finger: Khoaûng khaûy moùng tay. Foetus and Egg-Eating Ghost King: Ñaïm Fling (v) someone down: Dìm ai xuoáng. Thai Noaõn Quyû Vöông. Flit: Move lightly—Ñi nheï nhaøng. Follow (v) one's breath: Theo doõi hôi thôû. Floating: Beành boàng. Follow up one's footprints: Theo daáu chaân Flood of desire: AÙi löu. cuûa ai. Flow of existence: See Duïc Laäu. Follow the good: Tuøng thieän. Flow of mind or thoughts: Citta-dhara Follow a guidance: Theo söï höôùng daãn. (skt)—Doøng taâm hay doøng tö töôûng. Follow a path: Walk a path—Ñi theo con Flow of transmigration: See Sanh Töû Löu. ñöôøng. Flower: See Hoa. Follow someone's advice on religious Flower Adornment Sutra: See Kinh Hoa and worldly affairs: Nghe theo lôøi khuyeân Nghieâm. cuûa ai veà caû vieäc ñaïo laãn vieäc ñôøi. Flower bed: Luoáng boâng. Follow someone's example: Noi göông ai. Flower Garland Scripture: See Kinh Hoa Follow in someone's footsteps: Follow the Nghieâm. same of someone's lifestyle—Theo böôùc chaân ai. Flower and incense: Hoa vaø höông. Follow the teachings of the Buddha at all Flower of mankind: Ñoùa hoa cuûa nhaân loaïi. Flowers opening are the occurrence of time: See Thöôøng Tuøy Hoïc Phaät. the world: See Hoa Khai Theá Giôùi Khôûi. Following one's breath: Making your breath calm and even—Tuøy Töùc hay theo doõi Flower Ornament Sutra: See Kinh Hoa hôi thôû trong khi thieàn quaùn laøm cho hôi thôû Nghieâm. tónh laëng—During meditation, Zen Flower Store World: Hoa Taïng Phaùp practitioner's breath should be light, even, and Giôùi—The entire cosmos, consisting of worlds flowing, like a stream of water running as described in the Avatamsaka Sutra. It is the through the sand. Your breath should be very realm of Vairocana Buddha, the quiet, so quiet that a person sitting next to you transcendental aspect of Buddha Sakyamuni cannot hear it. Your breath should flow and all of Buddhas. The saha World, the gracefully, like a river, like a watersnake Western Pure Land and, for that matter, all crossing the water, and not like a chain of lands and realms are within the Flower Store rugged mountains or the gallop of a horse. To World—See Coõi Hoa Taïng Theá Giôùi—Toaøn master our breath is to be in control of our theå phaùp giôùi, bao goàm nhöõng theá giôùi ñaõ bodies and minds. Each time we find ñöôïc dieãn taû trong kinh Hoa Nghieâm. Ñoù laø ourselves dispersed and find if difficult to gain Phaùp giôùi cuûa Phaät Tyø Loâ Giaù Na, moät bieåu control of ourselves by different means, the töôïng sieâu vieät cuûa Phaät Toå Thích Ca vaø chö method of watching the breath should always Phaät. Theá giôùi Ta Baø, Taây phöông Tònh Ñoä, be used. The moment you sit down to taát caû ñeàu naèm trong Hoa taïng Phaùp Giôùi. meditate, begin watching your breath. At first,

Flower-Store World Tathagata: Hoa breathe normally, gradually letting your Quang Nhö Lai. breath slow down until it is quiet, even, and (Hell of) Flying-Knives: Ñòa nguïc Phi Ñao. the lengths of the breaths are fairly long. From

the moment you sit down to the moment your thôû vaøo moät hôi daøi thì bieát roõ toâi ñang thôû breathing has become deep and silent, be vaøo moät hôi daøi. Toâi ñang thôû ra moät hôi daøi conscious of everything that is happening in thì bieát roõ toâi ñang thôû ra moät hôi daøi. Toâi yù yourself. As the Sutra of Mindfulness says: thöùc troïn veïn veà caû chieàu daøi hôi thôû maø toâi “Breathing in a long breath, you know, ‘I am dang thôû vaøo. Toâi yù thöùc troïn veïn caû chieàu daøi breathing in a long breath,’ Breathing out a hôi thôû maø toâi ñang thôû ra. Toâi ñang thôû vaøo long breath, you know, ‘I am breathing out a vaø laøm cho söï ñieàu hoøa cuûa caû thaân theå toâi trôû long breath.’ Breathing in a short breath, you neân tónh laëng. Trong khoaûng töø möôøi ñeán hai know ‘I am breathing in a short breath.’ möôi phuùt, taâm yù cuûa haønh giaû töø töø laéng Breathing out a short breath, you know, ‘I am xuoáng nhö hoà nöôùc trong vaø khoâng bò loâi keùo breathing in a short breath.’ Experiencing the vaø phaân taùn nöõa. whole body, I shall breathe in.’ Thus you train Food (n): See Thöïc (5). yourself. ‘Experiencing the whole breath- Food and Drink spirits: Thaàn Chuû AÊn body, I shall breathe out.’ Thus you train Uoáng. yourself. ‘Calming the activity of the breath- Food of sensation: See Xuùc Thöïc. body, I shall breathe in.’ Thus you train Fool’s paradise: Thieân ñaøng hoang töôûng. yourself. ‘Calming the activity of the breath- body, I shall breathe out.’ Thus you train Foolish: Ñieân khuøng—Ñieân roà. yourself.” After about ten to twenty minutes, Foolish and dull: Ngu xuaãn vaø ñaàn ñoän. your thoughts will have quieted down like a Foolish talk: Cuoàng ngoân. pond on which not even a ripple stirs—Trong Foolish Wisdom: See Cuoàng Hueä. khi thieàn quaùn, hôi thôû cuûa haønh giaû phaûi thaät Footmark: Footprint—Daáu chaân. nheï nhaøng, ñeàu ñaën, troâi chaûy tieáp noái nhö Foot of tree: Coäi caây. moät laïch nöôùc chaûy treân caùt. Hôi thôû phaûi thaät Footprint: Footmark—Daáu chaân. im laëng, im laëng ñeán noãi ngöôøi keá beân cuõng khoâng nghe bieát. Hôi thôû neân uyeån chuyeån Footprints of mind: See Taâm Tích. nhö moät doøng soâng, moät con raén nöôùc ñang For all one’s labor: Cho coâng lao. vöôït qua kinh, chöù khoâng theå nhö moät daõy nuùi For ordinary human being: Ñoái vôùi phaøm lôûm chôûm hay nhö nhòp phi nöôùc ñaïi cuûa moät phu. con ngöïa. Laøm chuû ñöôïc hôi thôû mình nhö theá For the sake of that goal: Vì muïc ñích aáy. töùc laø laøm chuû ñöôïc thaân taâm mình. Moãi khi For the sake of a great cause: See Ñaïi Söï taâm yù taùn loaïn khoù keàm cheá ta neân aùp duïng Nhaân Duyeân. phöông phaùp quan saùt hôi thôû. Luùc môùi ngoài For the sake of peace and purity: Vì an xuoáng ñeå thieàn ñònh, sau khi ñieàu chænh tö theá bình vaø thanh tònh. ngoài, lieàn ñieàu chænh hôi thôû. Ban ñaàu thôû töï Forbid (v): Caám ñoaùn. nhieân, laøm cho hôi thôû dòu daàn, laéng daàn, saâu daàn vaø daøi daân. Trong suoát thôøi gian naøy haønh Forbid absolutely: Caám ñöùt. giaû yù thöùc ñöôïc taát caû nhöõng gì ñang xaõy ra. Forbid flesh: See Ñoaïn Nhuïc. Nhö Kinh Quaùn Nieäm daïy: “Toâi ñang thôû vaøo For convenience’ sake: Vì lôïi ích. thì bieát roõ toâi ñang thôû vaøo. Toâi ñang thôû ra thì

Force: Söùc löïc. bieát roõ toâi ñang thôû ra. Toâi ñang thôû vaøo moät Force of habit: See Taäp Khí. hôi ngaén thì bieát roõ laø toâi ñang thôû vaøo moät Forebearance: Nhaãn nhuïc—Patience. hôi ngaén. Toâi ñang thôû ra moät hôi ngaén thì Forefather: Cha oâng. bieát roõ toâi ñang thôû ra moät hôi ngaén. Toâi ñang

Forefront: Tuyeán ñaàu. sunyataiva rupam (p & skt)—See Saéc Töùc Thò Forego (v): Ñi tröôùc. Khoâng, Khoâng Töùc Thò Saéc. According to Zen Master Seng-Tsan in Faith Foreknow (v): Bieát tröôùc—To know in Mind, abiding no where, yet everywhere. beforehand. Ten directions are right before you. The Foreknowledge: Söï bieát tröôùc. smallest is the same as the largest in the realm Foremost: Danh tieáng. where delusion is cut off. The largest is the Foreordination: Söï döï ñònh. same as the smallest, no boundaries are Foresee (v): Döï ñoaùn—To predict—To visible. Existence is precisely emptiness and forecast. emptiness is precisely existence. If it is not Foretell (v): Tieân ñoaùn. like this, you should not preserve it—Theo Foretell something through astrology: Thieàn sö Taêng Xaùn trong Tín Taâm Minh, Tieân ñoaùn söï vieäc baèng thieân vaên töû vi. khoâng truù ôû nôi naøo nhöng truù ôû khaép nôi. Foretell something by clairvoyance: Tieân Möôøi phöông ñang ôû ngay tröôùc maët baïn. Caùi nhoû nhaát cuõng gioáng nhö caùi lôùn nhaát nôi maø ñoaùn söï vieäc baèng thaàn thoâng. voâ minh bò ñoaïn taän. Caùi lôùn nhaát cuõng gioáng Forever: Maõi maõi. nhö caùi nhoû nhaát, khoâng coøn thaáy bieân giôùi Forge (v): Bòa ñaët—To fabricate—To make nöõa. Söï hieän höõu ñuùng laø troáng roãng (Saéc laø up a story. Khoâng). Söï troáng roãng ñuùng laø söï hieän höõu Forgetfulness (n): Buoâng boû. (Khoâng laø Saéc). Neáu noù khoâng gioáng nhö theá Forgetting the self: Queân ñi töï ngaõ—In thì baïn khoâng neân duy trì noù. Zen, when one practices to a point that one Form and mind are identical: See Töùc can forget the self means Realization. At that Töôùng Töùc Taâm. time on’es body and mind dropped away. The Form and non-form are not different: experience of everything disappearing with an Saéc cuøng voâ saéc khoâng khaùc. instant or a long period of time. This might be Form of all phenomena: Höõu vi töôùng. confirmed as Realization—Trong Thieàn, khi haønh giaû haønh trì ñeán ñoä queân ñi töï ngaõ coù Forms of things are unreal: See Töôùng Khoâng. nghóa laø thaân taâm ñaõ töï coi nhö boû ñi. Kinh nghieäm moïi söï ñeàu ñang bieán maát daàn trong Form one’s will: Reøn luyeän yù chí—To moät khoaûnh khaéc hay trong moät khoaûng thôøi cultivate. gian thaät daøi. Ñaây coù theå ñöôïc xaùc chöùng laø Formal (a): Thuoäc veà hình thöùc. ñaõ Chöùng Ngoä. Formal object: Hình thöùc ñoái töôïng—Hình Forgive: Tha thöù—To pardon—To excuse. thöùc khaùch quan. Forgiveness (n): Söï tha thöù. Formal and spatial: Hình töôùng. Form: Rupa (skt)—See Saéc. Formalism (n): Chuû nghóa caâu neä hình thöùc • Hình theå: Form—Body. beân ngoaøi. • Hình thöùc—Appearance—Object. Formation: Söï hình thaønh. • Maøu saéc: Color. Formation, development, disintegration, Form (v) a cause: Keát duyeân—Form a and void: Thaønh, Truï, Hoaïi, Khoâng. basis—Form a connection for future salvation. Formative tendencies: Haønh. Form is emptiness and the very Former Awakened Ones: The Buddhas of emptiness is form: Rupam eva sunyata, the past—Chö Phaät quaù khöù.

Former habits: Vasana (p & skt)—See Taäp cöùu hoä cöùu hoä thaân vua vaø thaân caùc quan. Khí. Chö Phaät ñeàu hoan hyû. (The) Former Le Dynasty: Nhaø Tieàn Leâ b) Once he has received the precepts, the (VN). disciple should develop a mind of filial piety and respect. Whenever he meets an Formerly and now: Tröôùc ñaây vaø baây giôø. Elder Master, a monk, or a fellow Formidable (a): Khoác lieät. cultivator of like views and like conduct, Formless (a): Animitta (skt)—Voâ saéc—See he should rise and greet him with respect. Khoâng Töôùng—See Khoâng Saéc. He must then respectfully make offerings Formless deeds: See Voâ Saéc Haønh. to the guest-monks, in accord with the Formless and with form: Khoâng saéc. Dharma. He should be willing to pledge Formlessness (n): Voâ töôùng. himself, his family, as well as his Formula (n): Coâng thöùc—Qui taéc. kingdom, cities, jewels and other Formulation (n): Coâng thöùc. possessions. If instead, he should develop conceit or arrogance, delusion or anger, Forsake: Parityajati (skt)—Boû rôi—To refusing to rise and greet guest-monks abandon—To desert—To drop. and make offerings to them respectfully, Forsake spirits: Coâ hoàn. in accordance with the Dharma, he Forsaken: Bò boû rôi. commits a secondary offense—Ñaõ ñaéc Fortitude (a): Duõng caûm. giôùi roài, Phaät töû neân coù loøng hieáu thuaän Fortunate (a): May maén. vaø cung kính. Neáu thaáy coù böïc Thöôïng Fortunate realm: Thieän ñaïo—White path. Toïa, Hoøa Thöôïng, A Xaø Leâ, nhöõng böïc Fortune teller: Ngöôøi xem boùi toaùn. Ñaïi Ñöùc, ñoàng hoïc, ñoàng kieán, ñoàng haïnh ñeán nhaø, phaûi ñöùng daäy tieáp röôùc laïy Fortune-telling: Boùi toaùn. chaøo, thaêm hoûi. Moãi söï ñeàu ñuùng nhö Forty bodhisattva positions in Brahma- Phaùp maø cuùng döôøng, hoaëc töï baùn thaân Net Sutra: See Töù Thaäp Vò. cho ñeán quoác-thaønh con caùi, cuøng baûo Forty-eight Secondary Precepts which baûy baùu traêm vaät ñeå cung caáp caùc böïc aáy. the Buddha taught all bodhisattvas in Neáu Phaät töû laïi sanh loøng kieâu maïn, saân the Brahma-Net Sutra: Boán Möôi Taùm haän, ngu si, khoâng chòu tieáp röôùc laïy Giôùi Khinh maø Ñöùc Phaät ñaõ daïy trong Kinh chaø o, cho ñeán khoâng chòu y theo phaùp maø Phaïm Voõng Boà Taùt Giôùi. cuù ng döôøng, Phaät töû naày phaïm “Khinh 1) Disrespect toward Teachers and Caáu Toäi.” Friends—Giôùi Khoâng Kính Thaày Baïn: 2) On Consuming Alcoholic Beverages— a) A disciple of the Buddha who is destined Giôùi Uoáng Röôïu: A disciple of the to become an emperor, a Wheel-Turning Buddha should not intentionally consume King, or high official should first receive alcoholic beverages, as they are the the Bodhisattva precepts. He will then be source of countless offenses. If he but under the protection of all guardians offers a glass of wine to another person, dieties and spirits, and the Buddhas will his retribution will be to have no hands be pleased—Neáu Phaät töû luùc saép laõnh for five hundred lifetimes. How could he ngoâi Quoác Vöông, ngoâi Chuyeån Luaân then consume liquor himself! Indeed, a Vöông, hay saép laõnh chöùc quan, tröôùc neân Bodhisattva should not encourage any thoï giôùi Boà Taùt. Nhö theá taát caû quyû thaàn person of any other sentient being to

consume alcoholic, much less take any does so, he commits a secondary alcoholic beverages himself. A disciple offense—Phaät töû chaúng ñöôïc aên loaïi should not drink any alcoholic beverages “nguõ taân” loaïi haønh, heï, toûi, neùn vaø höng

whatsoever. If instead, he deliberately cöø. Loaïi nguõ taân naày theâm vaøo trong taát does so or encourage others to do so, he caû caùc thöù thöïc phaåm ñeàu khoâng ñöôïc aên. commits a secondary offense—Neáu Phaät Neáu coá aên, Phaät töû naày phaïm “Khinh Caáu töû coá uoáng röôïu, maø röôïu laø thöù laøm cho Toäi.” ngöôøi uoáng hay sanh ra voâ löôïng toäi loãi. 5) On Not Teaching Repentance—Giôùi Neáu töï tay trao cheùn röôïu cho ngöôøi Khoâng Daïy Ngöôøi Saùm Hoái: Should a uoáng, seõ mang aùc baùo naêm traêm ñôøi disciple of the Buddha see any being khoâng tay, huoáng laø töï uoáng. Cuõng chaúng violate the Five Precepts, the Eight ñöôïc baûo ngöôøi vaø taát caû chuùng sanh Precepts, the Ten Precepts, other uoáng röôïu, huoáng laø töï mình uoáng! Taát caû prohibitions, or commit any of the Seven caùc thöù röôïu, Phaät töû khoâng ñöôïc uoáng. Cardinal Sins or any offense which leads Neáu mình coá uoáng vaø baûo ngöôøi uoáng, to the Eight Adversities, any violations of Phaät töû naày phaïm “Khinh Caáu Toäi.” the precepts whatever, he should counsel 3) On Eating Meat—Giôùi AÊn Thòt: A the offender to repent and reform. Hence, disciple of the Buddha must not if a Bodhisattva does not do so and deliberately eat meat. He should not eat furthermore continues to live together in the flesh of any sentient being. The meat- the assembly with the offender, share in eater forfeits the seed of Great the offerings of the laity, participate in Compassion, severs the seed of the the same Uposatha ceremony and recite Buddha Nature and causes animals and the precepts, while failing to bring up that transcendental beings to avoid him. Those person’s offense, enjoining himself to who do so are guilty of countless reprent, the disciple commits a secondary offenses. Therefore, Bodhisattvas should offense—Neáu laø Phaät töû khi thaáy ngöôøi not eat flesh of any sentient beings khaùc phaïm nguõ giôùi, baùt giôùi, thaäp giôùi, whatsoever. If instead, he deliberately phaù giôùi, hay phaïm thaát nghòch, baùt naïn eats meat, he commits a secondary taát caû toäi phaïm giôùi, vaân vaân, phaûi offense—Neáu laø Phaät töû coá aên thòt. Taát caû khuyeân baûo ngöôøi aáy saùm hoái. Neáu Phaät thòt cuûa moïi loaøi chuùng sanh ñeàu khoâng töû chaúng khuyeân baûo ngöôøi phaïm toäi saùm ñöôïc aên. Luaän veà ngöôøi aên thòt thôøi maát hoái, laïi cuøng ôû chung, ñoàng soáng chung, loøng ñaïi töø bi, döùt gioáng Phaät taùnh; taát caû ñoàng chuùng boá taùt, ñoàng thuyeát giôùi, maø chuùng sanh thaûy ñeàu traùnh xa ngöôøi naày. khoâng cöõ toäi ngöôøi aáy, khoâng nhaéc ngöôøi Ngöôøi aên thòt maéc voâ löôïng toäi loãi. Vì theá aáy saùm hoái, Phaät töû naày phaïm “Khinh neân taát caû Phaät töû khoâng ñöôïc aên thòt cuûa Caáu Toäi.” taát caû moïi loaøi chuùng sanh. Neáu coá aên 6) Failing to Request the Dharma or Make thòt, Phaät töû naày phaïm “Khinh Caáu Toäi.” Offerings—Giôùi Khoâng Cuùng Döôøng 4) On Five Pungent Herbs—Giôùi AÊn Nguõ Thænh Phaùp: Taân: A disciple of the Buddha should not a) Should an Elder Master, a Mahayana eat the five pungent herbs: garlic, chives, monk or fellow cultivator of like views leeks, onions, and asafoetida. This is so and practice, come from far away to the even if they are added as flavoring to the temple, residence, city or village of a main dishes. Hence, if he deliberately disciple of the Buddha, the disciple

should respectfully welcome him and see coù giaûng kinh, luaät, phaûi mang kinh luaät him off. He should minister to his needs ñeán choã Phaùp Sö ñeå nghe giaûng vaø thöa at all times, though doing so may cost as hoûi. Hoaëc nôi nuùi röøng, trong vöôøn caây, much as three taels of gold! Neáu laø Phaät chuøa, nhaø, vaân vaân, taát caû choã thuyeát töû, thaáy coù vò Phaùp Sö ñaïi thöøa, hay phaùp ñeàu ñeán nghe hoïc. Neáu Phaät töû nhöõng böïc ñoàng hoïc, ñoàng kieán, ñoàng khoâng ñeán nôi aáy ñeå nghe phaùp cuøng thöa haïnh ñaïi thöøa, töø traêm daëm nghìn daëm hoûi, thôøi phaïm “Khinh Caáu Toäi.” ñeán nôi Taêng phöôøng, nhaø cöûa, thaønh aáp, 8) On Turning Away from the Mahayana— thôøi lieàn ñöùng daäy röôùc vaøo, ñöa ñi, leã Giôùi Traùi Boû Ñaïi Thöøa: If a disciple of baùi, cuùng döôøng. Moãi ngaøy ba cuùng the Buddha disavows the external döôøng, traêm thöùc uoáng aên, giöôøng gheá, Mahayana sutras and moral codes, thuoác men, taát caû ñoà caàn duøng giaù ñaùng declaring that they were not actually ba löôïng vaøng ñeàu phaûi caáp hoä cho Phaùp taught by the Buddha, and instead follows Sö. and observes those of the Two Vehicles b) Moreover, the disciple of the Buddha and deluded externalists, he commits a should respectfully request the guest- secondary offense—Neáu laø Phaät töû, coù master to preach the Dharma three times quan nieäm traùi boû kinh luaätÑaïi Thöøa a day by bowing to him without a single thöôøng truï, cho raèng khoâng phaûi cuûa Phaät thought of resentment or weariness. He noùi maø ñi thoï trì kinh luaät taø kieán vaø taát should be willing to sacrifice imself for caû caám giôùi cuûa haøng Thanh Vaên nhò thöøa the Dharma and never be lax in cuøng ngoaïi ñaïo aùc kieán, Phaät töû naày requesting it. If he does not act in this phaïm “Khinh Caáu Toäi.” manner, he commits a secondary 9) On Failure to Care for the Sick—Giôùi offense—Moãi ngaøy saùng, tröa, chieàu, Khoâng Chaêm Soùc Ngöôøi Beänh: Should a thöôøng thænh Phaùp Sö thuyeát phaùp vaø disciple of the Buddha see anyone who is ñaûnh leã. Khoâng heà coù loøng saân haän buoàn sick, he is constantly to provide for that raàu. Luoân thænh phaùp khoâng moûi nhaøm, person’s needs just as he would for a chæ troïng phaùp chôù khoâng keå thaân. Neáu Buddha. Of the eight Fields of Blessings, Phaät töû khoâng nhö theá thôøi phaïm “Khinh looking after the sick is the most Caáu Toäi.” important. A Buddha’s disciple should 7) Failing to Attend Dharma Lectures—Giôùi take care of his father, mother, Dharma Khoâng Ñi Nghe Phaùp: A disciple of the teacher or disciple, regardless of whether Buddha, who has just begun Bodhisattva he or she is disabled or suffering from training should take copies of the various kinds of diseases. If instead, he appropriate sutras or precept codes to any becomes angry and resentful and fails to place where such sutras or moral codes do so, or refuses to rescue the sick or are being explained , to listen, study, and disabled in the temple, cities and towns, inquire about the Dharma. He should go forests and mountains, or along the road, to wherever there is a Dharma Master he commits a secondary offense—Neáu laø lecturing, be it in a house, beneath a tree, Phaät töû, thaáy taát caû ngöôøi taät beänh phaûi in a temple, in the forests or mountains, or taän taâm cuùng döôøng nhö cuùng döôøng Phaät. elsewhere. If he fails to do so, he commits Trong taùm phöôùc ñieàn, chaêm soùc cho a secondary offense—Neáu laø Phaät töû, ngöôøi beänh laø “phöôùc ñieàn thöù nhaát.”

Neáu haøng taân hoïc Boà Taùt, phaøm nôi choán naøo nhö cha meï, Sö Taêng cuøng ñeä töû coù beänh,

coù taät, traêm thöù beänh ñau khoå, ñeàu neân voâ löôïng chuùng sanh bò gieát haïi. Laø Phaät saên soùc cho ñöôïc laønh maïnh, Phaät töû laïi töû khoâng ñöôïc vaøo, cuøng qua laïi trong vì loøng hôøn giaän maø khoâng chaêm soùc, quaân traän, huoáng laïi coá laøm moâi giôùi nhaãn ñeán thaáy trong Taêng phöôøng, thaønh chieán tranh. Neáu coá laøm, Phaät töû naày aáp, nôi nuùi röøng, ñoàng noäi, ñöôøng saù coù phaïm “Khinh Caáu Toäi.” ngöôøi taät beänh maø khoâng lo cöùu teá, Phaät 12) On Unlawful Business Undertakings— töû naày phaïm “Khinh Caáu Toäi.” Giôùi Buoân Baùn Phi Phaùp: A disciple of 10) On Storing Deathly Weapons—Giôùi Chöùa the Buddha must not deliberately trade in Khí Cuï Saùt Sanh: A disciple of the slaves or sell anyone into servitude, nor Buddha should not store weapons such as should he trade in domestic animals, knives, clubs, bows, arrows, spears, axes coffins or wood for caskets. He cannot or any other weapons, nor may he keep engage in these types of business himself nets, traps or any such devices used in much less encourage others to do so. destroying life. As a disciple of the Otherwise, he commits a secondary Buddha, he must not even avenge the offense—Neáu Phaät töû coá baùn ngöôøi laønh, death of his parents, let alone kill sentient toâi trai, tôù gaùi, luïc suùc, buoân baùn quan taøi, beings! He should not store any weapons vaùn caây, ñoà ñöïng thaây cheát, coøn khoâng or devices that can be used to kill sentient ñöôïc töï mình buoân baùn caùc thöù aáy, huoáng beings. If he deliberately does so, he laïi baûo ngöôøi. Neáu coá töï buoân baùn hay commits a secondary offense—Neáu laø baûo ngöôøi buoân baùn aùc thöù aáy, Phaät töû Phaät töû, khoâng ñaëng caát chöùa nhöõng binh naày phaïm “Khinh Caáu Toäi.” khí nhö dao, gaäy, cung, teân, buøa, giaùo, 13) On Slander and Libel—Giôùi Huûy Baùng: A vaân vaân, cuøng nhöõng ñoà saùt sanh nhö disciple of the Buddha must not, without chaøi, löôùi, raäp, baãy, vaân vaân. Laø Phaät töû , cause and with evil intentions, slander daàu cho ñeán cha meï bò ngöôøi gieát, coøn virtuous people, such as Elder Masters, khoâng baùo thuø, huoáng laïi ñi gieát chuùng monks or nuns, kings, princes or other sanh! Khoâng ñöôïc caát chöùa nhöõng khí cuï upright persons, saying that they have saùt sanh! Neáu coá caát chöùa, Phaät töû naày committed the Seven Cardinal Sins or phaïm “Khinh Caáu Toäi.” broken the Ten Major Bodhisattva 11) On Serving as an Emissary—Giôùi Ñi Söù: Precepts. He should be compassionate A disciple of the Buddha shall not, out of and filial and treat all virtuous people as personal benefit or evil intentions, act as if they were his father, mother, siblings or a country emissary to foster military other close relatives. If instead, he confrontation and war causing the slanders and harms them, he commits a slaughter of countless sentient beings. As secondary offense—Neáu Phaät töû, vì aùc a disciple of the Buddha, he should not be taâm, nôi ngöôøi toát, ngöôøi laønh, Phaùp Sö, involved in military affairs, or serve as a Sö Taêng, hoaëc Quoác Vöông vaø haøng quyù courier between armies, much less act as nhôn, voán voâ söï maø huûy baùng laø phaïm a willing catalyst for war. If he baûy toäi nghòch, möôøi giôùi troïng. Vôùi cha deliberately does so, he commits a meï, anh, em, luïc thaân phaûi coù loøng töø bi

secondary offense—Neáu laø Phaät töû, hieáu thuaän, maø trôû laïi vu khoáng cho laø chaúng ñaëng vì quyeàn lôïi vaø aùc taâm maø ñi phaïm toäi nghòch, ñoïa nôi aùc ñaïo, Phaät töû thoâng söù maïng cho hai nöôùc hieäp hoäi naày phaïm “Khinh Caáu Toäi.” quaân traän, ñem binh ñaùnh nhau laøm cho

14) On Starting Wildfire—Giôùi Phoùng Hoûa: A b) If instead, the disciple, with evil, hateful disciple of the Buddha shall not, out of intentions, perversely teaches them the evil intentions, start wildfires to clear sutras and moral codes of the Two forests and burn vegetation on mountains Vehicle tradition as well as the and plains, during the fourth to the ninth commentaries of deluded externalists, he months of the lunar year. Such fires are thereby commits a secondary offense— particularly injurious to animals during Neáu Phaät töû vì aùc taâm, saân taâm maø ñem that period and may spread to people’s kinh luaät cuûa Thanh Vaên Nhò thöøa cuøng homes, towns and villages, temples and caùc boä luaän cuûa ngoaïi ñaïo taø kieán ñeå daïy monasteries, fields and groves, as weel as cho ngöôøi, Phaät töû naày phaïm “Khinh Caáu the unseen dwelings and possessions of Toäi.” deities and ghosts. He must not 16) Unsound Explanation of the Dharma— intentionally set fire to any place where Giôùi Vì Lôïi Maø Giaûng Phaùp Loän Laïo: A there is life. If he deliberately does so, he Bodhisattva Dharma Master must first, commits a secondary offense—Neáu Phaät with a wholesome mind, study the rules of töû, vì aùc taâm, phoùng hoûa ñoát nuùi, röøng, deportment, as well as sutras and moral ñoàng noäi. Töø thaùng tö ñeán thaùng chín codes of the Mahayana tradition, and phoùng hoûa. Hoaëc chaùy lan ñeán nhaø cöûa, understand their meanings in depth. Then, thaønh aáp, Taêng phöôøng, ruoäng caây cuûa whenever novices come from afar to seek ngöôøi vaø cung ñieän taøi vaät cuûa quyû thaàn. instruction, he should explain, in Taát caû choã coù sanh vaät khoâng ñöôïc coá yù conformity with the Dharma, all the thieâu ñoát. Neáu coá thieâu ñoát, Phaät töû naày Bodhisattva renunciation practices, such phaïm “Khinh Caáu Toäi.” as burning one’s body, arm, or finger as 15) Teaching Non-Mahayana Dharma—Giôùi the ultimate act in the quest for Supreme Daïy Giaùo Lyù Ngoaøi Ñaïi Thöøa: Enlightenement. If a novice is not a) A disciple of the Buddha must teach one prepared to follow these practices as an and all, from fellow disciples, relatives offering to the Buddhas, he is not a and spiritual friends to externalists and Bodhisattva monk. Moreover, a evil beings, how to receive and observe Bodhisattva monk should be willing to the Mahayana sutras and moral codes. He sacrifice his body and limbs for starving should teach the Mahayana principles to beasts and hungry ghosts as the ultimate them and them develop the Bodhi Mind, act of compassion in rescuing sentient as well as the ten Dwellings, the Ten beings. After these explanations, the Practices and the Ten Dedications, Bodhisattva Dharma Master should teach explaining the order and function of each the novices in an orderly way, to awaken of these Thirty Minds or levels—Neáu their minds. If instead, for personal gain, Phaät töû, töø Phaät ñeä töû, luïc thaân, taát caû he refuses to teach or teaches in a thieän tri thöùc, ñeán ngoaïi ñaïo aùc nhôn, ñeàu confused manner, quoting passages out of phaûi khuyeân baûo thoï trì kinh luaät Ñaïi order and context, or teaches in a manner

thöøa. Neân giaûng cho hieåu nghóa lyù khieán that disparages the Triple Jewel, he phaùt Boà Ñeà Taâm, Thaäp Phaùt Thuù taâm, commits a secondary offense—Neáu Phaät Thaäp Tröôûng Döôõng taâm, Thaäp Kim Cang töû, phaûi taän taâm hoïc kinh luaät oai nghi taâm. Trong ba möôi taâm aáy, giaûng cho hoï Ñaïi thöøa, thoâng hieåu nghóa lyù, khi thaáy coù hieåu phaùp duïng tuaàn thöù cuûa moãi moùn. haøng taân hoïc Boà Taùt töø xa traêm daëm

nghìn daëm ñeán caàu hoïc kinh luaät Ñaïi of the day and night and fully understand thöøa, neân ñuùng nhö phaùp giaûng giaûi taát caû their meaning and principles as well as khoå haïnh, hoaëc ñoát thaân, ñoát caùnh tay, the essence of their Buddha Nature. If ñoát ngoùn tay. Neáu khoâng ñoát thaân hay instead, the disciple of the Buddha fails to caùnh tay, ngoùn tay cuùng döôøng chö Phaät understand even a sentence or a verse of thôøi khoâng phaûi laø haøng Boà Taùt xuaát gia. the moral code or the causes and Nhaãn ñeán xaû thòt nôi thaân mình cuøng tay conditions related to the precepts, but chaân maø boá thí cho taát caû nhöõng coïp, soùi, pretends to understand them, he is sö töû ñoùi, cuøng taát caû loaøi quyû ñoùi. Roài deceiving both himself and others. A sau môùi tuaàn töï theo caên cô cuûa moãi disciple who understands othing of the ngöôøi maø giaûng chaùnh phaùp cho haøng taân Dharma, yet acts as a teacher transmitting hoïc aáy ñöôïc môû thoâng taâm yù. Neáu Phaät töû the precepts, comits a secondary vì quyeàn lôïi, ñaùng daïy maø khoâng daïy, laïi offense—Neáu Phaät töû, phaûi hoïc möôøi hai giaûng kinh luaät moät caùch ñieân ñaûo, vaên töï phaàn kinh, thöôøng tuïng giôùi. Moãi ngaøy loän xoän khoâng coù thöù lôùp tröôùc sau, saùu thôøi, nghieâm trì Boà Taùt giôùi, hieåu roõ thuyeát phaùp coù tính caùch huûy baùng Tam nghóa lyù taùnh, Phaät taùnh cuûa giôùi. Neáu Baûo, Phaät töû naày phaïm “Khinh Caáu Toäi.” Phaät töû khoâng hieåu moät keä moät caâu cuøng 17) On Exacting Donations—Giôùi Caäy Theá nhôn duyeân cuûa giôùi luaät, maø doái raèng Löïc Quyeân Goùp Tieàn Cuûa: A disciple of thoâng hieåu, ñoù chính laø doái gaït mình vaø the Buddha must not, for the sake of food, cuõng laø doái gaït ngöôøi khaùc. Khoâng hieåu drink, money, possessions or fame, moät phaùp, khoâng bieát moät luaät maø laïi ñi approach and befriend kings, princes, or laøm Thaày Truyeàn Giôùi cho ngöôøi, Phaät töû high officials and on the strength of such naày phaïm “Khinh Caáu Toäi.” relationships, raise funds, or obtain other 19) On Double-Tongue Speech—Giôùi Löôõng advantages. Nor may he encourage others Thieät: A disciple of the Buddha must not, to do so. These actions are called with malicious intent gossip or spread untoward, excessive demands and lack rumors and slander, create discord and compassion and filial piety. Such a disdain for virtuous people. An example disciple commits a secondary offense— is disparaging a monk who observes the Neáu Phaät töû, töï mình vì vieäc aên uoáng tieàn Bodhisattva precepts, as he makes cuûa, lôïi döôõng, danh döï maø thaân caän quoác offerings to the Buddha by holding an vöông, hoaøng töû cuøng caùc quan, nöông incense burner to his forehead. A disciple quyeàn caäy theá böùc ngöôøi ñeå laáy tieàn cuûa, of the Buddha who does so commits a laïi baûo ngöôøi khaùc cuõng caàu lôïi nhö vaäy. secondary offense—Neáu Phaät töû, vì aùc Taát caû söï caàu lôïi aáy goïi laø aùc caàu, ña caàu,

taâm, thaáy Thaày Tyø Kheo trì giôùi tay böng ñeàu khoâng coù loøng töø bi, loøng hieáu thuaän. lö höông, tu haïnh Boà Taùt, töï ñi ñaâm thoïc Phaät töû naày phaïm “Khinh Caáu Toäi.” hai ñaàu, cho sanh söï baát hoøa, khinh khi 18) On Serving as an Inadequate Master— ngöôøi hieàn, taïo nhieàu toäi aùc. Phaät töû naày Giôùi Khoâng Thoâng Hieåu Maø Laøm Thaày phaïm “Khinh Caáu Toäi.” Truyeàn Giôùi: A disciple of the Buddha 20) Failure to Liberate Sentient Beings—Giôùi should study the Twelve Divisions of the Khoâng Phoùng Sanh: Dharma and recite the Bodhisattva a) A disciple of the Buddha should have a Precepts frequently. He should strictly mind of compassion and cultivate the observe these precepts in the Six Periods practice of liberating sentient beings. He

must reflect thus: “Throughout the eons of a disciple fals to do so, he commits a time, all male sentient beings have been secondary offense—Neáu ngaøy cha meï my father, all female sentient beings my hay anh em cheát, neân thænh Phaùp sö giaûng mother. I was born of them.”—Neáu laø kinh luaät Boà taùt giôùi. Ngöôøi cheát nhôø Phaät töû, phaûi vì taâm töø bi maø laøm vieäc phöôùc ñöùc aáy, hoaëc ñöôïc vaõng sanh Tònh phoùng sanh. Ngöôøi aáy phaûi luoân quaùn Ñoära maét chö Phaät, hay thaùc sanh trong töôûng: “Taát caû nam töû laø cha ta, taát caû nöõ coõi trôøi ngöôøi. Neáu khoâng laøm caùc ñieàu nhôn laø meï ta. Töø nhieàu ñôøi ta ñeàu thaùc treân ñaây, Phaät töû naøy phaïm “Khinh Caáu sanh nôi ñoù.” Toäi.” b) I now slaughter them, I would be 21) On Violence and Vengefulness—Giôùi slaughtering my parents as well as eating Ñem Saân Baùo Saân, Ñem Ñaùnh Traû Ñaùnh: flesh that was once my own—Neáu gieát a) A disciple of the Buddha must not return chuùng ñeå aên thòt, thì chính laø gieát cha meï anger for anger, blow for blow. He should ta, maø cuõng laø gieát thaân cuõ cuûa ta. not seek revenge, even if his father, c) This is so because all elemental earth, mother, siblings, or close relatives are water, fire and air, the four constituents of killed, nor should he do so if the ruler or all life, have previously been part of my king of his country is murdered. To take body, part of my substance. I must the life of one being in order to avenge therefore always cultivate the practice of the killing of another is contrary to filial liberating sentient beings and enjoin piety as we are all related through eons of others to do likewise, as sentient beings birth and rebirth. Furthermore, he should are forever reborn, again and again, not keep others in servitude, much less lifetime after lifetime. If a Bodhisattva beat or abuse them, creating evil karma sees an animal on the verge of being of mind, speech and body day after day, killed, he must devise a way to rescue particularly the offenses of speech. How and protect it, helping it to escape much less should he deliberately commit suffering and death. The disciple should the Seven Cardinal Sins—Neáu Phaät töû, always teach the Boddhisattva precepts to khoâng ñöôïc ñem giaän traû giaän, ñem ñaùnh rescue and deliver sentient beings—Taát traû ñaùnh. Neáu cha meï anh em hay luïc caû chaát töù ñaïi ñeàu laø boån thaân boån theå thaân bò ngöôøi gieát cuõng chaúng ñöôïc baùo cuûa ta, cho neân phaûi thöôøng laøm vieäc thuø, hoaëc quoác chuû bò ngöôøi thí cheát cuõng phoùng sanh, vaø khuyeân baûo ngöôøi laøm. chaúng ñöôïc baùo thuø. Gieát sanh maïng ñeå Neáu luùc thaáy ngöôøi ñôøi saùt sanh, neân

tìm baùo thuø sanh maïng, ñoù laø vieäc khoâng caùch cöùu hoä cho chuùng ñöôïc thoaùt khoûi thuaän vôùi hieáu ñaïo. Haõy coøn khoâng ñöôïc naïn khoå! Thöôøng ñem giôùi Boà Taùt giaûng chöùa nuoâi toâi tôù, roài ñaùnh ñaäp maéng nhieác daïy ñeå cöùu ñoä chuùng sanh. chuùng, moãi ngaøy tam nghieäp taïo voâ löôïng d) On the day of his father, mother, and toäi, nhöùt laø khaåu nghieäp. Huoáng laïi coá ñi siblings die, he should invite Dharma laøm toäi thaát nghòch. Master to explain the Bodhisattva sutras b) Therefore, if a Bodhisattva-monk lacks and precepts. This will generate merits compassion and deliberately seeks and virtues and help the deceased either revenge, even for an injustice done to his to achieve rebirth in the Pure Land and close relatives, he commits a secondary meet the Buddhas or to secure rebirth in offense—Neáu xuaát gia Boà Taùt khoâng coù the human or celestial realms. If instead, loøng töø bi coá baùo thuø, nhaãn ñeán coá baùo

thuø cho trong haøng luïc thaân, Phaät töû naày a) After my passing, should a disciple, with phaïm “Khinh Caáu Toäi.” a wholesome mind, wish to receive the 22) Arrogance and Failure to Request the Bodhisattva precepts, he may make a vow Dharma—Giôùi Khoâng Kieâu Maïn Khoâng to do so before the images of Buddhas Thænh Phaùp: and Bodhisattvas and practice repentance a) A disciple of the Buddha who has only before these images fro seven days. If he recently become a monk and is still a then experienced a vision, he has novice in the Dharma should not be received the pecepts. If he does not, he conceited. He must not refuse instruction should continue doing so for fourteen on the sutras and moral codes from days, twenty-one days, or even a whole Dharma Masters on account of his own year, seeking to witness an auspicious intelligence, worldly learning, high sign. After witnessing such a sign, he position, advanced age, noble lineage, could , in front of images of Buddhas and vast understanding, great merits, Bodhisatvas, formally receive the extensive wealth and possessions, etc. precepts. If he has not witnessed such a Although these Masters may be of sign, although he may have accepted the humble birth, young in age, poor, or precepts before the Buddha images, he suffering physical disabilities, they may has not actually received the precepts— still have genuine virtue and deep Neáu Phaät töû, sau khi Phaät nhaäp dieät, luùc understanding of sutras and moral coù taâm toát muoán thoï giôùi Boà taùt, thôøi ñoái codes—Neáu Phaät töû, môùi xuaát gia chöa tröôùc töôïng Phaät, cuøng töôïng Boà Taùt maø thoâng hieåu kinh luaät, maø töï yû mình laø trí töï nguyeän thoï giôùi. Neân ôû tröôùc töôïng thöùc thoâng minh, hoaëc yû mình laø cao quyù, Phaät cuøng töôïng Boà Taùt saùm hoái trong lôùn tuoåi, hoaëc yû mình laø gioøng sang, con baûy ngaøy, heã ñöôïc thaáy haûo töôùng laø ñaéc nhaø quyeàn quyù, hoaëc yû mình hoïc roäng, giôùi. Nhö chöa thaáy haûo töôùng thôøi phaûi phöôùc to, giaøu lôùn, vaân vaân, roài sanh loøng saùm hoái möôøi boán ngaøy, haêm moát ngaøy, kieâu maïn maø khoâng chòu hoïc hoûi kinh hay ñeán caû naêm, caàu thaáy ñöôïc haûo luaät vôùi caùc vò Phaùp sö hoïc ñaïo tröôùc töôùng. Khi ñöôïc thaáy haûo töôùng roài, thôøi mình. Vò Phaùp sö aáy hoaëc gioøng heøn, con ñöôïc ñoái tröôùc töôïng Phaät hay töôïng Boà nhaø haï tieän, tuoåi treû, ngeøo naøn, heøn haï, taùt maø thoï giôùi. Nhö chöa thaáy haûo töôùng hay coù taät nguyeàn, nhöng laïi

thöïc coù ñöùc thôøi daàu coù ñoái tröôùc töôïng Phaät thoï giôùi, haïnh cuøng thoâng hieåu nhieàu kinh luaät. vaãn khoâng goïi laø ñaéc giôùi. b) The novice Bodhisattva should not judge b) However, the witnessing of auspicious Dharma Masters on the basis of their signs is not necessary if the disciple family background and refuse to seek receive the preceptss directly from a instructions on the Mahayana truths from Dharma Master who has himself received them. If he does so, he commits a the precepts. Why is this so? It is because secondary offense—Haøng taân hoïc Boà Taùt this is a case of transmission from Master khoâng ñöôïc nhìn vaøo doøng gioáng vò phaùp to Master and therefore all that is sö maø khoâng chòu ñeán hoïc ñaïo lyù Ñaïi required is a mind of utter sincerity and thöøa vôùi vò aáy. Phaät töû neáu nhö vaäy thôøi respect on the part of the disciple—Tuy phaïm “Khinh Caáu Toäi.” nhieân, neáu ñoái tröôùc vò Phaùp sö maø thoï 23) On Teaching the Dharma Grudgingly— giôùi Boà Taùt, thôøi khoâng caàn thaáy haûo Giôùi Khinh Ngaïo Khoâng Taän Taâm Daïy: töôùng. Taïi sao vaäy? Vì vò Phaùp sö aáy laø

chö sö truyeàn giôùi cho nhau, neân khoâng follow the Bodhisattva path. If a disciple caàn haûo töôùng. Heã ñoái tröôùc vò Phaùp sö intentionally acts in such a manner, he aáy maø thoï giôùi lieàn ñaéc giôùi, do vì heát commits a secondary offense—Neáu Phaät loøng kính troïng neân ñaéc giôùi. töû, coù kinh luaät Ñaïi thöøa phaùp, chaùnh c) If, within a radius of some thousand kieán, chaùnh taùnh, chaùnh phaùp thaân, maø miles, a disciple cannot find a Master khoâng chòu sieâng hoïc sieâng tu, laïi boû baûy capable of conferring the Bodhisattva cuûa baùu, trôû laïi hoïc nhöõng saùch luaän taø precepts, he may seek to receive them in kieán cuûa nhò thöøa, ngoaïi ñaïo, theá tuïc, ñoù front of Buddha or Bodhisattva images. laø laøm maát gioáng Phaät, laø nhôn duyeân However, he must witness an auspicious chöôùng ñaïo, chaúng phaûi thöïc haønh ñaïo sign—Neáu ôû trong nghìn daëm, maø khoâng Boà Taùt. Neáu coá laøm nhö vaäy, Phaät töû naày tìm ñöôïc vò Phaùp sö truyeàn giôùi, thôøi Phaät phaïm “Khinh Caáu Toäi.” töû ñöôïc pheùp ñoái tröôùc töôïng Phaät vaø Boà 25) Unskilled Leadership of the Assembly— Taùt maø töï nguyeän thoï giôùi Boà Taùt, nhöng Giôùi Tri Chuùng Vuïng Veà: After my caàn phaûi thaáy haûo töôùng. pasing, should a disciple serve as an d) If a Dharma Master, on account of his abbot, elder Master, Precept Master, extensive knowledge of sutras and Meditation Master, or Guest Prefect, he Mahayana moral codes as well as his must develop a compassionate mind and close relationship with kings, princes, and peacefully settle differences within the high officials, refuses to give appropriate Assembly, skillfully administering the answer to student-Bodhisattvas seeking resources of the Three Jewels, spending the meaning of sutras and moral codes, or frugally and not treating them as his own does so grudgingly, with resentment and property. If instead, he were to create arrogance, he commits a secondary disorder, provoke quarrels and disputes or offense—Neáu caùc vò phaùp sö yû mình squander the resources of the Assembly, thoâng kinh luaät cuøng giôùi phaùp Ñaïi thöøa, he would commit a secondary offense— keát giao vôùi caùc nhaø quyeàn quyù, khi coù Neáu Phaät töû, sau khi Phaät nhaäp dieät, laøm haøng taân hoïc Boà taùt ñeán caàu hoïc nghóa Phaùp sö, Giaûng Sö, Luaät Sö, Thieàn

Sö, kinh luaät, laïi giaän gheùt, hay khinh ngaïo, Thuû Toïa, Tri Söï, Tri Khaùch, phaûi coù loøng khoâng chòu taän taâm chæ baûo, vò naày phaïm töø bi kheùo hoøa giaûi trong chuùng, kheùo giöõ “Khinh Caáu Toäi.” gìn taøi vaät cuûa Tam Baûo, chôù duøng voâ ñoä 24) Failure to Practice Mahayana Teaching— nhö cuûa rieâng mình, maø trôû laïi khuaáy Giôùi Khoâng Taäp Hoïc Ñaïi Thöøa: If a chuùng gaây goã, kình choáng, lung loøng xaøi disciple of the Buddha fails to study cuûa Tam Baûo, Phaät töû naày phaïm “Khinh Mahayana sutras and moral codes Caáu Toäi.” assduously and cultivate correct views, 26) Accepting Personal Offerings—Giôùi correct nature and correct Dharma Body, Rieâng Thoï Lôïi Döôõng: it is like abandoning the Seven Precious a) Once a disciple of the Buddha has settled Jewels for mere stones: worldly texts and down in a temple, if visiting Bodhisattva the Two Vehicle or externalist Bhikshu should arrive at the temple commentaries. To do so is to create the precints, the guest quarters established by causes and conditions that obstruct the the king, or even the summer retreat Pah to Enlightenment and cut himself off quarters, or the quarters of the Great from his Buddha Nature. It is a failure to Assembly, the disciple should welcome

the visiting monks and see them off. He for himself. Such offerings rightly belong should provide them with such essentials to the Sangha, the whole community of as food and drink, a place to live, beds, monks and nuns of the Ten Directions. To chairs, and the like. If the host does not accept personal offerings is to steal the have the necessary means, he should be possessions of the Sangha of the Ten willing to pawn himself or cut off and sell Directions. It is tantamount to stealing his own flesh—Neáu Phaät töû, ôû tröôùc trong what belongs to the Eight Fields of Taêng phöôøng, luùc sau thaáy coù khaùch Boà Blessings: Bh=uddhas, Sages, Dharma Taùt Tyø Kheo ñeán, hoaëc nôi thaønh aáp nhaø Masters, Precept Masters, Monks/Nuns, cöûa cuûa Taêng hay cuûa Vua, nhaân ñeán choã mothers, fathers, the sick. Such a disciple kieát haï an cö cuøng trong ñaïi hoäi... Chö commits a secondary offense—Neáu Phaät Taêng ôû tröôùc phaûi röôùc ñeán ñöa ñi, cung töû, taát caû chaúng ñöôïc nhaäncuûa cuùng caáp cho nhöõng ñoà uoáng aên, ñoà naèm, thuoác döôøng daønh rieâng veà mình. Cuûa cuùng men, nhaø, phoøng, giöôøng, gheá, vaân vaân. döôøng naày thuoäc thaäp phöông Taêng, neáu Neáu töï mình khoâng coù, thì phaûi baøn thaân, nhaän rieâng thôøi laø laáy cuûa thaäp phöông baùn con caùi, loùc thòt thaân mình maø baùn, ñeå Taêng ñem veà phaàn mình. Vaø cuûa vaät saém ñoà cung caáp cho nhöõng khaùch Taêng trong taùm phöôùc ñieàn: chö Phaät, Thaùnh aáy. nhôn, chö Taêng, cha, meï, vaø ngöôøi beänh, b) Whenever there are meal offerings and maø töï mình rieâng nhaän duøng. Phaät töû naày ceremonies at a layman's home, visiting phaïm “Khinh Caáu Toäi.” monks should be given a fair share of the 28) Issuing Discriminatory Invitation—Giôùi offerings. The abbot should send the Bieät Thænh Taêng: A disciple of the monks, whether residents or guests, to the Buddha, be he a Bodhisattva monk, lay donor’s place in turn according to their Bodhisattva, or other donor, should, when sacerdotal age or merits and virtues. If inviting monks or nuns to conduct a only resident monks are allowed to accept prayer session, come to the temple and invitations and not visiting monks, the inform the monk in charge. The monk will

abbot is committing a grievous offense then tell him: “Inviting members of the and is behaving no differently than an Sangha according to the proper order is animal. He is unworthy of being a monk tantamount to inviting the arhats of the or a son of the Buddha, and is guilty of a Ten Directions. To offer a discriminatory secondary offense—Neáu coù thí chuû ñeán special invitation to such a worthy group thænh chuùng Taêng thoï trai, khaùch Taêng coù as five hundred Arhats or Bodhisattva- döï phaàn, vò tri söï phaûi theo thöù töï phaùi monks will not generate as much merit as khaùch Taêng ñi thoï trai. Neáu chö Taêng ôû inviting one ordinary monk, if it is his tröôùc rieâng ñi thoï trai maø khoâng phaùi turn. There is no provision in the khaùch Taêng ñi, thôøi vò tri söï maéc voâ löôïng teachings of the Seven Buddhas for toäi, khoâng ñaùng laø haøng Sa Moân, khoâng discriminatory invitations. To do so is to phaûi doøng Thích Töû, naøo khaùc loaøi suùc follow externalist practices and to sanh. Phaät töû naày phaïm “Khinh Caáu Toäi.” contradict filial toward all sentient beings. 27) Accepting Discriminatory Invitation— If a disciple deliberately issues a Giôùi Thoï Bieät Thænh: A disciple of the discriminatory invitation, he commits a Buddha must not accept personal secondary offense—Neáu Phaät töû, coù invitations nor appropriate the offerings nhöõng haøng Boà Taùt xuaát gia, Boà Taùt taïi

gia vaø taát caû ñaøn vieät luùc muoán thænh 30) On Handling Business Affairs fro the Taêng ñeå cuùng döôøng caàu nguyeän, neân Laity—Giôùi Quaûn Lyù Cho Baïch Y: A vaøo Taêng phöôøng thöa vôùi vò Tri Söï. Vò disciple of the Buddha must not, with evil Tri Söï baûo theo thöù töï maø thænh thôøi ñöôïc intentions, slander the Triple Jewel while thaäp phöông Hieàn Thaùnh Taêng. Maø ngöôøi pretending to be their close adherent, ñôøi thænh rieâng naêm traêm vò A La haùn Boà preaching the Truth of Emptiness while Taùt Taêng vaãn khoâng baèng theo thöù töï his actions are in the realm of Existence. thænh moät phaøm phu Taêng. Trong giaùo Thus, he must not handle worldly affairs phaùp cuûa baûy Ñöùc Phaät ñeàu khoâng coù for the laity, acting as a go-between or phaùp thænh Taêng rieâng. Neáu thænh Taêng matchmaker, creating the karma of rieâng ñoù laø phaùp cuûa ngoaïi ñaïo, laø khoâng attachment. Moreover, during the six days thuaän vôùi hieáu ñaïo. Neáu Phaät töû coá thænh of fasting each month and the three rieâng thôøi phaïm “Khinh Caáu Toäi.” months of fasting each year, a disciple 29) On Improper Livelihood—Giôùi Taø Maïng should strictly observe all precepts, Nuoâi Soáng: A disciple of the Buddha particularly those against kiling, stealing should not, for the sake of gain or with and the rules against breaking the fast. evil intentions, engage in the business of Otherwise, the disciple commits a prostitution, selling the wiles and charms secondary offense—Neáu Phaät töû vì aùc of men and women. He must also not taâm, töï mình huûy baùng tam Baûo, giaû cook for himself, milling and pounding tuoàng kính meán, mieäng thì noùi khoâng, maø grain. Neither may he act as a fortune- haønh vi laïi coù, laøm quaûn lyù cho haøng baïch teller predicting the gender of children, y, vì haøng baïch y laøm mai laøm moái cho reading dreams and the like. Nor shall he nam cho nöõ giao hoäi daâm saéc, gaây thaønh practice sorcery, work as a trainer of caùc nghieäp kieát phöôïc; nhöõng ngaøy luïc falcons or hunting dogs, nor make a living trai trong moãi thaùng,

ba thaùng tröôøng trai concocting hundreds and thousands of trong moãi naêm, laøm vieäc saùt sanh, troäm poisons from deadly snakes, insects, or cöôùp, phaù trai, phaïm giôùi. Phaät töû naày from gold and silver. Such occupations phaïm “Khinh Caáu Toäi.” lack mercy, compassion, and filial piety 31) Rescuing Clerics Along with Sacred toward sentient beings. Therefore, if a Objects—Giôùi Khoâng Mua Chuoäc: After Bodhisattva intentionally engages in my passing, in the evil periods that will these occupations, he commits a follow, there will be externalists, evil secondary offense—Neáu Phaät töû duøng aùc persons, thieves and robbers who steal taâm vì lôïi döôõng buoân baùn nam saéc, nöõ and sell statues and paintings of Buddhas, saéc, töï tay laøm ñoà aên, töï xay, töï giaõ xem Bodhisattvas and those to whom respect is töôùng, baøn moäng, ñoaùn seõ sanh trai hay due such as their parents. They may even gaùi, buøa chuù, phaùp thuaät, ngheà nghieäp, peddle copies of sutras and moral codes, phöông phaùp nuoâi où vaø choù saên, hoøa hieäp or sell monks, nuns or those who follow traêm thöù thuoác ñoäc, nghìn thöù thuoác ñoäc, the Bodhisattva Path or have developed ñoäc raén, ñoäc sanh kim, sanh ngaân, ñoäc the Bodhi Mind to serve as retainers or saâu coå, ñeàu khoâng coù loøng töø bi, loøng servants to officials and others. A disicple hieáu thuaän. Neáu coá laøm caùc ñieàu nhö theá, of the Buddha, upon witnessing such Phaät töû naày phaïm “Khinh Caáu Toäi.” pitiful events, must develop a mind of compassion and find ways to rescue and

protect all persons and valuables, raising Buddha must not, with evil intentions, funds wherever he can for this purpose. If watch people fighting or battling of a Bodhisattva does not act in this manner, armies, rebels, gangs and the like. He he commits a secondary offense—Phaät should not listen to the sounds of conch töû, sau khi Phaät nhaäp dieät ôû trong ñôøi aùc, shells, drums, horns, guitars, flutes, songs thaáy haøng ngoaïi ñaïo, boïn giaëc cöôùp cuøng or other music, nor should he be party to taát caû ngöôøi aùc ñem baùn hình töôïng Phaät, any form of gambling, whether dice, Boà Taùt, cha meï, ñem baùn kinh luaät, ñem checkers, or the like. Furthermore, he baùn Tyø Kheo, Tyø Kheo Ni, cuøng ngöôøi should not practice fortune-telling or haønh ñaïo Boà Taùt, keû phaùt taâm Boà Ñeà, ñeå divination nor should he be an accomplice laøm tay sai cho caùc quan hay laøm toâi tôù to thieves and bandits. He must not cho moïi ngöôøi. Phaät töû thaáy nhöõng söï nhö participate in any of these activities. If theá, neân coù loøng töø bi tìm caùch cöùu vôùt. instead, he intentionally does so, he Neáu khoâng ñuû söùc, Phaät töû phaûi ñi quyeân commits a secondary offense—Phaät töû tieàn caùc nôi ñeå chuoäc hình töôïng Phaät, Boà khoâng ñöôïc vì aùc taâm ñi xem taát caû nam taùt vaø taát caû kinh luaät, chuoäc Tyø Kheo, Tyø nöõ ñaùnh nhau, hay quaân traän binh töôùng, Kheo Ni, ngöôøi tu haïnh Boà taùt, keû phaùt giaëc cöôùp, vaân vaân, ñaáu chieán vôùi nhau. taâm Boà Ñeà. Neáu khoâng chuoäc, Phaät töû Cuõng chaúng ñöôïc ñi xem haùt, nghe nhaïc, naày phaïm “Khinh Caáu Toäi.” chôi côø, ñaùnh baïc, ñaù caàu, ñaù boùng, vaân 32) On Harming Sentient Beings—Giôùi Toån vaân, cho ñeán boùi xuû. Chaúng ñöôïc laøm tay Haïi Chuùng Sanh: A disciple of the sai cho keû troäm cöôùp. Neáu coá laøm caùc Buddha must not sell knives, clubs, bows, ñieàu treân, Phaät töû phaïm “Khinh Caáu Toäi.” arrows, other

life-taking devices, nor 34) Temporary Abandoning of the Bodhi keep altred scales or measuring devices. Mind—Giôùi Taïm Boû Boà Ñeà Taâm: A He should not abuse his governmental disciple of the Buddha should observe the position to confiscate people's Bodhisattva precepts at all times, whether possessions, nor should he, with malice at walking, standing, reclining or seated, heart, restrain or imprison others or reading and reciting them day and night. sabotage their success. In addition, he He should be resolute in keeping the should not raise cats, dogs, foxes, pigs and precepts, as strong as a diamond, as other such animals. If he intentionally desperate as a shipwrecked person does such things, he commits a secondary clinging to a small log while attempting to offense—Phaät töû khoâng ñöôïc buoân baùn cross the ocean, or as principled as the dao, gaäy, cung, teân, nhöõng khí giôùi saùt Bhiksu bound by reeds. Furthermore, he sanh. Khoâng ñöôïc chöùa caân non thöôùc should always have a wholesome faith in thieáu. Khoâng ñöôïc nöông theá löïc quan the teachings of the Mahayana. Conscious quyeàn maø laáy taøi vaät cuûa ngöôøi. Khoâng that sentient beings are Buddhas-to-be ñöôïc aùc taâm troùi buoäc ngöôøi, vaø phaù hoaïi while the Buddhas are realized Buddhas, vieäc thaønh coâng cuûa ngöôøi. Khoâng ñöôïc he should develop the Bodhi Mind and nuoâi meøo, choàn, heo, choù. Neáu coá laøm maintain it in each and every thought, caùc ñieàu treân, Phaät töû naày phaïm "Khinh without retrogression. If a Bodhisattva has Caáu Toäi." but a single thought in the direction of the 33) On Watching Improper Activities—Giôùi Two Vehicles or externalist teachings, he Taø Nghieäp Giaùc Quaùn: A disciple of the commits a secondary offense—Neáu Phaät

töû, ngaøy ñeâm saùu thôøi ñoïc tuïng giôùi Boà made these great vows, he should strictly Taùt naày. Neân giöõ gìn giôùi luaät trong taát caû keep the precepts of the Buddhas and khi ñi ñöùng naèm ngoài, vöõng chaéc nhö kim take the following oaths—Neáu Phaät töû, cöông, nhö ñeo traùi noåi ñeå qua bieån lôùn, khi ñaõ phaùt ñaïi nguyeän treân ñaây roài, phaûi nhö Tyø Kheo bò coät baèng daây coû. Thöôøng giöõ gìn giôùi caám cuûa Phaät. Phaûi töï theä coù tín taâm laønh ñoái vôùi Ñaïi thöøa. Töï bieát raèng: raèng mình laø Phaät chöa thaønh, coøn chö a) I would rather jump into a raging blaze, a Phaät laø Phaät ñaõ thaønh, roài phaùt Boà Ñeà deep abyss, or into a mountain of knives, Taâm vaø giöõ vöõng khoâng thoái chuyeån. Neáu than engage in impure actions with any coù moät taâm nieäm xu höôùng theo Nhò thöøa woman, thus violating the sutras and hay ngoaïi ñaïo, Phaät töû naày phaïm "Khinh moral codes of the Buddhas of the Three Caáu Toäi." Periods of Time—Thaø nhaûy vaøo ñoáng 35) Failure to Make Great Vows—Giôùi löûa, hoá saâu, nuùi dao, quyeát khoâng cuøng Khoâng Phaùt Nguyeän: A Bodhisattva must vôùi taát caû ngöôøi nöõ laøm ñieàu baát tònh ñeå make many great vows, to be filial to his phaïm ñieàu caám trong kinh luaät cuûa Tam parents and Dharma teachers, to meet Theá chö Phaät. good spiritual advisors, friends, and b) I would rather wrap myself a thousand colleagues who will keep teaching him times with a red-hot iron net, than let this the Mahayana sutras and moral codes as body, should it break the precepts, wear well as the Stages of Bodhisattva clothing provided by the faithful—Laïi theà Practice, the Ten

Dwellings, the Ten raèng thaø laáy löôùi saét quaán thaân mình caû Practices, the Ten Dedications, and the ngaøn lôùp, quyeát khoâng ñeå thaân naày phaù Ten Grounds. He should further vow to giôùi maø thoï nhöõng ñoà phuïc cuûa tín taâm understand these teachings clearly so that ñaøn vieät. he can practice according to the Dharma • I would rather swallow red hot iron while resolutely keeping the precepts of pellets and drink molten iron for hundreds the Buddhas. If necessary, he should lay of thousands of eons, than let this mouth, down his life rather than abandon this should it break the precepts, consume resolve. If any Bodhisattva does not make food and drink provided by the faithful— such vows, he commits a secondary Thaø chòu nuoát hoøn saét chaùy ñoû vaø uoáng offense—Neáu Phaät töû, neân phaùt nhöõng nöôùc ñoàng soâi maõi ñeán traêm nghìn kieáp, ñieàu nguyeän lôùn: nguyeän aên ôû hieáu thuaän quyeát khoâng ñeå mieäng naày phaù giôùi maø vôùi cha meï, sö tröôûng; nguyeän ñöôïc gaëp aên caùc thöù thöïc phaåm cuûa tín taâm ñaøn Thaày toát baïn hieàn, ñeå thöôøng ñöôïc hoïc vieät. hoûi caùc kinh luaät Ñaïi thöøa, ñöôïc daïy veà • I would rather lie on a bonfire or burning Thaäp Phaùt Thuù, Thaäp Tröôûng Döôõng, iron net than let this body, should it break Thaäp Kim Cang, Thaäp Ñòa; nguyeän hieåu the precepts, rest on bedding, blankets roõ ñeå tu haønh ñuùng chaùnh phaùp; nguyeän and mats supplied by the faithful—Thaø giöõ vöõng giôùi luaät nhaø Phaät: thaø cheát chôù naèm treân ñoáng löûa lôùn, treân taám saét noùng, khoâng chòu phai loøng. Neáu taát caû Phaät töû quyeát khoâng ñeå thaân naày phaù giôùi maø khoâng phaùt nhöõng ñieàu nguyeän treân ñaây nhaän laáy caùc thöù giöôøng gheá cuûa tín taâm thôøi phaïm “Khinh Caáu Toäi.” ñaøn vieät. 36) Failure to Take Solemn Oaths—Giôùi • I would rather be impaled for eons by Khoâng Phaùt Theä: Once a Bodhisattva has hundreds of spears, than let this body,

should it break the precepts, receive beùn chaët cheùm thaân theå mình, quyeát medications from the faithful—Thaø trong khoâng ñem taâm phaù giôùi naày maø tham moät hai kieáp cho caû traêm göôm giaùo ñaâm maëc ñoà toát. vaøo mình, quyeát khoâng ñeå thaân naày phaù e) I further vow that all sentient beings will giôùi maø thoï caùc thöù thuoác men cuûa tín achieve Buddhahood—Laïi phaùt nguyeän: taâm ñaøn vieät. nguyeän cho taát caû chuùng sanh ñeàu troïn • I would rather jump into a cauldron of thaønh Phaät quaû. boiling oil and roast for hundreds of If a disciple of the Buddha does not make thousands of eons, than let this body, the preceding great resolutions, he should it break the precepts, receive commits a secondary offense—Neáu Phaät shelter, groves, gardens, or fields from töû khoâng phaùt nhöõng ñieàu theä nguyeän the faithful—Thaø nhaûy vaøo vaïc daàu soâi naày, thôøi phaïm “Khinh Caáu Toäi.” trong traêm nghìn kieáp, quyeát khoâng ñeå 37) Traveling in Dangerous Areas—Giôùi Vaøo thaân naày phaù giôùi maø laõnh nhöõng phoøng Choã Hieåm Naïn: nhaø, ruoäng vöôøn, ñaát ñai cuûa tín taâm ñaøn a) As a cleric, a disciple of the Buddha vieät. should engage in ascetic practices twice c) I would rather be pulverized from head to each year. He should sit in meditation, toe by an iron sledge hammer, than let winter and summer, and observe the this body, should it break the precepts, summer retreat. During those periods, he accept respect and reverence from

the should always carry eighteen essentials faithful—Laïi phaùt theä raèng: Thaø duøng such as a willow branch for a toothbrush, chaøy saét ñaäp thaân naày töø ñaàu tôùi chaân cho ash-water for soap, the traditional three naùt nhö tro buïi, quyeát khoâng ñeå thaân naày clerical robes, an incense burner, a phaù giôùi maø thoï söï cung kính leã baùi cuûa begging bowl, a sitting mat, a water filter, tín taâm ñaøn vieät. bedding, copies of sutras and moral codes d) I would rather have both eyes blinded by as well as statues of Buddhas and hundreds of thousands of swords and Bodhisattvas—Neáu Phaät töû moãi naêm phaûi spears, than break the precepts by looking hai kyø haønh ñaàu ñaø, muøa ñoâng muøa haï at beautiful forms. In the same vein, I thôøi ngoài thieàn vaø an cö kieát haï. Thöôøng shall keep my mind from being sullied by duøng nhaønh döông, nöôùc tro, ba y, baùt, exquisite sounds, fragrances, food and bình, toïa cuï, tích tröôïng, hoäp lö höông, sensations—Laïi phaùt theä raèng: Thaø laáy ñaõy loïc nöôùc, khaên tay, con dao, ñaù löûa, traêm nghìn löôõi göôm giaùo khoeùt ñoâi maét caùi nhíp, giöôøng daây, kinh, luaät, töôïng mình, quyeát khoâng ñem taâm phaù giôùi naày Phaät, töôïng Boá Taùt. maø nhìn xem saéc ñeïp cuûa ngöôøi. Thaø laáy b) When praticing austerities and when traêm nghìn duøi saét, ñaâm thuûng loã tai mình traveling, be it for thirty miles or three traûi trong moät hai kieáp, quyeát khoâng ñem hundred miles, a disciple of the Buddha taâm phaù giôùi naày maø nghe tieáng toát gioïng should always have the eighteen hay. Thaø laáy traêm nghìn löôõi dao caét boû essentials with him. The two periods of loã muõi mình, quyeát khoâng ñem taâm phaù austerities are from the 15th of the first giôùi naày maø ngöûi caùc muøi thôm. Thaø laáy lunar month to the 15th of the third lunar traêm nghìn löôõi dao caét ñöùt löôõi mình, month, and from the 15th of the eighth quyeát khoâng ñem taâm phaù giôùi naày maø aên lunar month to the 15th of the tenth lunar caùc thöùc tònh thöïc cuûa ngöôøi. Thaø laáy buùa month. During the periods of austerities,

he requires these eighteen essentials just by evil kings, precipitousterrains, remote as a bird needs its two wings—Khi Phaät wildernesses, regions inhabited by töû haønh ñaàu ñaø cuøng luùc du phöông ñi laïi bandits, thieves, or lions, tigers, wolves, traêm daëm ngaøn daëm, möôøi taùm moùn naày poisonous snakes, or areas subject to luoân mang beân mình. Ñaây laø hai kyø haønh hurricanes, floods and fires. The disciple ñaàu ñaø trong moãi naêm: töø raèm thaùng should avoid all such dangerous areas gieâng ñeán raèm thaùng ba, vaø töø raèm thaùng when practicing austerities and also when taùm ñeán raèm thaùng möôøi. Trong hai kyø observing the summer retreat. Otherwise, haønh ñaàu ñaø, luoân mang theo mình 18 he commits a secondary offense—Luùc moùn aáy nhö chim mang hai caùnh. haønh ñaàu ñaø chôù ñi ñeán choã coù tai naïn, c) Twice each month, the novice coõi nöôùc hieåm aùc, nhaø vua hung baïo, ñaát Bodhisattva should attend the Uposatha ñai gaäp gheành, coû caây raäm raïp, choã coù ceremony and recite the Ten Major and gioáng sö töû, coïp, soùi, cuøng nôi bò baõo luït, Forty-Eight Secondary Precepts—Moãi naïn chaùy, giaëc cöôùp, ñöôøng saù coù raén rít, thaùng hai laàn, haøng taân hoïc Phaät töû, phaûi vaân vaân. Taát caû nhöõng nôi hieåm naïn aáy luoân tuïng giôùi Boá Taùt, tuïng möôøi giôùi

ñeàu khoâng ñöôïc ñeán. Chaúng nhöõng luùc troïng vaø boán möôi taùm giôùi khinh. haønh ñaàu ñaø, maø luùc kieát haï an cö cuõng d) Such recitations should be done before khoâng ñöôïc vaøo nhöõng choã hieåm naïn aáy. images of the Buddhas and Bodhisattvas. Neáu coá vaøo nhöõng nôi aáy, Phaät töû naøy If only one person attends the ceremony, phaïm “Khinh Caáu Toäi.” then he should do the reciting. If two, 38) Order of Seating Within the Assembly— three, or even hundreds of thousands Giôùi Traùi Thöù Töï Toân Ty: A disciple of attend the ceremony, still only one person the Buddha should sit in the proper order should recite. Veryone else should listen when in the Assembly. Those who in silence. The one reciting should sit on rceived the Bodhisattva precepts first sit a higher level than the audience, and first, those who received the precepts everyone should be dressed in clerical afterwards should sit behind. Whether old robes. During the summer retreat, each or young, a Bhiksu or Bhiksuni, a person and every activity should be managed in of status, a king, a prince, a eunuch, or a accordance with the Dharma—Luùc tuïng servant, etc., each should sit according to giôùi, neân ôû tröôùc töôïng Phaät vaø Boà Taùt the order in which he received the maø tuïng. Neáu chæ coù moät ngöôøi boá taùt thôøi precepts. Disciples of the Buddha should moät ngöôøi tuïng. Neáu coù hai ngöôøi, ba not be like externalists or deluded people ngöôøi, nhaãn ñeán traêm nghìn ngöôøi, cuõng who base their order on age or sit without chæ moät ngöôøi tuïng, coøn bao nhieâu thôøi any order at all, in barbarian fashion. In laéng nghe. Ngöôøi tuïng ngoài cao, ngöôøi my Dharma, the order of sitting is based nghe ngoài thaáp. Moãi ngöôøi ñeàu ñaép y on seniority of ordination. Therefore, if a hoaïi saéc cöûu ñieàu, thaát ñieàu vaø nguõ ñieàu Bodhisattva does not follow the order of (chín, baûy hay naêm maûnh). Trong luùc kieát sitting according to the Dharma, he haï an cö moãi moãi ñeàu phaûi ñuùng theo commits a secondary offense—Neáu Phaät pheùp taéc. töû, phaûi theo thöù töï ñuùng phaùp maø ngoài: e) When practicing the austerities, the ngöôøi thoï giôùi tröôùc thôøi ngoài tröôùc, ngöôøi Buddhist disciple should avoid dangerous thoï giôùi sau thôøi ngoài sau. Khoâng luaän giaø areas, unstable kingdoms, countries ruled treû, Tyø Kheo, Tyø Kheo Ni, ngöôøi sang

nhö Quoác Vöông, Hoaøng Töû, nhaãn ñeán keû floods, storms, ship lost at sea in turbulent heøn nhö huyønh moân, toâi tôù, vaân vaân, taát waters or stalked by demons, etc. In the caû ñeàu neân theo thöù töï maø ngoài (ngöôøi same vein, he should do so in order to thoï giôùi tröôùc ngoài tröôùc, ngöôøi thoï giôùi transcend evil karma, the Three Evil sau ngoài sau). Khoâng ñöôïc nhö haøng Realms, the Eight Difficulties, the Seven ngoaïi ñaïo, si meâ, hoaëc giaø, hoaëc treû, ngoài Cardinal Sins, all forms of imprisonment, tröôùc sau loän xoän khoâng coù thöù töï, khoâng or excessive sexual desire, anger, khaùc caùch ngoài cuûa boïn binh noâ. Trong delusion, and illness. If a novice Phaät phaùp, heã ngöôøi thoï giôùi tröôùc thôøi Bodhisattva fails to act as indicated, he ngoài tröôùc, coøn ngöôøi thoï giôùi sau thôøi commits a secondary offense—Ngöôøi ngoài sau. Neáu Phaät töû khoâng theo thöù töï Phaät töû phaûi giaûng thuyeát kinh luaät Ñaïi ñuùng phaùp maø ngoài, thôøi phaïm “Khinh thöøa cho taát caû chuùng sanh. Luùc taät beänh, Caáu Toäi.” nöôùc coù naïn coù

giaëc, ngaøy cha meï, anh 39) Failure to Cultivate Merits and Wisdom— em, Hoøa Thöôïng, A Xaø Leâ khuaát tòch, vaø Giôùi Khoâng Tu Phöôùc Hueä: moãi tuaàn thaát, nhaãn ñeán baûy tuaàn thaát, a) A disciple of the Buddha should cuõng neân giaûng thuyeát kinh luaät Ñaïi thöøa. constantly counsel and teach all people to Taát caû nhöõng trai hoäi caàu nguyeän, nhöõng establish monasteries, temples and luùc ñi laøm aên, nhöõng khi coù tai naïn baõo pagodas in mountains and forests, gardens luït, hoûa hoaïn, ghe thuyeàn troâi giaït nôi and fields. He should also construct stupas soâng to bieån lôùn, gaëp quyû la saùt, vaân vaân, for the Buddhas and buildings for winter ñeàu cuõng ñoïc tuïng kinh luaät Ñaïi thöøa. and summer retreats. All facilities Nhaãn ñeán taát caû toäi baùo, tam aùc, baùt naïn, required for the practice of the Dharma thaát nghòch, goâng cuøm xieàng xích troùi should be established—Neáu Phaät töû, buoäc tay chaân, hoaëc ngöôøi nhieàu daâm, thöôøng phaûi khuyeán hoùa taát caû moïi ngöôøi nhieàu saân, nhieàu ngu si, nhieàu taät beänh, kieán taïo Taêng phöôøng nôi nuùi röøng vöôøn ñeàu neân giaûng kinh luaät Ñaïi thöøa. Neáu ruoäng, xaây döïng Phaät thaùp, choã an cö, haøng taân hoïc Phaät töû khoâng thöïc haønh ngoài thieàn trong muøa ñoâng muøa haï, taát caû nhö treân ñaây, thôøi phaïm "Khinh Caáu nhöõng cô sôû haønh ñaïo ñeàu neân kieán laäp. Toäi." b) Moreover, a disciple of the Buddha 40) Discrimination in Conferring the should explain Mahayana sutras and the Precepts—Giôùi Khoâng Bình Ñaúng Truyeàn Bodhisattva precepts to all sentient Giôùi: A disciple of the Buddha should not beings. In times of sickness, national be selective and show preference in calamities, impending warfare or upon conferring the Bodhisattva precepts. Each the death of one's parents, brothers and and every person can receive the sisters, Dharma Masters and Precept precepts, kings, princes, high officials, Masters, a Bodhisattva should lecture and Bhiksus, Bhksunis, laymen, laywomen, explain Mahayana sutras and the libertines, prostitudes, the gods in the Bodhisattva precepts weekly for up to eighteen Brahma Heavens or the six seven weeks. The disciple should read, Desire Heavens, asexual persons, recite, and explain the Mahayana sutras bisexual persons, eunuchs, slaves, or and the Bodhisattva precepts in all prayer demons and ghosts of all types. Buddhist gatherings, in his business undertakings disciples should be instructed to wear and during periods of calamities, fire, robes and sleep on cloth of a neutral

color, formed by blending blue, yellow, nghòch, thôøi hieän ñôøi khoâng ñaéc giôùi. red, black and purple dyes all together— Ngoaøi ra taát caû moïi ngöôøi ñeàu ñöôïc thoï Neáu Phaät töû, luùc cho ngöôøi thoï giôùi khoâng giôùi. ñöôïc löïa choïn. Taát caû haøng Quoác vöông, e) The Dharma rules of the Buddhist Order Hoaøng töû, caùc quan, Tyø Kheo, Tyø Kheo prohibit monks and nuns from bowing Ni, Thieän nam, Tín nöõ, Daâm nam, Daâm down before rulers, parents, relatives, nöõ, Phaïm Thieân trong 18 coõi saéc, Thieân töû demons and ghosts—Theo phaùp cuûa trong saùu coõi duïc, ngöôøi thieáu caên, hai ngöôøi xuaát gia, khoâng laïy quoác vöông, caên, huyønh moân, toâi tôù vaø taát caû quyû thaàn cha meï, luïc thaân vaø quyû thaàn. ñeàu ñöôïc thoï giôùi. Taát caû y phuïc ngoïa cuï f) Anyone who understands the neân baûo phaûi hoøa maøu: xanh, vaøng, ñoû, explanations of the Precept Master can ñen, tím

nhuoäm thaønh hoaïi saéc cho hôïp receive the Bodhisattva precepts. vôùi ñaïo. Therefore, if a person were to come from a) The clothing of monks and nuns should, in thirty to three hundred miles away all countries, be different from those worn seeking the Dharma and Precept Master, by ordinary persons—Trong taát caû caùc out of meanness and anger, does not quoác ñoä, neân theo y phuïc cuûa ngöôøi trong promptly confer these precepts, he nöôùc aáy maëc, y phuïc cuûa Thaày Tyø Kheo commits a secondary offense—Phaøm heã ñeàu phaûi khaùc vôùi y phuïc cuûa ngöôøi theá ai nhaän hieåu lôøi noùi cuûa Phaùp Sö ñeàu tuïc. ñöôïc thoï giôùi. Maø coù ngöôøi töø traêm daëm b) Before someone is allowed to receive the nghìn daëm ñeán caàu phaùp, neáu Boà Taùt Bodhisattva precepts, he should be asked: Phaùp Sö vì aùc taâm, saân taâm, maø khoâng “have you committed any Cardinal Sins?” mau maén truyeàn giôùi Boà Taùt cho ngöôøi The Precept Master should not allow aáy, thôøi phaïm “Khinh Caáu Toäi.” those who have committed such sins to 41) Teaching for the Sake of Profit—Giôùi Vì receive the precepts—Khi ai muoán thoï Lôïi Laøm Thaày: giôùi BOÀ Taùt, vò sö phaûi hoûi raèng: trong ñôøi a) If a disciple of the Buddha, when teaching naày ngöôi coù phaïm toäi thaát nghòch chaêng? others and developing their faith in the Boà Taùt Phaùp Sö khoâng ñöôïc cho ngöôøi Mahayana, should discover that a phaïm toäi thaát nghòch thoï giôùi trong ñôøi particular person wishes to receive the naày. Bodhisattva precepts, he should act as a c) Here are the Seven Cardinal Sins: teaching master and instruct that person to Shedding the Buddha’s blood, murdering seek out two Masters, a Dharma Master a sage, killing one’s father, one’s mother, and a Precept Master—Neáu Phaät töû, giaùo murdering a DharmaTeacher, mudering a hoùa ngöôøi sanh loøng tin töôûng phaùp Ñaïi Precept Master or disrupting the harmony thöøa, Boà Taùt laøm phaùp sö giaùo giôùi cho of the Sangha—Ñaây laø toäi thaát nghòch: ngöôøi. Luùc thaáy coù ngöôøi muoán thoï giôùi AÙc taâm laøm thaân Phaät chaûy maùu; haïi baäc Boà Taùt, neân baûo ngöôøi aáy thænh hai ñaïi Thaùnh nhaân; gieát cha; gieát meï; gieát Hoøa sö: Hoøa Thöôïng vaø A Xaø Leâ. Thöôïng; gieát A Xaø Leâ; phaù Yeát Ma Taêng b) These two Masters should ask the Precept hay Chuyeån Luaân Taêng. candidate whether he has committed any d) Except for those who have committed the of the Seven Cardinal Sins in this life. If Cardinal Sins, everyone can receive the he has, he cannot receive the precepts. If Bodhisattva precepts—Neáu phaïm toäi thaát not, he may receive the precepts. If he

has broken any of the Ten Major c) Unlike the case of a major Bodhisattva Precepts, he should be instructed to precept, if a candidate has violated any of repent befoe the statues of Buddhas and the Forty-Eight Secondary Precepts, he Bodhiattvas. He sould do so six times a can confess his infraction and sincerely day and recite the Ten Major and Forty- repent before Bodhisattva-monks or nuns. Eight Minor Precepts, paying respect with After that, his offense will be utter sincerity to the Buddhas of the eradicated—Neáu laø ngöôøi phaïm trong Three Periods of Time. He should boán möôi taùm ñieàu giôùi khinh, “ñoái thuù continue in this manner until he receives saùm hoái,” thôøi ñaëng tieâu dieät, khoâng phaûi an auspicious response, which could

occur nhö toäi thaát nghòch. after seven days, fourteen days, twenty- d) The officiating Master, however, must one days, or even a year. Examples of fully understand the Mahayana sutras and auspicious signs include: experiencing the moral codes, the secondary as well as the Budhas rub the crown of one's head, or major Bodhisattva precepts, what seeing lights, halos, flowers and other constitutes an offense and what does not, such rare phenomena. The witnessing of the truth of Primary Meaning, as well as an auspicious sign indicates that the he various Bodhisattva cultivation stages, candidate's karma has been dissipated. the Ten Dwellings, the Ten Practices, the Othewise, although he has repented, it Ten Dedications, the Ten Grounds, and was of no avail. He still has not received Equal and Wonderful Enlightenment. He the precepts. However, the merits should also know the type and degree of accrued will increase his chances of contemplation required for entering and receiving the precepts in a future exiting these stages and be familiar with lifetime—Phaûi hoûi ngöôøi aáy coù phaïm toäi the Ten Limbs of Enlightenment as well thaát nghòch khoâng? Neáu ngöôøi aáy hieän as a variety of other contemplations—Vò ñôøi coù phaïm toäi thaát nghòch, thôøi Phaùp Sö Phaùp Sö giaùo giôùi ôû trong nhöõng phaùp naày khoâng ñöôïc cho ngöôøi aáy thoï giôùi. Nhö phaûi hieåu roõ. Neáu khoâng hieåu kinh luaät khoâng phaïm toäi thaát nghòch, thôøi cho thoï Ñaïi thöøa, nhöõng giôùi khinh, giôùi troïng, giôùi. Neáu coù phaïm trong möôøi giôùi troïng, haønh töôùng phaûi, chaúng phaûi; khoâng hieåu phaûi baûo ngöôøi aáy saùm hoái tröôùc töôïng ñeä nhöùt nghóa ñeá, thaäp chuûng taùnh, tröôûng Phaät vaø Boà Taùt. Ngaøy ñeâm saùu thôøi tuïng döôõng taùnh, taùnh chuûng taùnh baát khaû hoaïi giôùi Boà Taùt tha thieát ñaûnh leã Tam Theá taùnh, ñaïo chuûng taùnh, chaùnh phaùp taùnh. Chö Phaät, cho ñöôïc thaáy haûo töôùng. Saùm Nhöõng quaùn haïnh ña thieåu, xuaát nhaäp hoái nhö theá trong baûy ngaøy, möôøi boán trong caùc phaùp ñoù, cuøng möôøi chi thieàn, ngaøy, haêm moát ngaøy, nhaãn ñeán troïn naêm, taát caû phaùp haïnh, moãi moãi ñeàu thoâng maõi ñeán chöøng naøo thaáy ñöôïc haûo töôùng. hieåu. Ñaây laø haûo töôùng: thaáy Phaät ñeán xoa ñaàu e) If he is not familiar with the above and, mình, haáy quang minh, thaáy hoa baùu, vaân out of greed for fame, disciples or vaân, caùc thöù caûnh töôïng laï. Thaáy ñöôïc offerings, he makes a pretense of nhöõng haûo töôùng aáy laø trieäu chöùng toäi ñaõ understanding the sutras and moral codes, tieâu dieät. Neáu khoâng ñöôïc thaáy haûo he is deceiving himself as well as others. töôùng, daàu coù saùm hoái vaãn voâ ích. Ngöôøi Hence, if he intentionally acts as Precept naày hieän ñôøi cuõng khoâng ñaéc giôùi, nhöng Master, transmitting the precepts to ñaëng taêng-ích thoï giôùi. others, he commits a secondary offense—

Phaät töû vì taøi lôïi, vì danh tieáng, caàu quaáy, develops thoughts of violating the caàu nhieàu, tham ñeä töû ñoâng neân giaû tuoàng precepts, he is unworthy of receiving any laø mình hieåu bieát taát caû kinh luaät, ñeå ñöôïc offerings from the faithful, unworthy of cuùng döôøng, ñoù laø töï doái mình maø cuõng walking on the ground of his motherland, khi doái ngöôøi khaùc. Neáu coá laøm Giôùi Sö unworthy of drinking its water. Five truyeàn giôùi cho ngöôøi, Phaät töû naày phaïm thousand guardians spirits constantly "Khinh Caáu Toäi." block his way, calling him "Evil thief!"

42) Reciting the Precepts to Evil Persons— These spirits always follow him into Giôùi Vì Ngöôøi AÙc Giaûng Giôùi: A disciple people's homes, villages and towns, of the Buddha should not, with a greedy sweeping away his very footsprints. motive, expound the great precepts of the Everyone curses such a disciple, calling Buddhas before those who have not him a "Thief within the Dharma."—Neáu received them, externalists or persons Phaät töû, do ñöùc tin maø xuaát gia, thoï chaùnh with heterodox views. Except in the case giôùi cuûa Phaät, laïi coá moáng taâm huûy phaïm of kings or supreme rulers, he may not giôùi phaùp, thôøi khoâng ñöôïc thoï laõnh ñoà expound the precepts before any such cuùng döôøng cuûa taát caû ñaøn vieät, cuõng persons. Persons who hold heterodox khoâng ñöôïc ñi treân ñaát cuûa quoác daân. views and do not accept the precepts of Naêm nghìn ñaïi quyû luoân ñöùng aùn tröôùc the Buddhas are animalistic in nature. maët ngöôøi ñoù maø goïi laø "Gaõ bôïm giaëc." They will not, lifetime after lifetime, Neáu khi ñi vaøo trong phoøng nhaø, thaønh encounter the Triple Jewel. They are as aáp, caùc quyû thöôøng theo chaø queùt daáu senseless as trees and stones; they are no chaân cuûa ngöôøi aáy. Taát caû moïi ngöôøi ñeàu different from wooden stumps. Hence, if maéng keû aáy laø keû giaëc trong Phaät phaùp. a disciple of the Buddha expounds the b) All sentient beings avert their eyes, not precepts of the Seven Buddhas before wishing to see him. A disciple of the such persons, he commits a secondary Buddha who breaks the precepts is no offense—Neáu Phaät töû khoâng ñöôïc vì taøi different from an animal or a wooden lôïi maø ñem ñaïi giôùi cuûa chö Phaät noùi vôùi stump. Hence, if a disciple intentionally ngöôøi chöa thoï giôùi Boà Taùt, hoaëc vôùi violates the correct precepts, he commits haøng ngoaïi ñaïo, nhöõng keû taø kieán, vaân a secondary offense—Heát thaûy chuùng vaân. Tröø Quoác vöông, ngoaøi ra khoâng sanh ñeàu khoâng muoán nhìn ngoù ngöôøi aáy. ñöôïc noùi vôùi taát caû haïng ngöôøi aáy. Nhöõng Ngöôøi phaïm giôùi, khaùc naøo loaøi suùc sanh, haïng ngöôøi chaúng thoï giôùi cuûa Phaät, goïi caây coû. Neáu coá phaù huûy giôùi phaùp cuûa laø suùc sanh, ñôøi ñôøi sanh ra khoâng gaëp Phaät, Phaät töû naày phaïm "Khinh Caáu Toäi.' ñöôïc Tam Baûo, nhö caây ñaù, khoâng coù taâm 44) Failure to Honor the Sutras and Moral thöùc; goïi laø ngoaïi ñaïo, boïn taø kieán, naøo Codes—Giôùi Khoâng Cuùng Döôøng Kinh khaùc caây coái. Vôùi nhöõng haïng ngöôøi taø aùc Luaät: A disciple of the Buddha should aáy, neáu Phaät töû giaûng noùi giôùi phaùp cuûa always singlemindedly receive, observe, chö Phaät, thôøi phaïm "Khinh Caáu Toäi." read and recite the Mahayana sutras and 43) Thoughts of Violating the Precepts—Giôùi moral codes. He should copy the sutras Coá Moáng Taâm Phaïm Giôùi: and moral codes onto bark, paper, fine a) If a disciple of the Buddha joins the Order cloth, or bamboo clats and not hesitate to out of pure faith, receives the correct use his own skin as paper, draw his own precepts of the Buddhas, but then blood for ink and his marrow for ink

solvent, or split his bones for use as pens. thoï tam quy vaø thaäp giôùi." Neáu gaëp traâu He should use precious gems, priceless boø, choù, ngöïa, heo, deâ, vaân vaân, neân taâm incense and flowers and other precious nghó mieäng noùi: "Caùc ngöôi laø suùc sanh things to make and adorn covers and phaùt Boà Ñeà taâm." Khi Phaät töû ñi

ñeán nuùi, cases to store the sutras and codes. röøng, soâng, noäi cuøng taát caû choã, ñeàu laøm Hence, if he does not make offerings to cho heát thaûy chuùng sanh phaùt Boà Ñeà taâm. the sutras and moral codes, in accordance Neáu Phaät töû khoâng phaùt taâm giaùo hoùa with the Dharma, he commits a secondary chuùng sanh, thôøi phaïm "Khinh Caáu Toäi." offense—Neáu Phaät töû, phaûi thöôøng nhaát 46) Preaching in an Inappropriate Manner— taâm thoï trì ñoïc tuïng kinh luaät ñaïi thöøa, Giôùi Thuyeát Phaùp Khoâng Ñuùng Phaùp: duøng giaáy, vaûi, haøng, luïa, theû tre, voû caây, a) A disciple of the Buddha should always cho ñeán loät da laøm giaáy, chích maùu laøm have a mind of Great Compassion to möïc, laáy tuûy laøm nöôùc, cheû xöông laøm teach and transform sentient beings. vieát, ñeå bieân cheùp kinh luaät, duøng vaøng Whether visiting wealthy and aristocratic baïc cuøng höông hoa voâ giaù vaø taát caû chaâu donors or addressing Dharma gatherings, baùu laøm hoäp, röông, ñöïng nhöõng quyeån he should not remain standing while kinh luaät. Neáu khoâng y theo phaùp maø explaining the Dharma to laymen, but cuùng döôøng kinh luaät, Phaät töû naày phaïm should occupy a raised seat in front of the "Khinh Caáu Toäi." lay assembly—Neáu Phaät töû, thöôøng neân 45) Failure to Teach Sentient Beings—Giôùi coù loøng ñaïi bi phaùt taâm giaùo hoùa. Luùc vaøo Khoâng Giaùo Hoùa Chuùng Sanh: A disciple nhaø ñaøn vieät sang giaøu, cuøng trong taát caû of the Buddha should develop a mind of chuùng hoäi, khoâng ñöôïc ñöùng thuyeát phaùp Great Compassion. Whenever he enters cho haøng baïch-y. Phaûi ngoài treân toøa cao people's homes, villages, cities or towns, tröôùc chuùng baïch-y. and sees sentient beings, he should say b) A Bhiksu serving as Dharma instructor aloud, "You sentient beings should all must not be standing while lecturing to take the Three Refuges and receive the the Fourfold Assembly. During such Ten Major Bodhisattva Precepts." Should lectures, the Dharma Master should sit on he come across cows, pigs, horses, sheep a raised seat amidst flowers and incense, and other kinds of animals, he should while the Fourfold Assembly must listen concentrate and say aloud "You are now from lower seats. The Assembly must animals; you should develop the Bodhi respect and follow the Master like filial Mind." A Bodhisattva, wherever he goes, sons following their parents or Brahmans be it climbing a mountain, entering a worshipping fire. If a Dharma Master forest, crossing a river, or walking does not follow these rules while through a field should help all sentient preaching the Dharma, he commits a beings develop the Bodhi Mind. If a secondary offense—Vò Tyø Kheo Phaùp Sö disciple of the Buddha does not khoâng ñöôïc ñöùng döôùi ñaát thuyeát phaùp wholeheartedly teach and rescue sentient cho töù chuùng. Khi thuyeát phaùp, vò phaùp sö beings in such a manner, he commits a ngoài toøa cao, duøng höông hoa cuùng secondary offense—Neáu Phaät töû, neân coù döôøng, coøn töù chuùng, haøng thính giaû, thôøi loøng ñaïi bi, khi vaøo trong taát caû nhaø cöûa ngoài döôùi. Ñoái vôùi Phaùp sö phaûi nhö laø thaønh aáp, thaáy nhöõng loaøi chuùng sanh, hieáu thuaän meï cha, kính thuaän Sö tröôûng phaûi xöôùng leân raèng: "Caùc ngöôøi ñeàu neân nhö Baø La Moân thôø löûa. Neáu Phaät töû

thuyeát phaùp maø khoâng ñuùng nhö phaùp chuû. Haøng Boà Taùt naày chính neân ñöôïc thôøi phaïm “Khinh Caáu Toäi.” moïi ngöôøi cuùng döôøng, maø trôû laïi baét laøm 47) On Regulations Against the Dharma— tay sai cuûa caùc quan chöùc, theá laø phi phaùp Giôùi Cheá Haïn Phi Phaùp: A disciple of the phi luaät. Neáu quoác vöông vaø caùc quan coù Buddha who has accepted the precepts of loøng toát thoï giôùi cuûa Phaät, chôù laøm toäi the Buddhas with a faithful mind, must phaù Tam Baûo aáy. Neáu coá laøm thôøi phaïm not use his high official position as a king, “Khinh Caáu Toäi.” prince, official, etc. to undermine the 48) On Destroying the Dharma—Giôùi Phaù moral code of the Buddhas. He may not Dieät Phaät Phaùp: establish rules and regulations preventing a) A disciple of the Buddha who becomes a the four kinds of lay disciples from monk with wholesome intentions must joining the Order and practicing the Way, not, for fame or profit, explain the nor may he prohibit the making of precepts to kings or officials in such a Buddha or Bodhisattva images, statues way as to cause monks, nuns or laymen and stupas, or the printing and distribution who have received the Bodhisattva of sutras and codes. Likewise, he must not precepts to be tied up, thrown into prison, establish rules and regulations placing conscripted or enslaved. If a Bodhisattva controls on the Fourfold Assembly. If acts in such a manner, he is no different highly placed lay disciples engage in from a worm in a lion’s body, eating away actions contrary to the Dharma, they are at the lion’s flesh. Tis is not something a no different from vassals in the service of worm living outside the lion can do. illegitimate rulers. A Bodhisattva should Likewise, only disciples of the Buddhas rightfully receive respect and offerings can bring down the Dharma, no from all. If instead, he is forced to defer externalist or celestial demon can do so. to officials, this is contrary to the Dharma, Those who have received the precepts of contrary to the moral code. Hence, if a the Buddha should protect and observe king or official has received the them just as a mother would care for her Bodhisattva precepts with a wholesome only child or a filial son his parents. They mind, he should avoid offenses that harm must not bring down the Dharma—Neáu the Three Jewels. If instead, he Phaät töû do loøng toát maø xuaát gia, laïi vì intentionally commits such acts, he is danh tieáng cuøng taøi lôïi, giaûng thuyeát giôùi guilty of a secondary offense—Neáu Phaät cuûa Phaät cho Quoác vöông vaø caùc quan, töû, ñeàu ñaõ coù loøng tin thoï giôùi cuûa Phaät, laøm nhöõng söï goâng troùi caùc Tyø Kheo, Tyø hoaëc Quoác vöông, Hoaøng töû, caùc quan, Kheo Ni, ngöôøi thoï giôùi Boà Taùt nhö caùch boán boä ñeä töû töï yû theá löïc cao quyù, phaù cuûa nguïc tuø vaø binh noâ. Nhö truøng trong dieät giôùi luaät Phaät phaùp, laäp ra ñieàu luaät thaân sö töû töï aên thòt sö töû, chôù chaúng phaûi cheá, haïn cheá boán boä ñeä töû cuûa Phaät, truøng ôû ngoaøi ñeán aên. Cuõng theá, caùc Phaät khoâng cho xuaát gia haønh ñaïo, cuõng khoâng töû töï huûy phaù Phaät phaùp, khoâng phaûi cho taïo laäp hình töôïng Phaät vaø Boà Taùt, ngoaïi ñaïo hay Thieân Ma phaù ñöôïc. Ngöôøi cuøng Thaùp vaø Kinh Luaät. Laïi ñaët ra chöùc ñaõ thoï giôùi cuûa Phaät, neân hoä trì giôùi luaät quan ñoång lyù nhaèm haïn cheá töù chuùng, vaø cuûa Phaät nhö aáp yeâu con ruoät, nhö kính laäp soå boä ghi soá Taêng. Tyø Kheo Boà Taùt thôø cha meï, khoâng ñöôïc huûy phaù. ñöùng döôùi

ñaát coøn baïch y ngoài toøa cao, b) If a Bodhisattva hears externalists or evil- laøm nhieàu vieäc phi phaùp nhö binh noâ thôø minded persons speak ill of, or disparage,

the precepts of the Buddhas, he should Found (v) a school: See Kieán Laäp. feel as though his heart were pierced by Founder (n): See Toå Sö—The Buddha was three hundred spears, or his body stabbed the founder of the First Order of Buddhist with a thousand knives or thrashed with a Monks—Ñöùc Phaät laø vò saùng laäp ra Giaùo Hoäi thousand clubs. He would rather suffer in Phaät giaùo ñaàu tieân. the hells himself for a hundred eons than (The) founder of the Ly Dynasty: Thaùi Toå hear evil beings disparage the precepts of (ngöôøi saùng laäp) nhaø Lyù. the Buddha. How much worse it would be Foundation (n): Neàn moùng—Establishment. if the disciple were to break the precepts himself or incite others to do so! This is Foundation of Earth: Baûn teá—The deepest indeed an unfilial mind! Hence, if he layer of the earth is made of diamond and violates the precepts intentionally, he serves as its foundation—Lôùp kim cöông naèm commits a secondary offense—Ngöôøi saâu trong loøng ñaát laøm neàn taûng cho quaû ñòa Phaät töû khi nghe ngoaïi ñaïo, ngöôøi aùc caàu. duøng lôøi xaáu huûy baùng giôùi phaùp cuûa Founding teacher: Sô Toå—Ancestral Phaät, thôøi ñau ñôùn khoâng khaùc naøo caû ba Teacher. traêm caây giaùo nhoïn ñaâm vaøo tim mình, Fountain of the mind: See Taâm Nguyeân. hay caû nghìn löôõi dao, caû vaïn caây gaäy Four afflictions: See Töù Khoå. ñaùnh boå vaøo thaân mình. Thaø töï cam vaøo ôû Four Agamas: See Töù A Haøm. ñòa nguïc ñeán traêm kieáp, chôù khoâng muoán Four ailments: See Töù Beänh. nghe lôøi huûy baùng giôùi phaùp cuûa Phaät do Four all-embracing virtues: Töù nhieáp boïn ngöôøi aùc. Huoáng laø khoâng loøng hieáu phaùp: thuaän, töï mình huûy phaù giôùi phaùp cuûa 1) Giving what others need in order to lead Phaät, hay laøm nhôn duyeân baûo ngöôøi khaùc them to love and receive the truth: Boá thí. huûy phaù. Neáu coá phaù giôùi phaùp, Phaät töû 2) Affectionate speech: AÙi ngöõ. naày phaïm “Khinh Caáu Toäi.” 3) Conduct profitable to others: Lôïi haønh. Forty-eight vows of Amitabha: See Töù 4) Cooperation with and adaptation of Thaäp Baùt Nguyeän. oneself to others: Ñoàng söï. Forty meditation subjects: See Boán Möôi Four apprehensions of the Awakening of Ñeà Muïc Haønh Thieàn. faith: See Töù Giaùc. Forty-nine-day ceremony: See Leã Thaát 49 Four arguments: See Töù Luaän Chöùng. Ngaøy. Four Ariyan modes of speech: See Töù Forty-six Rainy Season Retreats of the Thaùnh Ngoân. Buddha: See Boán Möôi Saùu Muøa An Cö Four arts: See Töù Thuaät. Kieát Haï Cuûa Ñöùc Phaät. Four aspects of Amitabha Pietism: See Forty-two Sections Sutra: See Kinh Töù Boán Saéc Thaùi Tín Ngöôõng Di Ñaø. Thaäp Nhò Chöông in Appendix D. Four balanced states which transcend Forty-two species of ignorance: See Töù Thaäp Nhò Phaåm Voâ Minh. the world of matter: See Töù Voâ Saéc Ñònh. Found (v): Khai saùng—To establish. Four bandhanas: See Töù Phöôïc. Found the Sangha (Order of Monks): Four bases of mindfulness: See Töù Nieäm Thaønh laäp Giaùo Hoäi. Xöù.

Four basic subjects of Buddhist Four causes that cause the eye-sense to meditation: See Töù Nieäm Truù. be awakened: See BoánNguyeân Nhaân Khôi Four benefactions of the order: See Töù Daäy Nhaõn Caên. Thí. Four causes children are born: See Boán

Four Bodhisattvas: See Töù Boà Taùt. Nhaân Sanh Töû Cuûa Con Caùi. Four Bodhisattvas in the Vajradhatu: Four causes of death (The Buddha and See Töù Nhieáp Boà Taùt. His Teachings): Boán nguyeân nhaân daãn ñeán Four bodies: See Töù Thaân. caù i cheát (Ñöùc Phaät vaø Phaät Phaùp)—See Boán Four bonds: See Töù Keát and Töù Phöôïc. Nguyeâ n Nhaân Cuûa Söï Cheát. Four books and five classics: See Töù Thö 1) Exhaustion of the reproductive karmic energy (Kammackhaya): Söï cuøng kieät Nguõ Kinh. cuûa Nghieäp taùi Taïo. Four boundless minds: Töù voâ löôïng taâm: 2) The expiration of the life-term 1) The heart of great kindness: Töø voâ löôïng (ayukkhaya): Heát tuoåi thoï. taâm. 3) The simultaneous exhaustion of the 2) The heart of great pity: Bi voâ löôïng taâm. reproductive karmic energy and the 3) The heart of great joy: Hyû voâ löôïng taâm. expiration of the life-term: Nghieäp taùi taïo 4) The heart of great indifference vaø tuoåi thoï ñoàng thôøi chaám döùt. (abandonment): Xaû voâ löôïng taâm. 4) The opposing action of a stronger karma Four boundless stations: See Töù Voâ Bieân unexpectedly obstructing the flow of the Xöù. reproductive karma before the life-term Four Brahmacarins: See Töù Phaïm Chí. expires: Moät nghieäp löïc nghòch thaät Four braveries and courages being maïnh, ngaên chaän laøm thình lình beá taéc unafraid of anything: See Töù Voâ UÙy. luoàng troâi chaûy cuûa Nghieäp Taùi Taïo. Four Buddhas of the four regions: See Four causes of falling from grace and Töù Phöông Töù Phaät. final excommunication of a monk or Four Buddha-ksetra: See Töù Ñoä. nun: See Töù Truïy Laïc Phaùp. Four Buddha realms: See Töù Ñoä. Four certainties: Boán nieàm tin chaéc chaén (a Four Buddhist Councils: Boán Hoäi nghò characteristic mark of a Buddha): Phaät giaùo—See Keát Taäp Kinh Ñieån. 1) Tin raèng ñaïi giaùc toaøn haûo theá naøo cuõng Four Buddhist Holy places: See Töù Ñoäng ñeán vôùi mình: Certainty that the Taâm. Buddha's perfect enlightenment is Four Buddhist sacred places: See Töù irreversible. 2) Tin raèng moïi ueá tröôïc ñeàu bò xoùa traéng: Ñoäng Taâm. Certainty that all defilements are Four cardinal directions: See Töù Phöông. exhausted. Four cardinal points: See Töù Phöông. 3) Tin raèng seõ vöôït qua moïi chöôùng ngaïi: Four carts which the Buddha mentioned Certainty that all obstacles have been in the Lotus sutra: See Töù Xa. overcome. Four castes in India: See Töù Giai Caáp AÁn 4) Tin raèng Phaät phaùp laø con ñöôøng ñuùng Ñoä. giuùp ta rôøi boû ta baø: Certainty of Buddha Four causations: See Töù Nhaân Duyeân. dharma is the right way of abandoning samsara.

Four characteristics of Buddha's voice: 1) Immediately effective karma: Dittha- See Boán Töôùng Cuûa AÂm Thanh Cuûa Ñöùc Nhö dhamma-vedaniya-kamma (p)—Hieän Lai. Nghieäp—Quaû laønh vaø quaû döõ ñeàu troå Four characteristics of a stream-winner: sanh trong kieáp hieän taïi—The results of See Töù Döï Löu Quaû Chi. good or bad karmas reaped in this life. 2) Subsequently effective larma: Upapajja- Four characteristics used to determine a vedaniya-kamma (p)—Haäu nghieäp—The distinguished master in the Pure Land results of good or bad karmas reaped in Sect: See Töù Ñöùc Truyeàn Thöøa Toå Tònh Ñoä. the next life, for example, someone fasts Four circumstances leading to the and keeps eight precepts in this life, even "koan" exercises: See Boán Hoaøn Caûnh though just one day, the results may not Daãn Ñeán

Thieàn Coâng AÙn. be reaped in this life; however, that Four clarifications to make person may be reborn as Deva for his comparisons: See Töù Lieäu Giaûn. current good action—Quaû laønh vaø döõ troå Four classes (castes) in ancient India: sanh trong kieáp keá tieáp, thí duï nhö ai ñoù trì trai giöõ giôùi trong kieáp naày duø chæ moät Boán giai caáp trong xaõ hoäi coå AÁn Ñoä—Four ngaøy, coù theå quaû chö troå lieàn, nhöng kieáp castes in ancient Indian society: sau laïi ñöôïc sanh leân coõi Trôøi. 1) Brahman: Baø-la-moân (giaùo só)—See Baø 3) Indefinitely effective karma: La Moân. Aparapariya-vedaniya-kamma (p)—Voâ 2) Ksatriyas: Saùt-ñeá-lôïi (duõng só)—See Saùt ñònh nghieäp—The results of good or bad Ñeá Lôïi. karmas may be reaped in this life, next 3) Vaisyas: Pheä Xaù (Thöông buoân)—See life or any life in the future until final Vaisya in Sanskrit/Pali-Vietnamese liberation. No person is exempt from this Section. kind of karma. Even the Buddha and 4) Sudra: Thuû-ñaø-la. Arahants may reap the effects of their *** See Töù Giai Caáp AÁn Ñoä. karma—Quaû laønh döõ coù theå troå sanh Four classes of consciousness: See Boán trong hieän kieáp, kieáp tôùi hoaëc baát cöù kieáp Loaïi Taâm Vöông. naøo trong töông lai. Khoâng ai coù theå traùnh Four classes of deva: See Töù Chuûng Thieân. khoûi Voâ Ñònh Nghieäp. Ngay caû Ñöùc Phaät Four classes of people in the feudal vaø nhöõng vò A-La-Haùn cuõng phaûi gaët laáy society: See Töù Daân. nhöõng nghieäp ñaõ gieo trong quaù khöù. Four classes of Prayer-beads: See Töù 4) Ineffective karma: Ahosi-kamma (p)—Voâ Nieäm Chaâu. hieäu nghieäp. Four classifications of karma: According (B) Four classifications of karma according to to The Buddha and His Teaching (Ven. Dr. its function: Narada Maha Thera), there are four 1) Reproductive Karma: Janaka-kamma classifications of karma—Theo Ñöùc Phaät vaø (p)—Nghieäp Taùi Taïo—According to Phaät Phaùp cuûa Tieán Só Narada, thì nghieäp coù Buddhism, subsequent birth is conditioned theå phaân ra laøm boán loaïi: by good or bad karma which (A) Four classifications of karma with predominated at the moment of death. reference to its time of operation: Boán This kind of karma is known as loaïi nghieäp caên cöù theo thôøi gian hoaït Reproductive Karma—Theo Phaät giaùo, söï ñoäng. taùi sanh vaøo choã laønh döõ ñöôïc ñònh ñoaït

bôûi nhöõng giaây phuùt laâm chung cuoái cuøng. gaây trôû ngaïi maø noù coù theå trieät tieâu naêng Nghieäp aáy goïi laø Nghieäp Taùi Taïo. löïc cuûa Nghieäp Taùi Taïo. 2) Supportive Karma: Upatthambhaka- (C) Four classifications of karma according to Kamma (p)—Nghieäp Trôï Duyeân—Past the priority of effect—Boán loaïi nghieäp karmas may intervene Reproductive caên cöù theo khaû naêng baùo öùng: Karma by assisting, mainatianing, 1) Weighty or Serious Action: Garuka- weakening, or even obstructing the Kamma (p)—Troïng Nghieäp—It is called fruition of this reproductive karma. This Serious Karma because it produces its kind of karma is known as “Supportive effects for certain in this life or in the Karma.”—Nghieäp Taùi Taïo coù theå bò next. This may be caused by the results of nhöõng nghieäp quaù khöù chen vaøo laøm yeáu parricide, matricide, the murder of an ñi hay ngaên trôû. Nhöõng aûnh höôûng naày Arahant, the wound of the Buddha, and goïi laø “Nghieäp Trôï Duyeân.” the creation of a schism in the Sangha— 3) Counteractive Karma: Upapidaka-

Goïi laø “Troïng Nghieäp” vì noù laø haønh Kamma (p)—Nghieäp Boå Ñoàng—A past ñoäng troïng yeáu hay nghieâm troïng vaø chaéc karma which weakens or obstructs the chaén seõ troå quaû trong kieáp hieän taïi hay keá fruition of “Reproductive Karma” is tieáp. Ñaây laø haäu quaû cuûa nhöõng ai phaïm known as “Counteractive Karma.”— toäi nguõ nghòch nhö gieát cha, gieát meï, gieát Nhöõng aûnh höôûng laøm suy nhöôïc vaø ngaên moät vò A-La-Haùn, gaây thöông tích cho trôû “Nghieäp Taùi Taïo” goïi laø “Nghieäp Boå Phaät, vaø chia reõ Taêng Giaø. Ñoàng.” 2) A Death-Proximate Karma: Asanna- 4) Destructive Karma: Upaghataka-Kamma Kamma (p)—Caän Töû Nghieäp—When (p)—Nghieäp Tieâu Dieät—According to the there is no “Weighty Karma” to condition law of Cause and Effect (Karma), the the future birth, “A Death-Proximate potential energy of the reproductive Karma” might operate the rebirth. This is karma can be totally annulled by a more the action one does, or recollects, powerful opposing past karma, which may immediately before the dying-moment. happen quite unexpectedly, just as a Thus, Buddhist monks advises relatives of counteractive force or a wall can obstruct a dying person to remind him or her of the path of a flying arrow. Such an action good deeds or making him or her to recite is termed “Destructive Karma” which is Buddha’s name on his or her dying bed— more powerful than the above two in that Khi khoâng coù “Troïng Nghieäp laøm ñieàu it not only obstructs, but also destroys the kieän cho söï taùi sanh cho kieáp keá tieáp, thì whole force of Reproductive Karma— “Caän Töû Nghieäp” laø nghieäp daãn daét thoï Theo luaät Nghieäp Baùo, khaû naêng troå quaû sanh. Caän Töû Nghieäp laø nhöõng haønh vi cuûa “Nghieäp Taùi Taïo” coù theå bò moät hoaëc nhöõng hoài töôûng cuoái cuøng tröôùc khi nghieäp quaù khöù nghòch vaø maïnh hôn tieâu laâm chung. Chính vì vaäy maø caùc vò sö dieät hoaøn toaøn moät caùch baát ngôø nhö moät Phaät giaùo thöôøng khuyeân thaân nhaân cuûa chöôùng ngaïi hay moät böùc töôøng chaän ngöôøi saép laâm chung neân khuyeân ngöôøi ñöùng muõi teân bay. AÛnh höôûng phaûn aáy nhieáp taâm laøm laønh hay nieäm Phaät nghòch aáy goïi laø “Nghieäp Tieâu Dieät.” treân giöôøng beänh tröôùc phuùt laâm chung. Nghieäp naày maïnh hôn hai nghieäp “Trôï 3) Habitual Karma: Acinna Kamma (p)— Duyeân” vaø “Boå Ñoàng” vì chaúng nhöõng noù Thöôøng Nghieäp—The karma that one constantly performs and recollects and

towards which one has a great liking. This c. Three Evil actions are committed by kind of karma, more or less tends to mind—YÙ tam: mould the character of a person. At the • Covetousness: Abhijjha (p)—Tham lam. death-moment, unless influenced by other • Ill-will: Vyapada (p)—Saân haän. circumstances, as a rule, we have a • False view: Micchaditthi (p)—Taø tendency to recallour habitual thoughts kieán. and deeds—Thöôøng Nghieäp laø haønh ñoäng 2) Good actions which may ripen in the haèng ngaøy, nhöõng vieäc laøm laäp ñi laäp laïi. sense-sphere (desire-realm—Kusala)— Nhöõng thoùi quen naày ít nhieàu uoán naén Nhöõng haønh ñoäng thieän, taïo quaû troå sanh taâm taùnh con ngöôøi. Trong phuùt laâm trong duïc giôùi—There are ten kinds of chung, neáu khoâng coù moät aûnh höôûng good actions—Coù möôøi loaïi haønh ñoäng maïnh khaùc, thì chuùng ta thöôøng coù thieän

laønh: khuynh höôùng nhôù laïi nhöõng tö töôûng a. Generosity: Dana (p)—Boá thí. quen thuoäc naày. b. Keeping precepts (morality): Sila (p)— 4) Cumulative Karma: Katatta-Kamma Trì giôùi. (p)—Tích Tröû Nghieäp—Other than c. Meditation: Dhyana—Tham thieàn. Serious, Death-Proximate, and Habitual d. Reverence: Apacayana (p)—Toân kính Karmas, the last karma is called ngöôøi ñaùng kính. Cumulative Karma—Ngoaïi tröø Troïng e. Services: Veyyavacca (p)—Phuïc vuï. Nghieäp, Caän Töû Nghieäp, vaø Thöôøng f. Transference of merit: Pattidana (p)—Hoài Nghieäp ra, taát caû nhöõng nghieäp tích tröõ höôùng phöôùc baùu. khaùc. g. Rejoicing in others' good actions: (D) Four classifications of karma based on the Anumodana (p)—Tuøy hyû. realms on which effect takes place: Boán h. Hearing the doctrine: Dhamma savana loaïi nghieäp cuoái cuøng caên cöù treân nhöõng (p)—Nghe phaùp. caûnh giôùi maø quaû coù theå troå sanh. i. Expounding the doctrine: Dhamma- 1) Evil actions which may ripen in the sense- desana (p)—Giaûng phaùp. sphere (desire realm): Nhöõng haønh ñoäng j. Straigthening one's own views: thieän taïo quaû troå sanh Duïc giôùi. Ditthijjukama (p)—Cuûng coá chaùnh kieán. a. Three Evil actions committed by deed— 3) Good karmas which may ripen among one Thaân tam: of the five realms of form as follows: • Killing: Panatipata (p)—Saùt sanh. Thieän nghieäp taïo quaû coù theå troå sanh vaøo • Stealing: Adinnadana (p)—Troäm caép. moät trong nhöõng caûnh saéc giôùi sau: • Sexual Misconduct: Kamesu- a. The first Dhyana moral consciousness— micchacara (p)—Taø daâm. Taâm thieän cuûa Sô Thieàn: b. Four Evil actions committed by word— • Initial Application: Vitakka (p)—Khaåu töù: Taàm. • Lying: Musavada (p)—Noùi doái. • Sustained Application: Vicara (p)—Saùt. • Slandering: Pisunavaca (p)—Noùi lôøi ñaâm • Pleasure Interest: Piti (p)—Phæ. thoïc. • Happiness: Sukha (p)—Laïc. • Harsh Speech: Pharusavaca (p)—Noùi lôøi • One-pointedness: Ekaggata (p)—Truï. thoâ loã coäc caèn. b. The Second Dhyana Moral • Frivolous talk: Samphappalapa (p)—Noùi Consciousness—Taâm thieän Nhò Thieàn: lôøi mhaûm nhí voâ ích. • Sustained Application: Saùt.

• Pleasurable Interest: Phæ. 2) Deceiving intention: Coù yù muoán gaït • Happiness: Laïc. ngöôøi (laøm ngöôøi khaùc hieåu sai laïc). • One-pointedness: Truï. 3) Utterance of lying words: Thoát ra c. The Third Dhyana Moral nhöõng lôøi giaû doái. Consciousness—Taâm Thieän cuûa Tam 4) Actual deception: Söï löøa doái thaät söï. Thieàn: Four conditions that are necessary to • Pleasurable Interest: Phæ. complete the evil of sexual misconduct: • Happiness: Laïc. Boán ñieàu kieän caàn thieát ñeå taïo nghieäp taø daâm. • One-pointedness: Truï. 1) The thought to enjoy: YÙ nghó muoán thoûa d. The Fourth Dhyana Moral maõn nhuïc duïc. Consciousness—Taâm Thieän cuûa Töù 2) Consequent effort: Coá gaéng taïo nghieäp taø Thieàn: daâm. • Happiness: Laïc. 3) Means to gratify: Tìm phöông tieän ñeå ñaït • One-pointedness: Truï. muïc tieâu. e. The Fifth Dhyana Moral Consciousness— 4) Gratification (Act of sexual misconduct): Taâm Thieän cuûa Nguõ Thieàn: Haønh ñoäng taø daâm. • Equanimity: Upekkha (p)—Xaû. Four conditions that are necessary to • One-pointedness: Truï. complete the evil of slandering (The 4) Good actions which may ripen among one of the formless realms—Thieän nghieäp taïo Buddha and His Teaching): Boán ñieàu

kieän caàn thieát ñeå taïo nghieäp ñaâm thoïc (Ñöùc Phaät quaû troå sanh trong nhöõng coõi trôøi Voâ Saéc giôùi: vaø Phaät Phaùp). • Moral consciousness dwelling in the 1) Persons that are to be divided: Coù nhöõng infinity of space: Khoâng Voâ Bieân Xöù. ngöôøi seõ laø naïn nhaân cuûa söï chia reõ. • Moral consciousness dwelling on the 2) The intention to separate them or the infinity of consciousness: Thöùc Voâ Bieân desire to endear oneself to another: YÙ Xöù. muoán phaân ly nhöõng ngöôøi aáy hay muoán • Moral consciousness dwelling on laáy loøng moät ngöôøi. nothingness: Voâ Sôû Höõu Xöù. 3) Corresponding effort: Coá gaéng thöïc hieän • Moral consciousness wherein tình traïng phaân ly. perception neither is noe is not: Phi 4) The communication by using slandering Töôûng Phi Phi Töôûng Xöù. words: Thoát ra nhöõng lôøi ñaâm thoïc. Four classifications of mankind: See Boán Four contemplations: See Quaùn Töù Nieäm Haïng Ngöôøi. Xöù and Töù Taàm Tö Quaùn in Vietnamese- English Section. Four clingings: See Töù Thuû. Four contemplations of Dharmalaksana: Four concentrative meditations: See Töù See Töù Taàm Tö Quaùn. Tu Taäp Thieàn Ñònh. Four continents: The four land areas Four conditions that are necessary to centered around Mount Sumeru—Töù chaâu: complete the evil of lying (The Buddha 1) Jambudvipa: Nam Thieäm boä chaâu. and His Teaching): Boán ñieàu kieän caàn thieát 2) Purvavideha: Ñoâng Thaéng thaàn chaâu. ñeå taïo nghieäp noùi doái. 3) Aparagondana: Taây ngöu hoùa chaâu. 1) An untruth: Coù söï giaû doái. 4) Uttarakuru: Baéc Cu loâ chaâu.

Four courses of attainment: See Boán Tieán Four demonic-looking figures deva Trình Tieán Ñeán Phaät Quaû. kings: See Thieân Vöông. Four courts of mandala: See Töù Truøng Four desires: Töù duïc: Maïn Ñoà La. 1) Sexual love: Tình duïc. Four currents that carry thinking along: 2) Attractiveness or sexual beauty: Saéc duïc. See Töù Löu. 3) Craving for good food: Thöïc duïc. 1) The illusion of seeing things as they 4) Lust: Daâm duïc. seem, not as they really are: Suy töôûng aûo Four dharmas: See Töù Phaùp. aûnh. Four dharma realms: See Töù Phaùp Giôùi: 2) Thinking of desires: Suy töôûng duïc voïng. 1) The phenomenal realm: Phenomenal 3) Thinking of existence or life: Suy töôûng world—Söï phaùp giôùi. veà söï coù cuûa ñôøi soáng. 2) Noumenal realm: The noumenal world— 4) Unenlightened thinking: Suy töôûng meâ Lyù phaùp giôùi. muoäi. 3) The interdependence of phenomenal and Four deadly sins: See Boán Toäi Caên Baûn noumenal realm: The world in which and Töù Chuûng Caên Boån Toäi. phenomena are identified with Four defeats: See Töù Ñoïa. noumena—Lyù söï phaùp giôùi. Four degrees of the esoterics: See Töù Ñoä 4) Phenomena are also interdenpendent: Gia Haønh. The world in which phenomena Four degrees of saintliness: See Töù Thaùnh interpenetrate one another without Quaû. hindrance—Söï söï voâ ngaïi. Four delusions: Töù phieàn naõo: Four dharmas and three vows: See Töù 1) Delusion of the Ignorance in the ego: Ngaõ Phaùp Tam Nguyeän. si phieàn naõo. Four dhyana concentrations: See Töù 2) Delusion of Holding to the ego idea: Ngaõ Thieàn Ñònh. kieán phieàn naõo. Four dhyana heavens: See Töù Thieàn 3) Delusion of self-esteem or egoism: Ngaõ Thieân: maïn phieàn naõo. 1) The first region, as large as the whole 4) Delusion of self-seeking or desire arising universe: Sô thieàn thieân. from

belief in ego: Ngaõ aùi phieàn naõo. 2) The second region, equal to a small chilio Four delusions in reference to the ego: cosmos: Nhò thieàn thieân. See Töù Phieàn Naõo. 3) The third region, equal to a middling Four demons: In Buddhism, demons refer to chiliocosmoas: Tam thieàn thieân. obstructions of enlightenment—Töù ma: 4) The fourth region, equal to a great 1) The demon of the mind-body clusters: Ma chiliocosmos: Töù thieàn thieân. nguõ uaån (form, sensation, perception, Four dhyana realms and eight condition, consciousness). concentrations: See Töù Thieàn Baùt Ñònh. 2) The demon of afflictions: Ma phieàn naõo. Four directions: See Töù Phöông. 3) The demon of death: Ma töû. Four disciplinary processes: See Töù Haïnh. 4) The demon of heaven: Ma thieân—Wish Four discriminations: See Töù Voâ Ngaïi. to be in the realm of desire and thus Four divisions of dharma: See Töù Phaùp blocks transmundane goodness. Uaån.

Four divisions of the enlightened 3) Cause without effect: Höõu nhaân voâ quaû—knowledge: See Töù Moân Tri Kieán Phaät. No future consequences as a result of past or current karma. Four divisions of vinaya: Töù phaàn luaät. 4) Neither cause nor effect: Voâ nhaân voâ Four doctrines: See Töù Giaùo. quaû—Rewards and punishments. Four doctrines of Hinayana: See Tieåu Four evil destinations: See Töù Thuù. Thöøa Töù Moân. Four evil destinies: See Töù AÙc Thuù. Four doctrines were perished and four Four evil directions: See Töù Thuù. were flourished: See Töù Khoâ Töù Vinh. Four evils of the mouth: See Khaåu Töù. Four dogmas: See Töù Öu Ñaøn na—See Töù Four exertions: See Töù Chaùnh Caàn. Phaùp AÁn. Four doors: See Töù Moân. Four expectations of the Buddhas and Four efforts: See Töù Tinh Caàn. Bodhisattvas (from the followers): Boán ñieàu mong ñôïi ôû chö Phaät vaø chö Boà Taùt cuûa Four ejects of the ego in the Diamond caùc tín ñoà—Buddhist followers expect of the Sutra: See Ngaõ Nhaân Töù Töôùng. Buddhas and Bodhisattvas in four things. Four Elements: Four constituents—Four 1) They promote the virtues of the basic constituents of matter—See Töù Ñaïi: followers, help them remove greed, hate 1) Solidity: Earth—Solid matter—Ñaát. and delusion, and protect them from 2) Fluidity: Water—Liquid—Nöôùc. ghosts and men who may maliciously try 3) Heat: Fire---Löûa. to interfere with their spiritual practices— 4) Motion: Air—Energy of motion—Gioù. Chö Phaät vaø chö Boà Taùt khuyeán haïnh Four elements of popularity: See Töù nhöõng tín ñoà, giuùp hoï xa lìa tham, saân, si, Nhieáp Phaùp. baûo veä hoï choáng laïi nhöõng ma quyû vaø Four emblems: See Töù Minh. nhöõng ngöôøi coù theå quaáy nhieãu nhöõng söï Four enemies (maras): Töù ma: tu taäp veà taâm linh. 1) The passion and delusion mara: Ma phieàn 2) They bestow material benefits. Since the naõo. Buddhas and Bodhisatvas are all- 2) Death mara: Ma töû. merciful, it was natural, and, in some 3) The five skandhas (aggregations) mara: ways, logical to assume that they should Ma nguõ uaån. concern themselves with teh atheal 4) The supreme mara-king: Ma vöông. wishes of their adherents, protect their ** For more information, please see Töù Oaùn earthly fortunes and ward off disasters. and Töù Voïng. Avalokitesvara, for example, protects Four epochs: See Töù Kieáp. caravans from robbers sailors from ship wreck, criminals from execution. By his Four equal

virtues: See Töù Ñaúng. help women obtain the children they Four erroneous tenets: See Töù Chaáp. wish. If one but thinks of Avalokitesvara, 1) Heretical theory of causation: Taø nhaân taø fire ceases to burn, swords fall to pieces, quaû—Creation by a creator. enemies become kind-hearted bonds are 2) Effect independent of cause: Voâ nhaân loosened, spells revert to where they höõu quaû—Creation without a cause. came, beasts flee, and snakes lose thei poison. However, this aspect of Buddhism is only used to help calm the mind of

Buddhist beginners who encounter Great Bodhisatvvas—Boán ngoïn nuùi noåi tieáng problems—Chö Phaät vaø chö Boà Taùt ban ñöôïc Phaät giaùo Trung quoác xem nhö ñeàn thôø cho nhöõng lôïi loäc vaät chaát. Chö Phaät vaø cuûa boán vò Ñaïi Boà Taùt: chö Boà Taùt vì loøng töø bi voâ löôïng, dó 1) Nguõ Ñaøi Sôn: Wutaishan in Shansi nhieân, vaø moät caùch naøo ñoù, chaéc chaén seõ province, considered the sacred mountain quan taâm ñeán nhöõng lôøi caàu xin cuûa tín of the bodhisattva Manjusri (Wen-Shu)— ñoà mình, baûo veä soá phaän traàn gian cuûa hoï, Thuoäc tænh Sôn Taây, nôi thôø Boà taùt Vaên ngaên ngöøa nhöõng tai öông. Quaùn Theá AÂm Thuø. chaúng haïn, baûo veä thöông nhaân khoûi naïn 2) Phoå Ñaø Sôn: P'u-t'o-Shan in Chekiang troäm cöôùp, thuûy thuû khoûi ñaém thuyeàn, province, sacred mountain of the nhöõng keû phaïm toäi khoûi bò haønh hình. bodhisattva Avalokitesvara (Kuan-Shi- Nhôø Ngaøi maø nhöõng thieáu phuï coù nhöõng Yin)—Thuoäc tænh Trieát Giang, ñöôïc coi laø ñöùa con maø hoï mong öôùc. Ngöôøi ta chæ nôi thieâng lieâng cuûa Boà taùt Quaùn AÂm. caàn nghó tôùi Ngaøi Quaùn Theá AÂm, löûa seõ 3) Nga Mi Sôn: Oa-Mei-Shan in Sze-Chuan taét, göôm giaùo seõ gaãy vuïn, quaân thuø seõ province, considered the sacred mountain trôû neân nhaân aùi, xieàng xích seõ tan bieán, of bodhisattva Samantabhadra (P'u- nhöõng lôøi nguyeàn ruûa seõ trôû veà laïi nôi Hsien)—Thuoäc tænh Töù Xuyeân, laø nôi xuaát phaùt, aùc thuù tìm ñöôøng troán traùnh, thieâng lieâng cuûa Boà Taùt Phoå Hieàn. raén reát heát noïc ñoäc. Khía caïnh naøy cuûa 4) Cöûu Hoa Sôn: Chiu-Hoa-Shan, in Anhwei ñaïo Phaät thöôøng ñöôïc duøng ñeå traán an province, the sacred mountain of the nhöõng keû sô cô gaëp côn hoaïn naïn maø bodhisattva Kshitigarbha (Ti-Ts'ang or thoâi. Earth Store)—Thuoäc tænh An Huy, laø nôi 3) The Buddhas and Bodhisattvas become thieïng lieâng cuûa Boà taùt Ñòa Taïng. an object of desire to love for all Buddhist Four famous sastras: See Töù Luaän. followers—Chö Phaät vaø chö Boà Taùt trôû Four fast days: See Töù Trai Nhöït. thaønh moät ñoái töôïng cuûa öôùc voïng yeâu Four fearlessnesses: See Töù Voâ UÙy. thöông cho caùc tín ñoà. Four female attendants on Vairocana: 4) The Buddhas and Bodhisattvas provide See Töù Ba La Maät Boà Taùt. favorable conditions for the attainment of enlightenment and liberation for Buddhist Four fetters: See Töù AÙch and Töù AÙch followers—Chö Phaät vaø chö Boà Taùt cung Phöôïc. caáp nhöõng ñieàu kieän thuaän lôïi cho chuùng Four fields of blessings: See Töù Ñieàn. sanh ñaït tôùi giaùc ngoä vaø giaûi thoaùt cho Four fields for cultivating happiness: See chö Phaät töû. Töù Ñieàn vaø Töù Phöôùc Ñieàn. Four factors of stream-attainment: See 1) To animals: Nôi suùc sanh. Töù Döï Löu Höôùng Chi. 2) To the poor: Cho ngöôøi ngheøo. Four false beliefs: See Töù Ñieân Ñaûo. 3) To parents: Vôùi song thaân. 4) To the

religion: Cho vieäc hoaèng döông Four famous commentaries: See Töù Luaän. chaùnh phaùp. Four famous hills in China: See Töù Ñaïi Four finitenesses: See Töù Chuûng Höõu Bieân. Danh Sôn. Four firm beliefs: See Töù Kieân Tín. Four famous mountains: Four famous mountains in China that Chinese Buddhism Four floods: See Töù Boäc Löu. considered as the sacred places of the four Four-fold Assembly: Töù chuùng:

1) Bhiksu: Taêng--Monks. Four forms of birth and six forms of 2) Bhisuni: Ni—Nuns. transmigration: See Töù Sanh Luïc Thuù. 3) Upasaka: Öu baø taéc—Laymen. Four forms of wisdom of a Buddha: Töù 4) Upasika: Öu baø di—Laywomen. trí cuûa chö Phaät: Four-fold disciples: Töù chuùng (see four-fold 1) The great mirror wisdom of aksobhya: assembly). Ñaïi vieân caûnh trí. Four-fold fearlessness: Töù voâ uùy. 2) The universal wisdom of Ratnaketu: Bình 1) Confidence in Buddha: Fearlessly ñaúng taùnh trí. realizing all things—Nhöùt thieát trí voâ uùy. 3) The profound observing wisdom of 2) Confidence in having extirpated (up- Amitabha: Dieäu quaùn saùt trí. rooted) all contamination: Fearlessly 4) The perfecting wisdom of Amoghasiddhi: extinguishing all defilements—Laäu taän Thaønh sôû taùc trí. voâ uùy. Four formless Heavens: Töù khoâng xöù. 3) Confidence in explaining the obstacles to 1) Heaven of boundless space: The sphere enlightenment beings: Fearlessly of the conception of infinite space—expounding all obstruction to liberation--- Khoâng voâ bieân xöù. Thuyeát chöôùng ñaïo voâ uùy. 2) Heaven of boundless knowledge: The 4) Confidence in explaining the way to end sphere of the conception of infinite suffering: Fearlessly asserting the true consciousness—Thöùc voâ bieân xöù. path to liberation---Thuyeát taän khoå ñaïo 3) Heaven of nothing or non-existence: The voâ uùy. sphere of the conception of nothingness— Four-fold middle path: See Töù Trung Ñaïo. Voâ sôû höõu xöù. Four forms of activity: See Töù Höõu Vi 4) Heaven of not thinking: The sphere of Töôùng. neither perception nor non-perception— Four forms of behavior: See Töù Oai Nghi. Phi töôûng phi phi töôûng xöù. Four forms of birth: See Töù Sanh: ** For more information, please see Töù 1) Viviparous, as with mammalia: Birth from Khoâng Xöù in Vietnamese-English Section. the womb---Thai sanh. Four formless jhanas: See Töù Thieàn Voâ 2) Oviparious, as with birds: Birth from Saéc. eggs—Noaõn sanh. Four Foundations of Mindfulness: Töù 3) Moisture or water born, as with worms Nieäm Xöù. and fishes: Birth from moisture—Thaáp (A) According to Bhikkhu Bodhi in sanh. Abhidamma, there are four foundations of 4) Metamorphic, as with moths from the mindfulness which form a complete chrysalis: Birth by transformation as in system of meditative practice for the the case of deities and superior beings of development of mindfulness and the Pure Lands. It is said that such beings, insight—Theo Ngaøi Tyø Khöu Boà Ñeà after the end of their previous lifetime, trong Vi Dieäu Phaùp, coù boán loaïi nieäm xöù suddenly appear in this fashion due to hình thaønh toaøn boä heä thoáng thöïc taäp their karma, without the help of parents or thieàn ñònh ñöa ñeán söï phaùt trieån cuûa ñònh any other intermediary agency—Hoùa vaø hueä. sanh. (B) The practice of the four foundations of mindfulness is identical with right

mindfulness as the seventh factors of the Four great citations: See Boán Ñieàu Tham Noble Eightfold Path—Söï thöïc taäp töù Chieáu Lôùn. nieäm xöù gioáng nhö yeáu toá

thöù baûy laø Four great continents: See Töù Chaâu. Chaùnh Nieäm trong Baùt Thaùnh Ñaïo: Four great debts: Töù ñaïi aân: 1) The foundation of mindfulness in 1) The debt to the Triple Jewel: AÂn Tam comtemplation of the body: Thaân quaùn Baûo (Buddha, Dharma, Sangha). nieäm xöù. 2) The debt to our parents and teachers: AÂn 2) The foundation of mindfulness in cha meï vaø thaày toå. contemplation of feeling: Thoï quaùn nieäm 3) The debt to our spiritual friends: AÂn thieän xöù. höõu tri thöùc. 3) The foundation of mindfulness in 4) The debt we owe to all sentient beings: contemplation of consciousness: Taâm AÂn chuùng sanh. quaùn nieäm xöù. *** For more information, please see Töù AÂn. 4) The foundation of mindfulness in Four great disciples of the Buddha: Töù contemplation of mental objects: Phaùp ñaïi ñeä töû Phaät: quaùn nieäm xöù. 1) Sariputra: Xaù Lôïi Phaát. ** For more information, please see Töù 2) Mahamaudgalyayana: Ma Ha Muïc Kieàn Nieäm Xöù in Vietnamese-English Section. Lieân. Four fruits or bodhisattva stages in 3) Subhuti: Tu Boà Ñeà. Mahayana: See Ñaïi Thöøa Töù Quaû. 4) Mahakasyapa: Ma Ha Ca Dieáp. Four functional divisions of *** For more information, please see Töù Ñaïi consciousness: See Boán Phaàn Cuûa Thöùc. Ñeä Töû. Four functions of cognition: See Töù Phaàn Four great elements: See Töù Ñaïi. Phaùp Töôùng. Four great guardian devas: See Töù Ñaïi Four fundamental evil passions: See Töù Hoä Phaùp. Ñaïi Phieàn Naõo. Four great oceans: See Töù Ñaïi Haûi. Four fundamental states: See Töù Boån Four great scholars: See Töù Bình Gia. Töôùng. Four great sutras: See Töù Ñaïi Boä Kinh. Four furnaces: See Töù Loâ. Four great voices from the power of the Four generals: See Töù Phöông Ñaïi Töôùng. virtuous qualities of Buddha: Boán thöù aâm Four givings: See Töù Xaû. thanh quaûng ñaïi cuûa Nhö Lai—According to Four good roots: See Töù Thieän Caên. the Buddha in The Flower Adornment Sutra, Four great Bodhisattvas: See Töù Ñaïi Boà the voice of Buddha, without master or maker, Taùt: without discrimination, not entering, not 1) Matreiya: Di Laëc Boà Taùt. emerging, yet producing four great voices— 2) Manjusri: Vaên Thuø Sö Lôïi Boà Taùt. Theo lôøi Phaät daïy trong Kinh Hoa Nghieâm, coù 3) Avalokitesvara: Quaùn Theá AÂm Boà Taùt. boán thöù aâm thanh quaûng ñaïi cuûa Nhö Lai. 4) Samantabhadra: Ñaïi Theá Chí Boà Taùt. 1) The first voice says: You all should know Four great Bodhisattvas of the Lotus that all conditioned states are miserable. There is misery of hells, the misery of sutra: See Töù Ñaïi Boà Taùt Trong Kinh Phaùp animality, the misery of hungry Hoa. ghosthood, the misery of lack of virtue,

the misery of clinging to self and is narrow and inferior. There is a higher possessions, the misery of evil doing. If vehicle called the vehicle of the you want to be born human or divine, you individually awakened, whose should plant roots of goodness. Born in enlightenment does not depend on a the human world or in a heaven, you will teacher. You should learn it. Those leave all situations in which inclined to a superior path, having heard enlightenment is difficult. Sentient this voice, give up the path of listeners beings, having heard this, give up error and cultivate the vehicle of individually and perversity, practice good actions, awakened: AÂm thanh thöù ba laø ñaïi chuùng leave all difficulties behind, and are born neân bieát Thanh Vaên thöøa do

lôøi ngöôøi in the human world or in heaven: AÂm khaùc maø ñöôïc toû ngoä, trí hueä heïp keùm. thanh thöù nhaát laø ñaïi chuùng neân bieát taát Laïi coù ñoäc giaùc thöøa, toû ngoä chaúng do caû haønh phaùp ñeàu laø khoå. Nhöõng laø ñòa Thaày, ñaïi chuùng neân hoïc. Nhöõng ngöôøi nguïc khoå, suùc sanh khoå, ngaï quyû khoå, thích thaéng ñaïo nghe lôøi naày xong lieàn boû khoâng phöôùc ñöùc laø khoå, chaáp ngaõ sôû laø Thanh Vaên thöøa maø tu ñoäc giaùc thöøa. khoå, taïo nhöõng aùc haïnh laø khoå. Muoán 4) The fourth voice says that you all should sanh coõi trôøi hay nhôn gian phaûi gieo caên know that there is an even higher path laønh, sanh trong nhôn thieân laø rôøi khoûi beyond the ranks of these two vehicles, caùc choã naïn. Chuùng sanh nghe xong boû which is called the great vehicle, lìa ñieân ñaûo, tu nhöõng haïnh laønh, rôøi khoûi practiced by enlightened beings, nhöõng choã naïn maø sanh trong nhôn thieân. following the six transcendent ways, not 2) The second voice says that you should stopping enlightening practice, not know that the myriad pains of all relinquishing the determination for conditioned states are as searing as balls enlightenment, being in the midst of of hot iron. Condition states are infinite birth and death without getting impermanent and pass away. Nirvana is sick of it. Going beyond the two vehicles tranquil, unfabricated well-being, beyond of individual liberation, it is called the all burning, extinguishing all inflaming Great Vehicle, the foremost vehicle, the afflictions. Having heard this, sentient pre-eminent vehicle, the supreme beings diligently practice good principles, vehicle, the highest vehicle, the and in the vehicle of listeners to Buddha's unexcelled vehicle, the vehicle of voice attain the tolerance of conformity to benefiting all sentient beings. If there are the message: AÂm thanh thöù hai laø ñaïi any sentient beings whose resolve is very chuùng neân bieát taát caû phaùp haønh traøn ñaày great, whose faculties are strong and nhöõng khoå nhö hoøn saét noùng, haønh phaùp keen, who have planted roots of goodness voâ thöôøng, laø phaùp dieät maát. Nieát baøn tòch in the past, who are spiritualy empowered tònh, voâ vi an laïc, lìa xa khoán khoå, tieâu by the Buddhas, who have superior saïch nhieät naõo. Chuùng sanh nghe xong inclination and seek Buddhahood, once sieâng tu phaùp laønh, nôi Thanh Vaên thöøa they have head this voice, they arouse the ñöôïc tuøy thuaän aâm thanh nhaãn. determination for enlightenment: AÂm 3) The third voice says that you all should thanh thöù tö laø ñaïi chuùng neân bieát raèng know that those in the vehicle of listeners ngoaøi haøng nhò thöøa coøn coù thaéng ñaïo goïi follow the words of another to laø Ñaïi thöøa, laø choã tu haønh cuûa Boà Taùt understand; their knowledge and wisdom thuaän saùu moân Ba-La-Maät, chaúng döùt

haïnh Boà Taùt, chaúng boû taâm Boà Ñeà, ôû voâ 1) Suffering: All existence entails löôïng sanh töû maø chaúng moûi nhaøm, hôn suffering—Khoå. haøng nhò thöøa, goïi laø Ñaïi thöøa, laø ñeä nhöùt 2) The cause of all sufferings: Suffering is thöøa, laø thaéng thöøa, laø toái thaéng thöøa, laø caused by ignorance—Taäp. thöôïng thöøa, laø toái thöôïng thöøa, laø thöøa 3) The end of all sufferings: There is an end ích lôïi taát caû chuùng sanh. Neáu coù chuùng to suffering, and this state of no suffering sanh naøo sanh loøng tin hieåu roäng lôùn, caên is called Nirvana—Dieät. khí maïnh leï, ñôøi tröôùc gieo caên laønh, 4) The way to end suffering: To practice the ñöôïc thaàn

löïc cuûa Ñöùc Nhö Lai gia hoä, coù Eight fold Noble Truths—Ñaïo. chí nguyeän thuø thaéng mong caàu Phaät quaû, Four holy ways: See Töù Thaùnh Haønh. nghe lôøi naày xong lieàn phaùt taâm Boà Ñeà. Four-Horn Hell: Töù Giaùc Ñòa nguïc. Four great vows: Töù hoaèng theä nguyeän: Four hours of the night and eight hours 1) Sentient beings are numberless, I vow to of the day: See Töù Daï Baùt Truù. save them all: Chuùng sanh voâ bieân theä Four hundred and four ailments of the nguyeän ñoä. 2) Afflictions are inexhaustible, I vow to end body: See Töù Baùch Töù Beänh. them all: Phieàn naõo voâ taän theä nguyeän Four ideas to be gotten rid of: See Töù ñoaïn. Tuyeät. 3) Schools and traditions are manifold, I vow Four immaterial heavens: See Töù Khoâng to study them all: Phaät ñaïo voâ löôïng theä Xöù. nguyeän hoïc. Four immeasureable minds: See Töù Voâ 4) The Buddha-way is supreme, I vow to Löôïng Taâm—Four immeasureable minds complete it: Phaät ñaïo voâ thöôïng theä cultivated by Bodhisattvas: nguyeän thaønh. 1) Mind of infinite loving-kindness: Töø voâ Four guardians: See Töù Phöông Ñaïi Töôùng. löôïng taâm. Four half points of the compass: See Töù 2) Mind of infinite compassion: Bi voâ Duy. löôïng taâm. Four heavens of the formless realm: See 3) Mind of infinite joy: Hyû voâ löôïng Töù Voâ Saéc Giôùi Thieân. taâm. 4) Mind of infinite equanimity: Xaû voâ Four Heavenly Kings: See Töù Thieân löôïng taâm. Vöông: ** SeeTöù Voâ löôïng Taâm. 1) Eastern Heaven king: Ñoâng thieân vöông. 2) Southern Heaven king: Nam Thieân Four imperishables: See Töù Phaùp Baát vöông. Hoaïi. 3) Western Heaven king: Taây thieân vöông. Four improper ways of obtaining a 4) Northern Heaven king: Baéc thieân vöông. living: See Töù Chuûng Taø Meänh. Four Heavenly Kings' shrine: Ñeàn Töù Four inconceivables: See Töù Baát Khaû Tö Thieân Vöông. Nghì. Four Hinayana steps for attaining Four indestructible beliefs: See Töù Kieân Buddhahood: See Töù Giai Thaønh Ñaïo. Tín. Four Holy Truths: Töù Dieäu Ñeá—Four Four Indian castes: See Töù Taùnh. Noble truths: Four Indian clans: See Töù Taùnh.

Four Indian classes or castes: See Töù Four kinds of atmosphere of great Taùnh. knowledge of the Enlightened: Boán thöù Four instants of each unit of Ñaïi Trí phong luaân consciousness: Boán giai ñoaïn cuûa moät ñôn vò (A) According to the Buddha in The Flower tö töôûng. Adornment Sutra, the manifestation of 1) Arising or genesis: Sanh khôûi. Buddha does not come about through just 2) State of development: Truï. one condition or things, but by 3) State of Dying-down: Dò. innumerable causes and conditions. There 4) Cessation or dissolution: Dieät. are four kinds of atmosphere of great Four integrative methods: Töù nhieáp knowledge of the Enlightened—Theo phaùp—Four means of salvation—Four Ñöùc Phaät trong Kinh Hoa Nghieâm, Nhö attractions—Four dharmas of attraction: Lai xuaát hieän chaúng phaûi do moät duyeân 1) Charity: Boá thí. moät söï, maø do voâ löôïng duyeân, voâ löôïng 2) Kind speech: AÙi ngöõ. söï môùi thaønh töïu ñöôïc. Coù boán thöù Ñaïi 3) Cooperation: Ñoàng söï. Trí phong luaân. 4) Beneficial action: Lôïi haønh. 1) The atmosphere of great knowledge of mental command able to retain memory Four intelligences: See Töù Giaùc. without forgetting, being able to hold the Four inverted: See Töù Ñieân Ñaûo and Töù Taø great clouds and rain of teachings of all Kieán. Buddhas: Ñaïi trí phong

luaân Ñaø-La-Ni Four inverted beliefs: See Töù Ñieân Ñaûo. nieäm trì chaúng queân, vì hay trì taát caû ñaïi Four inverted (wrong) views: Töù taø kieán: phaùp vaân, ñaïi phaùp vuõ cuûa chö Nhö Lai. 1) Considering what is really impermanent 2) The atmosphere of great knowledge to be permanent: Voâ thöôøng maø cho laø producing tranquility and insight, being thöôøng haèng. able to evaporate all afflictions: Ñaïi trí 2) Considering what is really suffering to be phong luaân xuaát sanh chæ quaùn, coù khaû joy: Khoå maø cho laø laïc. naêng tieâu dieät taát caû phieàn naõo. 3) Considering what is not a self to be a self: 3) The atmosphere of great knowledge of Voâ ngaõ maø cho laø töï ngaõ. skillful dedication, being able to perfect 4) Considering what is impure to be pure: all roots of goodness: Ñaïi trí phong luaân Baát tònh maø cho laø tònh. hoài höôùng thieän xaûo, coù khaû naêng thaønh Four invisibles: See Töù Baát Kieán. taát caû caùc thieän caên. Four kalpas: See Töù Kieáp: 4) The atmosphere of great knowledge 1) Kalpa of Formation: Thaønh. producing undefiled, variegated, 2) Kalpa of Existing or abiding: Truï. magnificient arrays of adornments, 3) Kalpa of Destruction: Hoaïi. causing the roots of goodness of all 4) Kalpa of Annihilation: Khoâng. beings taught in the past to be purified, Four kayas: See Töù Thaân. and consummating the power of the Four kinds of altar-worship: See Töù untainted roots goodness of the Enlightened: Ñaïi trí phong luaân xuaát sanh Chuûng Ñaøn Phaùp. ly caáu sai bieät trang nghieâm, vì khieán quaù Four kinds of asura: See Töù Chuûng A Tu khöù nhöõng chuùng sanh ñöôïc hoùa ñoä, thieän La.

caên cuûa hoï ñöôïc thanh tònh, vaø thaønh töïu noåi giaêng maây lôùn, xoái tuoân möa lôùn saûn sanh söùc thieän caên voâ laäu cuûa Nhö Lai. ra boán thöù phong luaân noái tieáp laøm sôû-y. (B) The manifestation of Buddha, producing 1) The holder which can hold great waters: Buddha's four kinds of atmosphere of Naêng trì vì coù khaû naêng trì giöõ ñaïi thuûy. great knowledge based on the unimpeded 2) The evaporator which can evaporate the light of wisdom, able to sustain the roots great waters: Naêng tieâu vì coù khaû naêng of goodness of all sentient beings—Nhö laøm boác hôi ñaïi thuûy. Lai xuaát hieän y nôi quang minh voâ ngaïi 3) The structure which can set up all places: hueä coù khaû naêng giöõ gìn taát caû caùc thieän Kieán laäp vì coù khaû naêng kieán laäp taát caû caên cuûa chuùng sanh. xöù sôû. 1) The atmosphere of great knowledge 4) The arrangement of which functions are taking care of all sentient beings and to arrange and to distribute: Trang inspiring joy in them: Ñaïi trí phong luaân Nghieâm coù nhieäm vuï phaân boá thieän xaûo. nhieáp khaép chuùng sanh ñeàu laøm cho hoan Four kinds of bliss: See Töù Chuûng Haïnh hyû. Phuùc. 2) The atmosphere of great knowledge Four kinds of burial: See Töù Taùng. setting up right teaching and causing Four kinds of charity: See Töù Boá Thí. sentient beings to take it: Ñaïi trí phong Four kinds of clinging: See Töù Chaáp Thuû. luaân kieán laäp chaùnh phaùp, khieán caùc chuùng sanh ñeàu sanh öa thích. Four kinds of conduct natural to a 3) The atmosphere of great knowledge bodhisattva: See Töù Taùnh Haïnh. preserving all sentient beings' roots of Four kinds of cry of Lin Chi: See Laâm Teá goodness: Ñaïi trí phong luaân giöõ gìn taát Töù Haùt. caû caùc thieän caên cuûa taát caû chuùng sanh. Four kinds of demeanors: See Töù Chuûng 4) The

atmosphere of great knowledge Oai Nghi. containing appropriate means, arriving at Four kinds of devotees: Boán haïng ngöôøi the realm where there are no taints or moä ñaïo—Four kinds of devotees to contaminations: Ñaïi trí phong luaân ñuû caû Buddhism: phöông tieän thoâng ñaït voâ laäu giôùi. 1) Monks: Bhiksus—Taêng. Four kinds of atmosphere produced by 2) Nuns: Bhiksunis—Ni. great rain: Boán thöù phong luaân—According 3) Laymen: Upasakas—Öu baø taéc—Cö só to the Buddha in The Flower Adornment nam. Sutra, a billion-world universe is not formed 4) Laywomen: Upasikas—Öu baø di. just by one condition, not by one phenomenon. Four kinds of devotees to Buddhism: See It is formed by innumerable conditions, Boán Haïng Ngöôøi Moä Ñaïo. innumerable things. The rising and spreading Four kinds of dharani: See Töù Chuûng of great clouds and showering of great rain Toång Trì. produce four kinds of atmosphere, Four kinds of dhyana: See Töù Chuûng continuously making a basis—Theo Ñöùc Phaät Thieàn Ñònh. trong Kinh Hoa Nghieâm, ñaïi thieân theá giôùi Four kinds of disciples: See Töù Boái. naày chaúng phaûi do moät duyeân, chaúng phaûi do moät söï, maø phaûi do voâ löôïng duyeân söï. Nhöõng Four kinds of examination: See Töù Chuûng Quaùn Haønh. Four kinds of faith: See Töù Tín Taâm:

1) Awakening of faith: Tin chaân lyù. a. Weighty kamma: Troïng nghieäp. 2) Faith in the Buddha: Tin Phaät. b. Death proximate kamma: Caän töû nghieäp. 3) Faith in the dharma: Tin Phaùp. c. Habitual kamma: Thöôøng nghieäp. 4) Faith in the Sangha: Tin Taêng. d. Reserve kamma: Nghieäp tích tuï. Four kinds of food: See Töù Thöïc. 3) By time of ripening, there are four kinds Four kinds of higher morality: See Boán of kammas: Theo thôøi gian troå quaû, coù Loaïi Giôùi Cao Thöôïng. boán loaïi nghieäp: a. Immediate effective kamma: Hieän Four kinds of holy men: See Töù Thaùnh. nghieäp. Four kinds of horses: See Töù Maõ. b. Subsequently effective kamma: Haäu Four kinds of inference in logic: See Töù nghieäp. Toâng. c. Indefinitely effective kamma: Voâ haïn Four kinds of karmas leading to ñònh nghieäp. reincarnation: Boán loaïi nghieäp daãn ñeán söï d. Defunct kamma: Nghieäp voâ hieäu löïc. ñaàu thai—See Töù Nghieäp. 4) By place of ripening, there are four kinds (A) According to Mahayana Buddhism, there of kammas—Theo nôi choán troå quaû, coù are four kinds of karmas—Theo Phaät giaùo boán loaïi nghieäp: Ñaïi thöøa, coù boán loaïi nghieäp: a. Unwholesome kamma: Nghieäp baát thieän. 1) Accumulated karma resulting from many b. Sense-sphere wholesome kamma: Thieän former lives: Nghieäp Tích Luõy—Nghieäp nghieäp Duïc giôùi. taïo töø nhieàu ñôøi tröôùc. c. Fine-material-sphere kamma: Nghieäp 2) Repeated karma formed during the thieän Saéc giôùi. present life: Nghieäp Taäp Quaùn—Nghieäp d. Immaterial-sphere wholesome kamma: taïo trong ñôøi hieän taïi. Nghieäp thieän Voâ Saéc giôùi. 3) Most dominant karma which is able to ** For more information, please see Four subjugate other karmas: Cöïc Troïng Classifications of karmas in English- Nghieäp—Nghieäp coù khaû naêng maïnh coù Vietnamese Section. theå chi phoái taát caû caùc nghieäp khaùc. Four kinds of lands: See Boán Coõi Duy 4) Near-Death Karma (very strong): Caän Töû Taâm. Nghieäp—Nghieäp raát maïnh luùc saép cheát. Four kinds of mandala: See Töù Chuûng (B) According to Bhikkhu Bodhi in Maïn Ñaø La.

Abhidhamma, there are also four kinds of Four kinds of mindfulness: See Töù Nieäm kammas—Theo Tyø Kheo Boà Ñeà trong Vi Xöù. Dieäu Phaùp, cuõng coù boán loaïi nghieäp: Four kinds of non-backslidings: See Töù 1) By way of (with respect to) function, Baát Thoái. there are four kinds of kammas—Theo phöông thöùc taùc duïng, coù boán loaïi nghieäp: Four kinds of offerings: See Töù Cuùng a. Productive kamma: Nghieäp taùi taïo. Döôøng. b. Supportive kamma: Nghieäp trôï duyeân. Four kinds of progress: See Töù Haønh. c. Obstructive kamma: Nghieäp caûn ngaên. Four kinds of purification of offering: d. Destructive kamma: Nghieäp tieâu dieät. See Boán Söï Thanh Tònh Cuûa Caùc Loaïi Cuùng 2) By way of order of ripening, there are Döôøng. four kinds of kammas—Theo thöù töï troå Four kinds of rebirth: See Boán Loaïi Sanh quaû, coù boán loaïi nghieäp: Töû vaø Töù Chuûng Sanh Töû in Vietnamese-

English Section and Four ways of rebirth in b. Those who have changeable minds: English-Vietnamse Section. Nhöõng ngöôøi coù taâm taùnh baát thöôøng. Four kinds of resolve: See Töù Nguyeän. c. Who are greedy and jealous of others' Four kinds of retribution: See Töù Chuûng happiness: Nhöõng ngöôøi tham lam vaø hay Quaû Baùo. ganh gheùt vôùi haïnh phuùc cuûa ngöôøi khaùc. d. Those who have no sympathy for the Four kinds of samadhi: See Töù Chuûng needs of others: Nhöõng ngöôøi khoâng Tam Muoäi. thöông xoùt caûm thoâng cho nhu caàu cuûa keû Four kinds of sentient beings: Töù loaøi khaùc. chuùng sanh. 2) The second type—Loaïi thöù hai: 1) Those born through the womb: Loaøi sanh a. Those who grow angry over trifling baèng thai—Thai sanh. affairs: Nhöõng ngöôøi hay noåi giaän vì 2) Those born through eggs: Loaøi sanh baèng nhöõng chuyeän ñuøa côït. tröùng—Noaõn sanh. b. Those who are fickle and greedy, but do 3) Those born through moisture: Loaøi sanh not feel envious of others' happiness: töø nôi aåm thaáp—Thaáp sanh. Nhöõng ngöôøi hay thay ñoåi vaø tham lam, 4) Those born through transformation or nhöng khoâng ganh gheùt vôùi haïnh phuùc metamorphoses such as a worm cuûa ngöôøi khaùc. transforming to become a butterfly: Loaøi c. Those who are sympathetic for the needs töø bieán hoùa maø sanh ra—Hoùa sanh. of others: Nhöõng ngöôøi thöông xoùt vaø Four kinds of ties (The Buddha and His caûm thoâng vôùi nhu caàu cuûa ngöôøi khaùc. Teachings—Chapter 39): Ganthas (p)— 3) The third type—Loaïi thöù ba: Boán loaïi troùi buoäc (Ñöùc Phaät vaø Phaät Phaùp— a. Those who are more broad-minded and Chöông 39). do not become angry often: Nhöõng ngöôøi 1) Coveteousness: Abhijjha (p)—Tham coù taâm taùnh côûi môû vaø khoâng thöôøng hay muoán. hôøn giaän. 2) Ill-will: Vyapada (p)—Oaùn gheùt. b. Those who know how to control a greedy 3) Indulgence in wrong rites and mind, but are not able to avoid feelings of ceremonies: Sila-bataparamasa (p)—Ham jealousy: Nhöõng ngöôøi bieát caùch keàm giöõ chuoäng nghi leã cuùng kieán. taâm tham, nhöng khoâng traùnh ñöôïc caûm 4) Adherence to one's preconception as giaùc ganh gheùt. truth: Idam-saccabhinivesa (p)—Coá chaáp c. Those who are not sympathetic for the trong thaønh kieán, khö khö chaáp raèng needs of others: Nhöõng ngöôøi khoâng caûm thaønh kieán cuûa mình laø ñuùng (kieán thuû). thoâng vôùi nhu caàu cuûa ngöôøi khaùc. Four kinds of truth: See Töù Taát Ñaøn. 4) The fourth type—Loaïi thöù tö: Four kinds of unity: See Töù Nhaát. a. Those

who are broad-minded: Nhöõng Four kinds of wisdom: See Töù Hueä. ngöôøi coù taâm taùnh côûi môû. Four kinds of women: Boán loaïi phuï nöõ. b. Those who can restrain feelings of greed and retain calmness of mind: Nhöõng 1) The first type—Loaïi thöù nhaát: ngöôøi coù theå keàm giöõ caûm thoï tham lam a. Those who become angry easily for slight vaø giöõ ñöôïc thaùi ñoä traàm tænh. causes: Nhöõng ngöôøi hay noåi saân moät c. Those who do not feel envious of others' caùch deã daøng vì nhöõng lyù do khoâng ñaâu. happiness: Nhöõng nguôøi khoâng ganh gheùt vôùi haïnh phuùc cuûa ngöôøi khaùc.

d. Those who are sympathetic for the needs 3) To contemplate the mind as of others: Nhöõng ngöôøi thöông xoùt caûm impermanent: Quaùn taâm voâ thöôøng— thoâng vôùi nhu caàu cuûa ngöôøi khaùc. Mindfulness of the mind as impermanent Four knots: See Töù Keát. mind is everchanging). Four knowledges: See Töù Trí. 4) To contemplate all things as being independent, without self-nature or self- Four laws: See Töù Phaùp Boån Maït. identity: Quaùn phaùp voâ ngaõ—Mindfulness Four lords of the world: See Töù Chuû. of dharmas as dependent and without Four main classes in the feudal society: self-entity (things are composed and See Só Noâng Coâng Thöông. egoless). Four major sources of distraction and *** For more information, please see Töù delusion: See Töù Ma. Thieàn. Four means of accomplishment: Boán Four metaphors of infinity: See Töù Duï. phöông caùch ñeå thaønh töïu hay Töù Thaàn Tuùc— Four methods of a bodhisattva's According to Bhikkhu Bodhi in Abhidhamma, preparation for preaching the Law: See there are four means of accomplishment. All Töù Söï Kinh vaø Töù Söï Phaùp Moân. sublime and supramundane states to be Four methods of Buddha Recitation: See accomplished by applying effort to the Töù Moân Nieäm Phaät. practice of Buddha's teaching—Theo Ngaøi Tyø Four methods of dealing with questions Khöu Boà Ñeà trong Vi Dieäu Phaùp, coù boán phöông caùch ñeå thaønh töïu. Theo Ngaøi thì of the Buddha: See Töù Kyù. nhöõng traïng thaùi vi teá hay sieâu vieät ñeàu ñöôïc Four minds: See Töù Taâm. thaønh töïu khi coá gaéng thöïc taäp vaø aùp duïng Four miseries: Töù khoå: Phaät phaùp: 1) Birth is suffering: Sanh khoå. 1) Desire: Duïc thaàn tuùc. 2) Old age is suffering: Giaø khoå. 2) Energy: Taán thaàn tuùc. 3) Disease is suffering: Bònh khoå. 3) Consciousness: Thöùc thaàn tuùc. 4) Death is suffering: Cheát khoå. 4) Investigation: Traïch quaùn thaàn tuùc. Four modes of birth: Boán loaïi sanh. Four means of attaining to a happy 1) Womb-born beings: Jalabuja (p)—Thai contentment: See Töù An Laïc Haønh. sanh (sanh töø trong baøo thai). Four means of integration: See Töù Nhieáp 2) Egg-born beings: Andaja (p)—Noaõn sanh Phaùp. (sanh töø trong tröùng). 3) Moisture-born beings: Samsedaja (p)— Four meditations: Töù Nieäm Xöù—Four Thaáp sanh (sanh töø choã aåm thaáp). mindfulness—Four types of Buddhist 4) Beings having spontaneous birth: meditation for eradicating illusions and Opapatika (p)—Hoùa sanh (ñoät nhieân sanh attaining enlightenment: ra). 1) To contemplate the body as impure: Quaùn ** For more information, please see Töù Sanh thaân baát tònh—Mindfulness of the body as in Vietnamese-English Section. impure (body is impure). 2) To contemplate all sensation (feeling) as Four modes of conversion or the cause of suffering: Quaùn thoï thò

enlightenment: See Hoaù Nghi Töù Giaùo. khoå—Mindfulness of feeling as suffering Four modes of progress: See Töù Ñaïo. (receiving is self-binding).

Four modes of rebirth: See Töù Chuûng 1) Edible food as nutriment sustains the Nhaäp Thai. physical body: Thöïc vaät coù theå aên ñöôïc. Four monastic annual periods: See Töù 2) Contact sustains feeling: Xuùc hay caûm thoï Tieát. do naê m giaù c quan. 3) Mental volition sustains rebirth in the Four months make a season: According to three realms of existence, because Buddhist tradition, following the Indian volition is kamma and kamma generates custom, the year is divided into three seasons: rebirth: Taùc yù. spring, summer and winter. There is no 4) Consciousness sustains the compound of autumn—Theo truyeàn thoáng Phaät giaùo, vì mind and body: Thöùc hay taùi sanh. theo tuïc leä cuûa AÁn Ñoä neân moät naêm ñöôïc chia *** For more information, please see Töù ra laøm ba muøa laø xuaân, haï vaø ñoâng. Khoâng coù Thöïc. muøa thu. Four most important Chapters of the Four objects on which memory or Lotus sutra: See Töù Yeáu Phaåm. thought should always dwell: See Töù Nieäm Xöù: Four mountains: See Töù Sôn. 1) Contemplation of the impurity of the Four necessaries of a monks: See Boán body: Quaùn thaân baát tònh. Ñieàu Caàn Thieát Cho Cuoäc Soáng Xuaát Gia, Töù 2) Contemplation of all sensations lead to Ñaït and Töù Söï. suffering: Quaùn thoï thò khoå. Four nirvana virtues: See Töù Ñöùc: 3) Contemplation of mind is impermanent: 1) Permanence: Thöôøng—Eternity. Quaùn taâm voâ thöôøng. 2) Joy: Laïc. 4) Contemplation on there is no such thing 3) Personality or soul: Ngaõ. as ego: Quaùn phaùp voâ ngaõ. 4) Purity: Tònh. Four objects that can be used to develop Four noble states: See Töù Phaïm Truï. concentration: See Boán Ñoái Töôïng Thích Four Noble (Holy) Truths: Töù Dieäu Ñeá Hôïp Cho Vieäc Taäp Trung Tö Töôûng. 1) Suffering: Khoå ñeá. Four objects of unfailing faith: See Töù 2) Cause of suffering: Taäp ñeá. Baát Hoaïi Tín. 3) Extinction of suffering: Dieät ñeá. Four obstructions of enlightenment: See 4) The way of extinction of suffering: Ñaïo Töù Ma. ñeá. Four “Ones”: See Töù Nhaát. ** For more information,please see Four Holy Four options from Yung-Ming Master: Truths in English-Vietnamese Section and See Keä Töù Lieäu Giaûn Cuûa Ñaïi Sö Vónh Minh. Töù Dieäu Ñeá and Töù Thaùnh Ñeá in Four parajikas: See Töù Ñoïa. Vietnamese-English Section. Four parts of function and cognition: Four “Not-born”: See Töù Baát Sinh. See Töù Phaàn. Four nutriments: Boán loaïi thöïc vaät—Four passions: See Töù Duïc. According to Bhikkhu Bodhi in Abhidhamma, Four patidesaniya (skt): See Töù Giôùi Hoái there are four nutriments which act as strong Quaù. supporting conditions—Theo Tyø Kheo Boà Ñeà Four periods: See Töù Theá. trong Vi Dieäu Phaùp, coù boán loaïi thöïc vaät haønh Four periods of teaching: See Thieân Thai xöû nhö nhöõng trôï duyeân: Hoùa Phaùp Töù Giaùo.

Four philosophies: See Töù Dieäu Ñeá. c. The Realm of Radiant Lustre: Quang AÂm
Four places which men cannot conceal Thieân.
(C) The Third Jhana Plane: Caûnh Tam Thieàn:
from the eye of impermanence: See Sôn a. The Realm of Minor Aura: Thieåu Tònh Haûi Khoâng Thò.

Thieân.
Four planes of existence (Abhidharma):
b. The Realm of Infinite Aura: Voâ Löôïng
Theo Vi Dieäu Phaùp cuûa Ngaøi Bhikkhu Bodhi
Tònh Thieân.
thì coù boán caûnh giôùi sinh toàn:
c. The Realm of Steady Aura: Bieán Tònh
1) The woeful plane: Caûnh giôùi baát haïnh:
Thieân.
a. Hell: Ñòa nguïc.
(D) The Fourth Jhana Plane: Caûnh Töù Thieàn:
b. The shpere of hungry ghosts: Ngaï quyû.
a. The Realm of Great Reward: Quaûng Quaû c. The animal kingdom: Caûnh thuù.
Thieân.
d. The asuras: Caûnh A-tu-la.
b. The Realm of Non-percipient beings: Voâ
2) The sensuous blissful plane: Caûnh höõu
Töôûng Thieân.
phuùc cuûa duïc giôùi.
c. The Pure Abodes: Tònh Cö Thieân hay a. The Human Realm: Caûnh ngöôøi.
Phöôùc Sanh Thieân.
b. The Realm of the Four Great Kings: Caûnh
** The Durable Realm: Voâ Phieàn Thieân.
Trôøi Töù Thieân Vöông.
** The Serene Realm: Voâ Nhieät Thieân.
c. The Realm of the Thirty-three Gods:
** The Beautiful Realm: Thieän Hieän Thieân.
Caûnh Trôøi Ba Möôi Ba Taàng.
** The Clear-Sighted Realm: Thieän Kieán d. The Realm of the Yama Gods: Caûnh Trôøi
Thieân.
Daï Ma.
** The Highest Realm: Saéc Cöùu Caùnh Thieân.
e. The Delightful Realm (Tusita): Caûnh Trôøi
4) The immaterial-sphere plane: Caûnh voâ
Ñaâu Suaát.
saéc giôùi.
f. The Realm of Gods who rejoice their own a. The Realm of Infinite Space: Khoâng Voâ
Creations: Caûnh Trôøi Hoùa Laïc.
Bien Xöù.

g. The Realm of the Gods who lord over the
Creations of Others: Caûnh Trôøi Tha Hoùa
Thöùc Voâ Bieân Xöù.
Töï Taïi.
b. The Realm of Infinite Consciousness:
c. The Realm of Nothingness: Voâ Sôû Höõu
3) The fine-material sphere plane: Caûnh saéc
Xöù.
giôùi.
d. The Realm of neither-perception nor non-
(A) The First Jhana plane: Caûnh Sô Thieàn:
perception: Phi töôûng Phi phi töôûng xöù.
a. The Realm of Brahma's Retinue: Phaïm
Four phrase classifications of all
Chuùng Thieân.
b. The Realm of Brahma's Ministers: Phaïm phenomena: See Töù Cuù Suy Kieåm.
Phuï Thieân. Four pleasure grounds: See Töù Uyeån.
c. The Maha Brahma Realm: Ñaïi Phaïm Four points of views of the world: See Töù
Thieân. Nhaân Quaùn Theá.
(B) The Second Jhana Plane: Caûnh Nhò Four poisonous outflows: See Töù Höõu
Thieàn: Laäu.
a. The Realm of Minor Lustre: Thieåu Quang Four powers: Töù löïc—See Boán Ñoäng Löïc
Thieân. Giaùc Ngoä vaø Töù Löïc.
b. The Realm of Infinite Lustre: Voâ Löôïng 1) Independent personal power: Töï löïc.
Quang Thieân. 2) Power derived from others: Tha löïc.
3) Power of past good karma: Thieän nghieäp Four realms: See Boán Quoác Ñoä, Töù Ñoää and löïc töø quaù khöù. Töù Giôùi (A) (B). 4) Power arising from environment: Löïc töø Four realms in the Pure Land: See Boán hoaøn caûnh beân ngoaøi. Coõi Tònh Ñoä. Four powers for attaining Four regional Buddhas: See Töù Phaät. enlightenment: See Boán Ñoäng Löïc Giaùc Four reliances: Töù y phaùp. Ngoä and Töù Löïc. 1) Relying on the teaching, not on any Four practices of Buddha Recitation: person: Trust the teaching, not the See Töù Haïnh Nieäm Phaät. person—Y phaùp baát y nhaân. Four Predominants: Boán yeáu toá Öu theá 2) Relying on the true meaning or spirit of a (taêng thöôïng)—According to Bhikkhu Bodhi dharma statement in a sutra, not on the in Abhidhamma, there are four predominants words of the statement: Trust the meaning which dominate conascent states in of the teaching, not the expression—Y undertaking and accomplishing difficult or nghóa baát y ngöõ. important tasks—Theo Tyø Khöu Boà Ñeà trong 3) Relying on intuitive wisdom, not on Vi Dieäu Phaùp, coù boán yeáu toá Öu theá hay Taêng intellectual understanding: Trust intuitive thöôïng duøng ñeå cheá ngöï nhöõng traïng thaùi ñoái wisdom, not normal consciousness—Y

trí nghòch hay thaønh töïu nhöõng vieäc khoù hay baát y thöùc. quan troïng: 4) Relying on sutras that give ultimate 1) Predominance of desire: Duïc hay yù muoán teachings, not on those which preach laøm. expedient teachings: Trust discourses 2) Predominance of energy: Taán hay söï coá definitive meaning, not discourses of gaéng. interpretable meaning—Y lieãu nghóa 3) Predominance of consciousness: Taâm hay kinh, baát y baát lieãu nghóa kinh. tö töôûng. Four resemblances between a mirror 4) Predominance of investigation: Trí hay trí and the bhutatathata: See Töù Kính. thöùc. Four respect-inspiring forms of Four prime months of the year: See Töù demeanor (behavior): See Töù Uy Nghi. Vu Nguyeät. 1) Walking: ñi. Four principal uses of conditional 2) Standing: Ñöùng. causation: See Töù Duyeân Sanh. 3) Lying: Naèm. Four proper lines of exertion: 4) Sitting: Ngoài. Samvaprahana—Töù chaùnh caàn. Four rewards: SeeTöù Thaùnh Quaû. Four Pure Lands: See Töù Ñoä in Four right efforts: Töù chaùnh caàn: Vietnamese-English Section. 1) Effort to initiate virtues not yet arisen: Four purifications of offerings: See Töù Söï Ñieàu laønh chöa sanh, phaûi tinh caàn laøm Cuùng Döôøng Thanh Tònh. cho sanh. Four purposes of the Buddha's 2) Effort to consolidate, increase, and not appearing: See Töù Phaät Tri Kieán. deteriorate virtues already arisen: Ñieàu thieän ñaõ sanh, phaûi tinh caàn khieán cho Four realizations in Buddha Recitation: ngaøy caøng theâm lôùn. See Töù Ñoaït Nieäm Phaät.

3) Effort not to initiate sins not yet arisen: 3) Anagamin: A Na Haøm—Who will never Ñieàu aùc chöa sanh, phaûi tinh caàn cho return to this world—Who is freed from chuùng ñöøng sanh. five of the ten fetters(Sakkaya-ditthi: 4) Effort to eliminate sins already arisen: Khoâng meâ laàm boån ngaõ; Vicikiccha: Ñieàu aùc ñaõ sanh, phaûi tinh caàn döùt tröø ñi. Khoâng nghi phaùp; Silabbata-paramasa: Four right objects of faith and five right Khoâng haâm moä nghi leã cuùng kieán; modes of procedures: See Töù Tín Nguõ Kamacchanda: Khoâng meâ môø caên taùnh— Haïnh. No delusion of the senses; Patigha or Vyapada: Khoâng saân haän thuø ñòch—No Four Right Procedures: See Töù Chaùnh ill-will or aversion). Caàn. 4) Arahant: A la haùn—ÖÙng Cuùng—The Four rivers in India: See Töù Haø. Worthy One—Who attains Nirvana— Four rules for a homeless Bhikhsu: See Who has cast off the five higher fetters Boán Ñieàu Caàn Thieát cho Cuoäc Soáng Xuaát (Ruparaga: Mong sanh vaøo coõi saéc giôùi— Gia. Desire for existence in the worlds of Four sacred animals: Töù linh thuù. form; Aruparaga: Mong sanh vaøo coõi voâ 1) Dragon: Long. saéc—Desire for existence in the formless 2) Unicron: Laân. worlds; Mana: Ngaõ maïn—Conceit of self- 3) Tortoise: Qui. esteem; Uddhacca: Baát phoùng daät: No 4) Phoenix: Phuïng. restlessness; Avijja: Voâ minh—Four sacred stupas: See Töù Thaùp. Ignorance). Four Saha Continents: Töù chaâu. Four sastra sect: See Töù Luaän Toâng. 1) Uttarakura: Baéc Cu Loâ Chaâu. Four schools: See Töù Giaùo and Töù Moân. 2) Jambudvipa: Nam Thieäm Boä chaâu. Four schools of Hinayana: See Tieåu Thöøa 3) Godana: Taây Ngöu Hoùa Chaâu. Töù Boä and Tieåu Thöøa Töù Moân. 4) PurvaVideha: Ñoâng Thaéng Thaàn Chaâu. Four schools and the three esoterics: See Four saints (rewards): Four stages on the Töù Giaùo Tam Maät. path to liberation---Töù Thaùnh: Four seasons: See Töù Quí. 1) Sotapanna: Tu ñaø

hoaøn—Who has Four self-confidences: Four kinds of entered the stream—Who has freed from confidence, security, safety and three of the first ten fetters (Sakkaya-fearlessness—Boán nieàm töï tin, an taâm vaø ditthi: Chaáp ngaõ—Khoâng meâ laàm boån khoâng sôï haõi—According to the Lion's Roar ngaõ—The illusion of being a self separate Sutra in the Middle Length Discourses, there from all other selves; Vicikiccha: Khoâng are four self-confidences, endowed with nghi phaùp—Mental vacillation doubt; which a Tathagata claims the leader's place, Silabbata-paramasa: Haâm moä nghi leã roars his lion's roar in all assemblies and set cuùng kieán—Belief in efficacyof Rites and rolling the Brahma-Wheel—Theo Kinh Ñaïi ceremonies). Sö Töû Hoàng trong Kinh Trung Boä, coù boán 2) Sakadagamin: Tö ñaø haøm—Who will phaùp voâ sôû uùy maø ñaày ñuû caùc phaùp naày, ñöùc return once only to this world before Nhö Lai tuyeân boá vò trí ngöôøi laõnh ñaïo, tieáng attaining liberation—Who is nearly free roáng sö töû hoáng giöõa moïi hoäi chuùng vaø from delusion of the senses (meâ môø caên chuyeån Phaïm Luaân—See Töù Voâ UÙy: taùnh) and ill-will (saân haän thuø ñòch).

1) Confidence in His Supreme Hoa vaø Söï Phaùt Trieån Cuûa Ñaïo Phaät, coù boán Enlightenment (Perfect Knowledge): Töï neùt ñaëc tröng cuûa Thieàn toâng. tin vaøo söï voâ thöôïng chaùnh ñaúng giaùc cuûa 1) The traditional aspects of Buddhism are Ngaøi (Nhaát Thieát Trí Voâ UÙy). viewed with hostility. Images and 2) Confidence in His total destruction of scriptures are held up to contempt, cankers: Töï tin vaøo söï ñoaïn taän laäu hoaëc conventions are derided by deliberate cuûa Ngaøi (Laäu Taän Trí Voâ UÙy). eccentricities. Zen evinces a spirit of 3) Confidence in His recognition of the radical empiricism, very similar to that obstacles to the Path: Töï tin vaøo söï coâng shown by the Royal Society in England in nhaän caùc chöôùng ngaïi phaùp (Thuyeát the seventeenth century. There also the Chöôùng Ñaïo Phaùp Voâ UÙy). motto was, "Don't think, try!" and "With 4) Confidence in His teaching of the Path to books they meddle not farther than to see the End of Sufferings: Töï tin vaøo ñaïo what experiments have been tried phaùp cuûa Ngaøi ñöa ñeán söï ñoaïn taän khoå before." Zen aimed at a direct ñau (Thuyeát dieät Khoå Ñaïo Voâ UÙy). transmission of Buddhahood outside the Four self-injuries: See Töù Töï Xaâm. written tradition. The study of the Four self-raidings: See Töù Töï Xaâm. scriptures was for occasional reference in close proximity to the restroom. To Four senior months: See Töù Vu Nguyeät. discuss commentaries, ransack the Four serious matters in any cultivator's scriptures, brood over words is regarded life: See Boán Ñaïi Söï Trong Ñôøi Tu. like investigating the needle at the bottom Four serious sins: See Töù Bieân Toäi. of the sea. "What use is the count the Four sets embodying the impermanence treasures of other people?" "To see one's of all things: See Töù Voâ. own nature is Zen." By comparison with Four short divisions of time: See Töù Tu that, nothing else matters. Historians have Du. often attributed these attitudes to the Four siddhanta: See Töù Taát Ñaøn. practical turn in the Chinese national character. This cannot be the whole truth Four sights: See Töù Ñoäng Taâm. because anti-traditionalism pervaded the Four snakes: See Töù Xaø. whole Buddhist world between 500 and Four sources of affection for a

bhiksu or 1,000, and the Indian Tantra in this bhiksuni: See Töù AÙi Sanh and Töù Khôûi: respect offers many parallels to Zen— 1) Food: AÊn. Nhöõng neùt coå truyeàn cuûa Phaät giaùo bò 2) Clothes: Maëc. nhìn moät caùch thuø ñòch. AÛnh töôïng vaø 3) Bedding: ÔÛ. kinh ñieån bò khinh mieät, nhöõng öôùc leä bò 4) Gifts: Quaø caùp. coá yù cheá dieãu. Thieàn toâng baøy toû moät tinh Four sovereign powers: See Töù Töï Taïi. thaàn thöïc tieãn trieät ñeå raát gioáng tinh thaàn Four special characteristics of Zen cuûa Royal Society ôû Anh vaøo theá kyû thöù Buddhism: Boán neùt ñaëng tröng cuûa Thieàn 17. Chaâm ngoân cuûa hoï laø "Ñöøng nghó maø toâng Phaät giaùo—According to Edward Conze haõy thöû!" Vaø "vôùi saùch vôû hoï xen vaøo taát in Buddhism: Its Essence and Development, caû ñeå chæ thaáy caùi maø nhöõng kinh nghieäm there are four specific features of Zen ñaõ thöû tröôùc hoï." Thieàn toâng nhaém truyeàn Buddhism—Theo Edward Conze trong Tinh ñaït tröïc tieáp Phaät taùnh ngoaøi truyeàn thoáng vaên töï. Söï nghieân cöùu kinh ñieån do ñoù bò

xao laõng. Trong nhöõng tònh xaù ngöôøi ta which are the basis and support of ñaët ra kinh ñieån saùt caïnh nhaø caàu phoøng meditation, consist of riddles and puzzling khi ngaãu nhieân tham khaûo tôùi. Baøn luaän stories which one should think about, until veà nhöõng sôù giaûi, luïc loïi kinh ñieån, intellectual exhaustion leads to a sudden nghieàn ngaãm vaên töï bò coi nhö moø kim realization of their meaning. Again, the ñaùy bieån: "Ñeám nhöõng cuûa caûi cuûa keû koan is not, as is so often asserted, a khaùc ích lôïi gì?" "Ñeå thaáy töï tính laø peculiar creation of the Chinese genius. It Thieàn." Chæ coù caùi ñoù môùi ñaùng keå. is nothing but the Chinese form of a Nhöõng söû gia thöôøng qui nhöõng thaùi ñoä general Buddhist trend which, at the naøy vaøo phong theå thöïc tieãn cuûa daân toäc same time, is clearly visible in Bengale, tính Trung Hoa. Ñieàu naøy khoâng hoaøn where the Tantric Sahajiyas taught by toaøn ñuùng, bôûi chuû tröông phi truyeàn riddles and enigmatic expressions, partly thoáng ñaõ traøn ngaäp toaøn theå theá giôùi Phaät to guard the secrets of their thoughts, giaùo giöõa nhöõng naêm 500 vaø 1000 vaø Maät partly to avoid abstractions by concrete toâng AÁn ñoä veà phöông dieän naøy cung öùng imagery—Thieàn toâng ñoái nghòch vôùi söï nhieàu tính chaát song phöông vôùi Thieàn suy lyù sieâu hình, noù gheâ tôûm lyù thuyeát vaø toâng. nhaèm pheá boû lyù luaän. Tröïc giaùc ñöõïc ñeà 2) Zen is hostile to metaphysical cao hôn maøng löôùi vi teá cuûa tö töôûng teá speculation, averse to theory and intent nhò raát nhieàu. Chaân lyù khoâng ñöõïc phaùt on ablishing reasoning. Direct insight is bieåu baèng thuaät ngöõ tröøu töôïng vaø toång prized more highly than the elaborate quaùt, nhöng heát söùc cuï theå. Nhöõng thieàn webs of general terms, but as concretely sö ñôøi Ñöôøng noåi tieáng vì nhöõng caâu saám as possible. The T'ang masters were ngöõ bí hieåm cuõng nhö nhöõng haønh vi kyø renowned for their oracular and cryptic dò vaø ñoäc ñaùo. Giaûi thoaùt ñöõïc tìm thaáy sentences, and for their curious and trong nhöõng söï vaät thoâng thöôøng cuûa ñôøi original actions. Salvation is found in the soáng haèng ngaøy. Huyeàn Kieán giaùc ngoä ordinary things of everyday life. Hsuan- khi boån sö cuûa ngaøi thoåi taét moät ngoïn Chien was enlightened when his teacher neán, ngöôøi khaùc giaùc ngoä khi thaáy hoøn blew out a candle, another when a brick gaïch

rôi, ngöôøi khi chaân bò gaãy. Ñoù khoâng dropped down, another when his leg got phaûi laø moät hieän töôïng hoaøn toaøn môùi broken. This was not altogether new meû. Tröôûng Laõo Keä vaø Tröôûng Laõo Ni phenomenon. The Pali Psalms of the Keä baèng tieáng Pali chöùng minh raèng trong Brethen and Psalms of the Sisters show Coå Phaùi trí Tueä nhöõng vieäc ngaãu nhieân that also in the Old Wisdom School trivial taàm thöôøng cuõng coù theå laøm phaùt khôûi söï Incidents could easily start off the final thöùc tænh toái haäu. Nhöõng Thieàn sö phoâ awakening. The Zen masters flaunt their tröông söï baát ñoàng vôùi truyeàn thoáng baèng disapproval of mere tradition in starting nhöõng haønh ñoäng kyø cuïc. Hoï ñoát nhöõng actions. They burn wooden statues of the töôïng phaät baèng goã, gieát meøo, baét toâm caù. Buddha, kill cats, catch shrimps and Thieàn sö trôï giuùp ñeä töû baèng “haønh ñoäng fishes. The master assists the pupil not so tröïc tieáp” nhö keùo muõi, duøng thieân tröôïng much by the wise words which issue from ñaùnh hay heùt vaøo tai thieàn giaû nhieàu hôn his mouth, but by the “direct action” of laø baèng nhöõng lôøi noùi khoân ngoan. Coâng pulling at his nose, hitting him with the aùn, neàn taûng vaø trôï löïc cuûa thieàn ñònh, staff, or shouting at him. The Koans, goàm maät ngöõ vaø nhöõng chuyeän bí hieåm

maø ngöôøi ta phaûi suy nieäm cho ñeán khi söï cuûa Thieàn toâng phöông Nam. Söï giaùc ngoä kieät queä tinh thaàn ñöa ñeán söï thaáu hieåu theo Hueä Naêng vaø nhöõng vò Toå keá tieáp thình lình yù nghóa cuûa chuùng. Nhöng coâng ngaøi laø moät tieán trình chôùp nhoaùng, chöù aùn cuõng khoâng phaûi laø moät saûn phaåm khoâng phaûi tieäm tieán. Thaâm yù cuûa giaùo lyù rieâng cuûa tinh tuùy Trung Hoa. Ñoù chæ laø naøy thöôøng bò hieåu laàm. Thieàn sö khoâng hình thöùc Trung Hoa cuûa khuynh höôùng coù yù noùi raèng söï söûa soaïn khoâng caàn thieát chung cuûa Phaät giaùo, cuøng thôøi ñoù, xuaát vaø Giaùc Ngoä ñöôïc ñaït tôùi trong moät thôøi hieän ôû Bengale, nôi Maät toâng Sahajiya gian nhanh choùng. Caùc vò nhaán maïnh tôùi giaûng daïy baèng nhöõng maät ngöõ vaø thuaät chaân lyù thaàn bí chung cho raèng söï giaùc ngöõ bí hieåm, moät phaàn ñeå giöõ bí maät cho ngoä xaõy ra trong moät khoaûnh khaéc phi tö töôûng, moät phaàn ñeå traùnh nhöõng suy lyù thôøi gian, nghóa laø ngoaøi thôøi gian, trong tröøu töôïng baèng bieåu töôïng cuï theå. vónh cöûu, vaø ñoù laø moät haønh vi cuûa chính 3) Sudden enlightenment was the distinctive tuyeät ñoái, khoâng phaûi vieäc laøm cuûa chuùng slogan of the Southern branch of Zen. ta. Ngöôøi ta khoâng theå laøm baát cöù ñieàu gì Enlightenment according to instantaneous ñeå trôû neân giaùc ngoä heát. Troâng ñôïi nhöõng process. The purport of this teaching has khoå haïnh hay thieàn ñònh mang laïi giaûi often been misunderstood. The Zen thoaùt chaúng khaùc naøo “maøi gaïch laøm masters did not intend to say that no göông.” Giaùc ngoä xaõy ra, khoâng coù söï can preparation was necessary, and that thieäp cuûa baát cöù moät ñieàu kieän hay aûnh enlightenment was won in a very short höôûng roõ reät naøo, ta coù theå noùi noù gioáng time. They just laid stress on the common nhö moät bieán coá hoaøn toaøn töï do. Khoâng mystical truth that enlightenment takes phaûi söï thu thaäp daàn daàn coâng ñöùc nhöng place in a “timeless moment,” i.e. outside moät haønh vi laõnh hoäi hoát nhieân taïo ra giaùc time, in eternity, and that it is an act of ngoä. Giaùo lyù naøy,

trong yeáu tính, thuoäc the Absolute itself, not our own doing. chính thoáng giaùo. Thieàn toâng chæ ra ngoaøi One cannot do anything at all to become chính thoáng giaùo khi keát luaän raèng ngöôøi enlightened. To expect austerities or ta khoâng caàn caâu chaáp nhöõng chæ thò thöù meditation to bring forth salvation is like yeáu cuûa luaät, vaø do ñoù vun troàng moät thaùi "rubbing a brick to make it into a mirror." ñoä laõnh ñaïm luaân lyù cho pheùp noù chìu Enlightenment just happens, without the theo nhöõng yeâu saùch cuûa chuû tröông quaân mediacy of any finite condition or phieät Nhaät Baûn. influence, and it is, as we might put it, a 4) Like Amidism, the Madhyamikas, and to totally "free" event. It is not the gradual some extent the Tantra, Zen believes that accumulation of merit which causes the fulfilment of the Buddhist life can be enlightenment, but a sudden act of found only in its negation. The Buddha recognition. All this teaching is, in its dwells hidden in the inconspicuous things essence, impeccably orthodox. The Zen of daily life. To take them just as they sect deviated from orthodox only when it come, that is all that enlightenment drew the inference that one need not amounts to. "As regards the Zen adhere to the minor prescriptions of followers, when they see a staff they discipline, and thus cultivated a moral simply call it a staff. If they want to walk, indifference which enabled it to fall in they just walk; if they want to sit, they with the demands of Japanese just sit. They should not in any militarism—Ñoán ngoä laø bieåu ngöõ ñaëc bieät circumstances be ruffled and distracted."

Or: "How wondrously supernatural! And 2) Delusions of the desires in the desire how miraculous this! I draw water, I carry realm: Duïc aùi truï. fuel!" Or, once more: "In spring, the 3) Delusions of the desires in the form flowers, and in autumn the moon. In realm: Saéc aùi truï. summer a refreshing breeze, and in 4) Delusions of the desires in the formless winter the snow. Each hour to me is an realm: Höõu aùi truï. hour of joy."—Nhö Di Ñaø giaùo, Trung ** For more information, please see Töù Truï quaùn vaø trong moät giôùi haïn naøo ñoù, nhö (B). Maät toâng, Thieàn toâng tin töôûng raèng söï Four stages of development od Zen in vieân maõn cuûa ñôøi soáng Phaät giaùo chæ coù Zen Sect: Boán giai ñoaïn trong söï phaùt trieån theå tìm thaáy trong söï phuû nhaän noù. Ñöùc cuûa Thieàn toâng—According to Edward Conze Phaät aån trong nhöõng söï vaät tieàm taøng cuûa in Buddhism: Its Essence and Development, cuoäc soáng thöôøng nhaät. Chuùng ñeán nhö there are four stages of development of the theá naøo, thì mình nhaän nhö theá aáy, theá laø Zen School—Theo Edward Conze trong Tinh giaùc ngoä. "Vôùi nhöõng thieàn giaû, khi hoï Hoa vaø Phaùt Trieån Phaät Giaùo, coù boán giai troâng thaáy caây gaäy, hoï goïi noù ñôn giaûn laø ñoaïn phaùt trieån cuûa Thieàn toâng. caây gaäy. Neáu hoï muoán ñi laø hoï ñi; neáu hoï 1) A Formative Period: Giai ñoaïn hình muoán ngoài, hoï ngoài. Hoï khoâng ñöôïc boái thaønh—The formative period began about roái hay ñieân ñaûo trong baát cöù caûnh ngoä 440 A.D. with a group of students of naøo." Hoaëc: "Kyø dieäu sieâu phaøm thay! Gunabhadra's Chinese translation of the Vaø tuyeät vôøi thay! Ta keùo nöôùc leân, ta Lankavatara Sutra. About 520 A.D. we vaùc cuûi naøy!" Hay: "Muøa xuaân hoa nôû, vaø have the legendary figure of muøa thu traêng thanh. Muøa haï gioù maùt

Bodhidharma. After that, a few groups of thoåi, vaø muøa ñoâng tuyeát rôi. Ta coøn caàn gì monks round Zen masters like Seng-T'san hôn nöõa? Moãi giôø laø moät phuùt giôø haân (?-606), whose poem, called Hsin Hsin hoan." Ming (On Believing in Mind) is one of the Four stages: See Töù Ñaïo. finest expositions of Buddhism we know Four stages of absorption: Boán giai ñoaïn of, and Hui-Neng (637-713), of South tónh taâm—See Dhyana. China, who is held up to posterity as an Four stages of a thought: See Töù Vaän illiterate, practically-minded person, who Taâm. approached truth abruptly and without Four states of all beings life: Töù töôùng quaû circumlocution. Much of the traditions baùo: about the early history of Zen are the 1) Birth: Sanh. inventions of later age. Many of the 2) Aged: Giaø. Sayings and Songs of the patriarchs which 3) Diseases: Bònh. are transmitted to us are, however, very 4) Death: Cheát. valuable historical and spiritual documents—Baét ñaàu vaøo khoaûng naêm Four states of conditions found in 440 sau Taây lòch vôùi nhoùm hoïc Taêng cuûa mortality: Töù truï: baûn kinh Laêng Giaø baèng Hoa Ngöõ cuûa 1) Delusions arsing from seeing things as Ñöùc Hieàn. Vaøo khoûaûg naêm 520 chuùng ta they seem, not as they are: Kieán nhöùt coù chaân dung thaàn thoaïi cuûa Boà Ñeà Ñaït thieát truï ñòa. Ma. Sau ñoù, moät nhoùm Taêng só qui tuï

xung quanh nhöõng thieàn sö nhö Taêng Xaùn Thieàn Baéc toâng suy taøn vaøo giöõa thôøi nhaø vôùi baøo keä thò tòch Tín Taâm Minh, laø moät Ñöôøng (khoaûng naêm 750), taát caû nhöõng trong soá nhöõng baøi thuyeát minh hay nhaát phaùt trieån sau naøy cuûa Thieàn toâng ñeàu baét veà Phaät giaùo maø ta ñöôïc bieát, vaø Hueä nguoàn töø phaùi cuûa Thaàn Hoäi. Chö Taêng Naêng, ngöôøi mieàn Nam Trung Hoa, ñöôïc cuûa Thieàn toâng töø tröôùc ñeán baáy giôø vaãn haäu theá coi nhö moät ngöôøi thaát hoïc, soáng trong nhöõng tònh xaù cuûa Luaät toâng, nhöng vôùi tinh thaàn thöïc nghieäm, ñaõ ñi nhöng vaøo naêm 750 Baùch Tröôïng Hoaøi ñeán chaân lyù baèng con ñöôøng ñoán ngoä. Haûi ñaët ra cho hoï moät qui luaät rieâng vaø Nhieàu truyeàn thoáng veà cöïu söû cuûa Thieàn moät toå chöùc ñoäc laäp. Ñaëc ñieåm caùch toâng laø nhöõng phaùt kieán cuûa thôøi gaàn ñaây. maïng nhaát cuûa Luaät toâng Baùch Tröôïng laø Tuy nhieân, nhieàu caâu thoaïi ñaàu vaø nhieàu söï du nhaäp coâng vieäc tay chaân: "Moät baøi keä cuûa caùc vò toå ñöôïc truyeàn thöøa ñeán ngaøy khoâng laøm, moät ngaøy khoâng aên." chuùng ta, laø nhöõng taøi lieäu lòch söû vaø taâm Döôùi trieàu ñaïi nhaø Ñöôøng (618-907), linh raát coù giaù trò. Thieàn toâng daàn daàn laán aùt nhöõng toâng 2) After 700 A.D. Zen established itself as a phaùi khaùc. Moät trong nhöõng lyù do laø noù separate school. In 734, Shen-Hui, a toàn taïi hôn nhöõng toâng phaùi khaùc sau disciple of Hui-Neng, founded a school in cuoäc ngöôïc ñaõi taøn baïo naêm 845. Naêm the South of China. While the Northern Thieàn sö trong nhoùm ñeä töû cuûa Hueä Naêng branch of Zen died out in the middle of môû ñaàu cho moät loaït nhöõng Thieàn sö ñôøi the T'ang dynasty (750A.D.), all the later nhaø Ñöôøng vaø ñoù laø thôøi kyø oanh lieät vaø developments of Zen issue from Shen- saùng taïo cuûa Thieàn toâng. Hui's school. Whereas so far the Zen 3) By about 1,000 A.D., Zen had monks had lived in the monasteries of the overshadowed all Chinese Buddhist sects, Lu-Tsung (Vinaya) sect, about 750 A..D.

except Amidism. Within the Zen school, Pai-Chang provided them with a special the Lin-Chi sect had gained the rule of their own, and an independent leadership. Its approach was now organization. The most revolutionary systematized, and to some extent feature of Pai-Chang's Vinaya was the mechanized. In the form of collections of introduction of manual work. "A Day riddles and cryptic sayings, usually Without Work, A Day Without Food." connected with the T'ang masters, special Under the T'ang Dynasty (618-907), the text books were composed in the Twelfth Zen sect slowly gained its ascendancy and Thirteenth centuries. The riddles are over the other schools. One of the technically known as Kungan (Japanese reasons was the fact that it survived the Koan), literally "official document." An bitter persecution of 845 better than any example of this one: Once a monk asked other sects. The five Great Masters Tung-Shan: "What is the Buddha?" Tung- among Hui-Neng's disciples initiated a Shan replied: "Three pounds of flax."— long series of great T'ang masters of Zen, Vaøo khoaûng naêm 1000, Thieàn toâng ñaõ and this was the heroic and creative laøm lu môø taát caû moïi toâng phaùi Phaät giaùo period of Zen—Sau khoaûng naêm 700 sau ôû Trung Hoa, tröø phaùi Di Ñaø. Trong Thieàn Taây lòch, Thieàn toâng töï laäp thaønh moät toâng, phaùi Laâm Teá giöõ vai troø laõnh ñaïo. toâng phaùi bieät laäp. Naêm 734, Thaàn Hoäi, Phöông phaùp phaùi naøy baây giôø ñaõ ñöôïc moät ñeä töû cuûa Hueä Naêng, thaønh laäp moät heä thoáng hoùa. Trong hình thöùc maät ngoân phaùi ôû Nam Trung Hoa. Trong khi ngaønh vaø thoaïi ñaàu bí hieåm, thöôøng noái keát vôùi

caùc Thieàn sö ñôøi Ñöôøng, nhöõng chuyeân 2) Söï voâ haïn cuûa nhaän thöùc: Vijnana—The thö ñöôïc tröôùc taùc vaøo theá kyû thöù 12 vaø stage of limitlessness of consciousness. 13. Nhöõng maät ngoân theo thuaät ngöõ coâng 3) Hö voâ: The stage of nothingness. aùn. Ñaây laø moät thí duï: Moät hoâm vò Taêng 4) Beân kia höõu thöùc vaø voâ thöùc: The stage of hoûi Ñoäng Sôn "Phaät laø gì?" Ñoäng Sôn traû beyond awareness and nonawareness. lôøi "Ba laïng vaûi gai." Four stages in Hinayana sanctity: See Töù 4) The final period is one of permeation into Höôùng. the general culture of the Far East, its art Four stages of memory: Smrtyupasthana— and the general habits of life. The art of Töù nieäm xöù—Four subjects of reflection. the Sung Period is an expression of Zen Four stages in moral development: See philosophy. It was particularly in Japan Töù Giôùi (C) (D). that the cultural influence of Zen made Four states of conditions found in the itself felt. Zen had been brought to Japan about 1,200 by Eisai and Dogen. Its three realms of mortality: See Töù Truï. simplicity and straightforward heroism Four states of all phenomena: See Töù appealed to the men of the military class. Töôùng: Zen discipline helped them to overcome 1) Birth: Sanh. the fear of death. Many poems were 2) Being: Truï. composed testifying to the soldier's 3) Change: Dò. victory over death—Thôøi keát thuùc thôøi kyø 4) Death: Dieät. thaáu nhaäp vaøo vaên hoùa Vieãn Ñoâng noùi Four states of unhappiness: Boán traïng thaùi chung, trong ngheä thuaät vaø trong taäp quaùn baát haïnh. soáng. Ngheä thuaät thôøi Toáng laø moät bieåu 1) Hells (Woeful states): Ñòa nguïc—Where thò cuûa trieát hoïc Thieàn. Ñaëc bieät ôû Nhaät beings are subject to sufferings to repay Baûn, aûnh höôûng vaên hoùa cuûa Thieàn roõ reät for their unwholesome deeds in the past.

nhaát. Thieàn toâng ñöôïc mang vaøo Nhaät Upon the exhaustion of the evil karma, Baûn vaøo naêm 1200. Tính chaát ñôn giaûn vaø there is a possibility for beings to be anh huøng maõ thöôïng cuûa noù ñaõ loâi cuoán reborn in blissful states as the result of nhöõng ngöôøi ôû giai caáp voõ só. Kyû luaät their past good actions—Nôi chuùng sanh Thieàn giuùp hoï vöôït ñöôïc söï sôï haõi veà caùi phaûi chòu nhöõng hình phaït ñau khoå ñeå traû cheát . quaû baát thieän ñaõ taïo ra trong quaù khöù. Khi Four stages in esoteric symbolism: See ñaõ traû heát nghieäp, coù theå vì thieän nghieäp Töù Moân Maät Giaùo. ñôøi tröôùc maø ñöôïc sanh veà coõi Cöïc Laïc. Four stages of formlessness: Boán lónh vöïc 2) Hungry Ghosts: Peta-yoni (p)—Departed voâ saéc—Ñaây laø nhöõng baøi taäp thieàn ñònh coù töø beings—Ngöôøi ñaõ ra ñi—Those thôøi ban ñaàu cuûa Phaät giaùo, nhaèm ñöa ngöôøi absolutely devoid of happiness—Nhöõng tu taäp leân nhöõng khu vöïc phi vaät theå—These ngöôøi tuyeät ñoái khoâng coù haïnh phuùc— are meditation practices from the early phase They are not disembodied spirits or of Buddhism, the objective of which was to ghosts. They possess deformed physical raise the cultivators stage by stage into forms of varying magnitude, generally increasingly higher level of incorporeality: invisible to the naked eye. They don’t 1) Söï voâ haïn cuûa khoâng gian: Akasha—The have their own abode, but live in forests stage of limitlessness of space. and dirty surroundings—Ngaï quyû coù dò hình maø maét thöôøng chuùng ta khoâng theå

thaáy ñöôïc. Ngaï quyû khoâng coù truù xöù rieâng supreme efforts. This fourfold effort is maø thöôøng chuùng ôû nôi röøng ruù hay nhöõng identical with right effort, the sixth factor of nôi dô baån. the Noble Eightfold Path—Theo Tyø Khöu Boà 3) Animal Kingdom: Tiracchana-yoni (p)— Ñeà trong Vi Dieäu Phaùp, coù boán coá gaéng cao Suùc sanh—Buddhist believe that beings thöôïng. Nhieäm vuï cuûa Töù Chaùnh Caàn cuõng are reborn as animals on account of evil gioáng nhö Chaùnh Tinh Taán, yeáu toá thöù saùu karma; however, the possibility for trong Baùt Thaùnh Ñaïo: animals to be reborn as human beings as 1) The effort to discard evil states that have a result of good karma accumulated in the arisen: Coá gaéng xa laùnh caùc aùc phaùp ñaõ past—Phaät töû tin coù söï taùi sanh vaøo caûnh sanh. suùc sanh vì ñaõ taïo nghieäp xaáu. Tuy nhieân, 2) The effort to prevent the arising of neáu coù tích tröõ thieän nghieäp thích ñaùng, töø unarisen evil states: Coá gaéng ngaên ngöøa caûnh suùc sanh, cuõng coù theå taùi sanh vaøo caùc aùc phaùp chöa sanh. caûnh ngöôøi. 3) The effort to develop unarisen 4) Asura-demons: Asura-yoni (p)—Another wholesome states: Coá gaéng trau doài laøm class of unhappy beings similar to the phaùt trieån caùc thieän phaùp chöa sanh. Petas—Ñaây cuõng laø chuùng sanh khaùc khoå 4) The effort to augment arisen wholesome ñau töông tôï nhö ngaï quyû. states: Coá gaéng laøm taêng tröôûng caùc thieän Four states of universe: See Töù Chuûng Vuõ phaùp ñaõ sanh. Truï. ** For more information, please see Töù Four stations of consciousness: See Töù Chaùnh Thöùc Truù. Caàn in Vietnamese-English Section. Four steps to supernatural powers: See Four sutras: See Töù Boä Kinh. Töù Thaàn Tuùc. Four teachings: See Töù Giaùo. Four sub-causes: See Töù Trôï Duyeân. Four teachings and five periods: See Töù Four subjects: See Four meditations in Giaùo Nguõ Thôøi.

English-Vietnamese Section and Töù Nieäm Xöù Four teachings and three meditations: in Vietnaemse-English Section. See Töù Giaùo Tam Quaùn. Four sublime States: See Töù Voâ Löôïng Four tenets: See Töù Cuù Chaáp. Taâm. Four terms of differentiation of all Four sufferings: Töù khoå: things: See Töù Cuù Phaân Bieät. 1) Birth is suffering: Sanh khoå. Four theories: See Töù Moân. 2) Old age is suffering: Giaø khoå. Four theories of pervasive permanence: 3) Sickness is suffering: Bònh khoå. See Töù Chuûng Bieán Thöôøng. 4) Death is suffering: Cheát khoå. Four things of a Buddha which are Four sufficiencies: See Töù Nhö YÙ Tuùc. beyond human: See Töù Baát Khaû Tö Nghì. Four suns in Buddhism: See Töù Nhaät. Four things a Dharma-Master must Four supernatural creatues: See Töù Linh. concern: Boán ñieàu maø moät Phaùp Sö phaûi Four supports: See Töù Y Chæ. quan taâm. Four Supreme Efforts: Boán coá gaéng cao 1) A Dharma-Master must be concerned thöôïng hay Töù Chaùnh Caàn—According to about his own behavior: Moät Phaùp Sö Bhikkhu Bodhi in Abhidhamma, there are four phaûi luoân ñeå yù ñeán taùc phong cuûa mình.

2) A Dharma-Master must be concerned thöôøng, khoâng chaéc thaät (bieán dòch) vaø about his choice of words when he ñau khoå. approach and teach people: Moät Phaùp Sö 3) All existing things are also impermanent, phaûi löïa ngoân töø thích hôïp cho thính uncertain and suffering: Nhöõng gì ñang chuùng. toàn taïi cuõng voâ thöôøng, bieán dòch vaø ñau 3) A Dharma-Master must be concerned khoå. about his motive and the end he wishes to 4) Nothing that can be called an “ego,” and accomplish: Moät phaùp sö phaûi quan taâm there is no such thing as “mine” in the ñeán nguyeän voïng chính mình vaø muïc tieâu world: Khoâng coù caùi gì goïi laø “ngaõ” (ta) maø mình muoán ñaït ñöôïc. cuõng khoâng coù caùi gì goïi laø “ngaõ sôû” (caùi 4) A Dharma-Master must be concerned cuûa ta). about the great compassion: Moät Phaùp Sö *** For more information, please see Töù Dieäu phaûi luoân quan taâm ñeán loøng ñaïi bi. Ñeá. Four things which may not be treated Four types of Buddhas: See Töù Chuûng lightly: See Boán Ñieàu Khoâng Theå Xem Phaät. Thöôøng and Töù Baát Khaû Khinh. Four types of karma: See Boán Loaïi Four things to which one does not Nghieäp. entrust valuables: See Töù Baát Khaû Kyù Phuï. Four types of people: See Töù Chuûng Nhaân. Four things to be realized: See Boán Phaùp Four un-Ariyan modes of speech: See Töù Caàn Phaûi Chöùng Ngoä. Phi Thaùnh Ngoân. Four times a day of going up to worship: Four unattainables: See Boán Ñieàu Khoâng See Töù Thöôïng. Theå Ñaït Ñöôïc and Töù Baát Khaû Ñaéc. Four times for food: See Töù Thöïc Thôøi. Four unhindered bodhisattva powers of Four titles applied to four grades of interpretation or reasoning: See Töù Voâ Sramanas: See Töù Quaû Danh Hieäu Sa Moân. Ngaïi. Four torrents of births and deaths: See Four universal sufferings: See Töù Khoå. Boán Doøng Thaùc Sanh Töû. Four universal vows of a Buddha or Four troops: See Töù Binh. bodhisattva: Töù hoaèng theä nguyeän: Four trusts of dharma: See Töù Y Phaùp and 1) Vow to save all living beings without Four Reliances. limits: Chuùng sanh voâ bieân theä nguyeän ñoä. Four truths: Boán Söï Thaät. 2) Vow to put an end to all passions and (A) See Töù Y Phaùp. delusions, though inumerous: Phieàn naõo (B) See Four Holy Truths or Four Noble voâ taän theä nguyeän ñoaïn. Truths. 3) Vow to study and learn

all methods and (C) There are four truths in this world—Coù means without end: Phaùp moân voâ löôïng boán söï thaät treân theá gian naày. theä nguyeän hoïc. 1) All living beings rise from ignorance: Taát 4) Vow to become perfect in the supreme caû chuùng sanh khôûi leân töø voâ minh. Buddha-law: Phaät ñaïo voâ thöôïng theä 2) All objects of desire are impermanent, nguyeän thaønh. uncertain and suffering: Moïi ñoái töôïng cuûa duïc voïng hay duïc voïng ñeàu voâ

Four unlimited bodhisattva powers of Four ways to subdue greed, anger and interpretation or reasoning: See Töù Voâ delusion: See Boán Caùch Ñoái Trò Tham Saân Ngaïi. Si. Four Unlimited State of Mind: See Töù Voâ Four ways of teaching dharma: See Töù Löôïng Taâm. Kyù Taâm. Four Unobstructed Eloquences: See Töù Four ways of undertaking dharma: See Voâ Ngaïi. Töù Phaùp Thoï. Four unyokings: See Töù Ly AÙch. Four ways to view the same water: See Four upside-downs: See Töù Chuûng Ñieân Nhaát Thuûy Töù Kieán. Ñaûo. Four ways of rebirth: Boán phöông caùch taùi Four vajra-rules: See Töù Chaáp Kim Cang. sanh. Four vedas: See Töù Kinh Veä Ñaø. 1) Rebirth-linking in the woeful plane: Taùi sanh vaøo caûnh khoå. Four vehicles: See Töù Thaëng. a. Hells: Ñòa nguïc. Four view-points to be considered: See b. Hungry ghosts: Ngaï quyû. Töù Nieäm Xöù. c. Animals: Suùc sanh. Four vinayas and five sastras: See Töù d. Asuras: A-tu-la. Luaät Nguõ Luaän. 2) Rebirth-linking in the sensous blissful Four virtues of Nirvana: Four noble plane: Taùi sanh vaøo nhaøn caûnh—See Duïc qualities or characteristics of the Buddha's life Giôùi and Duïc Giôùi Thieân in Vietnameseexpounded in the Nirvana Sutra—Boán phaåm English Section. haïnh cao quyù: 3) Rebirth-linking in the fine-material 1) Eternity: Thöôøng. sphere: Taùi sanh vaøo caûnh Saéc Giôùi. 2) Joy: Happiness—Laïc. a. First Dhyana (Jhana): Sô Thieàn. 3) True self: Ngaõ. b. Second Dhyana: Nhò Thieàn. 4) Purity: Tònh. c. Third Dhyana: Tam Thieàn. Four voices of Buddha: See Töù Chuûng d. Fourth Dhyana: Töù Thieàn. Phaät AÂm. 4) Rebirth-linking in the immaterial sphere: Four ways of answering questions: See Taùi sanh vaøo caûnh Voâ Saéc Giôùi. Boán Caùch Traû Lôøi Caâu Hoûi. a. The realm of infinite space: Khoâng Voâ Four ways the Buddha used to save Bieân xöù. sentient beings: See Phaät Cöùu Ñoä Chuùng b. The realm of infinite consciousness: Thöùc Voâ Bieân xöù. Sanh Baèng Boán Phöông Phaùp. c. The realm of nothingness: Voâ Sôû Höõu xöù. Four ways of descent into the womb: See d. The realm of neither-perception-nor-non- Töù Nhaäp Thai. perception: Phi töôûng phi phi töôûng xöù. Four ways of dharma: See Töù Phaùp Tuùc. Four wheels: See Töù Luaân. Four ways of getting new personality: Four wholesome (good) deeds of the See Boán Phöông Caùch Ñöôïc Töï Theå Môùi. mouth: Töù thieän khaåu nghieäp: Four ways of going wrong: See Töù Baát 1) Khoâng noùi doái: Not to lie. Haønh Xöù Haïnh. 2) Khoâng noùi löôõi hai chieàu: Not to speak Four ways of leading human beings to double tongue. emancipation: See Töù Nhieáp Phaùp.

3) Khoâng ñaët chuyeän hay theâu deät: Not to Fragrant Hill: Name of a famous hill in fabricate or falsify stories. Himalaya—Höông sôn, teân cuûa moät ñænh nuùi 4) Khoâng noùi xaáu aùc: Not to slander (speak noåi tieáng trong raëng Tuyeát Sôn. evil of someone). Fragrant lotus flower: Hoa sen thôm ngaùt. Four wisdom symbols: See

Töù Trí AÁn. Frail: Yeáu ñuoái. Four wise men who sought escape from Frailty: Söï yeáu ñuoái. death: See Töù Tieân Tî Töû. Free (a): Ñöôïc giaûi thoaùt. Four wishes of Sakka in the Kanha Free from ignorance: Thoaùt khoûi voâ minh. Jataka: Boán lôøi öôùc nguyeän cuûa vua Trôøi Ñeá Free (v) men from its fetters: Giaûi thoaùt Thích (Sakka) trong Tuùc Sanh Truyeän. con ngöôøi khoûi goâng cuøm. 1) May I harbor no malice or hatred against Free from passions: Ni-klesa (skt)—Khoâng my neighbor: Öôùc nguyeän khoâng saân haän, phieàn naõo—Without afflictions. khoâng phieàn haø hay coù aùc yù vôùi ngöôøi Free from troubles: See Voâ Phieàn. laùng gieàng. 2) May I not covet my neighbor's Free from worldly pleasure: Ni-raga possessions: Öôùc nguyeän khoâng tham (skt)—Khoâng duïc laïc theá gian. muoán vaät sôû höõu cuûa ngöôøi laùng gieàng. Freedom (n): Xaû—Töï do—Söï töï chuû. 3) May I cherish no personal affection Frequent lies: Söï noùi dí thöôøng xuyeân. towards others: Öôùc nguyeän khoâng luyeán Fresh: Töôi. aùi rieâng ngöôøi naøo. Fresh demand: Nhu caàu môùi meû. 4) May I always possess equanimity: Öôùc Friend in the Dharma: Dharma friend— nguyeän luoân coù Taâm Xaû. Baïn ñaïo. Four wrong views: (see four inverted Friendly society: AÙi höõu. views). Frightful (a): Haõi huøng—Dreadful. Four yokes: See Töù AÙch and Töù AÙch Phöôïc. Frighten (v): Ñe doïa—To menace—To Fourfold disciples: See Töù Chuùng. threaten. Fourfold fearlessness: See Töù Voâ UÙy. Frightened: Kinh dò. Fourfold sameness: See Töù Bình Ñaúng. Fritter (v) away: Laõng phí. Fourteen fearlessnesses: See Thaäp Töù Voâ Frivolous talk: See Noùi Lôøi Nhaûm Nhí. UÙy. From beginningless time: Töø voâ thæ. Fourteen inexpressible things: See Im From dawn to dusk: Töø bình minh ñeán Laëng Cao Quí. hoaøng hoân. Fourteen kinds of (personal) offering: From disturbed to frightful and See Möôøi Boán Loaïi Cuùng Döôøng. distressed: Töø lo aâu daãn ñeán sôï haõi vaø phieàn Fourteen unwholesome factors: See Möôøi naõo. Boán Taâm Sôû Baát Thieän. From door to door: Töø nhaø naày sang nhaø Fourth dhyana: See Ñeä Töù Thieàn. khaùc. Fragrance: Höông thôm—See Höông. From today onwards: Keå töø hoâm nay. Fragrant food: See Höông Thöïc. Fruit (n): Thaønh quaû. Fruit of Arhat: See A La Haùn Quaû. Fruit of desire and attachment: AÙi quaû.

Fruit of karma: Nghieäp quaû. Fumigation (n): See Huaân Taäp. Fruit ripening differently: See Dò Thuïc Function (n): Vyapana (skt)—Chöùc naêng— Quaû. Coâng duïng—Coâng naêng. Fulfill (v): Hoaøn taát. Functions of the mind: The functions of Fulfill the assignment (task): Hoaøn thaønh mind are very extensive and numberless. moät nhieäm vuï. That's why the Buddha always remineded his Fulfill one's duty: See Troïn Ñaïo. disciples, "Mind is like an unrest monkey jumping from one tree to another."—Nhöõng Fulfilled: Hoaøn thaønh. chöùc naêng cuûa taâm raát roäng lôùn vaø khoâng tính Fulfillment: Söï thaønh töïu—Vieân maõn. ñeám ñöôïc. Chính vì vaäy maø Phaät luoân nhaéc Fulfill all good: Laøm moïi ñieàu laønh. nhôû töù chuùng, "Taâm nhö vöôïn chuyeàn caây." Full commandments for Sangha: See Functional Buddhism: Phaät Giaùo Luaän Taùc Gioùi Cuï Tuùc. Duïng. Full of compassion: Ñaày loøng töø bi. Functional dispensation: Quyeàn mieãn giaûi Full extinction of afflictions: Söï hoaøn toaøn chöùc vuï. daäp taét moïi phieàn naõo—See Höõu Dö Nieát Functional

theory: Taùc duïng cuûa giaùo lyù. Baøn. Functioning: Hoaït ñoäng. Full extinction of the groups of Functioning dharma: See Höõu Vi Phaùp. existence: Söï hoaøn toaøn daäp taét söï hieän höõu Fundamental (a): Cô baûn—Baûn lai— cuûa maïng caên. Nguyeân lai—Nguoàn goác—Original—Basic— Full of hope: Traøn treà hy voïng. Radical. Full of misery: Ñaày ñau khoå. Fundamental articles: Nhöõng tín ñieàu cô Full ordination: See Tam Sö Thaát Chöùng. baûn. Full reward-body of the Buddha: See Fundamental awareness: Prakriti-buddhi Vieân Maõn Baùo Thaân Phaät. (skt)—Boån giaùc. Full ripe: Chín muøi. Fundamental Buddha-nature: See Lyù Full of wisdom: Trí tueä toái thöôïng. Phaät Taùnh. Full of compassion and wisdom: Ñaày loøng Fundamental cause: See Nhaân Ñòa. töø bi vaø trí tueä. Fundamental consciousness: Boån thöùc Full enlightenment: Toaøn giaùc. nghe bieát. Full of joy: See Hoan Hyû. Fundamental doctrine: Boån giaùo. Full-lotus sitting: Theá ngoài kieát giaø—Fundamental form: Baûn theå cô baûn—See Placing each foot across the opposite thigh. Boån Lai. Fullness: Vieân maõn. Fundamental ignorance: See Voâ Minh Fullness of time: Thôøi cô chín muøi. Caên Baûn. Fully comprehended (a): Ñöôïc hieåu bieát Fundamental option: Söï löïa choïn cô baûn. taän töôøng. Fundamental reality: See Thöïc Boån. Fully enlightened (a): Ñaáng Giaùc Ngoä hoaøn Fundamental recognition: Söï chaáp nhaän toaøn cô baûn. Fully ordained (a): See Toaøn Phaàn Giôùi. Fundamental teachings of the Buddha: Fumigate (v): Huaân (xoâng öôùp). Caên baûn giaùo lyù cuûa Ñöùc Phaät.

Fundamental Verses on the Middle Gain the Heavenly Eye: Win divine Way: Mulamadhyamakakarika (skt)—Caên vision—Ñaéc Thieân nhaõn. Ñeá Trung Quaùn Luaän Thích (giaûi thích nhöõng Gain and loss: See Ñaéc Thaát. ñieåm caên baûn trong Trung Quaùn Luaän cuûa Gain (v) knowledge of: Janati (p)—Jnatum Ngaøi Long Thoï)—Explanations of (skt)—Hieåu bieát. fundamental verses on the Madhyamaka Gain (get) profit: Ñöôïc lôïi ích. Sastra. Gain (achieve) the realization: Thaønh töïu Fundamental vijnana: Boån thöùc. söï thöïc chöùng. Fundamentalism: Chuû nghóa cô baûn. • Temporary gain: Lôïi loäc taïm thôøi. Funeral ceremony: Ñaùm ma—Funeral • Worldly gain: Lôïi loäc theá gian. service. Gain superknowledge: Attain supreme Furious (a): Noùng giaän—Hot-headed— knowledge—Achieve wisdom—Ñaït ñöôïc toái Angry. thaéng trí. Fuse: Hôïp nhöùt. Gain true insight (knowledge or Futile (a): Vitatha (p & skt)—Voïng—False— understanding): Ñaït ñöôïc trí hueä nhö thaät Unreal—Untrue—Vain. (chaùnh trí). Futility (n): Phuø phieám. Gaining: Patilabha (p)—Ñang ñaéc ñöôïc. Future: Vò lai—Coming. Gaining rebirth to the Pure Land: See Future Buddha: See Phaät Di Laëc. Vaõng Sanh Tònh Ñoä. Future karma: See Haäu Höõu. Galaxies (n): Daõy Ngaân Haø—The Milky Future life: Kieáp sau. Way. Future reincarnation: Sanh baùo—Nghieäp Gandharva (skt): Caøng thaùt—Musician baùo trong töông lai. Angels for the Cakra Heaven Kings in the Future retribution: See Haäu Baùo. Four Heaven Kings—Nhöõng nhaïc thaàn cuûa Trôøi Ñeá Thích trong Töù Thieân Vöông—For more information, please see Gandharva in Sanskrit/Pali-Vietnamese Section. Gandhastin Bodhisattvas: Caøng Ñaø Ha Ñeà Boà Taùt.

G

Ganges (skt): Soâng Haèng—See Haèng Haø.

Gangsters (n): Keû cöôùp boùc.

Garments of Merits: See Coâng Ñöùc Y.

Garments suited to the time or occasion:

See Thôøi Y.

Gain (v): Patilabhati (p)—Ñaéc—Lôïi loäc—

Thaâu ñöôïc.

Garden of joy: See Hoan Hyû Vieân.

Gain control of one's own mind: Laøm chuû Garden of life and death: See Sinh Töû ñöôïc taâm mình. Vieân.

Gain (win) the Dharma vision: Ñaéc Phaùp Garland of Buddhas Sutra: See Kinh Ñaïi nhaõn. Phöông Quaûng Hoa Nghieâm.

Garuda: Garuda (skt)—Ca Löu La—Yeát Loä

Traø—Ca Laâu Ñoà—Giaø Laâu La—Ngaõ Loã

Noa—Baù Loã Noa—Kim Suùy Ñieåu, moät loaïi General confession: Public confession— chim thaàn (ñaïi baøng), coù ñoâi caùnh xoøe ra caùch Thuù toäi tröôùc ñaïi chuùng. nhau ñeán 3.360.000 daäm, keû thuø cuûa loaøi raén, General Relativity Theory: Thuyeát Töông xe côõi cuûa Thaàn Tyø Thaáp Noâ—Heavenly Ñoái Chung. (mythical) birds with great golden wing spans General Sutra: Taïp A Haøm. of approximately 3,360,000 miles, the chief of Generality (n): Tính ñaïi cöông—Tính toång the feathered race, the enemy of the serpent quaùt—Tính phoå bieán. race, the vehicle of Vishnu. Generalization (n): Söï phoå bieán hoùa—Khaùi Gate of adornment: See Trang Nghieâm quaùt hoùa—Khaùi luaän hoùa. Moân. Generate (v): Phaùt sinh. Gate of creation and destruction: See Taâm Sinh Dieät Moân. Generate a good heart: Phaùt sinh thieän taâm. Gate of death: See Töû Moân. Generate (v) power: Phaùt ñieän. Gate of deliverence: Cöûa giaûi thoaùt—See Giaûi Thoaùt Moân. Generation (n): Theá heä. Gate of deliverance by the realization of Generationism (n): Thuyeát sinh thöïc—Sinh saûn luaän—Chuû tröông con ngöôøi chæ ñôn the immaterial: See Khoâng Giaûi Thoaùt thuaàn laø söï saûn sinh cuûa cha meï. Moân. Generous (a): Nhaân aùi—Roäng löôïng—Kind- Gate of emancipation: See Giaûi Thoaùt hearted. Moân. Generosity (n): Loøng quaûng ñaïi—Boá thí— Gateless: Voâ moân—Completely open. Generosity performed with a pure mind which Gate of life-prolonging dharani: See Dieân is freed from greed, hatred, and delusion can Thoï Moân Ñaø La Ni. produce good results in the human world and Gate of mercy: See Töø Moân. the world of celestial beings. A person of Gate of purity: See Tònh Moân. generosity can be reborn in the realm of the Gather (v): Assemble—Tuï hoïp. devas and stay there for so long; however, the Gathering of Zen practitioners: See Toïa benefit of mundane result is still within the Thieàn Hoäi. cycle of birth and death—Loøng quaûng ñaïi boá Gati (p): Ñöôøng—Path—Way of going— thí vôùi taâm thanh tònh, khoâng vöôùng baän tham, Gate—Entrance. saân, si, coù theå ñöôïc keát quaû toát, taùi sanh trôû laïi laøm ngöôøi hay sanh leân coõi trôøi

vaø soáng ôû ñoù Gautama (skt): Coà Ñaøm—Gotama—Clan thaät laâu; tuy nhieân, lôïi ích cuûa phöôùc ñöùc traàn name of the Buddha—Siddhartha Gautama— theá (nhaân thieân) vaãn coøn trong voøng luaân hoài See Siddhartha in Sanskrit/Pali-Vietnamese sanh töû. Section. Gaze (v): Ñöa maét nhìn. Generosity helps giving up selfishness: Quaûng ñaïi boá thí giuùp ta töø boû söï ích kyû. Gem (n): See Baûo. Genetic (a): Thuoäc veà sinh saûn. Gem-nature: See Chuûng Tính. Gentle words: See Nhuyeãn Ngöõ. General Amnesty: Ñaïi xaù. Gentleness (n): Lòch thieäp—See Nhu Hoøa General commandments for all disciples: and Nhu Hoøa Nhaãn Nhuïc. See Toång Töôùng Giôùi.

Genuine and sincere Buddhist: Phaät töû Get worldly entertainments: Enjoy thuaàn thaønh. worldly pleasures—Have worldly Germinate (v): Naåy maàm. amusements—Höôûng thuï duïc laïc traàn theá. Get (v) angry: Become mad—Noùng giaän. Ghost (n): See Ma. Get the best profit from something: Taïo Gift (n): Leã vaät—Quaø taëng—Taëng phaåm. ñöôïc nhieàu lôïi laïc nhaát töø moät ñieàu gì. Gift-offering group: Ban cuùng döôøng leã Get (v) free: See Giaûi Thoaùt. vaät. Get lost: Lose one's way—Ñi laïc. Gift of tongue: Moùn quaø veà ngoân ngöõ. Get (v) married: Laäp gia ñình—To marry. Give (v): Ban cho—To award—To grant—To Get the most of something: Xöû duïng ñieàu endow—To bestow. gì moät caùch lôïi laïc nhaát. Give alms: Boá thí—To bestow. Get (v) old: Giaø. Give all one's attention to: Chuyeân taâm—Get (v) rid of: Pativinodeti (p)—Pariksina To concentrate—To apply oneself to. (skt)—Loaïi boû—Taåy töø—After perceiving Give a Dharma talk: Hold a lecture on the the true picture of life, the Buddha said to Dharma—Toå chöùc thuyeát phaùp. himself: "I must get rid of the oppression of Give free rein to one's emotion: Buoâng disease, old age and death."—Sau khi nhaän lung. chaân ra boä maët thaät cuûa ñôøi soáng, Ñöùc Phaät töï Give a hand: Giuùp—To help—to aid—To nhuû: "Ta phaûi thoaùt ly söï aùp cheá cuûa beänh back up. hoaïn, giaø nua vaø cheát choùc." Give a lecture: Giaûng thuyeát. Get rid of ease and pain: Get rid of Give legitimacy: Hôïp thöùc hoùa. happiness and unhappiness—Loaïi boû caû laïc Give a message: Göûi moät thoâng ñieäp laãn khoå. Give a name or title: Vyapadisati (skt)— Get (v) rid of deluded thoughts: Loaïi boû Ñònh danh—Yo designate—To call a name. voïng nieäm—One of the best methods to get Give offerings to the late abbot: Daâng leã rid of deluded thoughts is either meditation to vaät cuùng döôøng coá vieän chuû. obtain concentration or just keep one method such as reciting the name of Amitabha Give oneself airs and graces: Laøm duyeân. Buddha—Moät trong nhöõng phöông caùch toát Give tit for tat: Baùo thuø—To take upon nhöùt ñeå loaïi töø voïng nieäm laø hoaëc ngoài thieàn, vengeance—To avenge. hoaëc giöõ moät phöông phaùp naøo ñoù chaúng haïn Give up: Parityajati (skt)—Töø boû—Vaát boû— nhö nieäm hoàng danh Phaät A Di Ñaø. To renounce—To abandon—To forsake. Get rid of something: Get free or be free of Give up coffee: Boû caø pheâ. something—Loaïi boû ñieàu gì. Give up doing something: Thoâi khoâng laøm Get (v) well again: Bình phuïc—To vieäc gì nöõa. recover—To recuperate. Give up drinking: Töø boû uoáng röôïu. Get (v) what one desires: Toaïi nguyeän. Give up extremes: Töø boû cöïc ñoan. Not to get what one desires: Baát toaïi Give up fighting: Töø boû ñaùnh loän. nguyeän. Give up liquor: Töø

boû röôïu. Give up searching elsewhere: Töø boû chuyeän tìm kieám nôi khaùc.

Give up smoking: Töø boû huùt thuoác. Glow (v): Shine—Chieáu saùng. Give up something: Töø boû ñieàu gì. Glow red: Send out red light—Chieáu saùng ñoû Give up sticks and swords: Töø boû gaäy vaø röïc. ñao kieám. Gnostic: Ngöôøi trí thöùc. Give up wrong deeds: Caûi taø. Gnosticism (n): Chuû nghóa trí thöùc. Give up wrong enjoyment of sense Go against the current: See Nghòch Löu. pleasures: Töø boû höôûng thuï khoaùi laïc baát Go alone on foot: Ñi boä moät mình. chaùnh. Go around: Ñi voøng. Given by: Do bôûi. Go around in the cycle of birth and Give satisfaction: Thoûa maõn death: Laên troâi trong voøng sanh töû. Give someone an assignment: Giao cho ai Go away to escape the enemy: Take a nhieäm vuï. flight—Troán chaïy keû thuø. Give someone a hand: Giuùp ai vieäc gì. Go back to the secular life: See Hoaøn Tuïc. Give someone due respect: Toân kính ai. Go backwards: Ñi thuït luøi. Give someone encouragement: Khích leä Go barefooted: Ñi chaân ñaát. ai. Go beyond the cycle of birth and death: Give worship to the Buddhas: Worship the Vöôït qua voøng luaân hoài sanh töû. Buddhas—See Thôø Phaät. Go beyond the limit of a law: Break a Giver and receiver: Ngöôøi cho vaø keû nhaän. moral law or rule—Transgress a law—Phaù Giving: Cho—Charitable giving: See Boá giôùi. Thí. Go to destruction: Ñoaïn dieät. Giving of courage or confidence: Voâ uùy Go in different directions: Ñi töù taùn. thí—Giving of fearlessness. Go down: Ñi xuoáng. Giving of goods: Taøi thí. Go fast: Ñi nhanh. Giving the Law of truth: Phaùp thí—Giving Go forth from home into a homeless life: of dharma. Leave home for a religious life—Xuaát gia Glacial ocean: Baêng döông. soáng ñôøi khoâng gia ñình. Global community: Coäng ñoàng theá giôùi. Go in secret: Ñi leùn. Global level: Qui moâ toaøn caàu Go on one's alms round: Walk for alms At the global level: Treân qui moâ toaøn caàu. food (alms gathering)—Ñi khaát thöïc. Global village: Laøng theá giôùi. Go out of mind: Phaùt ñieân—To go crazy— Gloomy: Buoàn baõ—AÛm ñaïm—Sombre— To go mad. Dull—Overcast—Dismal—Dreary. Go on pilgrimate: Make a pilgrimate—Ñi Glorious (a): Magnificent—Huy hoaøng. haønh höông. Glorious and honorable: Hieån vinh. Go round: See Vi Nhieãu. Glorious kalpa: See Trang Nghieâm Kieáp. Go the shortest way: Ñi ñöôøng taét. Glorious victory: Chieán thaéng veû vang. Go straight: Ñi thaúng. Glory (n): Magnificence—Danh voïng—Vinh Go straight home (Zen): Trôû veà töï taùnh. quang—(Vain) glory: Danh voïng haûo huyeàn. Go to and fro: Ñi tôùi ñi lui.

Go to the hall to expound the Buddha's Golden-colored skin: Da maøu vaøng. troâng teaching: See Thöôïng Ñöôøng. khoûe maïnh. Go to the temple: Ñi chuøa. Golden light of the Dharma: AÙnh Ñaïo Go up: Ñi leân. Vaøng. Go with short and unsteady steps: Ñi Golden Light Supreme King Sutra: See chaäp chöõng. Kinh Kim Quang Minh. Go for a walk: Ñi baùch boä. Golden light sutra: See Kim Quang Minh Kinh. Goal (n): Muïc ñích—Objective. Goal of liberation: Muïc tieâu giaûi thoaùt. Golden lotus bloom: Kim lieân. Gods: Trôøi—Chö Thieân—See Thöôïng Ñeá. Golden rules: Luaät vaøng. God-creator: Thöôïng ñeá saùng taïo. Golden staff: See Kim Tröôïng. God of fire: See Hoûa Thaàn. Golden times: Thôøi cöïc thònh (hoaøng kim). God of freedom: See Töï Taïi Thieân. Golden words: Kim ngoân. Good (a): Löông thieän—Honest— God of

heaven: See Thieân Thaàn. Wholesome—See Thieän. God of love: Raga who has angry Good and bad: Laønh döõ. appearance, three faces and six arms—AÙi nhieãm Minh vöông, coù ba ñaàu saùu tay vôùi veû Good begets good: Good actions produce maët hung döõ—See AÙi Nhieãm Minh Vöông. goos results—Thieän nhaân sanh quaû phöôùc. God Yama: See Dieâm Vöông. Good and evil: Thieän aùc. Godana: Taây Ngöu hoùa chaâu—See Ngöu Good conduct: Haïnh kieåm toát. Hoùa Chaâu. Good deeds: Thieän nghieäp—Haønh vi toát—A Godaniya (skt): See Ngöu Hoùa Chaâu. real Buddhist never waits for a good luck. He makes good lucks by doing good deeds—Phaät Goddess of eloquence: See Dieäu AÂm Nhaïc töû chaân thuaàn khoâng bao giôø ñôïi chôø vaän may Thieân Nöõ. tìm ñeán. Con ngöôøi aáy tìm vaän may trong Goddess of Fortune and Beauty: See Caùt nhöõng ñieàu thieän laønh. Töôøng Thieân Nöõ. Good behavior: Haïnh kieåm toát. Goddess of Mercy: Nöõ thaàn Bi Maãn—In The good cleanses one's mind: Ñieàu thieän Chinese Buddhism tradition, Goddess of laøm thanh saïch taâm trí. Mercy implies Kuan-Yin—Trong truyeàn thoáng Phaät giaùo Trung Hoa, Nöõ thaàn Bi Maãn Good conduct: Ñöùc haïnh. aùm chæ Ñöùc Quaùn AÂm. Good deed: Thieän nghieäp. Going and returning dedication: See Good example: Göông toát. Vaõng Hoaøn Nhò Hoài Höôùng. Good fruit: Quaû laønh. Gold and silver: Kim ngaân. The good gives happiness to oneself and Golden abode: See Hoaøng Kim Traïch. others: Ñieàu thieän mang laïi haïnh phuùc cho Golden Age: Thôøi cöïc thònh (hoaøng kim). mình vaø cho ngöôøi. Golden Age of Vietnamese Buddhism: The good of giving up lying is Thôøi hoaøng kim cuûa Phaät giaùo Vieät Nam. truthfulness and trustfulness: Söï toát laønh Golden body: See Thaân Kim Cang. cuûa töø boû noùi doái laø chaân thaät vaø ñaùng tin caäy.

The good of giving up unchasty is purity Good sons: See Thieän Nam Töû. and good: Söï toát laønh cuûa töø boû taø haïnh laø Good spirit advisor: Virtuous friends— trong saïch vaø ñaøng hoaøng. Wise person—Anyone (Buddha, Bodhisattva, Good heart: See Thieän Taâm. wise person, virtuous friends and even an evil Good intention: Thieän yù—Goodwill. being) who can help the practitioner progress along the path to Enlightenment—Thieän höõu Good karma: Thieän nghieäp—Good deeds— tri thöùc—Baát cöù ai (Phaät, Boà taùt, ngöôøi trí, Skillful action—Kusala karma—Wholesome ngöôøi ñaïo ñöùc, vaø ngay caû nhöõng ngöôøi xaáu karma. aùc) coù theå giuùp ñôû haønh giaû tieán tu giaùc ngoä. Good-Knowing advisor: See Thieän Höõu The good of not stealing is honesty: Söï toát Tri Thöùc. laønh cuûa khoâng troäm caép laø söï lieâm khieát. Good-knowing friend: See Thieän Höõu Tri Good talker: Kheùo noùi. Thöùc. Good-looking: Myõ mieàu. Good Views Heaven: Coõi Trôøi Thieän Kieán. Good luck: Haïnh vaän—Good fortune Good virtues free from evil flowings: See Thieän Voâ Laäu Phaùp. Good man and good woman: Thieän nam Good wealth: See Thieän Taøi Ñoàng Töû. tín nöõ. Good manifestation: See Thieän Hieän. Good words: Thieän ngoân. Good Manifestation Heaven: Coõi Trôøi Good words but wicked heart: A Buddha's mouth, but a serpent's heart—See Thieän Hieän. Khaåu Phaät Taâm Xaø. Good marks: See Töôùng Haûo. A good worldly life: Cuoäc soáng traàn tuïc Good methods: Thieän phaùp. löông haûo. Good mind: Good heart—Good thoughts Goodwill:

Thieän chí—Taâm töø Thieän taâm—Good mind includes beneficial Good youth: Thieän nam töû. intentions towards others (yù höôùng muoán laøm lôïi cho ngöôøi khaùc), compassion (loøng bi Gossips of right and wrong: See Thò Phi. maãn), loving-kindness (Loøng töø), generosity Gotama: Ñaïo só Coà Ñaøm (boá thí), patience (nhaãn nhuïc), Tolerance (söï Govern (v): Thoáng trò. bao dung), etc.—Good thoughts bring Governance (n): Söï thoáng trò—Söï quaûn lyù. happiness to oneself and to others—See Grace (n): Thanh nhaõ—AÂn hueä—Gratitude. Thieän Taâm. Gradual (a): Töø töø—Tieäm. Good months: See Thieän Nguyeät. Gradual awakening: Tieäm ngoä—Gradual Good by nature: See Taùnh Thieän. enlightenment—Progressive awakening for Goodness and wickedness: Thieän vaø AÙc— beginners—The position that enlightenment See Thieän and Thieän AÙc. comes gradually, as a result of studying the Good news: Tin möøng. sutras and accumulated practice. Good people: Ngöôøi thieän. Gradual Enlightened Zen: Thieàn Tieäm Good physician: Löông y. Ngoä. Good root of keeping commandments: Gradual method: See Tieäm Giaùo. See Giôùi Thieän. Gradual training: Tieäm hoïc. Good signs: See Töôùng Haûo. Gradually: Töø töø—Little by little.

Gradually to cut off: See Tieäm Tieäm Ñoán Great (a): To lôùn—Vó ñaïi. Ñoán. Great abandonment: Ñaïi xaû. Graduate student: Sinh vieân toát nghieäp. Great Arhat: Ñaïi A la Haùn. Grain of dust: Nhaát vi traàn (haït buïi). Great Assembly: Ñaïi Chuùng—For the Grain of sand in the river Ganges: Haèng benefit of the great assembly—Vì lôïi ích cuûa sa (Caùt soâng Haèng). ñaïi chuùng. Grand Unification Theory: Thuyeát Ñaïi Great auspicious: Ñaïi kieát töôøng. Toång Hôïp. Great Avichi: Ñaïi A Tyø. Grant (v): Ban cho—To give—To award— Great Awakening: Ñaïi ngoä. To bestow—To endow. Great baptism: See Ñaïi Quaùn Ñaûnh. Grant a favor: Ban ôn. Great being: Bodhisattva—Moät baäc ñaïi Grant happiness to someone: Ban phöôùc nhaân—Ñaïi só. cho ai. Great bell: Ñaïi hoàng chung. No one has the power to grant happiness Great bhikshus: Ñaïi Tyø Kheo Taêng. or to inflict suffering to all sentient Great black deva: See Ñaïi Haéc Thieân. beings: Khoâng ai coù quyeàn naêng ban phöôùc Great Blessing: Ñaïi phöôùc ñöùc. hay giaùng hoïa cho caû thaûy chuùng sanh. Great bodhi mind: See Ñaïi Boà Ñeà Taâm. Grant someone the posthumous title: Great bodhisattva: Ñaïi Boà Taùt. Ban taëng ai danh hieäu sau khi ngöôøi ñoù cheát. Great Brahma: Brahma Sahampati—Ñaïi Grant someone the rank of chief Phaïm Thieân—Great Brahma often considered disciple: Ban cho ngöôøi naøo ñòa vò ñaïi ñeä töû. as the Creator of the Universe—Ñaïi Phaïm Grant someone the title “Sangha Thieân thöôøng ñöôïc xem laø ñaáng Taïo Hoùa President”: Phong cho ai töôùc hieäu Taêng (theo thaàn thoaïi AÁn Ñoä). Thoáng. Great brave: Ñaïi duõng. Grasp (v): Chuïp laáy—See Thuû Tröôùc. Great Buddha’s name of Repentance: Grasp (v) to anything: Graha (skt)—Chaáp Hoàng Danh Saùm Hoái. tröôùc hay naém giöõ vaøo söï vaät. Great Buddha of Supreme Penetration Grasping: Upadana (p)—Chaáp thuû—Naém and Wisdom: See Ñaïi Thoâng Trí Thaéng giöõ. Phaät. Grass couch: Boà ñoaøn (keát baèng coû). Great calamity: Ñaïi naïn. Grass spirit: Thaàn Coû. Great cause: Ñaïi nghóa. Grass-tips: Ngoïn coû. Great compassion: Maha-karuna (skt)— Grateful (a): Thankful—Tri aân. Loøng töø bi roäng lôùn—See

Ñaïi Bi. Gratify (v): Ban taëng—Laøm vöøa loøng. Great Compassion Mantra: See Ñaïi Bi Gratitude (n): Loøng bieát ôn—Loøng tri ôn— Chuù. Loøng caûm kích. Great compassion of the Buddhas and Gratuity (n): AÂn hueä. Bodhisattvas: Loøng thöông xoùt vó ñaïi cuûa Grave offense: Ñaïi toäi. chö Phaät vaø chö Boà Taùt—See Ñaïi Bi. Gray matter: Chaát xaùm trong naõo (ñaây laø Great complete: Ñaïi maõn. chaát caên baûn cuûa trí tueä con ngöôøi). Great congregation: Ñaïi haûi chuùng.

Great courage: Söï can ñaûm lôùn lao. (At) great length: In details—Fully—Vôùi Great death: See Ñaïi Töû. ñaày ñuû chi tieát. Great deed: Quaûng haïnh—Vast deed. Great light brilliant king: See Ñaïi Quang Great determination: Ñaïi phuïng söï. Minh Vöông. Great dharma: Ñaïi phaùp. Great light shining everywhere: See Ñaïi Quang Phoå Chieáu. Great disciple: See Ñaïi Ñeä Töû. Great doctrine: See Ñaïi Ñaïo. Great majesty: Ñaïi uy löïc. Great effort: Coá gaéng vöôït böïc. Great master: See Ñaïi Sö. Great elements: Mahabhutas (p)—Nhöõng Great means: See Ñaïi Phöông Tieän. yeáu toá lôùn. Great mercy and great pity: See Ñaïi Töø Great Enlightening Beings' dedication Ñaïi Bi. equal to all Buddhas': See Ñaúng Nhöùt Great Mercy Shrine: Ñieän Ñaïi Bi. Thieát Phaät Hoài Höôùng. Great merit: Ñaïi coâng ñöùc. Great faith: Ñaïi tín. Great mind: Ñaïi trí. Great fame: Hoøng danh. Great mind and power: Ñaïi taâm löïc. Great favor: Ôn daày. Great Monk: Ñaïi Laõo Taêng. Great fortune: Caùt töôøng. Great mourning: Ñaïi tang. Great god of free-will: See Ñaïi Thieân. Great nirvana: Nieát baøn tòch tònh— Mahaparinirvana—See Ñaïi Baùt Nieát Baøn. Great grace: Ñaïi aân. Great guide: Ñaïi ñaïo sö. Great Nirvana Sutra: See Kinh Ñaïi Baùt Nieát Baøn in Vietnamese-English Section. Great happiness: Ñaïi phuùc—See Hoàng Great and perfect enlightenment: Ñaïi Phuùc. vieân giaùc. Great Heaps Sutra: See Kinh Ñaïi Böûu Great and perfect mirror wisdom: Ñaïi Tích. vieân caûnh trí. Great Hero: An epithet of the Buddha—Baäc Great perfect wisdom: See Ñaïi Vieân Trí. Ñaïi Huøng, moät danh hieäu cuûa Ñöùc Phaät. Great Hero Shrine: Ñieän Ñaïi Huøng. Great pity: Ñaïi bi. Great Hero Precious Shrine: Ñaïi Huøng Great pity samadhi: See Ñaïi Bi Tam Muoäi. Baûo Ñieän. Great potentiality: See Ñaïi Quyeàn. Great house: See Nhaát Ñaïi Traïch. Great powers: See Ñaïi Löïc. Great ignorance: Ñaïi ngu. Great powers of Buddhas and Great impostor: Ñaïi gian aùc. Bodhisattvas: See Ñaïi Quyeàn. Great insight-Great wisdom-Great pity: Great praise: Ñaïi taùn thaùn. See Ñaïi Ñònh Trí Bi. Great precious mani: Ñaïi Mani. Great joy: Ñaïi hyû. Great princely almsgiver: See Ñaïi Thí Great kalpa: See Ñaïi Kieáp. Thaùi Töû. Great kindness: Ñaïi töø. Great psychic power: Ñaïi thaàn thoâng. Great king: Maharaja (skt)—Ñaïi vöông— Great radiance: Vaàng quang minh röïc rôõ. Superior king. Great refuge: Ñaïi quy y.

Great renunciation: Ñaïi xuaát theá. Greatness (n): Söï vó ñaïi—True greatness: Great root of faith: See Ñaïi Tín. Vó ñaïi thaät söï. Great sages: See Ñaïi Hieàn. Greatness of the Dharma: Söï cao dieäu cuûa Great shaman: Ñaïi sa moân (Buddha). Phaät Phaùp. Great self: See Ñaïi Ngaõ. Greatness of potentialities: See Töôùng Ñaïi. Great talent: Ñaïi taøi. Great T'ang Chronicles of the Western Greed (n): Tham lam—Greed is the first of the three poisons—Tham lam laø moùn thöù nhaát World: See Taây Vöïc Kyù. trong tam ñoäc—See Tham Lam. Great teacher: See Ñaïi Sö. Greed for acquisition and

possession: Great treason: Ñaïi nghòch. Tham voïng chieám ñoaït vaø sôû höõu. Great treasure: Taøi saûn quí baùu nhaát. Greed, Anger and Stupidity: Tham, Saân, Great Vaipulyas: Ñaïi Phöông Ñaúng—See Si. Ñaïi Phöông Quaûng. Greed and desire: See Tham Duïc. Great value: Giaù trò cao caû. Greed of life: Tham soáng. Great Vehicle: Mahayana (skt)—Ñaïi thöøa— Greed for money: Tham tieàn. One of the two major divisions of Buddhism. Greed for power: Tham quyeàn theá. The Mahayana doctrine is set forth in the Greedy (a): Gian tham. Sanskrit texts. Sometimes refers to as Northern Buddhism—Moät trong hai toâng phaùi Greedy for fame: Ham danh. lôùn cuûa Phaät giaùo, maø ña phaàn giaùo ñieån döïa Greedy for gain: Ham lôïi. vaøo Kinh Taïng Sanskrit. Thænh thoaûng coøn Greed for material wealth: Tham muoán ñöôïc goïi laø Phaät giaùo Baéc Toâng. cuûa caûi vaät chaát. **For more information, please see Ñaïi Thöøa Greedy for property: Ham cuûa. in Vietnamese-English Section. Greet by folding palms: Chaáp tay chaøo— Great victory: Ñaïi thaéng. Folding palms is a graceful gesture and a Great virtues: Nhöõng phaåm haïnh cao caû. dignified way of greeting which originated in Great vow: See Ñaïi Nguyeän. ancient India. By bringing the ten fingers Great vow boat of Amitabha Buddha: together. We symbolically make all ten See Ñaïi Nguyeän Thuyeàn. Dharma realms become one and are reminded of the Buddha nature within every being. By Great wide wisdom: Ñaïi quaûng trí. folding the palms, we show respect to and Great wisdom: Ñaïi trí tueä— See Ñaïi Hueä. concentrate our minds and our hearts upon Great work: Ñaïi cuoäc. the teachings of the Buddha. Greater than: Toát hôn. Grief: Mental suffering—Söï ñau ñôùn veà taâm Greatest conqueror: Ngöôøi chieán thaéng vó linh. ñaïi nhöùt. Grip of love and desire: AÙi chaáp. Greatest conqueror was not the Ground (n): Cô sôû. subjugation of others but of the self: Ground on which to build the self: Caên Chieán thaéng vó ñaïi nhöùt cuûa con ngöôøi khoâng baûn ñeå xaây ñaép caùi TA. phaûi laø chinh phuïc ñöôïc ngöôøi khaùc maø laø töï chieán thaéng laáy mình.

Grow (v) brighter: Trôû neân saùng suoát hôn— Guru (skt): Nhaø sö (Tibetan). When you have deep concentration in meditation, your wisdom grows brighter. Grow (v) old: Giaø—To get old. Grow (v) into adolescent: Trôû thaønh thieáu nieân.

H Grow (v) old and gray: Trôû neân giaø nua. Grow (v) thin: Trôû neân gaày goø. Grow (v) weary: Chaùn ngaùn. Grumble (v): Caèn nhaèn. Guarantee (v): Baûo ñaûm—To warranty. Habit (n): Thoùi quen. Guard: Protect—Baûo veä—Canh giöõ. Habit and custom: Taäp tuïc. Guard (v) the house: See Giöõ Nhaø. Habit energy: Vasana (p & skt)—See Taäp Guardian deva: See Ñoàng Sanh Thieân. Khí. Guardian of the sense-door: See Hoä Trì Habitual greed: See Tham Taäp Nhaân. Caùc Caên. Habitual karma: See Nghieäp Thöôøng. Guest-defilement: See Khaùch Traàn. Hair (n): Toùc—Our hair falls out: Toùc ruïng. Guest-dust: See Khaùch Traàn. Half a character: See Baùn Töï. Guidance of original teacher: See Tieáp Half-closed eyes: Lim dim. Daãn Ñaïo Sö. Half in jest, half in earnest: Nöûa ñuøa nöûa Guide (v): Daãn ñöôøng. thaät. Guide-book of the Middle Way School: Half light: Nöûa toái nöûa saùng. See Luaän Trung Quaùn. Half-lotus sitting: Theá ngoài baùn giaø— Guide to Meditation: Thieàn Quaùn Chæ Placing one foot across the opposite thigh with Nam. the other foot resting

upon the ground. Guide someone: Daãn ñöôøng cho ai—The Half-open (v): Heù môû. Buddha's teaching has guided sentient beings Half a word: See Baùn Töï. to true love and peace—Lôøi Phaät daïy ñaõ daãn Hall (n): Giaûng ñöôøng—Lecture room. ñaïo chuùng sanh ñeán tình yeâu vaø hoøa bình Hall of Judgment: Phaùp Ñình. chaân chính. Guilt (n): Buddhist born has no feeling of Hall of Wonderful Dharma: See Dieäu Phaùp Ñöôøng. guilt in the sense of fear of a God who will punish him for his wrong-doing. However, he Hallucination (n): AÛo giaùc—AÛo töôûng taâm feels guilty by the law of Karma. When you linh—Illusive—Illusory—See AÛo Giaùc. do some wrong-doing, you will receive the Hallucination of mind: Citta-vipallasa effects of his wrong doing and in this way (p)—Taâm aûo giaùc—See AÛo Giaùc. suffer the effect of his sin—See Toäi. Hallucination of perception: Sanna- Guilt-feelings: Maëc caûm toäi loãi. vipallasa (p)—Töôûng aûo giaùc—See AÛo Giaùc. Guilty (a): Coù toäi—Culpable. Hallucination of views: Ditthi-vipallasa Guna (skt): Haïnh phuùc thaàn tieân—Spiritual (p)—Kieán aûo giaùc—See AÛo Giaùc. happiness or bliss. Halo (n): Voøng haøo quang.

Halt (v): Döøng—To stop—See Döøng. Hard and miserable: Lao khoå. Halting place: Nôi döøng chaân. Hardship (n): Khoå ñau—Suffering— Hand something from generations to Sorrow—Wretched—Miserable. generations: Hand something through Hard-working: Taän tuïy. ages—Löu truyeàn töø theá heä naøy qua theá heä Hard to please: Khoù taùnh. khaùc. Hard way to practice: Nan haønh ñaïo. Handed-down tradition: See Truyeàn Thöøa. Harm oneself and harm others: See Töï Hanging upside-down: See Ñaûo Huyeàn. Quyeân Quyeân Tha. Hapless (old English): Unlucky—Khoâng Harm (v) secretly: AÙm haïi. may. Harmful (a): Tai haïi. Happen (v): Xaõy ra. Harmful actions: AÙc nghieäp. Happen again: Taùi dieãn. Harmless (a): Hieàn hoøa. Happen to do something: Do something by Harmlessness (n): Baát haïi—Not injury— chance—Tình côø laøm vieäc gì. Doing harm to none. Happen by mere chance: Xaõy ra vì tình côø. Harmonize (v): Dung hoøa. Happen to see someone: Meet (see or find) Harmony (n): Ñoàng ñieäu—Haøi hoøa. someone by chance—Tình côø gaëp ai. Harmony of body and mind: Thaân taâm Happiness: Sukha (skt)—Felicity—To the hoøa hôïp. Buddhist, happiness is a by-product of right Harness (n): Söï keàm cheá. living, and never and end in itself—See Haïnh Harsh (a): Hung döõ. Phuùc—For the happiness: Vì haïnh phuùc— Harsh speech: Noùi lôøi hung döõ—See Noùi Happiness resulting from mental stability Lôøi Thoâ Loã. is the most important: Haïnh phuùc ñaït ñöôïc Harvest (v): Gaët haùi—To reap. töø söï oån ñònh cuûa taâm thöùc laø quan troïng nhöùt. Hate (v): Thuø gheùt—Anger—Ire—Buddha Happiness and sorrow: Vui buoàn taught: "When you hate others, you yourself Happiness of tranquility: See An Laïc. become unhappy. But when you love others, Happiness and wealth: Phuùc loäc. everyone is happy." Happy: Haïnh phuùc. Hatred: AÙc yù—See Saân Haän. Happy is the birth of the Buddhas: Haïnh Hatred and Animosity: Saân haän vaø thuø phuùc thay chö Phaät giaùng sinh. ñöch—In the Dharmapada Sutra, the Buddha Happy karma: Phöôùc nghieäp. makes it very clear that with a heart filled Happy land: See Hoan Hyû Quoác. with hatred and animosity, a man cannot Happy you one and all: Caàu xin taát caû an understand and speak well. A man who vui haïnh phuùc. nurtures displeasure

and animosity cannot appease his hatred. Only with a mind Harbour (v): Nuoâi döôõng delighted in harmlessness and with loving Harbor doubts: Sanh loøng nghi—Nuoâi kindness towards all creatures in him hatred döôõng loøng nghi hoaëc. cannot be found—Trong Kinh Phaùp Cuù Ñöùc Hard (a): Khoù nhoïc—Khoù khaên—Laborous. Phaät tuyeân boá raát roõ raøng raèng moät taâm ñaày Hard is the appearance of the Buddhas: nhöõng saân haän vaø thuø ñòch khoâng theå hieåu Khoù thay chö Phaät ra ñôøi. moät caùch toát ñeïp, khoâng theå noùi moät caùch toát

ñeïp. Moät ngöôøi oâm aáp nuoâi döôõng söï baát maõn Have passed the marriageable age: Lôõ vaø uaát haän seõ khoâng laøm dòu bôùt haän thuø cuûa thôøi. mình. Chæ vôùi taâm baát haïi vaø loøng töø maãn ñoái Have a passion for: Ñam meâ—To vôùi chuùng sanh moïi loaøi môùi coù theå chaám döùt indulge—To have a great desire for. ñöôïc haän thuø. Have the right: Coù quyeàn. Haughty (a): Kieâu ngaïo—Arrogant—Proud. Have a share: Döï phaàn—To participate in. Haughtiness (n): Abhimana (skt)—Söï kieâu Have something rebuilt: Cho truøng tu laïi ngaïo—Söï loá bòch—Taêng thöôïng maïn—High caùi gì (chuøa vieän). opinion of one's self—Self conceit—See Maïn Have thought or idea: See Höõu Töôûng and and Taêng Thöôïng Maïn. Suy Nghó. Haughtiness of mind: Cita-samunnati Have unwavering faith: Have firm (skt)—Taâm kieâu maïn. confidence—Coù loøng tònh tín baát ñoäng. Haunt (v): AÙm—To obsess. Have worldly entertainments: Enjoy Have (v): Coù. worldly pleasures—Get worldly Have a bad name: Tieáng xaáu. amusements—Höôûng thuï duïc laïc traàn theá. Have consideration: Kính neå—To have Having no peace: Chaúng an oån. regard for—Reverence. Having no reliance: Khoâng choã töïa. Have faith at all times: Luoân tin töôûng. Head-Chopping Hell: Ñòa nguïc Toûa Thuû. Have form: See Höõu Töôùng. Head (v) a community: Laõnh ñaïo moät hoäi Have a great influence on someone: Coù chuùng. aûnh höôûng lôùn ñeán ai. Head of a monastery: An abbot—Vieän chuû. Have improper belief: Meâ tín taø ñaïo. Head North Face West: See Ñaàu Baéc Dieän Have influence on something: Coù aûnh Taây. höôûng tôùi vieäc gì. Head of a nunnery: An abbess—Nöõ vieän Have a mind of mercy, compassion, and chuû. filial piety: Coù taâm töø bi vaø loøng hieáu thuaän. Head-strong: Cöùng ñaàu—Stubborn— Have a nature: See Höõu Tính. Obstinate—Stiff-necked—Pigheaded. Have no conscience: Voâ löông taâm. Heal (v): Trò lieäu. Have no more to say: Caïn lôøi. Healing: Söï trò lieäu. Have no place in: Khoâng coù choã ñöùng Healing Master Shrine: Ñieän Döôïc Sö. (trong). Healthy (a): Khoûe maïnh—Laønh maïnh-- Have a plough in yoke: Ñaët caøy vaøo aùch. Sound. Have no right: Khoâng coù quyeàn. Heap up: Chaát thaønh ñoáng. We have no right to take what is not Hear (v) and repeat many sutras: Ña vaên. given: Chuùng ta khoâng coù quyeàn laáy nhöõng gì Hear (v) a rumour: Nghe ñoàn. ngöôøi ta khoâng cho. Hear (v) vaguely: Nghe mang maùng. Have no relevance to: Khoâng thích nghi Hearing: Nhó caên—The sense of hearing. (vôùi). Hearsay: Söï truyeàn tuïng. Have particular qualities: Coù bieät töôùng. Heart (n): Quaû tim—Taâm. Heart of almsgiving: Taâm boá thí.

Heart of concentration: Taâm ñònh. Heaven of the Great Brahma Lord: Trôøi Heart of joy: Taâm hyû. Ñaïi Phaïm. Heart of kindness: Taâm töø. Heaven King: Thieân Ñeá.

Heart like a monkey: See YÙ Maõ and Taâm Heaven of Lesser Light: Trôøi Thieåu Quang. Vieân. Heaven of lesser Purity: Trôøi Thieåu Tònh. Heart-mirror: See Taâm Caûnh. Heaven of Light Sound: Trôøi Quang AÂm. Heart of pity: Taâm bi. Heaven of Limitless Light: Trôøi Voâ Löôïng Heart of Prajna Paramita Sutra: See Quang. Taâm Kinh Baùt Nhaõ Ba La Maät Ña in Heaven of Limitless Purity: Trôøi Voâ Appendix A. Löôïng Tònh. Heart of renunciation: Taâm xaû. Heaven of Lovely Form: See AÙi Thaân Heart sutra: See Taâm Kinh. Thieân. Heart of wisdom: Taâm hueä. Heaven of the Multitudes of Brahma: Heartily: Heát loøng—To be devoted to. Trôøi Phaïm Chuùngï. Heart-rending: Ñau loøng—Heart broken. Heaven of the Ministers of Brahma: Trôøi Phaïm Phuï. Heart Sutra: Baùt Nhaõ taâm Kinh—The Prajnaparamita Hridaya Sutra—One of the Heaven's net: Löôùi trôøi. smallest and with the Diamond Sutra, Heaven of pure dwelling: See Tònh Cö contained in the Vast Prajnaparamita—See Thieân. Kinh Baùt Nhaõ Ba La Maät Ña Taâm Kinh. Heavens of satisfaction: See Ñaâu Suaát. Hearten (v): Thaâm nhaäp noäi taâm. Heaven spirit: Thaàn treân Trôøi. Heatless (a): Anavatapa--Voâ nhieät. Heaven of Thirty Three: Cung Trôøi Ñao Heaven (n): Thieân ñaøng—See Thieân. Lôïi (Ba Möôi Ba Taàng Trôøi)—Heaven in the Heaven of beautiful presentation: See realm of Desire, with thirty-two god-kings Thieän Hieän Thieân. presided over by Indra, located at the sumit of Mount Sumeru—Cung trôøi Duïc giôùi, nôi coù ba Heaven of boundless space in the möôi vò thieân vöông vaø ñöôïc chuû trì bôûi vò trôøi formless realm: See Khoâng Voâ Bieân Xöù. Ñeá Thích. Cung trôøi naày toïa laïc treân ñænh nuùi Heaven of Comfort Gained Through Tu Di—See Trôøi Ñao Lôïi. Others' Transformations: TrôøiTha Hoùa Töï Heaven of Universal Purity: Trôøi Bieán Taïi—See Trôøi Tha Hoùa. Tònh. Heaven who creates objects of sensual Heaven without heat: See Voâ Nhieät Thieân. enjoyment by thought in accordance Heavenly beings: See Trôøi. with their desires: See Trôøi Hoùa Laïc. Heavenly deity: Thieân thaàn. Heavens of desire: See Duïc Giôùi Thieân. Heavenly dragons: Naga (skt)—Loaøi roàng, Heaven of the Four Kings: See Hoä Theá Töù coù thaàn thoâng bieán hoùa, hoaëc giöõ cung ñieän Thieân Vöông in Vietnamese-English Section. trôøi, hoaëc giöõ ñòa luaân, hoaëc laøm möa gioù. Heaven of full knowledge: See Tri Tuùc Heavenly ear: Thieân nhó. Thieân Heavenly fairies: See Thieân Tieân. Heavens of the gods: See Thieân. Heavenly music: See Thieân Nhaïc.

Heavenly regions: Khoâng cö thieân. trí thôøi khoâng phoùng tuùng. Do ñoù Ngaøi Hedoism (n): Chuû nghóa khoaùi laïc—Believe khuyeân ngöôøi coù trí noã löïc kheùo cheá ngöï, that human beings comprised of four elements töï xaây döïng moät hoøn ñaûo maø nöôùc luït (earth, water, fire and air). When people die, khoâng theå ngaäp traøn. Ai tröôùc kia soáng nothing remained. phoùng ñaõng nay khoâng phoùng daät seõ choùi saùng ñôøi naøy nhö traêng thoaùt maây che. Heed (n): Chuyeân taâm. Ñoái vôùi chö Phaät, moät ngöôøi chieán thaéng Heed (v) someone's advice: Ñeå taâm ñeán lôøi ngaøn quaân ñòch ôû chieán tröôøng khoâng theå khuyeân cuûa ai. so saùnh vôùi ngöôøi ñaõ töï chieán thaéng mình, Heedlessness (n): Phoùng Daät. vì töï chieán thaéng mình laø chieán thaéng toái 1) The Buddha knows very well the mind of thöôïng. Moät ngöôøi töï ñieàu phuïc mình human beings. He knows that the foolish

thöôøng soáng cheá ngöï. Vaø moät töï ngaõ kheùo indulge in heedlessness, while the wise cheá ngöï vaø kheùo ñieàu phuïc trôû thaønh moät protect heedfulness. So he advises the ñieåm töïa coù giaù trò vaø ñaùng tin caäy, thaät wise with right effort, heedfulness and khoù tìm ñöôïc. Ngöôøi naøo ngoài naèm moät discipline to build up an island which no mình, ñoäc haønh khoâng buoàn chaùn, bieát töï flood can overflow. Who is heedless ñieàu phuïc, ngöôøi nhö vaäy coù theå soáng before but afterwards heedless no more, thoaûi maùi trong röøng saâu. Ngöôøi nhö vaäy will outshine this world, like a moon free seõ laø baäc Ñaïo Sö ñaùng tin caäy, vì raèng töï from clouds. To the Buddhas, a person kheùo ñieàu phuïc mình roài môùi daïy cho who has conquered thousands of ngöôøi khaùc kheùo ñieàu phuïc. Do vaäy Ñöùc thousands of people in the battlefield Phaät khuyeân moãi ngöôøi haõy töï coá ñieàu cannot be compared with a person who is phuïc mình. Chæ nhöõng ngöôøi kheùo ñieàu victorious over himself because he is phuïc, nhöõng ngöôøi khoâng phoùng daät môùi truly a supreme winner. A person who bieát con ñöôøng chaám döùt tranh luaän, caõi controls himself will always behave in a vaõ, gaây haán vaø bieát soáng hoøa hôïp, thaân aùi self-tamed way. And a self well-tamed vaø soáng haïnh phuùc trong hoøa bình. and restrained becomes a worthy and 2) The Buddha's teachings on Heedlessness reliable refuge, very difficult to obtain. A in the Dharmapada Sutra—Nhöõng lôøi person who knows how to sit alone, to Phaät daïy veá Baát Phoùng Daät trong kinh sleep alone, to walk alone, to subdue Phaùp Cuù: oneself alone will take delight in living in A) See Kinh Phaùp Cuù Phaåm II (25-32). deep forests. Such a person is a B) trustworthy teacher because being well a) One who conquers himself is greater than tamed himself, he then instructs others one who is able to conquer a thousand accordingly. So the Buddha advises the men in the battlefield: Thaéng ngaøn quaân well-tamed people to control themselves. ñòch chöa theå goïi laø thaéng, töï thaéng ñöôïc Only the well tamed people, the heedful mình môùi laø chieán coâng oanh lieät nhöùt. people, know the way to stop contentions, b) Self-conquest is, indeed, better than the quarrels and disputes and how to live in conquest of all other people. To conquer harmony, in friendliness and in peace— onself, one must be always self-controlled Ñöùc Phaät bieát roõ taâm tö cuûa chuùng sanh and disciplined one's action: Töï thaéng moïi loaøi. Ngaøi bieát raèng keû ngu si chuyeân mình coøn veû vang hôn thaéng keû khaùc. soáng ñôøi phoùng daät buoâng lung, coøn ngöôøi

Muoán thaéng mình phaûi luoân luoân cheá ngöï 2) Hell of Brazen Locks: Ñòa nguïc Ñoàng loøng tham duïc. Toûa. c) Oneself is indeed one's own saviour, who 3) Hell of Burning Feet: Thieâu Cöôùc ñòa else could be the saviour? With self- nguïc. control and cultivation, one can obtain a 4) Hell of Burning Hands: Ñòa nguïc Thieâu wonderful saviour: Chính töï mình laøm Thuû. choã nöông cho mình, chöù ngöôøi khaùc laøm 5) Hell of Crying Out: Ñòa nguïc Kieáu Oaùn. sao nöông ñöôïc? Töï mình kheùo tu taäp môùi 6) Hell of Dung and Urine: Ñòa nguïc Phaån ñaït ñeán choã nöông döïa nhieäm maàu. Nieáu. d) Whoever was formerly heedless and afterwards overcomes his sloth; such a 7) Hell of Eye Pecking: Ñaïm Nhaõn ñòa nguïc. person illuminates this world just like the moon when freed from clouds: Ngöôøi naøo 8) Hell of Fiery Arrows: Ñòa

nguïc Hoûa tröôùc buoâng lung sau laïi tinh taán, ngöôøi Tieån. ñoù laø aùnh saùng chieáu coõi theá gian nhö 9) Hell of Fire Beams: Ñòa nguïc Hoûa vaàng traêng ra khoûi maây muø. Löông. e) Before teaching others, one should act 10) Hell of Fire Beds: Ñòa nguïc Hoûa Saøng. himself as what he teaches. It is easy to 11) Hell of the fire chariot: See Hoûa Xa subdue others, but to subdue oneself Ñòa Nguïc. seems very difficult: Neáu muoán khuyeân 12) Hell of Fire Dog: Ñòa nguïc Hoûa Caåu. ngöôøi khaùc neân laøm nhö mình, tröôùc haõy 13) Hell of Fire Eagle: Ñòa nguïc Hoûa Öng. töï söûa mình roài sau söûa ngöôøi, vì töï söûa 14) Hell of Fire Elephan: Ñòa nguïc Hoûa mình voán laø ñieàu khoù nhöùt. Töôïng. f) He who sits alone, sleeps alone, walks 15) Hell of Fire Horses and Oxen: Ñòa and stands alone, unwearied; he controls nguïc Hoûa Ngöu. himself, will find joy in the forest: Ngoài 16) Hell of Fire Mountains: Ñòa nguïc Hoûa moät mình, naèm moät mình, ñi ñöùng moät Sôn. mình khoâng buoàn chaùn, moät mình töï ñieàu luyeän, vui trong choán röøng saâu. 17) Hell of Fire Rooms: Ñòa nguïc Hoûa OÁc. g) You are your own protector. You are your 18) Hell of Fire Stones: Ñòa nguïc Hoûa own refuge. Try to control yourself as a Thaïch. merchant controls a noble steed: Chính 19) Hell of Fire Wolves: Ñòa nguïc Hoûa caùc nöôi laø keû baûo hoä cho caùc ngöôi, Lang. chính caùc ngöôi laø nôi nöông naùu cho caùc 20) Hell of Flaying Skin: Ñòa nguïc Baùc Bì. ngöôi. Caùc ngöôi haõy gaéng ñieàu phuïc laáy 21) Hell of Flowing Fire: Löu Hoûa Ñòa mình nhö thöông khaùch lo ñieàu phuïc con nguïc. ngöïa mình. 22) Hell of Impaling Thorns: Ñòa nguïc Ñaûo 3) See Loaïn Ñoäng. Thích. Hell (n): Niraya (skt)—See Ñòa Nguïc and AÙc 23) Hell of Iron-Asses: Thieát Lö ñòa nguïc. Kieán Xöù in Vietnamese-English Section. 24) Hell of Iron-Ax: Ñòa nguïc Thieát Thuø. 1) Hell of Blood Drinking: Ñòa nguïc AÅm 25) Hell of Iron-Beds: Ñòc nguïc Thieát Saøng. Huyeát. 26) Hell of Iron-Carts: Thieát Xa ñòa nguïc. 27) Hell of Iron-Clothing: Thieát Y ñòa nguïc.

28) Hell of Iron-Oxen: Thieát ngöu Ñòa Help people earn merits and achieve nguïc.
happiness: Giuùp ngöôøi ñöôïc phöôùc vaø ñöôïc

29) Hell of Iron-Pellets: Ñòa nguïc Thieát vui.

Hoaøn. Henpeck (v): AÊn hieáp—To bully.

30) Hell of Sawing Teeth: Ñòa Nguïc Cöù Herbs and trees also have Buddha-

Nha. nature: See Thaûo Moäc Thaønh Phaät.

31) Embracing Pillar Hell: Baûo Truï ñòa

Heredity: Di truyeàn.

nguïc.

Heresy (n): Dò giaùo—See Taø Giaùo.

32) Hell of Pulling Tongues: Ñòa nguïc Baït

Thieät.

Heretics (n): Ngöôøi theo dò giaùo.

33) Hell of Flying Knives: Ñòc nguïc Phi Heretical (a): Dò giaùo.

Ñao. Heretical rules: Taø giôùi.

34) Much Hatred Hell: Ñòa nguïc Ña Saân. Hermit (n): Hermitage—AÅn só.

35) Molten Brass Hell: Ñòa nguïc Döông Hermitage: A living place for hermits—Am Ñoàng. hay coác daønh cho aån só.
36) Squeezing Mountain Hell: Ñòa nguïc Heroic (a): Anh huøng tính.
Giaùp Sôn. Hesitate about something: Do döï veà vieäc
37) Hell of Peircing Spears: Thoâng Thöông gì.
Ñòa nguïc. Hesitating: Löøng khöøng—Undecided—
38) Hell of Plowing Tongues: Canh Thieät Wavering.
ñòa nguïc. Hesitation: Söï do döï.
39) Hell of Quarreling: Tranh Luaän Ñòa Heterodox (a): Taø vaïy.
nguïc. Heterodox view: See Taø Kieán.
40) Hell of swords: Ñao ñoà—Where leaves Heterodox way of teaching: See Taø Meänh and grasses are sharp-edged swords. Thuyeát Phaùp.
41) Hell of Thousand Blades: Ñòa nguïc High aspiration: Nhöõng hoaøi baûo to lôùn Thieân Nhaãn.
High and deep: Cao thaâm.
42) Hell without respite: See Voâ Giaùn Ñòa
High and large: Loàng loäng.
Nguïc.
High aspiration: Hoaøi baûo to lôùn.
Help (n): Söï giuùp ñôû.
Higher Dharma: Vi dieäu phaùp
Help (v): Giuùp ñôû—See Teá Ñoä.
High discipline: Kyõ luaät cao.
Help mankind: Ñoä theá.
High opinion of one's self: Abhimana
Help others attain enlightenment: Giaùc (skt)—Taêng thöôïng maïn—Haughtiness—Self tha.
conceit—See Taêng Thöôïng Maïn.
Help others liberate: Ñoä sanh.
High quality: Thöôïng phaåm.
Help others relieve themselves from
High standard of intellectual inquiry:
suffering: Giuùp ngöôøi khaùc giaûm bôùt khoå
Trình ñoä trí tueä uyeân thaâm.
ñau.
High virtues: Chí ñöùc.
(Psychological) help: Ích lôïi veà maët taâm lyù.
Highest divine beings: See Thieân Toân.
Highest Joy: See Cöïc Laïc.

Highest of the material heavens: See Saéc Hindrance of passions: Klesavarana Cöu Caùnh Thieân. (skt)—Phieàn naõo chöôùng—See Nhò Chöôùng Highest quality of the incarnated beings (1). with corresponding to karma: Thöôïng Hindrances of past karma: See Nghieäp phaåm thöôïng sanh. Chöôùng. Highest knowledge: Anna (p)—Ajnata Hindrances of phenomena: See Söï (skt)—Tueä vieân maõn hay trí tueä cao nhaát— Chöôùng. Perfect knowledge—Spiritual knowledge. Hindrance to truth: Lyù chöôùng. Highest stages in the Pure Land: Thöôïng Hinduism (n): The name used in the West to phaåm Tònh Ñoä. designate the traditional social religious Highest state of concentration: See Haûi structure of the Indian people and its origin is AÁn Tam Ma Ñòa. still mystic. It has neither a founder nor a Highest truth: See Ñeä Nhöùt Nghóa Ñeá and fixed canon. It incorporated for centuries all Ñeä Nhöùt Nghóa Taát Ñaøn. aspects of truth. Hindus believe in the law of karma—AÁn Ñoä giaùo, toân giaùo ñaõ aên saâu vaøo Highest void: See Ñeä Nhöùt Nghóa Khoâng. AÁn Ñoä maø nguoàn goác haõy coøn laø moät huyeàn Hill monk: See Sôn Taêng. thoaïi. Toân giaùo khoâng coù giaùo chuû, cuõng Himalaya: Hi Maõ laïp sôn—The range of khoâng coù giaùo ñieån. Noù luoân ñöa vaøo taát caû mountains which spreads across India, moïi maët cuûa chaân lyù. Ngöôøi theo AÁn ñoä giaùo Ladakh, Tibet, Nepal, Sikkim and Bhutan. tin töôûng vaøo luaät cuûa Nghieäp löïc—See AÁn Hinayana (skt): Tieåu Thöøa—Small Ñoä Giaùo. Vehicle—See Hinayana in Sanskrit/Pali- Hint (v): Noùi gieøm—AÙm chæ—To refer to— Vietnamese Section—See also Tieåu Thöøa in To imply—To implicit. Vietnamese-English Section. Historical record: Söû kyù (vaên baûn ghi cheùp Hinayana doctrine of void: See Tieåu söû). Khoâng. Historical records: Nhöõng vaên kieän lòch söû. Hinayana partial and gradual method of Historicity (n): Lòch söû tính. obeying laws and commandments: See History of Buddhism: Lòch söû Phaät giaùo. Tieåu Thöøa Thieân Tieäm Giôùi. Hoa Hao Buddhism: See Phaät Giaùo Hoøa Hinayana sastras: See Tieåu Thöøa Luaän. Haûo. Hinayana sutras: See Tieåu Thöøa Kinh. Hoard of acquired wealth: Cuûa caûi tích Hinderer (n): Chöôùng ngaïi—Barrier—See luõy. Ma. Hobble (v): Ñi khaäp khieãng—To limp—To Hindrance (n): Chöôùng ngaïi—See Chöôùng, cripple along. Hoaëc Chöôùng and Nhò chöôùng in Vietnamese- Hold (v) to: Baùm víu—To cling to. English Section. Hold to anything: graha (skt)—Chaáp tröôùc Hindrances and impediments: Khuùc maéc. hay naém giöõ vaøo söï vaät. Hindrance of knowledge: Jneyavarana Hold one’s body upright: Keep one’s body (skt)—See Sôû Tri Chöôùng and Nhò Chöôùng erect—Giöõ cho thaân mình ñöôïc ngay thaúng. (2). Hold one’s breath: Nín thôû.

Hold (v) to the concept of the reality of Holy mind: See Thaùnh Taâm. the ego: See Ngaõ chaáp. Holy monk: See Thaùnh Taêng. Hold deviant views: Meâ tín taø ñaïo. Holy offering: See Thaùnh Cuùng. Hold one’s ears: Bòt tai. The Holy One: Baäc Voâ Thöôïng. Hold firmly: To insist firmly on anything— The Holy Order: Ñoaøn theå Thaùnh thieän. See Chaáp Trì. Holy Places of Buddhism: Töù ñoäng taâm— Hold to heterodox views or doctrines : The four sites visited by Buddhist Pilgrims— See Kieán Thuû Kieán and Taø Maïn. Nhöõng nôi ñoäng taâm cuûa Phaät giaùo: Hold a lecture on the Dharma: Give a 1) Lumbini Park: Buddha’s Birth Place— Dharma talk—Toå chöùc thuyeát phaùp.

Vöôøn Laâm Tì ni nôi Ñöùc Phaät Ñaûn Sanh. Hold one's mouth: Bòt mieäng. 2) Buddha Gaya: Boà Ñeà Ñaïo Traøng—The site of the Buddha's Enlightenment—Nôi Hold one's nose: Bòt muõi. Ñöùc Phaät thaønh ñaïo. Hold a prayer service: Laøm leã caàu nguyeän. 3) Sarnath: Vöôøn Loäc Uyeån—Where the Hold a prayer services for the departed: first Sermon was preached—Nôi Ñöùc Laøm leã caâu nguyeän cho ngöôøi quaù vaõng. Phaät thuyeát phaùp ñaàu tieân cho boán anh Hold a prayer service for someone: Laøm em Kieàu Traàn Nhö. leã caàu nguyeän cho ai. 4) Kusinara: Caâu Thi Na—The scene of the Hold a prayer service for world peace Great Decease—Nôi Ñöùc Phaät nhaäp dieät. and the welfare of all beings: Laøm leã caàu Holy practices: See Thaùnh Haønh. nguyeän cho theá giôùi hoøa bình vaø chuùng sanh Holy Scriptures: Thaùnh Ñieån. an laïc. Holy seed: See Thaùnh Chuûng. Hold a service of worship: Laøm leã cuùng Holy tablet: Long vò. döôøng. Holy water: Nöôùc thaùnh. Hold a service of worship to the Triple Holy way: See Thaùnh Ñaïo. Gem: Laøm leã cuùng döôøng Tam Baûo. Homa (n): Hoûa loø—Fire altar. Hold someone in high esteem (respect): Homage (n): Söï toân kính—Homage to him, Toân troïng ai heát möïc. The Holy One, The Pure One, The Hold one's tongue: Giöõ mieäng. Enlightened One—Chí taâm ñaûnh leã Ngaøi, Baäc Holiness (n): Thaùnh Ñöùc. Voâ Thöôïng—Baäc Thanh Tònh, Baäc Toaøn Hollographic paradigm: AÛnh töôïng. Giaùc. Hollographic Universe: Vuõ truï nhö huyeãn. Homocentric (a): Laáy con ngöôøi laøm trung Holy (a): Divine—Sacred—Thieâng lieâng— taâm. Thaùnh. Homo sapiens: Ngöôøi coù khaû naêng nhaän vaø Holy conditions: See Thaùnh Duyeân. phaân bieät. Holy family: Thaùnh gia. Homogeneity: Ñoàng tính—Ñoàng chuûng— Holy fruition: See Thaùnh Quaû. Ñoàng loaïi. Holy ghost: Thaùnh thaàn—Holy spirit. Homogeneous (a): Ñoàng tính—Ñoàng Holy happiness: See Thaùnh Phuùc. chuûng—Ñoàng loaïi. Holy image: See Thaùnh Töôïng. Honest (a): Thaønh thaät—Frank—Sincere— candit--Lieâm khieát—Upright—Uncorrupted. Holy land: See Thaùnh Phöông.

Honest effort: Tinh chuyeân. Hui-Neng: See Hui-Neng in Sanskrit/Pali-

Honesty (n): Söï thaønh thaät—Sincerity. Vietnamese Section and see also Hueä Naêng in

Honest effort: Tinh chuyeân. Vietnamese-English Section.

Honor (n): Vinh döï. Human (a&n): Nhaân loaïi—(a) Thuoäc veà con ngöôøi.

Honor (v): Vinh danh—Toân troïng.

Honor Buddhism: Vinh danh Phaät giaùo. Human beings: Con ngöôøi.

Honor and contempt: Vinh nhuïc. Human birth is difficult: Sanh laøm ngöôøi laø khoù.

Honor and dishonor: See Vinh Nhuïc.

Human body: Nhaân thaân.

Honor (esteem) someone highly: Toân

Human body is not real: Thaân xaùc khoâng troïng ai heát möïc.

thaät.

Honored One: See Toân.

Human centrality: Laáy con ngöôøi laøm trung

Honor and respect: See Toân Troïng.
taâm.
Honor someone: Bring someone honor—
Human dignity: Nhaân phaåm.
Vinh danh ai.
Human divine: Thaàn nhaân.
Honorary Doctorate Degree in Buddhist
Human frailty: Söï yeáu ñuoái cuûa con ngöôøi.
Studies: Baèng Tieán Só Danh Döï veà Phaät Hoïc.
Human generation: See Theá.
Hoof (n): Daáu chaân.
Human imagination: OÙc töôûng töôïng cuûa
Hook of desire: See Duïc Caâu.
con ngöôøi.
Hope (v): Hy voïng—To desire.
Human language: Ngoân ngöõ theá gian
Horizontal board: Böùc hoaønh phi.
Human life: Nhaân sinh.
Horrible (a): Gheâ gôùm—Dreadful—
Human life exists only through its
Disgusting.
breaths: Ñôøi ngöôøi qua hôi thôû.
Horse-breaker: See Maõ Thaéng.
Human life is only as long as one breath:
Horse-grain: See Maõ Maïch.
See Maïng Soáng Con Ngöôøi Trong Hôi Thôû.
Hostile (a): Thuø ñòch.
Human mind: Taâm con ngöôøi—The human
Hostile mind: Taâm thuø haän. mind, in its never-ending changes, is like the
Hostility (n): Söï thuø haän. flowing water of a river or the burning flame
Householder: See Cö Só. of a candle; like an ape, it is forever jumping
Households: See Cö Só. about, not ceasing for even a moment—Taâm
Households and ascetics: Cö só vaø tu só. ngöôøi, khoâng ngöøng thay ñoåi, nhö doøng soâng
Hovel (n): Coác—Am—Tuùp leàu—A hut. nöôùc chaûy, ngoïn neán ñang chaùy; nhö vöôïn chuyeàn caây, noù nhaûy muùa khoâng ngöøng, duø
Hover over: Lieân töôûng.
chæ trong choác laùt.
Hsuan-Tsang: See Huyeàn Trang in

Human nature: Baûn taùnh (chaát) cuûa con
Vietnamese-English Section and see also ngöôøi—There are various kinds of human-
Huyeàn Trang in Vietnamese-English Section.
nature; however, according to Buddhism,
Hua-Yen Sect: See Hoa Nghieâm Toâng. there are four basic kinds of human-nature—
Hue of the skin: Maøu da. Con ngöôøi coù nhieàu loaïi baûn taùnh khaùc nhau;
tuy nhieân, theo Phaät giaùo, coù boán loaïi.
1) Those who suffer themselves due to compassion, joyfulness, and equanimity into blindly practicing of wrong teachings and our daily lives for the benefit of ourselves as austerities—Haïng ngöôøi töï laøm khoå laáy well as others. In addition, it teaches us the mình vì muø quaùng thöïc haønh taø ñaïo khoå ways to cultivate the wisdom that clearly haïnh. understands the true nature of all things. 2) Those, by their cruelty, by stealing, by Humanitarian (n): Ngöôøi chuû tröông thuyeát kiling, or by other unwholesome acts, nhaân ñaïo. cause others to suffer: Haïng ngöôøi vì söï Humanity (n): Nhaân loaïi—Nhaân ñaïo—Nhaân taøn baïo, baèng troäm caép, hay baèng gieát tính. choùc laøm khoå ngöôøi khaùc. Humanization (n): Nhaân loaïi hoùa. 3) Those who cause other people suffer Humble (a): Bình dò—Modest— along with themselves: Haïng ngöôøi laøm Unpresumptuous—See Khieâm Toán. khoå mình khoå ngöôøi. 4) Those who do not suffer themselves and Humble and courteous: Khieâm nhaõ. cause other to suffer. On the contrary, Humble mind: Hö taâm—Humble heart. they save others from suffering. These Humiliate (v): Laøm nhuïc—Laøm beõ maët. people abide by the Buddha teachings Humility (n): Söï khieâm toán (khieâm and practice dharma, they do not give nhöôøng)—See Khieâm Toán. way to greed, anger, ignorance, killing or Hundred of aeons: Traêm A-taêng-kyø kieáp. stealing. On the contrary, they lead Hundred divisions of all mental peaceful life with wisdom: Haïng chaúng qualities: See Baùch Phaùp. nhöõng khoâng laøm khoå mình khoå ngöôøi, maø ngöôïc laïi coøn giuùp ngöôøi thoaùt khoå. Hundred Fables of Sakyamuni Buddha: Nhöõng ngöôøi naày do nhôø y nöông theo See Kinh Baùch Duï in Appendix C. Phaät phaùp tu taäp, neân khoâng tham saân si, Hundred Mahayana Dharmas: See Baùch khoâng saùt sanh troäm caép; ngöôïc laïi hoï coù Phaùp Phaùp Töôùng Toâng. cuoäc soáng an laønh töû teá vôùi ñuû ñaày trí tueä. Hundred modes: See Baùch Phaùp. Human realm: See Nhôn Ñaïo. Hundred rules of conduct: See Baùch Giôùi Human rights: Nhaân quyeàn. Chuùng Hoïc Taêng. Human-touch healing prince: See Nhaân Hundred rules of conduct for nuns: Döôïc vöông töû. Sikkka-karaniya (skt)—Sekhiya (p)—Tieáng Human vocabulary: Ngoân töø cuûa nhaân loaïi. Phaïn goïi laø Thöùc Xoa Ca La Ni—According to Most Honorable Master Minh Ñaêng Quang Human welfare: Haïnh phuùc nhaân loaïi in the Rules for Mendicant Bhiksunis, Sikkka- Human world: See Duïc Giôùi. karaniya includes one hundred rules of Humane (n): Nhaân ñaïo—Nhaân ñöùc. conduct which are connected with daily Humaneness: Nhaân aùi. activities of nuns in monasteries—Theo Ñöùc Humanism: Chuû thuyeát nhaân vaên. Toân Sö Minh Ñaêng Quang trong Luaät Nghi Humanistic Buddhism: Devotion of Khaát Só, Thöùc Xoa Ca La Ni laø moät traêm giôùi Buddha's teachings to the humanities—Ñem caàn hoïc trong

sinh hoaït haèng ngaøy cuûa Ni ñaïo vaøo ñôøi—Humanistic Buddhism is a basic chuùng trong caùc tònh xaù. philosophy of life that encourages us to 1) A nun should wear the inner robe all integrate the Buddha's teachings of kindness, round for covering the circle of the navel and the circles of the knees. Whoever out

of disrespect dresses with an inner robe neân ngoài trong nhaø cö só maø ñoäi khaên, ñoäi hanging down in front or behind, there is muõ. an offence of wrong-doing: Caùi chaên phaûi 9) A nun should not enter into any lay vaän töø nòch löng tôùi nöûa oáng chaân, chöù people’s houses, going and running at the khoâng ñöôïc xaên, ñeå phuû truøm ruùn vaø hai same time: Chaúng neân ñi vaøo nhaø cö só ñaàu goái. Neáu ai ñeå chaên xaêng leân hay maø vöøa ñi vöøa chaïy. loøng thoøng ra ngoaøi, duø phía tröôùc hay 10) After going and running at the same time, phía sau, ñeàu bò phaïm toäi Thöùc Xoa Ca a nun should not sit down in lay people’s La Ni. houses: Chaúng neân ngoài trong nhaø cö só 2) A nun should wear the upper robe even sau khi vöøa ñi vöøa chaïy. all round (whoever out of disrespect puts 11) A nun should not enter any lay people’s on an upper robe hanging down in front or houses with the arms placed on the hips, behind, there is an offence of wrong- or with the hands on both sides and the doing): Boä aùo ba caùi phaûi maëc cho coù thöù elbows turned outwards (akimbo): Chaúng lôùp. neân ñi vaøo nhaø cö só maø chaép tay sau löng 3) A nun should not go into lay people’s hay choáng naïnh. houses with robes hitched up. She should 12) A nun should not sit down in lay people’s go well covered in lay people’s houses houses with the arms akimbo (arms place (inhabited areas with): Chaúng neân ñi vaøo on the hips, or hands on both sides and nhaø cö só maø xaên aùo leân. elbows turned outwards): Chaúng neân ngoài 4) A nun should not sit down in lay people’s trong nhaø cö só maø chaép tay sau löng hay houses with robes hitched up. She should choáng naïnh. sit well covered in lay people’s houses: 13) A nun should not go amidst the houses Chaúng neân ngoài trong nhaø cö só maø xaên swaying the body. She should hold the aùo leân. body straight: Chaúng neân ñi vaøo nhaø cö só 5) A nun should not go among the houses maø lay chuyeån thaân mình. with robes lifted up to the shoulders, 14) A nun should not sit down amidst the either on one side or on both (if out of houses sway the body. She should hold disrespect having lifted up the robe on the body straight: Chaúng neân ngoài trong one side or on both, there is an offence of nhaø cö só maø lay chuyeån thaân mình. wrong-doing): Chaúng neân ñi vaøo nhaø cö só 15) A nun should not go fidgeting amidst the maø laät aùo leân tôùi vai. houses (making play with hand or foot): 6) A nun should not sit down amidst the Chaúng neân ñi vaøo nhaø cö só maø muùa tay. houses with robes lifted up to the 16) A nun should not sit fidgeting in inhabited shoulders, either on one side or on both: areas (making play with hand or foot in Chaúng neân ngoài trong nhaø cö só maø laät aùo the houses): Chaúng neân ngoài trong nhaø cö leân tôùi vai. só maø muùa tay. 7) A nun should not go into the houses of lay 17) A nun should not, out of disrespect, people with head covered, either with a having uncovered the body, go among the towel, a hat, or a cap: Chaúng neân ñi vaøo houses: Chaúng neân ñi vaøo nhaø cö só maø nhaø cö só maø ñoäi khaên, ñoäi muõ. khoâng maëc aùo che mình. 8) A nun should not sit down amidst the 18) A nun

should not, out of disrespect, sit houses of lay people with head covered, down among the house without proper either with a towel, a hat, or a cap: Chaúng

clothes: Chaúng neân ngoài trong nhaø cö só laõnh canh ñöa baùt cho ngay thaúng, ñöøng maø khoâng maëc aùo che mình. ñeå ñoå. 19) A nun should not go among the houses 29) A nun should mix the rice with soup with eyes glanced around. He should go before eating: Phaûi troän côm vôùi ñoà aên ñaõ amidst the houses with eyes cast down laõnh. looking only a plough's distance ahead: 30) A nun should the alms-food working Chaúng neân ñi vaøo nhaø cö só maø maét troâng down from the top without making beân naày, beân kia. Maét vò aáy chæ neân nhìn exceptions (choosing or selecting foods): xuoáng vaø xa veà phía tröôùc chæ khoaûng beà Moùn naøo xuùc tröôùc thì aên tröôùc. ngang moät luoáng caøy. 31) A nun should not choose alms-food to eat, 20) A nun should not sit down in the houses i.e., choosing the alms-food in this side, with eyes glanced around. She should sit that side, or in the middle of the bowl: down amidst the houses with eyes cast Chaúng neân löïa beân naøy beân kia, hay giöõa down looking only a plough's distance baùt. ahead: Chaúng neân ngoài trong nhaø cö só 32) A nun should not ask for sauce and/or rice maø maét troâng beân naøy, beân kia. Maét vò aáy for her own appetizing unless she is sick: chæ neân nhìn xuoáng vaø xa veà phía tröôùc Chaúng neân hoûi canh ngon, hoaëc moùn laï, khoaûng beà ngang moät luoáng caøy. tröø khi ñau yeáu phaûi tuøy moùn caàn duøng. 21) A nun should not crouch down on the 33) A nun should not hide (cover up) sauce heels (sit arms akimbo) in the lay and curries with rice out of dsire to get people's houses: Chaúng neân ngoài choàm more: Chaúng neân xôùi côm leân che khuaát hoåm trong nhaø cö só. ñoà aên ñaëng laõnh theâm nöõa. 22) Haõy ñieàm tónh khi ñi vaøo nhaø cö só: A 34) A nun should not look enviously at monk should always keep calm when another's bowl: Chaúng neân thaáy vò khaùc entering the houses. laõnh ñoà aên maø sanh loøng theøm muoán. 23) A nun should sit calmly in the houses of 35) After accepting enough alms-food, a nun lay people: Haõy ñieàm tónh khi ngoài trong should cover the bowl; then she should sit nhaø cö só. straight up, eat and contemplate at the 24) A nun should not go into the houses with same time: Laõnh côm vaø ñoà aên ñuû roài, loud laughter: Chaúng neân cöôøi côït khi ñi phuû caùi baùt laïi, vöøa aên vöøa quaùn töôûng. vaøo nhaø cö só. 36) When eating alms-food, a nun should not 25) A nun should not sit down in the houses make up too large a mouthful: Chaúng neân with loud laughter: Chaúng neân cöôøi côït aên mieáng lôùn. khi ngoài trong nhaø cö só. 37) A nun should not open the mouth till the 26) A nun should accept almsfood attentively: mouthful is brought to it: Chaúng neân haù Phaûi ñeå yù khi laõnh côm. mieäng lôùn, maø ñuùt ñoà aên (chaúng neân haù 27) When accepting rice (from almsfood), a mieäng tröôùc khi mieáng ñoà aên ñöôïc ñöa nun should accept in proportion not to ñeán mieäng). overflowing from the capacity of the 38) A nun should not talk with the mouth full bowl. (talk with a mouthful in the mouth): 28) When accepting almsfood with soup, a Chaúng neân noùi chuyeän, khi ngaäm moät nun should accept in proportion not to mieäng ñoà aên. overflowing the capacity of the bowl: Khi 39) When eating alms-food, a nun should not make up a round mouthful (eat

tossing up

balls of food): Chaúng neân laáy côm voø 53) A nun should not store anything at the vieân, maø thaûy vaøo mieäng. Buddha altar, except in case of robbing: 40) A nun should not eat scattering rice or Chaúng neân caát ñoà vaät taïi choã thôø Phaät, töø lumps of boiled rice about: Chaúng neân aên khi bò cöôùp. traùm vaøm ñeán noãi rôùt ra. 54) A nun should not wear sandals to enter 41) A nun should not eat stuffing out the the place of Buddha altar: Chaúng neân cheeks like a monkey (stuffed the cheek mang deùp vaøo choã thôø Phaät. on one side or on both): Chaúng neân ñöa 55) A nun should not carry his sandals around ñoà aên maù beân naøy, qua maù beân kia nhö theBuddha altar: Chaúng neân xaùch deùp khæ. vaøo choã thôø Phaät. 42) A nun should not eat making loud sound 56) A nun should not wear sandals when or noise: Chaúng neân nhai lôùn tieáng. going around the Buddha altar: Chaúng 43) A nun should not suck the alms-food neân mang deùp ñi chung quanh choã thôø loudly: Chaúng neân nuùt maïnh trong khi aên. Phaät. 44) A nun should not eat licking or wiping, 57) A nun should not wear shoes to enter the either the hand or the bowl: Chaúng neân place of Buddha altar: Chaúng neân mang laáy löôõi lieám. giaøy vaøo choã thôø Phaät. 45) A nun should not eat shaking the hand 58) A nun should not carry her shoes around about: Chaúng neân quô tay trong khi aên. the Buddha altar: Chaúng neân xaùch giaøy 46) A nun should not pick up dropping rice to vaøo choã thôø Phaät. put in her mouth: Chaúng neân laáy tay 59) A nun should not sit eating and leave left-löôïm côm rôùt maø boû vaøo mieäng. over things at the Buddha altar: Chaúng 47) A nun should not accept a drinking-water neân ngoài aên vaø boû ñoà dô thuùi döôùi choã thôø pot or cup with the hands soiled with Phaät. food: Chaúng neân caàm bình uoáng nöôùc maø 60) A nun should not allow people to carry a chaúng röõa tay. corpse around the Buddha altar: Chaúng 48) A nun should not throw out amidst the neân khieâng xaùc cheát, ñi döôùi choã thôø houses, rinsings of the bowl with lumps of Phaät. boiled rice (bowl washing water which 61) A nun should not bury a dead body at the has rice grains in it): Chaúng neân taït nöôùc Buddha altar: Chaúng neân choân xaùc cheát röõa baùt ra saân cuûa thí chuû. taïi choã thôø Phaät. 49) A nun should not go to stool, urinate, 62) A nun should not allow people to cremate blow her nose, or spit saliva on a corpse at the Buddha altar: Chaúng neân vegetables: Chaúng neân ñaïi, tieåu tieän, hæ thieâu xaùc cheát ngay choã thôø Phaät. muõi, khaïc nhoå treân rau coû. 63) A nun should not allow people to cremate 50) A nun should not go to stool, urinate, a corpse near the Buddha altar because it blow her nose, or spit saliva in water: can emit the burnt smell at the Buddha Chaúng neân ñaïi, tieåu tieän, hæ muõi, khaïc altar: Chaúng neân thieâu xaùc cheát gaàn choã nhoå treân nöôùc. thôø Phaät ñeå muøi hoâi thuùi bay tôùi. 51) A nun should urinate when standing: 64) A nun should not allow people to cremate Chaúng neân ñöùng maø ñaïi, tieåu tieän. a corpse at the Buddha altar: Chaúng neân 52) A nun should not reside and sleep at the thieâu xaùc cheát taïi choã thôø Phaät. Buddha altar: Chaúng neân ôû vaø nguû trong 65) A nun should not allow people to carry choã thôø Phaät, töø khi canh giöõ. clothes of the dead around the Buddha

altar: Chaúng neân mang ñoà cuûa ngöôøi cheát 76) A nun should not sit pointing her legs at maø ñi döôùi choã thôø Phaät. the Buddha altar: Chaúng neân ngoài ñöa 66) A nun should not or should not allow chaân ngay choã thôø Phaät. people to go to stool or to urinate at the 77) A nun should not reside or sleep at a Buddha altar: Chaúng neân ñaïi, tieåu tieän taïi place which is higher than the level of the choã thôø Phaät. Buddha altar: Chaúng neân ôû, ñöùng treân cao 67) A nun should not carry the image or hôn choã thôø Phaät. statue of the Buddha into the rest room: 78) A nun should not promenade or to go for Chaúng neân ñi vaøo nhaø tieâu mang theo a walk hand in hand with anyone: Chaúng töôïng Phaät. neân naém tay ngöôøi khaùc maø ñi daïo. 68) A nun should not allow people to go to 79) A nun should not climb high trees (higher stool or to urinate near the Buddha altar than head level), except emergencies: where bad smell can fly over the Buddha Chaúng neân leo caây cao khoûi ñaàu, tröø khi altar: Chaúng neân ñaïi, tieåu tieän choã maø coù vieäc. muøi hoâi thuùi coù theå bay tôùi choã thôø Phaät. 80) A nun should not put her bowl in a bag, 69) A nun should not or should not allow tie it to one end of her staff and carry people to go to stool or to urinate at the along the road: Chaúng neân boû baùt vaøo bao side of the Buddha altar: Chaúng neân ñaïi, maø quaûy leân vai, choã ñaàu caây gaäy. tieåu tieän ngay phía choã thôø Phaät. 81) A nun should not teach Dharma to 70) A nun should not allow people to pick someone with shirt hitched up: Chaúng neân their teeth or rinse their mouth at the vò tình thuyeát phaùp cho keû voâ leã; laät aùo Buddha altar: Chaúng neân cho pheùp ai xæa (phanh coå). raêng, suùc mieäng döôùi choã thôø Phaät. 82) A nun should not teach the law to 71) A nun should not come in front of the someone who hangs her shirt around the Buddha altar to pick her teeth or to rinse neck: Chaúng neân vò tình thuyeát phaùp cho her mouth: Chaúng neân tôùi tröôùc töôïng keû voâ leã quaán aùo leân coå. Phaät maø xæa raêng hay suùc mieäng. 83) A nun should not teach Dharma to 72) A nun should not or should not allow someone wearing a head wrapping who is people to stand around the Buddha altar not sick: Chaúng neân vò tình thuyeát phaùp to pick their teeth or to rinse their mouth: cho keû voâ leã khoûa ñaàu. Chaúng neân ñöùng boán phía choã thôø Phaät 84) A nun should not teach the law to maø xæa raêng hay suùc mieäng. someone with head covered (with a 73) A nun should not blow her nose or spit turban on her head) and who is not sick: saliva at the Buddha altar: Chaúng neân taïi Chaúng neân vò tình thuyeát phaùp cho keû voâ choã thôø Phaät maø hæ muõi hay khaïc nhoå. leã che ñaàu. 74) A nun should not stand in front of the 85) A nun should not teach the law to Buddha altar to blow her nose or to spit someone with arms akimbo (arms placed saliva: Chaúng neân ñöùng tröôùc choã thôø on the hips, or hands on both sides and Phaät maø hæ muõi hay khaïc nhoå. elbows turned outwards): Chaúng neân vò 75) A nun should not stand at any sides of the tình thuyeát phaùp cho keû voâ leã, chaép tay Buddha altar to blow her nose or to spit sau löng hay choáng naïnh. saliva: Chaúng neân ñöùng boán phía choã thôø 86) A nun should not teach Dharma to Phaät maø hæ muõi hay khaïc nhoå. someone mounted on clogs (wooden

shoes): Chaúng neân vò tình thuyeát phaùp cho 96) A nun should not teach Dharma to keû voâ leã, ñi guoác. someone with a stick in her hand and who 87) A nun should not teach Dharma to is not sick: Chaúng neân vò tình thuyeát phaùp someone wearing sandals who is not sick: cho keû voâ leã, khoâng ñau beänh maø caàm Chaúng neân vò tình thuyeát phaùp cho keû voâ gaäy. leã, ñi deùp. 97) A nun should not teach Dharma to 88) A nun should not teach the law to someone with a sword (weapon) in her someone in a vehicle who is not sick: hand: Chaúng neân vò tình thuyeát phaùp cho Chaúng neân vò tình thuyeát phaùp cho keû voâ keû voâ leã, caàm göôm. leã, côõi ngöïa, ñi kieäu. 98) A nun should not teach Dharma to 89) A nun should not teach Dharma, standing, someone with a spear (lance) in her hand: to someone who is sitting down, and who Chaúng neân vò tình thuyeát phaùp cho keû voâ is not sick: Chaúng neân vò tình thuyeát phaùp leã, caàm giaùo. cho keû voâ leã, ngoài rong khi mình ñöùng. 99) A nun should not teach Dharma to 90) A nun should not teach Dharma, sitting, someone with a knife in her hand: Chaúng to someone on a bed and who is not ill: neân vò tình thuyeát phaùp cho keû voâ leã, caàm Chaúng neân vò tình thuyeát phaùp cho keû voâ dao. leã, naèm trong khi mình ngoài. 100) A nun should not teach Dharma to 91) A nun should not sit down on the ground someone with an umbrella in her hand to teach Dharma to someone sitting on a who is not sick: Chaúng neân vò tình thuyeát seat and who is not ill: Chaúng neân vò tình phaùp cho keû voâ leã, caàm duø. thuyeát phaùp cho keû voâ leã, ngoài treân gheá Hundred seventy-eight rules for trong khi mình ngoài döôùi ñaát (ngoài choã toát mendicant Bhiksunis: See Baùch Thaát Thaäp trong khi mình ngoài choã xaáu). Baùt Giôùi Ba Daät Ñeà. 92) A nun should not teach Dharma, having Hundred things: See Baùch Phaùp. sat down on a low seat, to someone sitting Hundred thousand myriad on a high seat and who is not ill: Chaúng neân vò tình thuyeát phaùp cho keû voâ leã, ngoài transformation bodies of the Buddha: choã cao trong khi mình ngoài choã thaáp. See Thieân Baùch ÖÙc Hoùa Thaân Phaät. 93) A nun should not teach Dharma, going or Hungry (a): Ñoùi. walking behind, to someone going or Hungry ghosts: Ravenous beings with walking in front and who is not ill: Chaúng distended bellies and tiny throats—Chuùng neân vò tình thuyeát phaùp cho keû voâ leã, ñi sanh tham aên vôùi caùi buïng phoàng to leân vaø caùi tröôùc maø mình ñi sau. coå nhoû xíu—See Ngaï Quyû. 94) A nun should not teach the law, going in a Hungry spirits: See Ngaï Quyû. low road, to someone going in a high Hurried: Laät ñaät—Pressed—In a hurry. road: Chaúng neân vò tình thuyeát phaùp cho Hurry (v): Ñoân ñoác—To push—To urge. keû voâ leã, ñi treân maø mình ñi döôùi. Hurt someone's pride: Chaïm loøng töï aùi. 95) A nun should not teach Dharma, standing beside (at the side of) a path, to someone Hymn (n): Baøi tuïng. standing on a path (in the middle of the Hyper-personal: Vò caùch sieâu vieät. path): Chaúng neân vò tình thuyeát phaùp cho Hypocrite (n): Keû giaû nhaân giaû nghóa. keû voâ leã, ñöùng ôû giöõa ñöôøng maø mình Hypothesis (n): See Giaû Thieát. ñöùng ôû beân ñöôøng. Hysterical (a): Naõo nuøng thaûm thieát.

Idle conversation after tea and wine: Traø dö töûu haäu. Idleness (n): Thina (p)—Hoâm traàm—Ngaày ngaät. Idol (n): Ngaãu töôïng.

I Idolatry (n): Söï suøng baùi ngaãu töôïng. Idolization (n): Ngaãu töôïng hoùa. Ignoble (a): Heøn moïn—Mean. Ignoble life: Cuoäc soáng heøn moïn. I have already become Buddha, you all Ignoble trades: Nhöõng ngheà heøn moïn— (all sentient beings) would become Trades which a Buddhist should avoid, include Buddha too: Ta laø Phaät ñaõ thaønh, chuùng butchery, hunting, fishing, warfare, weapon sanh laø Phaät seõ thaønh. makers, dealers of poisons, drugs and drinks which cause stupefaction and intoxication— I-consciousness: Atman-vijnana (skt)—Ngaõ See Ngheà Heøn Moïn. thöùc. Ignorance (n): Avijja (p)—Avidiya (skt)— I and Mine: See Ngaõ Vaø Ngaõ Sôû. Confusion—Delusion—Keû ngu muoäi—Voâ Icchantika (skt): See Nhaát Xieån Ñeà. minh—See Si and Voâ Minh. Icon (n): Idol—Ngaãu töôïng—Tranh töôïng. 1) Voâ minh—Si meâ—Delusion— Idea (n): Tö töôûng—Khaùi nieäm—See Taâm Stupidity—See Avidya. Phaùp. 2) The fire of ignorance/hatred burns down Ideal (a): Lyù töôûng. the forest of merit and virtue: Löûa voâ Idealism (n): Duy taâm. minh ñoát chaùy caû röøng coâng ñöùc. Idealism School: See Duy Thuùc Toâng. Ignorance and desire: See Si AÙi. Idealistic reflection: See Duy Thöùc Quaùn. Ignorance and dull ideas: AÙm ñoän chöôùng. Idealization (n): Lyù töôûng hoùa. Ignorance in the ego: Ngaõ si. Ideation (n): Söï quan nieäm hoùa hay nghó Ignorance as father: See Voâ Minh Phuï. töôûng. Ignorance, karma and desire: See Voâ Identical (a): See Töông Töï. Minh Nghieäp AÙi. Identification (n): Söï nhaän daïng. Ignorance and pride: See Si Maïn. Identify (v): Nhaän dieän. Ignorance without beginning: See Voâ Identify the birth (can tell who the Thuûy Voâ Minh. persons in the birth) : Nhaän dieän tieàn thaân Ignorant (a): Ngu si. (coù theå noùi ñöôïc teân nhöõng nhaân vaät trong Ignorant law: See Ngu Phaùp. tieàn thaân aáy). Ignorant perception: See Voâ Minh Kieán. Identification (n): Nhaän daïng. Ignorant views: Voâ Minh Kieán. Identity (n): Thaân phaän—Baûn thaân. Ill (a): Sick—A person who is not enlightened Ideology (n): Quan nieäm hoïc. is “ill” by definition. The healing process is Idiom (n): Thaønh ngöõ. the conversion of suffering into the aspiration to attain enlightenment. Idle talk: Nhaøn ñaøm hyù luaän.

Ill-affected: AÙc yù—Hatred—Ill-will—Ill- voâ thöôøng vaø khoâng coù thöïc theå. Kyø thaät intent—Malicious. chuùng laø nhöõng boùng ma aûo aûnh—See AÛo Illegal (a): Baát hôïp phaùp—Illegitimate— Giaùc in Vietnamese-English Section. Unlawful—Illicit. Illusion arises from primal ignorance: Ill-feeling: Aversion—Antipathy—Dislike— See Voâ Minh Hoaëc. See AÙc Caûm. Illusion-body: AÛo thaân. Ill-gotten gains: Cuûa phi nghóa. Illusion of the body: See Thaân Kieán. Ill-thinking: See AÙc Giaùc. Illusion city: See Hoùa Thaønh. Ill-treat (v): Baïc ñaõi—To maltreat. Illusions connected with principles: See Ill-will: AÙc yù—AÙc taâm (hatred: saân haän)—Ill- Lyù Hoaëc. intent—Malicious—Ill-intent—See Saân Haän. Illusion of love or desire: AÙi hoaëc. Illation (n): Söï suy luaän. Illusion of the three realm: See Giôùi Hoïa. Illative sense: YÙ nghóa ñöôïc suy luaän ra. Illusionism (n): Ngöôøi theo chuû nghóa xem Illicit (a): Baát hôïp phaùp. vaät chaát chæ laø huyeãn giaû. Illimitable glorious radiance: An endless Illusions without actuality: Huyeãn hoùa splendid light—AÙnh haøo quang huy hoaøng voâ khoâng thieät. haïn. Illusory (a): AÛo giaùc—False feeling— Illness (n): Bònh. Illusive. Illness and Death: Bònh

Töû—Both illness Illusory appearance: Maya-nimitta (skt)— and death are natural causes of events in our AÛo töôùng—Huyeãn töôùng. life. To avoid suffering, Buddhists must Illusory existence: AÛo höõu. accept them with understanding—See Bònh Illusory ideas: See Töông Tuïc Giaû. Töû. Illusory views: See Kieán Hoaëc Tö Hoaëc. Illnesses of meditation: See Thieàn Beänh. Image (n): Illuminate (v): Chieáu saùng—Roïi saùng—Daïy 1) A picture in a painting: Picture— doã—Giaùo hoùa. Photograph—AÛnh—Hình töôïng. Illuminated intellect: Trí chieáu saùng— 2) A statue: Töôïng. Enlightened intellect. 3) A craving: Töôïng chaïm troã. Illuminated mind: See Giaùc Taâm. Image of the Dharma Wheel: Hình Phaùp Illumination (n): Söï soi saùng. Luaân. Illuminative (a): Saùng suûa. Imageless (a): See Voâ Töôùng. Illuminative way: Con ñöôøng saùng. Imagery (n): Vaät töôûng töôïng. Illumine the world: Chieáu saùng theá giôùi. Imaginary fear: Söï sôï haõi giaû taïo. Illusion (n): Things in the phenomenal world Imagination (n): Söï töôûng töôïng. are not real or substantial, as ordinary people Imbalance (n): Söï chao ñaûo. regard them to be. They are transient, Imitability (n): Coù theå baét chöôùc ñöôïc. momentary, indefinite, insubstantial, and Imitate (v): Baét chöôùc—To copy—To mimic. subject to constant alteration. In reality, they Imitate someone: Baét chöôùc ai. are like phantoms or hallucinations—AÛo Imitation (n): Söï baét chöôùc—Phoûng theo. aûnh—AÛo töôûng—Taát caû nhöõng hieän töôïng Immaculate (a): Voâ nhieãm—Perfectly clean. khoâng thaät nhö ngöôøi ta töôûng. Chuùng taïm bôï,

Immanent (a): Noäi taïi—Remain in— Immortal paradise of Amitabha: See Voâ Operate within. Sanh Baûo Quoác. Immanent act: Haønh vi noäi taïi. Immortality (n): State of Deathlessness— Immanentism (n): Chuû nghóa noäi taïi. The deathless realm is considered to be Immaterial (a): Khoâng—The emptiness-The gained not at the end of one's individual life void—Immateriality (n). (span of existence), but as a result of spiritual refinement which may be continued along the Immaterial-sphere consciousness: See Taâm Voâ Saéc Giôùi. life span—Söï baát töû—(Personal) Immateriality (n): Tính phi vaät chaát. immortality: Tröôøng toàn baát töû cuûa con ngöôøi. Immature law: See Ngu Phaùp. Immortalization (n): Laøm cho baát töû. Immature man: See Thoâ Nhaân. Immovable (a): Akuppa (p)—Acala or nis- Immeasurable (a): Baát khaû löôïng—See Voâ cale (skt)—Baát khaû di dòch—Baát ñoäng— Löôïng. Khoâng ñoäng—Motionless—Unshakeable— Immeasurable body: See Voâ Bieân Thaân. Not moving. Immediacy (n): Tính tröïc tieáp—Töùc thì. Immovable Buddha: See Baát Ñoäng Toân Immediate (a): Ngay laäp töùc. Nhö Lai. Immediate awakening: Ñoán ngoä—Instant Immovable knowledge: See Baát Ñoäng Trí. (immediate) Enlightenment. Immutability (n): Baát di baát dòch. Immediate concourse: Söï tham döï tröïc Immutable (a): Baát di baát dòch. tieáp. Impaccability (n): Tính voâ toäi—Tính baát Immediate and gradual: See Ñoán Tieäm. khaû phaïm toäi. Immediate knowing: See Tröïc Giaùc. Impeccable (a): Toaøn veïn—Khoâng khuyeát Immediate reincarnation: Hieän baùo—Quaû ñieåm. baùo hieän tieàn. Impeccable happiness: Haïnh phuùc toaøn Immediate and the whole: Vieân ñoán. veïn. Immediately effective karma: See Hieän Impartability (n): Tính baát khaû phaân. Nghieäp. Impatience (n):

Akshanti (skt)—Khoâng kieân Immense (a): Bao la—Vast. nhaãn. Immensity (n): Quaûng ñaïi voâ löôïng. Impenitent (a): Khoâng saùm hoái. Immigrate to a place: Di cö ñeán moät nôi. Imperfection (n): Söï baát toaøn—Khoâng hoaøn Imminence (n): Saép ñeán. myõ. Immodest (a): Khieám nhaõ—Impolite— Imperial (royal) family: Gia ñình hoaøng Uncivil—Discourteous—Rude. toäc. Immolation (n): See Töï Taän. Imperial favor: Hoaøng aân. Immoral (a): Voâ luaân. Imperial palace: Hoaøng cung. Immortal (a): Amrita (skt)—Amata (p)—Baát Impermanence (n): Anicca (p)—Söï voâ töû—Deathless—Undying—Imperishable— thöôøng—Everything in this world is subject to Nirvana—See Baát Dieät, Baát Töû, Thaàn Tieân, change and perish; nothing remains constant Tieân (D) and Voâ Sanh. for even a single moment—Moïi söï treân coõi Immortal life: See Voâ Sanh Chi Sanh. ñôøi naày ñeàu phaûi bieán dòch vaø hoaïi dieät,

khoâng vieäc gì thöôøng haèng baát bieán duø chæ Impose a restriction on someone: AÙp trong moät phuùt giaây—See Voâ Thöôøng. duïng söï haïn cheá vôùi ai. Impermanence of the body and mind: Imposing: Uy nghieâm—Solemn. See Thaân Taâm Voâ Thöôøng. Impossible (a): Khoâng theå naøo. Impermanence of all dharmas: Chö phaùp Impress (v): Ghi loøng—Gaây aán töôïng—To voâ thöôøng. impress deeply in one's memory—To Impermanence of all karmas: Chö nghieäp engrave. voâ thöôøng (nhöõng nghieäp coù theå chuyeån ñöôïc Impress someone: Gaây aán töôïng cho ai. qua tu taäp—karmas that can be changed Impressed: Xuùc ñoäng. through cultivation). Impression (n): AÁn töôïng. Impermanence and suffering: Voâ thöôøng Impressive (a): Caûm xuùc—Gaây xuùc ñoäng. vaø khoå ñau. Imprint of the foot: Daáu chaân—Footprint— Impermanent (a): Everchanging—Subject Foot mark—Footstep. to change—Voâ thöôøng—All component things are impermanent—Taát caû caùc phaùp höõu vi Imprison (v): Giam haõm—To detain—To ñeàu voâ thöôøng. incarcerate—To put someone in prison. Impersonal (a): Phi caù nhaân. Improper (a): Taø—Deviant—Evil— Depraved—Opposite—Erroneous— Impersonalism (n): Chuû nghóa phi caù nhaân. Heterodox. Impersonality (n): Tính caùch phi caù nhaân—Improper knowledge: Baát chaùnh tri. Khaùch quan—See Nhaân Khoâng. Improper (wrong) views: See Taø Kieán. Impersonalization (n): Söï phi nhaân caùch hoùa. Improve the habit: Caûi thieän thoùi quen. Impertinent (a): Baát kính. Improve (v) oneself: Tu thaân. Imperturbable (a): Ñieàm tónh—See Voâ Improve oneself for the purpose of Ñoäng. improving or benefitting others: See Töï Imperturbed Buddha: See Voâ Ñoäng Phaät. Lôïi Lôïi Tha. Impiety (n): Söï voâ tín ngöôõng. Improving mind: See Taêng Thöôïng Taâm. Implication (n): Haøm yù—Môø aùm. Impulses (n): Söùc thuùc ñaåy. Implicit (v): AÙm chæ—To hint—To refer to— Impure (a): Baát tònh—Ignoble—Unclean. To imply. Impure attitude: Thaùi ñoä baát tònh. Implore (v): Naên næ—Van lôn. Impure body: See Ueá Thaân. Important (a): Heä troïng—Vital. Impure charity: Baát tònh thí. Important aspects: Nhöõng khía caïnh quan Impure kalpa: See Tröôïc Kieáp. troïng. Impure Land: Saha World—The world in Important event: Bieán coá quan troïng. which we live is an impure field, and Important sutras in Theravada Sakyamuni is the Buddha who has initiated its Buddhism: See Nhöõng Baøi

Kinh Quan Troïng purification—Theá giôùi Ta Baø. Trong Phaät Giaùo Nguyeân Thuûy in Appendix Impure mind: See Taâm Baát Tònh. E. Impure world: See Ta Baø. Importantly: Quan troïng Impurities and defilements: Bôïn nhô vaø (Most) importantly: Quan troïng nhaát. ueá nhieãm.

Impurity (n): Asubham (p)—Söï baát tònh— Buddha's teachings: Muoán laøm thaày phaûi Uncleanness—See Caáu. kính troïng vaø hoïc hoûi nôi thaày; muoán laøm Impurity of the body: Thaân baát tònh. Phaät phaûi troïng Taêng vaø tu hoïc Phaät phaùp. Impurity and purity: See Nhieãm Tònh. In one direction: See Tam Mieäu. In a cultural manner: Moät caùch coù vaên In endless succession: Trong tieán trình voâ hoùa. taän In accordance with: Phuø hôïp (vôùi). In hard times: Trong thôøi khoù khaên. In accordance with one's karma, one In harmony with: Hoøa ñieäu vôùi. will certainly be reborn in either good or In history: Trong lòch söû. evil path: Tuøy theo nghieäp löïc maø con ngöôøi In a honey voice: baèng gioïng ñieäu ngoït phaûi sanh vaøo ñöôøng laønh hay döõ. ngaøo (ca haùt). (Not) in accordance with: Khoâng phuø hôïp In one lifetime: Trong moät kieáp. (vôùi). In memory of someone: Ñeå töôûng nieäm ai. Inactivity (n): Voâ taùc. In praise of someone: Ñeå ca tuïng ai. Inanimate objects: Nhöõng vaät voâ tình. In the present situation: Trong hoaøn caûnh Incalculable (a): Khoâng keå sieát— hieän nay. Inconceivable—Countless. In a respectable way: Baèng phöông caùch Incantation (n): Buøa chuù—Deviant mantras. ñaùng kính. Incarnation body of the Buddha: Baùo In search of a solution for (of or to) thaân. human problems: Tìm moät giaûi phaùp cho Incense burner: Baùt höông—Incense bowl. caùc vaán ñeà cuûa nhaân loaïi. Incense-fragrance: Muøi höông cuûa nhang— In search of something: In quest of The incense-fragrance pervades the main something—Ñi tìm caùi gì. hall—Muøi traàm höông ngaøo ngaït trong chaùnh In search of truth: Tìm chaân lyù. ñieän. In a sense: Trong nghóa aáy. Incense-offering hymn: Baøi keä daâng In semi-darkness: Trong luùc tranh toái tranh höông. saùng. In agreement: Nhaát taâm—Unanimous—In In the midstream of birth and death: chorus. Giöõa doøng sinh töû. In broad daylight: Giöõa ban ngaøy. In the truest sense: Trong yù nghóa ñuùng In days of yore: In ancient days—Ngaøy xöa. nhöùt. In drawing people to listen to the In this context: Trong phaïm vi naày. Dharma: Khi höôùng daãn moïi ngöôøi nghe In this present life: Trong kieáp naày. phaùp. In quest of something: In search of Incomplete (a): See Höõu Dö. something—Ñi tìm caùi gì. Incomplete nirvana: See Höõu Dö Nieát Baøn. In the ultimate sense: Trong yù nghóa roát In order to become a teacher, one must raùo. respect and learn from his teacher; in Inability (n): Khoâng coù khaû naêng. order to become a Buddha, one must Inability to function: Khoâng hoaït ñoäng respect the sangha and cultivate ñöôïc.

Inability to think: Ñaõng trí. Incomprehensible (a): Baát lieãu nghóa. Inability to work: Baát löïc. Incomprehensible wisdom: Thaàn thöùc— Inactive (a): See Voâ Taùc and Voâ Vi. Divine wisdom—Soul—The intelligent spirit. Inactivity (n): Söï thuï ñoäng. Inconceivable (a): Acintya (skt)—Baát khaû tö Inanimate (a&n): Voâ tình chuùng. nghì—Beyond thought or description— Beyond thought or discussion—Beyond the Inaugurate (v): Khai maïc buoåi leã—To open power of mentation. a ceremony.

Inborn: Prakrtja (skt)—Baåm sinh— Inconceivable task: Söï vieäc khoâng theå nghó baøn. Congenital—Innate—Springing from nature. In-breathing: Thôû vaøo. Incongruity (n): Khoâng hôïp nhau—Lack of harmony or agreement. Incalculable (a): Khoâng keå xieát. Inconsciousness (n): See Voâ Taâm. Incarcerate (v): Boû tuø—To imprison—To Inconsistent (a): Baát nhaát—Inconstant. put someone in prison. Incarnate Buddha: See Hoùa Phaät. Inconvenient (a): Baát tieän. Incarnation (n): Söï ñaàu thai. Incorporated with: Saùp nhaäp vôùi. Incarnationism (n): Chuû nghóa nhaäp theá cuûa Incorporation (n): Söï keát hôïp—Toå hôïp. chö Boà Taùt. Incorrect view that anything is really Incense and candle-offering group: Ban mine: See Ngaõ Sôû Kieán. ñaëc traùch höông ñaêng (boâng hoa vaø ñeøn Increase (v): See Taêng Tröôûng. nhang). Increase then decrease in the same ratio: Incense and lamp: Nhang ñeøn. See Nhöùt Taêng Nhöùt Giaûm. Inclination: Intention—Khuynh höôùng—YÙ Increased powers of mind through nguyeän. meditation: See Taêng Thöôïng Taâm Hoïc. Inclination to: Abhinivesa (p & skt)—Gaén Increasing heat: See Tieäm Nhieät. boù—Adhering to—Attachment. Increasing kalpa: See Taêng Kieáp. Inclusiveness (n): Tö töôûng vò tha—Tính bao Increasing power of prayer for cessation haøm. of calamity: See Taêng Töùc. Incoherent (a): Laû taû—Khoâng maïch laïc— Incredible (a): Khoâng löôøng ñöôïc. Not sticking together or lacking cohesion. Incredible sufferings: Nhöõng khoå ñau Incommunicable (a): Khoâng theå thoâng khoâng löôøng. truyeàn ñöôïc. Indebted: Maéc nôï Incommutable (a): Khoâng theå caûi bieán Indefectibility (n): Tính baát dieät. ñöôïc—Khoâng thay ñoåi ñöôïc. Indefinite (a): Voâ haïn ñònh—Khoâng nhöùt Incomparable (a): Voâ tyû ñònh. Incomplete (a): Baát toaøn. Indefinitely: Voâ haïn ñònh. Incomplete theory: Thuyeát Baát Ñònh. Indefinitely effective karma: See Nghieäp Incomplete understanding: Baát lieãu Voâ Haïn Ñònh. nghóa—Not understanding the whole meaning Independence (n): Söï ñoäc laäp. or truth--Incomprehensible. Independence and freedom: Ñoäc laäp vaø töï Incompleteness (n): Söï khoâng hoaøn toaøn. do.

Independent (a): Ñoäc laäp. Individual (a): Caù nhaân—Personal.

Independent personal power: Töï löïc. Individual marks: See Töôùng.

Independent substance: Baûn theå ñoäc laäp. Individualism (n): Chuû nghóa caù nhaân.

Independentism (n): Chuû nghóa töï laäp. Individuality (n): Tính caù bieät.

Indescribable (a): Baát khaû thuyeát—Cannot Individualization (n): Caù theå hoùa.

be described or beyond the power of Individualize (v): Caù nhaân hoùa.

description—Indescribaly. Indra (skt): See Ñeá Thích.

Indestructibility (n) of the living and the Indra Net Sutra: See Kinh Phaïm Voõng.

Buddha: See Sinh Phaät Baát Taêng Baát Giaûm. Induction (n): Pheùp qui naïp.

Indestructibility (n) of the diamond: See Indulge (v): Thoûa maõn.

Kim Cang Baát Hoaïi.

Indulge (v) in false speech: Thoûa maõn taùnh

Indestructible (a): Avinasya—Baát hoaïi— löôõng thieät.

Cannot be destroyed.
Indulge in five sense-pleasures: Allow
Indestructible dedication: See Baát Hoaïi oneself to enjoy deliberately the five sense-
Hoài Höôùng. pleasures—Tham ñaém nguõ duïc.
Indeterminate teaching: The teaching of Indulge oneself in (doing) something:
the Buddha from which his listeners each Tham ñaém caùi gì.
knowingly received a different benefit—Giaùo
Indulge (v) in sexual misconduct: Thoûa phaùp voâ ñònh (tuøy duyeân giaûng
phaùp)—See maõn taø daâm.
Baát Ñònh Giaùo.
Indulge in heedlessness: Soáng buoâng lung.
Indeterminism (n): Thuyeát voâ ñònh.
Indulgence (n): Söï khoan dung.
India: Taây Thieân—AÁn Ñoä—See Tín Ñoä.
Indulgence in strong drinks: Tham ñaém
Indian Buddhism: See AÁn Ñoä Phaät Giaùo röôïu cheø.
and Phaät Giaùo Taïi AÁn Ñoä.
Industrious (a): Caàn maãn—Diligent.
Indications of mind: See Taâm Tích.
Indwelling: Cö nguï beân trong.
Indifference (n): See Xaû.
Ineffable (a): Khoâng theå noùi ra ñöôïc—
Indifferent (a): Trung tính—Döûng döng—
Khoâng theå dieãn taû ñöôïc.
Laõnh ñaïm—Apathy--Chilliness.
Inequality (n): Baát bình ñaúng.
Indifferent and treacherous friends: Keû
Inevitable (a): Khoâng theå traùnh ñöôïc.
teä baïc.
Inevitability (n): Khoâng theå traùnh ñöôïc.
Indifferentism (n): Chuû nghóa laõnh ñaïm.
Inexhaustible (a): See Voâ Taän.
Indigenization (n): Baûn xöù hoùa.
Inexhaustable Intention Bodhisattva: Voâ
Indigenous (a): Thuoäc veà baåm sinh.
Taän YÙ Boà Taùt.
Indirect light: AÙnh saùng khueách taùn.
Inexhaustible lamp: See Voâ Taän Ñaêng.
Indirectly: Moät caùch giaùn tieáp.

Inexorably: Thaúng.
Indiscriminately: Moät caùch khoâng phaân
Inexpressible (a): Anabhilapya (skt)— bieät.
Khoâng theå dieãn taû noåi—Khoâng ngoân thuyeát.
Indisolubility (n): Tính khoâng phaân taùn.
Inextricability (n): Khoâng theå giaûi—Khoâng
Indispensable (a): Caàn thieát.
theå môû.
Indisputable (a): Khoâng theå tranh caõi ñöôïc.
In faith receive and obey: See Tín Thoï Infinite resolve: Voâ taän yù. Phuïng Haønh. Infinite Resolve Bodhisattva: See Voâ Taän Infallibility (n): Tính ñaùng tin tuyeät ñoái. YÙ Boà Taùt. Inference (n): Söï suy luaän—Söï dieãn dòch— Infinite wisdom: Trí hueä voâ bieân—Voâ löôïng Söï luaän ñoaùn. hueä. Inferior (a): Lamako (p)—Haï ñaúng—Haï lieät. Infinite world: See Voâ Bieân Theá Giôùi. Inferior saint: See Tieåu Thaùnh. Infinite world of things: See Voâ Bieân Phaùp Inferior teaching: See Tieåu Giaùo. Giôùi. Inferior vehicle: See Tieåu Thöøa. Infinitude (n): Tính voâ haïn löôïng. Inferiority feeling of guilt: Maëc caûm toäiInfinity (n): Tính voâ haïn löôïng. loãi—The state of feeling of guilt presents Inflame (v): Chaâm ngoøi löûa. when we have spoken or done something that Inflamed: Bò ñoát chaùy. cause suffering to others, even though they Inflict suffering to someone: Giaùng hoïa don’t know. Buddhists should not bear in their leân ñaàu ai. mind such feeling. Instead, we should Influence (n): AÛnh höôûng—Effect— genuinely remorse. Good Buddhists should Consequence—See Huaân Taäp. always remember that unwholesome speeches Influenced: Chòu aûnh höôûng. and deeds will surely bear their bad fruits. Thus, whenever we have done something Informal (a): Khoâng chính thöùc. wrong, we should honestly admit and correct Informal short dharma talk: See Tieåu our wrong-doings—Caûm giaùc toäi loãi thöôøng Tham. hieän dieän moãi khi chuùng ta noùi hay laøm ñieàu Informal and unscheduled questions and gì baát thieän vaø gaây neân ñau khoå cho ngöôøi answers: See Tieåu Tham. khaùc, maëc daàu hoï khoâng bieát. Ngöôøi Phaät töû Informal and unscheduled instruction: khoâng neân mang thöù maëc caûm naøy, maø neân See Tieåu Tham. thay vaøo ñoù baèng söï hoái caûi saùng suoát. Ngöôøi Infuse (n): Söï thaåm thaáu—Söï thaâm nhaäp. Phaät töû chaân thuaàn neân luoân nhôù raèng lôøi noùi Infused (a): Daán thaân—Hoäi nhaäp. vaø vieäc laøm baát thieän seõ mang laïi haäu quaû xaáu neân moãi khi laøm vieäc gì khoâng phaûi In the heavens above and earth beneath, chuùng ta neân thaønh thaät chaáp nhaän vaø söûa sai. I alone am the Honoured One: See Thieân Infidels (n): Keû voâ tín ngöôõng. Thöôïng Thieân Haï Duy Ngaõ Ñoäc Toân. Infidelity (n): Voâ tín ngöôõng. Ingest (v): AÊn phaûi. Infiltrate (v): See Thaâm Nhaäp. Inherent nature: Taùnh coá höõu. Infinite (a): Voâ haïn löôïng—See Voâ Löôïng. Inherent problems: Nhöõng vaán ñeà coá höõu. Infinite enlightenment: Voâ löôïng giaùc. Inherit something from someone: Keá thöøa. Infinite forms of absolute Buddha: See ÖÙng Hoùa Phaùp Thaân. Inherited conscience: See Vijnana. Infinite life: See Voâ Löôïng Thoï. Inhibition (n): Söï caám chæ. Infinite light:

See Voâ Löôïng Quang. Inhuman (a): Baát nhaân. Infinite meaning: Voâ löôïng nghóa. Initial achievement: See Sô Quaû. Infinite purity: Voâ löôïng thanh tònh. Initial application: See Taàm (5).

Initial enlightenment: See Thuûy Giaùc. chöùng noäi taâm—See Hieän Chöùng, Noäi Chöùng Initial fruit: See Sô Quaû. and Töï Chöùng. Initiate (v): Khôûi xöôùng—Phaùt khôûi—See Inner self: Baûn taâm. Ñeà Xöôùng. Inner silent dialogue: Söï ñoái thoaïi thaàm Initiation (n): Quaùn ñaûnh—Ñieåm ñaïo laëng beân trong—See Inner dialogue. Empowerment: Quaùn ñaûnh—Ñieåm ñaïo. Inner-witness: Pratyak-sakshatkara or Initiative (a): Thuoäc veà sô boä. Antar-sakshatkriya (skt)—See Noäi Chöùn g. Initiator of change: See Sô Naêng Bieán. Innocence (n): Söï voâ toäi. Injustice (a): Baát coâng—Unfair—Unjust. Innocent (a): Voâ toäi. Inkling: YÙ nieäm mô hoà. Innumerable (a): Asamkheya (skt)—Voâ löôïng—See Taêng Kyø. Innate (a): Prakrtja (skt)—Thieân baåm—Baåm sinh—Endowment—Inborn—Springing from Innumerable births: Voâ löôïng kieáp. nature—Congenital. Innumerable meanings: See Voâ Löôïng Innate habit: Thoùi quen do thieân baåm. Nghóa. Inner (a): Noäi—Beân trong. Innumerable Teachings: Voâ löôïng phaùp Inner assurance: See Noäi Chöùng and Töï moân. Chöùng. Inquire: Hoûi. Inner censing: See Noäi Huaân. Inquire (v) after someone's well-being: Thaêm hoûi ai veà ñôøi soáng. Inner company: See Noäi Chuùng. Inner court: See Noäi Vieän. Inquiring mind: OÙc thích toø moø Inner dialogue: Ñoái thoaïi noäi taâm (xaõy ra Inquiring spirit and great khi saùu caên chaïy theo saùu traàn—happened enlightenment : See Nghi Tình Vaø Ñaï i Ngoä. when six sense-faculties run after six objects Inquiry (v): Tìm hieåu. or gunas). Inquisitive mind: Tính toø moø. Inner experience: See Noäi Chöùng and Töï Inscribe something on something: Write Chöùng. something on something—Khaéc caùi gì ñoù vaøi Inner garment of monks and nuns: See vaät gì. Nieát Baøn Taêng. Inscribed on the believing mind: See Tín Inner mental objects: Antar-guna, or Antar- Minh Taâm. alambana (skt)—See Noäi Traàn. Insecured: Baáp beânh—Uncertain—Unstable. Innermost: Saâu kín taän ñaùy loøng. Inseparability (n): Baát khaû phaân—Khoâng Innermost of oneself: Taâm taùnh saâu kín. theå taùch rôøi—Inseparable (a). Inner mystic mind: See Noäi Bí. Insight (n): Prajna (skt)—Wisdom—Noäi Inner and outer brightnesses: See Noäi taâm—Noäi quaùn—Minh kieán—Tueä trí—See Ngoaïi Kieâm Minh. Wisdom in English-Vietnamese Section and Inner and outer garments: Noäi vaø ngoaïi y Prajna in Sanskrit/Pali-Vietnamese Section. (quaàn aùo trong vaø ngoaøi). Insight arises: Tueä giaùc sanh khôûi. Inner problems: Nhöõng vaán ñeà cuûa noäi taâm. Insight into the mortal conditions of self Inner realizations: Pratyak-sakshatkara or and others in previous lives: Tuùc maïng antar-sakshatkriya (skt)—Noäi chöùng—Thöïc minh.

Insight meditation: Samatha-Vipasyana— Insurance (n): Baûo ñaûm—warranty—Minh saùt tueä. Guarrantee—Assurance—Security. Insight into the Non-Arising of Integral direction of karma: See Toång Dharmas: Tolerance of Non-birth—Voâ sanh Baùo Nghieäp. phaùp nhaãn—See tolerance of non-birth. Integrated: Toång hôïp. Insight into the Non-Origination of Integration (n): Söï dung hôïp—Hôïp nhaát. Dharmas: Toerance of Non-birth—Voâ sanh Integrity (n): Söï chính tröïc—Lieâm

khieát— phaùp nhaãn—See tolerance of non-birth. Thaønh thaät. Insight of the Path: Ditthi-magga (p)— Intellect (n): Mind of discrimination—There Dristi-marga (skt)—Kieán ñaïo. are two kinds of intellect: keen intellect and Insignificant (a): Voâ nghóa. dull intellect—Trí naêng hay khaû naêng trí tueä. Insincere (a): Giaû doái—Deceitful—False. Coù hai loaïi trí: lôïi trí vaø ñoäng trí. Insist (v): Ñoøi hoûi—Khaån khoaûn. Intellection (n): See Trí Taùc Vi. Insist firmly on anything: To hold firmly— Intellectual (a): See Trí Thöùc. See Chaáp Trì. Intellectual approach to reality: Ñöôøng Insist stubbornly: Naèng naèng. vaøo thöïc taïi baèng tri thöùc. Penetrative insight: Nhaäp kieán. Intellectual cultivation: Trí duïc. Insignificance (n): Voâ nghóa. Intellectual discernment: Trí naêng saâu saéc. Inspiration (n): Nguoàn caûm höùng—Söï gôïi Intellectual faculty: Jnasaki (skt)—Naêng caûm. löïc trí naêng. Inspire (v): Gôïi nguoàn caûm höùng—Khai Intellectual hindrances: Jneyavarana saùng—To found. (skt)—Sôû tri chöôùng—See Nhò Chöôùng (2). Instance (n): See Saùt Na. Intellectualism: Chuû nghóa lyù trí. Instinct (n): Baûn naêng. Intellectuality: Lyù trí—Trí naêng. Instinctive (a): Theo baûn naêng—Having the Intellectualization (n): Söï lyù trí hoùa. nature of. Intellectuals (n): Intellectual people—Caùc Instinctively: Theo baûn naêng. nhaø trí thöùc. Instinctive tendencies: Baûn naêng. Intelligent (a): Thoâng minh. Institution (n): Söï kieán laäp—Saùng laäp. Intelligent nature: Thaàn minh—Spiritual nature. Instruction in the Buddhist principles: See Hoùa Phaùp. Intelligence or stupid: Thoâng minh hay ngu doát. Instrumental (a): Phöông tieän. Instrumentalism (n): Chuû thuyeát cho raèng Intelligentsia (n.pl): Giai caáp trí thöùc. quan nieäm laø coâng cuï cho haønh ñoäng. Intend to do something: Be inclined to do something—Coù khuynh höôùng laøm ñieàu gì. Insubstantial (a): Voâ ngaõ—Anitta. Insufficiency (n): Söï khoâng ñaày ñuû. Intense (a): Traøn treà. Insufficient (a): Thieáu thoán—Not enough. Intense happiness: Haïnh phuùc traøn treà. Insufficient food: Thieáu thöïc phaåm. Intensity (n): Cöôøng ñoä. Insult (v): Maéng nhieác—To affront. Intensive (a): Thuoäc veà cöôøng ñoä.

Intention (n): Inclination—Chuû yù—Khuynh Internal form: See Giaû Saéc. höôùng—YÙ höôùng—YÙ nguyeän. Internal practice: Chuyeån hoùa noäi taâm. (Purposeful) intention: Coá yù. International Sangha Bhikshu Buddhist Intentional (a): Coá yù—Intentionally (Adv). Association: See Giaùo Hoäi Phaät Giaùo Taêng Intentional karma: See Nghieäp Coá YÙ. Giaø Khaát Só Theá Giôùi. Inter (v): An taùng—To bury—To interment. Interpenetration (n): See Nhaäp Phaùp Giôùi. Interaction (n): Söï töông taùc—Haønh ñoäng Interpersonal relationship: Söï lieân heä giöõa hoã töông. con ngöôøi. Interconnected: Noái lieàn lieân tieáp. Interrogate (v): Hoûi. Intercontextual: Hoã töông caûnh ngoä. Interpenetration (n): Basic teaching of the Interdependent: Phuï thuoäc laãn nhau. Avatamsaka Sutra (Kinh Hoa Nghieâm) which Interdict (n): Leänh caám. reveals the Interpenetration of all dharmas, the smallest dharma contains the largest and Interested: Thích thuù. vice versa—The human mind is the universe Interesting Sutra: See Kinh Ñaïi Laïc Kim itself and is identical with the Buddha, indeed, Cang Baát Khoâng Chaân Thaät Tam Ma Ñaø. that Buddha, mind and all sentient beings and Interfere (v) with: Can döï vaøo—To things

are one and the same—See Nhaäp Phaùp intervene—To meddle. Giôùi. Interim (n): Thôøi kyø trung gian. Interpretation of Pitaka: See Taïng Kinh. Interiorize (v): Noäi taïi hoùa. Interrelated teaching: See Giôùi Noäi Lyù Intermediate (a): Thuoäc veà trung gian— Giaùo. Ngöôøi trung gian hoøa giaûi. Interrupt (v) adult: Noùi leo caùc baäc tröôûng Intermediate colors: See Giaùn Saéc. thöôïng. Intermediate dhyana stage: See Trung Interrupt something: Laøm giaùn ñoaïn caùi gì. Giaùn Ñònh. Intervention: Söï can thieäp. Intermediate existence: See Trung AÁm. Intimately: Maät thieát. Intermediate existence body: See Thaân Intimidate: Haêm doïa—To threaten—To Trung Höõu. menace. Intermediate realization: See Hieän Chöùng. Intolerable: Khoù chòu—Unendurable— Intermediate retribution: Se Hieän Baùo. Insufferable—Uncomfortable—Not tolerable Intermediate state of existence: See Trung or unbearable. Höõu. Intolerance (n): Thieáu ñoä löôïng—Baát khoan Intermediate teaching: See Giôùi Noäi Lyù dung—Lack of tolerance. Giaùo. Intoxicant of desire or sensual pleasure: Interment (v): An taùng—To bury—To inter. Kamasava (p)—Duïc laäu—See Tam Hoaëc Interminable: Baát tuyeät—Endless. (B)(1). Internal (a): Beân trong. Intoxicate someone with something: Laøm Internal demons and external demons: say meâ ai vôùi caùi gì. See Noäi Ma Ngoaïi Ma. Intrepid (a): Gan daï—Duõng caûm—Not Internal distraction: Noäi taùn—Mental afraid—Bold—Fearless. confusion.

Intrinsic(al) (a): Thuoäc veà baûn chaát—Sô Inverse method in meditation: See Nghòch nguyeân—Belonging to the real nature of a Quaùn. thing; not dependent on external Inverted: See Ñieân Ñaûo. circumstances. Inverted thoughts: See Töôûng Ñieân Ñaûo. Intrinsic essence: Baûn theå noäi taïi hay chaân Inverted views: Wrong views—Upside-ngaõ—See Chaân Ngaõ. down living—Taø kieán—See Ñaûo Kieán. Introduce oneself to someone: Töï giôùi Invincible (a): Voâ thaéng—Unsurpassed. thieäu mình vôùi ai. Invisible (a): See Minh. Introduce someone to someone else: Giôùi Invisible form: See Giaû Saéc. thieäu ngöôøi naøy vôùi ngöôøi khaùc. Invisible mark on the head: See Voâ Kieán Introduction-Guidance-Awakening- Ñænh Töôùng. Penetration: See Khai Thò Ngoä Nhaäp. Invisible powers: See Minh Chuùng. Introduction to Zen Buddhism: Phaät giaùo Invisible spirits: See U Linh. Thieàn Nhaäp Moân. Invite (v) respectfully: Kính môøi. Introspect (n&v): Caûnh giaùc—Alertness— Inviter (n): See Trieäu Thính Ñoàng Töû. To look within or to look into one’s own mind. Invocation (n): Leã caàu nguyeän. Introversion (n): Tính noäi höôùng—An attitude in which one directs one’s interest to Invoke (v): Chuù—To wish, either to bless or one’s own experiences and feelings rather curse. than to external objects or other persons. Involve (v): Dính líu. Intuition (n): Tröïc giaùc—Immediate Involvement (n): Söï tham döï. knowing or understanding—The direct Involuntary (a): Voâ tình. knowing or learning of something without the Inwardness (n): Baûn chaát noäi taïi. conscious use of reasoning—Knowing without Ire (n): Anger—See Saân. knowing how you know—See Tröïc Giaùc. Iron-Ring Mountain: Nuùi Thieát Vi—See Intuitional knowledge: Cintamaya panna Thieát Vi Sôn. (p)—Tri kieán tröïc giaùc. Iron will: YÙ chí saét ñaù. Intuitionism (n): Thuyeát tröïc giaùc. Irrational (a): Khoâng hôïp lyù—Phi lyù. Intuitive certainty: See Taâm AÁn. Irrational views: Nhöõng quan nieäm khoâng Intuitive

knowledge: Tröïc giaùc—Löông höõu lyù. tri—Tri thöùc ñoán ngoä tröïc giaùc—See Tha Irrationalism (n): Chuû nghóa phi lyù tính. Taâm Trí. Irrationality (n): Baát hôïp lyù. Intuitive nature: See Taùnh Giaùc. Irregularity (n): Baát hôïp qui caùch. Intuitive realization of emptiness: Thöïc Irrelevance (n): Söï baát töông quan—Khoâng chöùng tröïc giaùc veà taùnh khoâng. thích ñaùng. Intuitive wisdom: See Chaân Trí. Irrelevant (a): Khoâng thích ñaùng. Invalid (a): Voâ hieäu. Irreligious (a): Voâ toân giaùo. Invariable (a): Khoâng thay ñoåi—Not Irremovable (a): Baát di baát dòch. changing—Not variable. Invariably: Khoâng thay ñoåi—Khoâng thoái chuyeån.

Irrespective of whether a Buddha Japanese Zen Sects: See Thieàn Phaùi Nhaät appears or not: Duø Phaät coù thò hieän hay Baûn. khoâng. Jealous (a): Ganh tî. Irritation (n): Söï böùc röùc. Jealousy (n): Taät ñoá—Ganh gheùt—Jealousy Irreversible (a): Khoâng theå chuyeån ngöôïc means to be jealous of another person ñöôïc. thinking he or she has more talent than we do. Issue (n): Vaán ñeà. Jealousy can be a consuming fire in our mind, a state of suffering. In meditation, if we want Issue (v): Phaùt xuaát. to eliminate jealousy, we should see and feel Issued from something: Come out from it without judgment or condemnation for something—Xuaát phaùt töø caùi gì. judgment and condemnation only nourish It does not really matter: Thaät söï chaû quan jealousy in our mind—Ganh tî laø taät ñoá nghó troïng. raèng ngöôøi khaùc coù taøi hôn mình. Ganh tî coù It's believe that: People believe that— theå laø ngoïn löûa thieâu ñoát taâm ta. Ñaây laø traïng Ngöôøi ta tin raèng. thaùi khoå ñau. Trong thieàn quaùn, neáu chuùng ta It's better to die as a cultured and muoán ñoái trò ganh tî chuùng ta caàn nhìn thaáy respected person than to live as a wicked vaø caûm nhaän noù maø khoâng pheâ bình hay leân person: Thaø cheát laø moät ngöôøi ñöùc haïnh coøn aùn vì pheâ bình vaø leân aùn chæ laøm taêng tröôûng hôn soáng nhö moät keû quyû quyeät. loøng ganh tî trong ta maø thoâi. It's difficult to be reborn (in the human Jealous contempt: Khinh ñoá. realm) as a human being: See Sanh Laøm Jetavana Garden: See Jetavanarama. Ngöôøi Laø Khoù and Thaân Ngöôøi Khoù Ñöôïc. Jetavanarama (skt): Kyø vieân—Jetavana— It's mind, it's Buddha: Töùc taâm töùc Phaät. Jeta Grove. It sounds reasonable: Coù veû höõu lyù. • The millionaire Sudatta, he was given the epithet "Anathapindika" because he always helped the orphans and the Solitary—Nhaø trieäu phuù Sudatta ñöôïc ngöôøi ta ban cho danh hieäu Caáp Coâ Ñoä vì oâng thöôøng giuùp ñôû nhöõng treû moà coâi vaø ngöôøi coâ ñoäc.

J • Jetavana Garden resulted from the collaboration of Prince Jeta and billionaire Anathapindika and was made as an offering to the Buddha—Vöôøn Kyø Thoï Caáp Coâ Ñoäc laø keát quaû cuûa söï hôïp Jade-fountain and Jade-flower: See Ngoïc taùc cuùng döôøng leân Phaät cuûa Thaùi töû Kyø Tuyeàn Ngoïc Hoa Löôõng Toâng. Ñaø vaø tröôûng giaû Caáp Coâ Ñoäc. Jambudvipa (skt): The human world—The Jewel (n): See Baûo. world in which we are living—Jambudvipa is a small part of Saha World, the realm of Jewel-Heap Sutra: Kinh Ñaïi Böûu Tích— See Ratnakuta Sutra. Sakyamuni Buddha--Coõi Dieâm Phuø Ñeà—See Ta Baø. Join one's hands: Chaáp tay laïi. Joke for passing time: See Hyù.

Joss-sticks: Traàm höông. Jump for a conclusion: Voäi keát luaän. Journey to Nirvana: Cuoäc haønh trình ñi veà Jump (v) for joy: Vui möøng hôùn hôû—One's Nieát Baøn—When you are still reborn in the heart jumps for joy. Samsara, you still have to prepare for a long Jumped about: Laêng xaêng. journey from here (samsara) to Nirvana. It is Junior monk: See Tieåu Sö. important to cultivate on a regular basis so Jurisdiction (n): Quyeàn taøi phaùn. you can obtain wisdom that is necessary for Just (a): Thuoäc veà coâng chính. your journey. Do not seek the transcendental events or supernatural powers of just one Just man: Ngöôøi coâng chính. existence. Look to the end of the journey: Justice (n): Coâng lyù—Fairness. Nirvana—Khi maø baïn coøn taùi sanh vaøo coõi Ta Justifiable (a): Baøo chöõa ñöôïc. Baø thì baïn phaûi coøn chuaån bò cho cuoäc haønh Justification (n): Coâng chính hoùa—Söï phuïc trình daøi töø ñaây veà nôi vónh haèng. Vieäc quan hoài coâng chính. troïng nhaát laø baïn phaûi thöôøng xuyeân tu taäp töø ñoù coù theå baïn seõ ñöôïc trí tueä caàn thieát cho cuoäc haønh trình naøy. Ñöøng tìm kieám nhöõng gì sieâu vieät hay thaàn thoâng trong ñôøi naøy maø phaûi luoân nhìn thaúng veà cöùu caùnh cuoái cuøng

K cuûa baïn laø Nieát Baøn.
Journey to perfection: Haønh trình ñeán söï hoaøn haûo.
Joy (n): Hoan hyû—Khoaùi laïc—Scanty joy:
Vui möøng mong manh—See Laïc.
Joy of believing: See Tín Laïc. Kalpa (skt & p): See Kieáp.
Joy-grove garden: See Hoan Hyû Vieân. 1) Kieáp: 139.600 years.
2) One Small Kalpa: The length of a Day
Joy of hearing the law: See Phaùp Duyeät.
and Night of Brahma which is equivalent
Joy of the law: See Phaùp Hyû.
to 1,000 kalpas. A period of time between
Joy and peace: An laïc vaø thanh bình. the creation and recreation of a world or
Joyful (a): Hoan laïc—Glad—Happy. universe—Tieåu kieáp: Moät tieåu kieáp töông
Joyful devas: See Hoan Laïc Thieân. ñöông vôùi 1.000 kieáp, moät khoaûng thôøi
Joyous (a): Hoan laïc—Full of joy. gian töø taïo laäp vuõ truï ñeán taùi taïo laäp.
Joyous samadhi which is liken to the 3) Middle-size kalpa= 20 small kalpas:
Trung kieáp (baèng 20 tieåu kieáp).
play of the lion with his prey: See Sö Töû
4) Great kalpa= 4 middle kalpas: Ñaïi kieáp
Du Hyù Tam Muoäi.
(baèng boán trung kieáp).
Judaism (n): Do Thaùi giaùo.
Kalpa of the constellations: See Tinh Tuù
Judge (n): Thaåm phaùn.
Kieáp.

Judge one's actions: Pheâ phaùn nhöõng haønh
Kalpa of form: See Thaønh Kieáp.
ñoäng cuûa chính mình.
Kaludaja: Ca Laâu Ñaø Di.
Judgment (n): AÙn quyeát.
Kapilavastu (skt) Kapilavattu (p): Ca Tyø
Judicial censure: Taøi phaùn tö phaùp.
La Veä—The capital of the Sakya Kingdom
Jugglery (n): Troø muùa roái.
where dwelt King Suddhodana and his wife Karmic results: The natural reward or Maya. retribution for a deed, brought about by the Karma (skt) Kamma (p): Nghieäp—law of karma—Keát quaû cuûa nghieäp. Action—Deed—All good and evil actions Karma results from the bondage to taken while living. Action and appropriate passions or delusions: Keát nghieäp. result of action. Karma is not limited by time Karma ripens: Nghieäp troå—Nghieäp thuaàn or space—An individual is coming into thuïc—Wholesome or unwholesome karma physical life with a karma (character and never disappears until its result ripens. environment resulting from his action in the However, declaration or confession of non- past)—Nhöõng haønh ñoäng thieän aùc taïo neân virtuous actions can dispel the potential power trong luùc coøn soáng. Nghieäp khoâng bò giôùi haïn of negative karma—See Troå Nghieäp. bôûi khoâng gian vaø thôøi gian. Moät caù nhaân ñeán Karma results from killing: See Saùt vôùi coõi ñôøi baèng keát quaû nhöõng nghieäp ñôøi Nghieäp. tröôùc—See Nghieäp. Karma-reward: See Nghieäp Baùo. Karma body: Thaân taïm thôøi—Temporary body. Karma-seed: See Nghieäp Chuûng. Karma-bond: See Nghieäp Phöôïc. Karma Theory: Thuyeát Nghieäp Baùo. Karma-cause: See Nghieäp Duyeân and Kasaya: A red or yellow monk's rob—AÙo Ca Nghieäp Nhaân. sa (ñoû hoaëc vaøng). Karma completes in one thought: See Karmic action: See Nghieäp Töôùng. Nhaát Nieäm Thaønh Nghieäp. Karmic activity of mind: See Taâm Taùc YÙ. Karma-cords: See Nghieäp Thaèng. Karmic consciousness: See Nghieäp Thöùc. Karma-defilement: See Nghieäp Caáu. Karmic distress: See Nghieäp Naõo. Karma which follows desire: AÙi nghieäp. Kashmir: See Keá Taân in Vietnamese- Karma-dirt: Nghieäp traàn. English Section, and Kashmir in Sanskrit/Pali- Vietnamese Section. Karma and distress: See Nghieäp Naõo. Kasyapa (skt) Kassapa (p) Ca Dieáp—A Karma law: Luaät nhôn quaû—Law of Brahmin of Magadha who became a close causality. disciple of the Buddha—Who resided at the Karma of heaven: See Nghieäp Thieân. First Council. Karma of Hinayana nirvana: Voâ laäu Katyayana (skt): Maha-Katyayana—Ma ha nghieäp. Ca Chieân Dieân—One of Sakyamuni's ten Karma of killing: Nghieäp gieát great disciples, respected as the foremost in Karma-maras: See Nghieäp Ma. debate. Karma of the mouth: The work of the Kaudinya (skt): Name of the first disciple of mouth—See Khaåu Nghieäp. Sakyamuni—Kieàu Traàn Nhö. Karma operating in the body: See Thaân Keen intellect: Lôïi trí. Nghieäp. Keen roots: Caên taùnh saùng leï—Able. Karma of ordinary rebirth: Laäu nghieäp. Keep (v): Naém giöõ. Karma produced actions: See Taùc Nghieäp. Keep

abreast of: Baét kòp—Keep informed. Keep away from someone: Stay away from someone—Traùnh xa ai.

Keep away from something: Stay away Kill through negligence: See Ngoä Saùt. from something—Traùnh xa ñieàu gì. Killed (a): Bò gieát—Bò saùt haïi. Keep one's body erect: Hold one's body Killing: See Saùt Sanh. upright—Giöõ cho thaân mình thaúng. Killing or not killing: Saùt sanh hay khoâng Keep one's composure: Giöõ bình tónh. saùt sanh. Keep one's eyes half-open (partially): 1) The Buddha advises people, especially Maét heù môû. Buddhist followers not to kill because all Keep moral disciplines: Sila-rakkhati (p)— sentient beings tremble at the stick, to all Giöõ giôùi—To observe moral precepts—See life is dear. The Buddha has respected for Giôùi. life, any life, even the life of an insect or Keep the precepts: Silam-rakkhati (p)—Giöõ of a plant. He sets himself an example, giôùi—Take (observe) the precepts—See Giôùi. not to throw remaining food on green vegetation, or in the water where there Keep one's promise: Giöõ lôøi höùa. are small insects. He advises His disciples Keep (take) one's promise to do not to kill living beings and makes it very something: Giöõ haïnh nguyeän laøm gì. clear that, killing living beings will lead to Keep one's sense-organs under control: hell, to the hungry ghost or to the animal, Hoä phoøng caùc caên. and the lightest evil result to be obtained Keep secret: Giöõ bí maät. is to be reborn as human being but with Keep silent: Vacamyama (skt)—Giöõ im very short life. Moreover, killing living laëng—Nín—Restraining speech or voice. beings will bring up fear and hatred in the Keep someone under strict control: Kieåm present and in the future, and pain and soaùt ai chaët cheõ. suffering in mind—Ñöùc Phaät khuyeân con Keep something intact: Giöõ cho ñieàu gì ñoù ngöôøi, nhaát laø Phaät töû khoâng neân saùt sanh vì chuùng höõu tình ai cuõng sôï ñaùnh ñaäp ñöôïc nguyeân veïn. gieát choùc, vaø sanh maïng laø ñaùng traân quyù. Keep something steadfastly: Tinh taán giöõ Ñöùc Phaät luoân toân troïng söï soáng, ngay caû gìn. söï soáng cuûa loaøi coân truøng vaø coû caây. Keep still: Im laëng—To keep silent—To Ngaøi töï mình thöïc haønh khoâng ñoå thöùc aên keep calm. thöøa cuûa mình treân ñaùm coû xanh, hay Keep up with: Baét kòp—To catch up with. nhaän chìm trong nöôùc coù caùc loaïi coân Keeper of the law of oxen: See Trì Ngöu truøng nhoû. Ñöùc Phaät khuyeân caùc ñeä töû Giôùi. cuûa Ngaøi chôù neân saùt sanh. Ngaøi trình baøy Keeping the precepts perfectly: Sila- roõ raøng raèng saùt sanh ñöa ñeán taùi sanh visuddhi (p & skt)—Giôùi thanh tònh—Purity of trong ñòa nguïc, ngaï quyû hay suùc sanh, vaø life. haäu quaû nheï nhaøng nhaát cho saùt sanh laø Kill (v): Gieát choùc—Saùt sanh. trôû laïi laøm ngöôøi vôùi tuoåi thoï ngaén. Laïi Kill animals for food: Laøm thòt. nöõa, saùt haïi chuùng sanh ñem ñeán söï lo aâu sôï haõi vaø haän thuø trong hieän taïi vaø töông Kill (v) intentionally: Coá yù gieát—A lai vaø laøm sanh khôûi taâm khoå taâm öu. Buddhist shall not intentionally kill any living 2) Thus the Buddha taught lay people in the creature—Moät Phaät töû khoâng coá yù gieát haïi baát Middle Length Discourses: "O cöù chuùng sanh naøo. householder, killing living beings, due to Kill (v) living beings: See Saùt Sinh.

killing living beings, fear and hatred arise haõi, khoâng haän thuø vaø baát toån haïi, vò aáy in the present, fear and hatred will arise seõ ñöôïc san seû voâ löôïng khoâng sôï haõi, in the future, thereby bringing up pain and khoâng haän thuø vaø baát toån haïi. Naøy caùc Tyû suffering in mind. Refrain from killing kheo, ñaây laø boá thí thöù nhaát, laø ñaïi boá thí, living beings, fear and hatred do not arise ñöôïc bieát laø toái sô, ñöôïc bieát laø laâu ngaøy, in the present, will not arise in the future, khoâng bò nhöõng Sa moân, Baø la moân coù trí thereby not bringing up pain and suffering khinh thöôøng." in mind. Those who refrain from killing Killing oneself: See Töï Taän. living beings will calm down this fear and Killing a sentient being means killing the hatred."—Chính vì vaäy maø Ñöùc Phaät ñaõ live of a future Buddha for all sentient daïy Phaät töû taïi gia trong Kinh Trung Boä, beings have a common Buddha Nature: nhö sau: "Naøy gia chuû, saùt sanh , do Gieát moät chuùng sanh laø gieát ñi söï soáng cuûa duyeân saùt sanh taïo ra sôï haõi haän thuø ngay moät vò Phaät töông lai vì taát caû chuùng sanh ñeàu trong hieän taïi, sôï haõi haän thuø trong töông coù Phaät Taùnh. lai, khieán taâm caûm thoï khoå öu. Töø boû saùt sanh, khoâng taïo ra sôï haõi haän thuø trong Kimnara: Kimnara (skt)—Nhaân phi nhaân— hieän taïi, khoâng sôï haõi haän thuø trong töông A being resembling to a human being, but not lai, khoâng khieán taâm caûm thoï khoå öu. a human being—A kind of mythical celestial Ngöôøi töø boû saùt sanh laøm laéng dòu sôï haõi musician. It has a horse-like head with one haän thuø naøy." horn, and a body like that of human. The 3) The Buddha taught Bhiksus as follows: males sing and the females dance—Nhôn phi "Here, o Bhiksus, the Aryan disciple does nhôn, moät chuùng sanh töông töï nhö con ngöôøi, not kill living beings, give up killing. O nhöng khoâng phaûi laø con ngöôøi—Moät loaïi Bhiksus, the Aryan disciple who gives up chuùng sanh thieân nhaïc ñaàu coù moät söøng, vaø coù killing, gives no fear to innumerable thaân ngöôøi, loaøi gioáng ñöïc ca vaø loaøi gioáng living beings, gives no hatred to caùi nhaûy muùa—For more information, please innumarable living beings, gives see Nhaân Phi Nhaân in Vietnamese-English harmlessness to innumerable living Section. beings. Having given no fear, no hatred, Kind (a): Coù loøng töø taâm—Generous—Kind- and harmlessness to innumerable living hearted—Be kind to others: AÊn ôû toát vôùi beings, the Aryan diisciple has his share ngöôøi khaùc. in innumerable fearlessness, in no hatred Kindliness: Loving-kindness—Loøng töø. and in harmlessness. O Bhiksus, this is Kindness (n): Kind heart—Loøng haûo taâm— first class cherity, great charity, timeless Nhaân haäu—Nhaân töø—Nhaân aùi. charity that is not despised by reclusees Kindness and affection: AÂn nghóa. and brahmanas."—Ngaøi laïi daïy caùc ñeä töû Kindness and hospitality: Loøng töû teá vaø xuaát gia nhö sau: "ÔÛ ñaây, naøy caùc Tyû hieáu khaùch. kheo, Thaùnh ñeä töû ñoaïn taän saùt sanh, töø Kind-Hearted Ghost King: Töø Taâm Quyû boû saùt sanh. Naøy caùc Tyû kheo, Thaùnh ñeä Vöông. töû töø boû saùt sanh, ñem söï khoâng sôï haõi cho voâ löôïng chuùng sanh, ñem söï khoâng Kindred: Baø con—Relatives. haän thuø cho voâ löôïng chuùng sanh, ñem söï King Ajatasattu: Vua A Xaø Theá. baát toån haïi cho voâ löôïng chuùng sanh. Sau The King in beggar's clothing: Vò hoaøng khi cho voâ löôïng chuùng sanh khoâng sôï ñeá trong y phuïc

ngöôøi haønh khaát.

King Bimbisara: Vua Taàn Baø Sa La. 3) Pure Speed: Thanh Tònh Toác Taät Vöông. King of devas: See Töï Taïi Thieân. 4) Nonregressing Mind: Taâm Baát Thoái Chuyeån Vöông. King of the Dharma: Dharma King—Phaùp 5) Sustaining Power in the Ocean: Ñaïi Haûi Vöông. Xöù Nhieáp Trì Löïc Vöông. Kings—Gandharva Kings (The Flower 6) Steady Pure Light: Kieân Coá Tònh Quang Adornment Sutra—Chapter 1): Caøn Vöông. Thaùc Baø Vöông (Kinh Hoa Nghieâm—Phaåm 7) Artistically Decorated Crown Topknot: 1)—They all had deep faith and appreciation Xaûo nghieâm Quang Keá Vöông. of the great teaching, rejoiced in it and 8) Immediate Manifestation Everywhere: respected it, and diligently practiced it Phoå Thieäp Thò Hieän Vöông. tirelessly—Caùc Caøn Thaùc Baø Vöông naày ñeàu 9) Surveying the Ocean: Phoå Quaùn Haûi tin hieåu saâu xa ñoái vôùi ñaïi phaùp, hoan hyû kính Vöông. meán sieâng naêng tu taäp chaúng moûi nhaøm: 10) Universal Sound and Broad Eyes: Phoå 1) Sustaining the Nation: Trì Quoác Caøn Thaùc AÂm Quaûng Muïc Vöông. Baø Vöông. King of Hell: See Dieâm Vöông. 2) Tree Light: Thoï Quang Vöông. Kings—Kinnara Kings (The Flower 3) Clear Eyes: Tònh Muïc Vöông. 4) Flower Crown: Hoa Quang Vöông. Adornment Sutra—Chapter 1): Khaån Na 5) Universal Sound: Phoå AÂm Vöông. La Vöông (Kinh Hoa Nghim—Phaåm 1)— 6) Joyously Moving Beautiful Eyes: Nhaïo They all made diligent efforts, contemplating Dieâu Ñoäng Dieâu Muïc Vöông. all things, their minds always blissful, roaming 7) Wondrous Sound Lion Banner: Dieäu AÂm freely—Caùc Khaån Na La Vöông naày ñeàu Sö Töû Traøng Vöông. sieâng naêng tinh taán quaùn taát caû phaùp, loøng 8) Universally Emitting Jewel Light: Phoå thöôøng khoaùi laïc du hí töï taïi: Phoùng Böûu Quang Minh Vöông. 1) Heaven of Light of Refined Intellect: 9) Diamond Tree Flower Banner: Kim Cang Thieän Hueä Quang Minh Thieân Vöông. Thoï Hoa Traøng Vöông. 2) Exquisite Flower Banner: Dieäu Hoa 10) Joyfully Causing Adornment to Appear Traøng Vöông. Everywhere: Nhaïo Phoå Hieän Quang 3) Various Adornments: Chuûng chuûng Trang Nghieâm Vöông. Nghieâm Vöông. 4) Pleasing Sound: Duyeät YÙ Hoáng Thinh Kings—Garuda Kings (The Flower Vöông. Adornment Sutra—Chapter 1): Ca Laâu 5) Jewel Tree Light: Böûu Thoï Quang Minh La Vöông (Kinh Hoa Nghieâm—Phaåm 1)— Vöông. They had already perfected the power of 6) Delight to the Beholder: Kieán Giaû Haân great skill in expedient methods of liberation Laïc Vöông. and were able to rescue all beings—Caùc Ca 7) Adornment of Supreme Light: Toái Thaéng Laâu La Vöông naày ñeàu ñaõ thaønh töïu söùc Quang Trang Nghieâm Vöông. phöông tieän lôùn, coù theå cöùu hoä taát caû chuùng 8) Delicate Flower Banner: Vi Dieäu Hoa sanh: Traøng Vöông. 1) Power of Great Swiftness: Ñaïi Toác Taät 9) Earth-Shaking Power: Ñoäng Ñòa Löïc Löïc Vöông. Vöông. 2) Unbreakable Jewel Topknot: Voâ Naêng Hoaïi Baûo Caùi Vöông.

10) Conquering Evil Beings: Nhieáp Phuïc AÙc 4) Lord of Sublime Eyes: Dieäu Muïc Chuû Chuùng Vöông. Vöông. Kings—Kumbanda Kings (The Flower 5) Lamp like Banner Refuge of the Masses: Adornment Sutra—Chapter 1): Cöu Baøn Nhö Ñaêng Traøng Vi Chuùng Sôû Quy Traø Vöông (Kinh Hoa Nghieâm—Phaåm 1)— Vöông. They all diligently practiced and studied the 6) Supreme Light Banner: Toái Thaéng Quang

teachings of freedom from impediment, and Minh Traøng Vöông. emitted great light—Caùc Cöu Baøn Traø Vöông 7) Lion Guts: Sö Töû ÖÙc Vöông. naày ñeàu sieâng tu hoïc phaùp moân voâ ngaïi, 8) Sound Adorned by Myriad Subtleties: phoùng quang minh lôùn: Chuù ng Dieä u Trang Nghieâm AÂm Vöông. 1) Increase: Taêng Tröôûng Vöông. 9) Stable as a Polar Mountain: Tu Di Kieân 2) Dragon Lord: Long Chuùa Vöông. Coá Vöông. 3) Banner of Adornments of Goodness: 10) Delightful Light: Khaû AÙi Nhaïo Quang Thieän Trang Nghieâm Traøng Vöông. Minh Vöông. 4) Universally Beneficial Action: Phoå Nhieâu King of merciful virtue: See Töø Löïc Ích Haønh Vöông. Vöông. 5) Most Fearsome: Thaäm Khaû Boá UÙy Kings—Naga Kings (The Flower Vöông. Adornment Sutra—Chapter 1): Ñaïi Long 6) Handsome with Beautiful Eyes: Myõ Muïc Vöông (Kinh Hoa nghieâm—Phaåm 1)—They Trang Nghieâm Vöông. all worked hard making clouds and spreading 7) High Peak Intellect: Cao Phong Hueä rain to cause the heat and afflictions of all Vöông. beings to vanish—Caùc Long Vöông naày ñeàu 8) Brave and Strong Arm: Duõng Kieän Tyù sieâng naêng keùo maây röôùi möa laøm tieâu tröø Vöông. nhieät naõo cuûa chuùng sanh: 9) Boundless Pure Flower Eyes: Voâ Bieân 1) Virupaksha: Tyø Laâu Baùt Xoa Vöông. Tònh Hoa Nhaõn Vöông. 2) Shakra: Ta Kieät La Vöông. 10) Enormous Godlike Face with Titan’s 3) Subtle Banner of Cloud Sounds: Vaân AÂm Eyes: Quaûng Ñaïi Thieân Dieäu A-Tu-La Dieäu Traøng Vöông. Nhaõn Vöông. 4) Ñöùc Xoa Ca Vöông. Kings—Mahoraga Kings (The Flower 5) Flaming Mouth Ocean Light: Dieäm Khaåu Adornment Sutra—Chapter 1): Ma Haàu Haûi Quang Vöông. La Giaø Vöông (Kinh Hoa Nghieâm—Phaåm 6) Ubiquitous High Cloud Banner: Phoå Cao 1)—They all diligently cultivated great and Vaân Traøng Vöông. extensive skills in method to cause sentient 7) Unbounded Steps: Voâ Bieân Boä Vöông. beings to forever tear apart the net of 8) Pure Form: Thanh Tònh Saéc Vöông. ignorance—Caùc Ma Haàu La Giaø Vöông naày 9) Great Sound Traveling Everywhere: Phoå ñeàu sieâng tu taäp phöông tieän roäng lôùn laøm cho Vaän Ñaïi Thinh Vöông. chuùng sanh döùt haún ngu si: 10) No Heat or Torment: Voâ Nhieät Naõo 1) Beneficent Wisdom: Thieän Hueä Vöông. Vöông. 2) Pure Dignified Sound: Thanh Tònh Oai King of the teaching: Phaùp Vöông (The AÂm Vöông. Buddha, King of the Teaching or Heaven king 3) Adornment of Supreme Wisdom: Thaéng of Name of Freedom—Nhö Lai Phaùp Vöông Hueä Trang Nghieâm Keá Vöông. hay Töï Taïi Danh Thieân Vöông)—According

to the Buddha in the Flower Adornment 3) Solemn Weapon Bearer: Nghieâm Trì Khí Sutra—Theo Ñöùc Theá Toân trong Kinh Hoa Tröôïng Vöông. nghieâm: 4) Great Wisdom: Ñaïi Trí Hueä Vöông. 1) Who appears in the world: Ngöôøi xuaát 5) Lord of Flaming Eyes: Dieäm Nhaõn Chuû hieän trong traàn theá. Vöông. 2) Who is able to light the lamp of sublime 6) Adamantine Eye: Kim Cang Nhaõn truth which illumines the world: Ngöôøi coù Vöông. khaû naêng thaép ñeøn dieäu phaùp chieáu khaép 7) Arm of Courage and Strength: Duõng Kieän coõi ñôøi. Tyù Vöông. 3) His state is boundless and inexhaustible: 8) Bravely Resisting General: Duõng Ñòch Caûnh giôùi cuûa Nhö Lai voâ bieân voâ taän. Ñaïi Quaân Vöông. Kings—Titan Kings (The Flower 9) Rich in Material Goods: Phuù Tö Taøi Adornment Sutra—Chapter 1): A-Tu-La Vöông. Vöông (Kinh Hoa Nghieâm—Phaåm 1)—They 10) Power to Smash High Mountains:

Löïc had all worked energetically to conquer pride Hoaïi Ca Sôn Vöông. and other afflictions—Caùc A-Tu-La vöông King-goose: See Nga Vöông. naày ñeàu ñaõ sieâng naêng xoâ deïp ngaõ maïn vaø King of heaven: See Thieân Ñeá. nhöõng phieàn naõo: Kings of Heavens of Enjoyment of 1) Rahula: La Haàu La Vöông. Emanations (The Flower Adornment 2) Bhimacitta: Tyø Ma Chaát Ña La Vöông. Sutra—Chapter 1): Hoùa Laïc Thieân Vöông 3) Skillful Magical Arts: Xaûo Huyeãn Thuaät (Kinh Hoa Nghieâm—Phaåm 1)—All of them Vöông. worked diligently to tame living beings and 4) Great Following: Ñaïi Quyeán Thuoäc enable them to attain liberation—Chö Thieân Vöông. Vöông naày ñeàu sieâng ñieàu phuïc taát caû chuùng 5) Great Strength: Ñaïi Löïc Vöông. sanh khieán cho hoï ñöôïc giaûi thoaùt: 6) Universal Shining: Bieán Chieáu Vöông. 1) Skillful Transformation and Emanation: 7) Wonderful Adornment of Firm Action: Thieän Bieán Hoùa Thieân Vöông. Kieân Coá Haønh Dieäu Trang Nghieâm 2) Light of Silent Sound: Tòch Tònh AÂm Vöông. Quang Minh Thieân Vöông. 8) Vast causal Wisdom: Quaûng Ñaïi Nhôn 3) Light of the Power of Transformation and Hueä Vöông. Emanation: Bieán Hoùa Löïc Quang Minh 9) Manifesting Superior Qualities: Xuaát Thieân Vöông. Hieän Thaéng Ñöùc Vöông. 4) Master of Adornment: Trang Nghieâm Chuû 10) Sublime Voice: Dieäu Haûo AÂm Thinh Thieân Vöông. Vöông. 5) Light of Mindfulness: Nieäm Quang Thieân Kings—Yaksha Kings (The Flower Vöông. Adornment Sutra—Chapter 1): Daï Xoa 6) Supreme Cloud Sound: Toái Thöôïng Vaân Vöông (Kinh Hoa Nghieâm—Phaåm 1)—They AÂm Thieân Vöông. all strived to guard and protect all living 7) Supreme Light of Myriad Subtleties: beings—Caùc Daï Xoa Vöông naày ñeàu sieâng Chuùng Dieäu Toái Thaéng Quang Thieân thuû hoä taát caû chuùng sanh: Vöông. 1) Vaishravana: Tyø Sa Moân Vöông. 8) Exquisite Topknot Light: Dieäu Keá Quang 2) Independent Sound: Töï Taïi AÂm Vöông. Minh Thieân Vöông.

9) Perfect Joy and Intellect: Thaønh Töïu Hyû phoùng quang chieáu khaép laøm cho chuùng sanh Hueä Thieân Vöông. ñeàu vui ñeïp: 10) Flower Light Topknot: Hoa Quang Keá 1) Shikhin: Thi Khí Thieân Vöông. Thieân Vöông. 2) Light of Wisdom: Hueä Quang Thieân Kings of Heavens of Free Enjoyment of Vöông. Others' Emanations (The Flower 3) Radiance of Beneficent Wisdom: Thieän Hueä Quang Minh Thieân Vöông. Adornment Sutra—Chapter 1): Tha Hoùa 4) Sound of Ubiquitous Clouds: Phoå Vaân Töï Taïi Thieân Vöông (Kinh Hoa Nghieâm— AÂm Thieân Vöông. Phaåm 1)—All of them diligently practiced and 5) Independent Observer of the Sounds of studied the vast and great teaching of Speech of the Worlds: Quaùn Theá AÂm independent in means of liberation—Chö Ngoân Töï Taïi Thieân Vöông. Thieân Vöông naày ñeàu sieâng tu taäp phaùp moân 6) Eyes of Still Light: Tòch Tònh Quang Minh roäng lôùn phöông tieän töï taïi: Nhaõn Thieân Vöông. 1) Sovereign Freedom: Ñaéc Töï Taïi Thieân 7) All-Pervading Light: Quang Bieán Thaäp Vöông. Phöông Thieân Vöông. 2) Sublime Eye Lord: Dieäu Muïc Chuû Thieân 8) Sound of Magical Displays: Bieán Hoùa Vöông. AÂm Thieân Vöông. 3) Beautiful Crown Banner: Dieäu Quang 9) Eyes of Shining Light: Quang Minh Chieáu Traøng Thieân Vöông. Dieäu Nhaõn Thieân Vöông. 4) Courageous Intelligence: Doõng Maõnh 10) Pleasing Ocean Sound: Duyeät YÙ Haûi AÂm Hueä Thieân Vöông. Thieân Vöông. 5) Wonderful Sound Phrases: Dieäu AÂm Cuù Thieân Vöông. Kings of

Heavens of Great Freedom 6) Subtle Light Banner: Dieäu Quang Traøng (The Flower Adornment Sutra— Thieân Vöông. Chapter 1): Ñaïi Töï Taïi Thieân Vöông (Kinh 7) Gate of the Realm of Peace: Tòch Tònh Hoa Nghieâm—Phaåm 1)—All of them Caûnh Giôùi Moân Thieân Vöông. diligently contemplated the truth of 8) Array of Splendid Disc Banner: Dieäu formlessness, and their actions were all Luaân Trang Nghieâm Traøng Thieân Vöông. equanimous and impartial—Chö Thieân Vöông 9) Flower Grove Independent Intellect: Hoa naày ñeàu sieâng quaùn saùt phaùp voï töôùng, choã Nhò Hueä Töï Taïi Thieân Vöông. thöïc haønh bình ñaúng: 10) Light of Beautiful Adornments of the 1) Seas of Subtle Flames: Dieäu Dieäm Haûi Power of Indra: Nhôn Ñaø La Löïc Dieäu Thieân Vöông—A king of a heaven of Trang Nghieâm Quang Minh Thieân Vöông. great freedom, who found the door of Kings of Heavens—Kings of the Great liberation through the tranquilityand Brahma Heavens (The Flower practical power of the realm of space and the cosmos—Vò Thieân Vöông ñöôïc giaûi Adornment Sutra—Chapter 1): Ñaïi thoaùt moân coù söùc phöông tieän tòch tònh Phaïm Thieân Vöông (Kinh Hoa Nghieâm— khaép phaùp giôùi hö khoâng giôùi. Phaåm 1)—All of them had great compassion 2) Light of the Name of Freedom: Töï Taïi and took pity on living beings; unfolding light Danh Xöng Quang Thieân Vöông—Who that illumined everywhere, they caused them gained the door of liberation through to be joyful and blissful—Chö Thieân Vöông freely observing all things—Vò Thieân naày ñeàu ñuû ñaïi töø thöông xoùt chuùng sanh,

Vöông ñöôïc giaûi thoaùt moân quan saùt khaép preach the truth, yet without moving and taát caû phaùp ñeàu töï taïi. without relying on anything—Vò Thieân 3) Eye of Pure Virtues: Thanh Tònh Coâng Vöông ñöôïc giaûi thoaùt moân ñeán thuyeát Ñöùc Nhaõn Thieân Vöông—Who found the phaùp khaép möôøi phöông, nhöng vaãn baát door of liberation of effortless action ñoäng, voâ sôû y. knowing that all things are not born, do 9) Universal Sound Array Banner: Phoå AÂm not perish, and do not come or go—Vò Trang Nghieâm Traøng Thieân Vöông—Who Thieân Vöông ñöôïc giaûi thoaùt moân bieát taát found the door of liberation by entry into caû phaùp voâ töôùng, khoâng sanh dieät, voâ the Buddhas' realm of tranquility and coâng duïng haïnh, khoâng lai khöù. everywhee manifesting great light—Vò 4) Enjoyable Great Intelligence: Khaû AÙi Thieân Vöông ñöôïc giaûi thoaùt moân vaøo Nhaïo Ñaïi Hueä Thieân Vöông—Who found caûnh giôùi tòch tònh, khaép hieän quang minh the door of liberation through the ocean cuûa Phaät. of wisdom directly perceiving the real 10) Light of Fame of extreme Exertion: Cöïc character of all things—Vò Thieân Vöông Tinh Taán danh Xöng Quang Thieân ñöôïc giaûi thoaùt moân bieån trí hueä hieän Vöông—Who found the door of liberation thaáy thöïc töôùng cuûa chö phaùp. by abiding in his own enlightenment, yet 5) Freedom of Immutable Light: Baát Ñoäng having an infinitely broad perspective— Quang Töï Taïi Thieân Vöông—Who found Vò Thieân Vöông ñöôïc giaûi thoaùt moân an the door of liberation through the great truï nôi choã töï ngoä, maø duøng voâ bieân caûnh practical concentration of bestowing giôùi roäng lôùn laøm caûnh sôû duyeân. boundless peace and happiness on living Kings of Heavens in which Light is used beings—Vò Thieân Vöông ñöôïc giaûi thoaùt

for Sound (The Flower Adornment moân ñaïi ñònh phöông tieän ñem laïi voâ bieân Sutra—Chapter 1): Quang AÂm Thieân söï an laïc cho chuùng sanh. Vöông (Kinh Hoa Nghieâm—Phaåm 1)—All of 6) Eyes of Sublime Adornments: Dieäu Trang them dwell in the unhindered state of great nghieâm Nhaõn Thieân Vöông—Who found peace, tranquility, joy and bliss—Chö Thieân the door of liberation through causing Vöông naày ñeàu an truï nôi phaùp moân hyû laïc, observation of the truth of nullity and tòch tònh roäng lôùn voâ ngaïi: annihilating all ignorance and fear—Vò 1) Pleasing Light: Khaû AÙi Nhaïo Quang Thieân Vöông ñöôïc giaûi thoaùt moân quan Minh Thieân Vöông. saùt phaùp tòch tònh döùt nhöõng si meâ boá uùy. 2) Pure Subtle Light: Thanh Tònh Dieäu 7) Light of Skillful Meditation: Thieän Tö Quang Thieân Vöông. Duy Quang Minh Thieân Vöông—Who 3) Sound of Freedom: Naêng Töï Taïi AÂm found the door of liberation through Thieân Vöông. entering infinite realms without producing 4) Supreme Awareness and Knowledge: Toái any activity of thought about existents—Thaéng Nieäm Trí Thieân Vöông. Vò Thieân Vöông ñöôïc giaûi thoaùt moân 5) Delightful Pure Subtle Sound: Khaû AÙi coâng haïnh tö duy kheùo vaøo voâ bieân caûnh Nhaïo Thanh Tònh Dieäu AÂm Thieân Vöông. giôùi chaúng khôûi taát caû coõi höõu laäu. 6) Sound of Skillful Meditation: Thieän Tö 8) Delightful Great Knowledge: Khaû AÙi Duy AÂm Thieân Vöông. Nhaïo Ñaïi Trí Thieân Vöông—Who found the door of liberation by going everywhere in the ten directions to

7) Universal Sound Illuminating phaùt khôûi phöôùc nghieäp roäng lôùn cuûa taát caû Everywhere: Phoå AÂm Bieán Chieáu Thieân theá gian: Vöông. 1) Shakra-Indra: Thích Ca Nhôn Ñaø La 8) Most Profound Light Sound: Thaäm Thaâm Thieân Vöông. Quang AÂm Thieân Vöông. 2) Everywhere Intoning Fulsome Sound: 9) Pure Name Light: Voâ Caáu Xöng Quang Phoå Xöng Maõn AÂm Thieân Vöông. Minh Thieân Vöông. 3) Kind Eyes Jewel Topknot: Töø Muïc Böûu 10) Supreme Pure Knowledge Light: Toái Keá Thieân Vöông. Thaéng Tònh Hueä Quang Thieân Vöông. 4) Jewel Light Banner Fame: Böûu Quang Kings of Heavens of the Suyama Traøng Danh Xöng Thieân Vöông. (heavens) (The Flower Adornment 5) Joy-Producing Topknot: Phaùt sanh Hyû Laïc Keá Thieân Vöông. Sutra—Chapter 1): Daï Ma Thieân Vöông 6) Admirable Right Mindfulness: Khaû AÙi (Kinh Hoa Nghieâm—Phaåm 1)—All of them Nhaïo Chaùnh Nieäm Thieân Vöông. diligently cultivated great roots of goodness, 7) Suprem Sound of the Polar Mountain: Tu and their minds were always joyful and Di Thaéng AÂm Thieân Vöông. content—Chö Thieân Vöông naày ñeàu sieâng 8) Perfect Mindfulness: Thaønh Töïu Nieäm naêng tu taäp caên laønh roäng lôùn, thöôøng coù loøng Thieân Vöông. hyû tuùc: 9) Pleasing Flower Pure Light: Khaû AÙi Nhaïo 1) Timely Portion: Thieän Thôøi Phaàn Tònh Hoa Quang Thieân Vöông. ThieânVöông. 10) Independent Light Able to Enlighten: Töï 2) Delightful Light: Khaû AÙi Nhaïo Quang Taïi Quang Minh Naêng Giaùc Ngoä Thieân Minh Thieân Vöông. Vöông. 3) Banner of Inexhaustible Wisdom and Virtue: Voâ Taän Hueä Coâng Ñöùc Traøng King of maras: See Ma Vöông. Thieân Vöông. Kings of the Tushita Heavens (The 4) Skilled in Miraculous Displays: Thieän Flower Adornment Sutra—Chapter 1): Bieán Hoùa Ñoan Nghieâm Thieân Vöông. Ñaâu Suaát Thieân Vöông (Kinh Hoa Nghieâm— 5) Great Light of Memory

Power: Toång Trì Phaåm 1)—All of them diligently kept in mind Ñaïi Quang Minh Thieân Vöông. the names and epithets of the Buddhas—Chö 6) Inconceivable Wisdom: Baát Tö Nghì Trí Thieân Vöông naày ñeàu sieâng trì nieäm danh Hueä Thieân Vöông. hieäu cuûa taát caû chö Phaät: 7) Circular Navel: Luaân Teâ Thieân Vöông. 1) Contented: Tri Tuùc Thieân Vöông. 8) Light Flames: Quang Dieäm Thieân Vöông. 2) Ocean Bliss Topknot: Hyû Laïc Haûi Keá 9) Illumination: Quang Chieáu Thieân Vöông. Thieân Vöông. 10) Greatly Famed for Universal 3) Supreme Virtue Banner: Toái Thaéng Coâng Observation: Phoå Quaùn Saùt Ñaïi Danh Ñöùc Traøng Thieân Vöông. Xöng Thieân Vöông. 4) Still and Silent Light: Tòch Tònh Quang Kings of Heavens—Kings of Thirty- Thieân Vöông. Three Heavens (The Flower Adornment 5) Pleasing beautiful Eyes: Khaû AÙi Nhaïo Dieäu Muïc Thieân Vöông. Sutra—Chapter 1): Ñao Lôïi Thieân Vöông 6) Clear Moon on a Jewel Peak: Böûu Phong (Kinh Hoa Nghieâm—Phaåm 1)—All of them Tònh Nguyeät Thieân Vöông. strived to bring forth great works in all worlds—Chö Thieân Vöông naày ñeàu sieâng

7) Supreme Courage and Strength: Toái Vöông naày ñeàu duøng phaùp tòch tònh maø laøm Thaéng Duõng Kieän Löïc Thieân Vöông. cung ñieän vaø an truï trong ñoù: 8) Subtle Diamond Light: Kim Cang Dieäu 1) Banner of Delightful Light of Truth: AÙi Quang Minh Thieân Vöông. Nhaïo Phaùp Quang Minh Traøng Thieân 9) Constellation Array Banner: Tinh Tuù Vöông. Trang Nghieâm Traøng Thieân Vöông. 2) Ocean of Pure Adornments: Thanh Tònh 10) Pleasing Adornment: Khaû AÙi Nhaïo Trang Trang Nghieâm Haûi Thieân Vöông. nghieâm Thieân Vöông. 3) Light of Supreme Wisdom: Toái Thaéng Kings of Heavens of Universal Purity Hueä Quang Minh Thieân Vöông. (The Flower Adornment Sutra— 4) Independent Wisdom Banner: Töï Taïi Trí Hueä Traøng Thieân Vöông. Chapter 1): Bieán Tònh Thieân Vöông (Kinh 5) Delight in Tranquility: Nhaïo Tòch Tònh Hoa Nghieâm—Phaåm 1)—They were all Thieân Vöông. already abiding securely in the great teaching 6) Eye of Universal Knowledge: Phoå Trí and worked diligently to benefit all worlds— Nhaõn Thieân Vöông. Chö Thieân Vöông naày ñeàu ñaõ an truï phaùp 7) Delight in Use of Intellect: Nhaïo Trieàn moân roäng lôùn, sieâng laøm lôïi ích cho theá gian: Hueä Thieân Vöông. 1) Pure reputation: Thanh Tònh Danh Xöng 8) Light of Intellect Sown with Virtue: Thieän Thieân Vöông. Chuûng Hueä Coâng Ñöùc Quang Minh Thieân 2) Supreme Vision: Toái Thaéng Kieán Thieân Vöông. Vöông. 9) Undefiled Tranquil Light: Voâ Caáu Tòch 3) Virtue of Tranquility: Tòch Tònh Ñöùc Tònh Quang Thieân Vöông. Thieân Vöông. 10) Vast Pure Light: Quaûng Ñaïi Thanh Tònh 4) Sound of the Polar Mountain: Tu Di AÂm Quang Thieân Vöông. Thieân Vöông. 5) Eye of Pure Mindfulness: Tònh Nieäm King Kosala: Vua Caâu Xaù La. Nhaõn Thieân Vöông. King of Hell: Dieâm vöông. 6) Lord of World Sovereign: Theá Gian Töï King of Immateriality: Khoâng vöông Taïi Chuùa Thieân Vöông. (Buddha). 7) Light Flame Sovereign: Quang Dieäm Töï King of the mountains: Sôn vöông. Taïi Thieân Vöông. King of samadhi: See Vöông Tam Muoäi. 8) Enjoyer of Meditation on the Truth and Kingdom (n): Vöông quoác. Creating Demonstrations: Nhaïo Tö Duy Kingdom of gods: Kingdom of celestials— Phaùp Bieán Hoùa Thieân Vöông. Nöôùc Trôøi—Nöôùc cuûa chö Thieân. 9) Baner of Miraculous Displays: Bieán

Hoùa Traøng Thieân Vöông. Kingdom of light and virtue: See Quang 10) Exquisite Array of Constellation Sound: Ñöùc quoác. Tinh Tuù AÂm Dieäu Trang nghieâm Thieân Kingdom of Righteousness: Vöông quoác Vöông. Chaùnh Ñaïo. Kings of Heavens of Vast Results (The Kingship (n): Vöông quyeàn. Flower Adornment Sutra—Chapter 1): Kinship (n): Quan heä thaân thuoäc—Quan heä Quaûng Quaû Thieân Vöông (Kinh Hoa huyeát toäc. Nghieâm—Phaåm 1)—They all dwelt at peace Kneel with incense: See Quyø Höông. in the palace of tranquility—Chö Thieân Know (v): Bieát.

Know all things to be known: Bieát taát caû • (Natural) Knowledge: Tri thöùc töï nhieân. nhöõng ñieàu caàn bieát. • (Necessary) Knowledge: Tri thöùc caàn Know one another: Töông tri. thieát. Know beforehand: Bieát tröôùc. • (Perfect) Knowledge: Tri thöùc toaøn haûo. Know the doctrine: Quaùn ñaïo. • (Scientific) knowledge: Kieán thöùc khoa Know one's faults: Bieát loãi mình—In hoïc. Buddhism, Buddhists should never look at • (Supernatural) Knowledge: Tri thöùc other's fault, but know your own—Trong ñaïo sieâu nhieân. Phaät, Phaät töû ñöøng bao giôø nhìn loãi ngöôøi • (Worldly) knowledge: Kieán thöùc phaøm khaùc, maø haõy töï bieát laáy loãi cuûa chính mình. phu. Know to behave: Bieát cö xöû. Knowledge of absolute truth: See Chaân Know and perceive: Tri thöùc— Thöï c Trí. Perception—False ideas produced in the mind Knowledge of all former existence of self by common or unenlightened knowledge. and others: Tuùc maïng thoâng. Know thoroughly: See Chaân Tri. Knowledge of contemplation: Tri thöùc do Know the true nature: See Chaân Tri. quaùn töôûng maø coù. Know one's weakness: Bieát thaân. Knowledge derived from memory: Vasita Know well: Am hieåu—To understand (skt)—Huaân taäp hay söï hieåu bieát xuaát phaùt töø thoroughly—To know something inside out. kyù öùc—Habitual perfuming derived from Knowability (n): Tính coù theå nhaän bieát memory. ñöôïc—Tính khaû tri—Coù theå lyù giaûi ñöôïc. Knowledge derived from phenomena: Knower of reality: See Nhö Thöïc Tri Giaû. Töôùng trí. Knowing: Jananam (p)—Jna (skt)—Söï hieåu Knowledge of the law of suffering: See bieát—Understanding. Khoå Phaùp Trí. Knowing how to feel satisfied and being Knowledge of a man without ego: See Nhaân Voâ Ngaõ Trí. content with material conditions: See Thieåu Duïc Tri Tuùc. Knowledge and mind: See Taâm Trí. Knowledge (n): Nana (p)—Jnana (skt)—Knowledge of one's liberation: Giaûi thoaùt Kieán thöùc—Tri thöùc—hoïc thöùc—Nhaän bieát— tri kieán. Hieåu bieát—Comprehension—Insight—For Knowledge of one's own past births: more information, please see Bieát and Trí. Recollection of one's previous (past) lives— • (Acquired) Knowledge: Tri thöùc thaâu Tuùc maïng minh (trí bieát caùc ñôøi soáng trong thaäp ñöôïc. quaù khöù). • (Analogical) Knowledge: Tri thöùc tæ Knowledge of other beings' passing loaïi (so saùnh). away and arising: Knowledge of others' • (Conceptual) Knowledge: Tri thöùc tröøu deaths and rebirths according to their deeds— töôïng hay khaùi nieäm. Thieân nhaõn trí hay trí bieát söï sanh töû cuûa • (Contemplative) Knowledge: Tri thöùc chuùng sanh tuøy theo nghieäp cuûa hoï. do quaùn töôûng maø coù. Knowledge of reality: See Nhö Thöïc Trí • (Evaluational) Knowledge: Tri thöùc cuï and Thöïc Trí. theå

(nhaän bieát vaø pheâ bình veà giaù trò).

Knowledge of the same order: See Loaïi

L Trí. Knowledge of the total destruction of all impurities: Knowledge by which one is able to destroy all passions (greed, hatred and ignorance)—Laäu taän trí hay trí bieát veà söï Label (v): Gaùn cho—To imputate. ñoaïn tröø hoaøn toaøn moïi oâ nhieãm. Labor (v): Caät löïc laøm vieäc. Kodanna (skt): A Nhaõ Kieàu Traàn Nhö. Laborious (a): Chuyeân caàn. Kosa (skt): See Caâu Xaù Toâng. Laboriously: Chuyeân caàn. Ksatriya (skt): The warrior and ruling castes Lady: Baïch Ni Sö. in India during Sakyamuni's time—Giai caáp Laity (n): Kulampuriso (p)—Kulampurisha Saùt ñeá Lôïi. (skt)—Cö só (Öu baø taéc vaø Öu baø di)—Lay Kshana (skt): Saùt na—A very short period of person—Ngöôøi phaøm—Tín ñoà theá tuïc—See time. Upasaka, and Upasika in Sanskrit/Pali- Kshantiparamita sound: Nhaãn nhuïc Ñoä. Vietnamese Section, Ngoaïi Chuùng and Ngoaïi Tuïc in Vietnamese-English Section. Ksitigarbha (skt): Earth-store Bodhisattva— Ñòa Taïng Vöông Boà Taùt—Who saves Lament (n): Lôøi than van reân ræ. suffering beings in the hells, usually Lamentation: Lôøi than vaõn. represented standing, holding in his right hand Lamp of delusion: See Si Ñaêng. a pilgrim's staff, and in his left hand a pearl. Lamp of Dharma: See Phaùp Ñaêng. Ksitigarbha Shrine: Ñieän Ñòa Taïng. Lamp that is limitless in the lighting of Kumbhanda (skt): See Kumbhanda in other lamps: See Voâ Taän Ñaêng. Sanskrit/Pali-Vietnamese Section. Lamp of the mind: See Taâm Ñaêng. Kusala (p): Ñieàu thieän—Good deeds— Lamp of the Wonderful Law: Dieäu Phaùp Wholesome. Ñaêng. Kusala karma (skt): Thieän nghieäp— Lamplight (n): AÙnh ñeøn. Wholesome karma—Good karma—Skillful Land (n): See Saùt Ñoä. action which will produce pleasant results. Land of bliss: Sukhavati—The Western Kusinara (skt): Caâu Thi Na—The capital of Pure Land—Taây Phöông Tònh Ñoä. the kingdom of Mallas, one of the sixteen Land of great joy: Coõi cöïc laïc. major countries in India during the Buddha's lifetime. It is now Kasia, about 55 kilometers Land of joy and peace: Vuøng ñaát an laïc vaø to the east of the city of Gorakhpur in Uttar thanh bình. Pradesh state of northern India. Where the Land of rest: An döôõng ñòa—Pure Land. Buddha entered Nirvana in the Sala Grove. Land of reward: See Baùt Ñoä. The Buddha passed away without any sorrow Land of Ultimate Bliss: Cöïc Laïc quoác ñoä. at 80 years of age at Kusinara (543 years Lands in other locations: Caùc coõi phöông before Christ) khaùc. Land in which a Buddha himself dwells: Baùo ñoä. Land of infinite space: Khoâng voâ bieân xöù.

Land of No-Concern: Coõi nöôùc Voâ Öu. 1) Make yourself a light. Rely upon Land of omniscience or infinite yourself, do not depend upon anyone else: Haõy töï thaáp ñuoác leân maø ñi. Haõy veà perception: Thöùc voâ bieân xöù. nöông nôi chính mình, chôù ñöøng nöông Language (n): Ngoân ngöõ—Human töïa vaøo baát cöù ai khaùc. language: Ngoân ngöõ theá gian—See Ngoân Töø 2) Make my teachings your light. Rely on and Ngöõ Ngoân Vaên Töï. them; do not rely on any other teaching: Lankavatara Sutra (skt): See Kinh Laêng Haõy laáy giaùo phaùp cuûa ta laøm ñuoác maø Giaø in Vietnamese-English Section. ñi. Haõy nöông vaøo giaùo phaùp aáy, chôù Lapse (n): Söï

loãi laàm—Söï phaïm toäi. ñöøng nöông vaøo baát cöù giaùo phaùp naøo Lapse of memory: Söï nhôù laàm. khaùc. Lapse of pen: Söï vieát laàm 3) Consider your body, think of its impurity: Lapse of tongue: Söï lôõ lôøi. Nghó veà thaân theå thì neân nghó veà söï baát tònh cuûa noù. Lapse from virtue: Moral lapse—Söï truïy 4) Consider your body, knowing that both its laïc. pains and its delight are alike causes of Large-scale reconstruction: Truøng tu ñaïi suffering, how can you indulge in its quy moâ. desires?: Nghó veà thaân theå thì neân nghó Lascivious (a): Daâm—Sexual misconduct. raèng caû ñau ñôùn laãn deã chòu ñeàu laø nhöõng Last Age: Dharma-Ending Age—Thôøi Maït nhaân ñau khoå gioáng nhau, thì laøm gì coù Phaùp. chuyeän ham chuoäng duïc voïng? Last but not least: Cuoái cuøng. 5) Consider your "self," think of its Last day: Heretical people believe that there transciency, how can you fall into would be a so-called "Last Day" when people delusion about it and cherish pride and will receive the last judgment from a so-called selfishness, knowing that they must end in Almighty Creator—Ngöôøi theo dò giaùo tin inevitable suffering and afflictions?: Nghó raèng coù moät ngaøy taän theá khi maø hoï phaûi chòu veà caùi "ngaõ" neân nghó veà söï phuø du (qua söï phaùn xeùt cuoái cuøng töø caùi goïi laø Ñaáng Saùng mau) cuûa noù ñeå khoâng rôi vaøo aûo voïng Taïo toaøn naêng. hay oâm aáp söï ngaõ maïn vaø ích kyû khi bieát Last disciple of Buddha: Subhadra—See nhöõng thöù naày seõ keát thuùc baèng khoå ñau Ñeä Töû Cuoái Cuøng. phieàn naõo? 6) Consider substances, can you find among Last existence: Ñôøi (kieáp taùi sinh) cuoái them any enduring "self" ? Are they cuøng. aggregates that sooner or later will break Last judgment: Söï phaùn xeùt cuoái cuøng— apart and be scattered?—Nghó veà vaät See Last Day. chaát, caùc oâng haõy tìm xem coi chuùng coù Last teachings of the Buddha: Nhöõng lôøi caùi "ngaõ" toàn taïi laâu daøi hay khoâng? Coù di giaùo cuoái cuøng cuûa Ñöùc Phaät—Beneath the phaûi chuùng chæ laø nhöõng keát hôïp taïm bôï Sala Trees at Kusinagara, the Buddha taught ñeå roài chaúng choùng thì chaày, chuùng seõ tan his last words to his disciples as follows— hoaïi? Döôùi haøng caây Ta La Song Thoï taïi thaønh Caâu 7) Do not be confused by the universality of Thi Na, Ñöùc Phaät ñaõ caên daën ñeä töû cuûa Ngaøi suffering, but follow my teaching, even nhöõng lôøi di giaùo cuoái cuøng nhö sau: after my death, and you will be rid of pain. Do this and you will indeed be my

disciples: Ñöøng laàm loän veà söï phoå quaùt 11) A man's mind may make him a Buddha, cuûa khoå ñau, maø haõy y theo giaùo phaùp or it may make him a beast. Misled by cuûa ta, ngay khi ta ñaõ nhaäp dieät, laø caùc error, one becomes a demon; enlightened, oâng seõ ñoaïn töø ñau khoå. Laøm ñöôïc nhö one become a Buddha. Therefore, control vaäy, caùc oâng môùi quaû thaät laø ñeä töû cuûa your mind and do not let it deviate from Nhö Lai. the right path: Taâm caùc oâng coù theå khieán 8) My disciples, the teachings that I have caùc oâng laøm Phaät, maø taâm aáy cuõng coù theå given you are never be forgotten or bieán caùc oâng thaønh suùc sanh. Heã meâ laø abandoned. They are always to be ma, heã ngoä töùc laø Phaät. Theá neân caùc oâng treasured, they are to be thought about, phaûi luoân trì giöõ taâm mình ñöøng ñeå cho they are to be practiced. If you follow noù xa rôøi Chaùnh Ñaïo. these teachings, you will always be 12) You should respect each other, follow my happy:

Naày chuùng ñeä töû, giaùo phaùp maø teachings, and refrain from disputes. You Nhö Lai ñaõ ñeå laïi cho caùc oâng, khoâng neân should not like water and oil, repel each queân laõng, maø phaûi luoân xem nhö baûo other, but should like milk and water, vaät, phaûi luoân suy nghieäm vaø thöïc haønh. mingle together: Caùc oâng neân töông kính Neáu caùc oâng y theo nhöõng giaùo phaùp aáy laãn nhau, phaûi luoân tuaân thuû giaùo phaùp maø tu haønh, thì caùc oâng seõ luoân haïnh cuûa Nhö Lai, chôù khoâng neân tranh chaáp. phuùc. Caùc oâng phaûi gioáng nhö nöôùc vaø söõa 9) My disciples, the point of the teachings is töông hôïp nhau, chôù ñöøng nhö nöôùc vaø to control your own mind. Keep your daàu, khoâng töông hôïp vôùi nhau. mind from greed, and you will keep your 13) My disciples, you should always study behavior right; keep your mind pure and together, learn together, practise my your words faithful. By always thinking teachings together. Do not waste your about the transciency of your life, you mind and time in idleness and quarreling. will be able to resist greed and anger, and Enjoy the blossoms of Enlightenment in will be able to avoid all evils: Naày chuùng their season and harvest the fruit of the ñeä töû, ñieåm then choát trong giaùo phaùp laø right path: Chuùng ñeä töû, caùc oâng neân cuøng nhaéc nhôû caùc oâng keàm giöõ taâm mình. Haõy nhau oân taàm, hoïc hoûi vaø thöïc haønh giaùo giöõ ñöøng cho taâm “tham” laø caùc ñöùc haïnh phaùp cuûa Nhö Lai. Ñöøng laõng phí thaân cuûa caùc oâng luoân chaùnh tröïc. Haõy giöõ taâm taâm vaø thì giôø nhaøn taûn hay tranh caõi. thanh tònh laø lôøi noùi cuûa caùc oâng luoân Haõy cuøng nhau thuï höôûng nhöõng boâng thaønh tín. Luoân nghó raèng ñôøi naày phuø du hoa giaùc ngoä vaø quaû vò cuûa Chaùnh Ñaïo. moäng huyeãn laø caùc oâng coù theå choáng laïi 14) My disciples, the teachings which I have tham vaø saân, cuõng nhö traùnh ñöôïc nhöõng given you, I gained by following the path ñieàu aùc. myself. You should follow these 10) If you find your mind tempted and so teachings and conform to their spirit on entangled in greed, you must try to every occasion: Chuùng ñeä töû, giaùo phaùp suppress and control the temptation; be maø Nhö Lai ñaõ truyeàn laïi cho caùc oâng laø the master of your own mind: Neáu caùc do töï thaân Nhö Lai chöùng ngoä, caùc oâng oâng thaáy taâm mình bò caùm doã quyeän queán neân kieân thuû y nöông theo giaùo phaùp aáy bôûi tham lam, caùc oâng neân duïng coâng trì maø tu haønh chöùng ngoä. giöõ taâm mình. Haõy laø chuû nhaân oâng cuûa 15) My disciples, if you neglect them, it chính taâm mình. means that you have never really met me.

It means that you are far from me, even if viper. You must positively protect your you are actually with me. But if you own mind: Chuùng ñeä töû, caùc oâng neân luoân accept and practice my teachings, then nhôù raèng ma duïc voïng phieàn naõo luoân tìm you are very near to me, even though you cô hoäi ñeå löøa gaït taâm caùc oâng. Neáu moät are far away: Chuùng ñeä töû, neáu caùc oâng con raén ñoäc ñang ôû trong phoøng cuûa caùc boû beâ khoâng y nöông theo giaùo phaùp Nhö oâng, muoán nguû yeân caùc oâng phaûi ñuoåi noù Lai maø tu haønh, coù nghóa laø caùc oâng chöa ra. Caùc oâng phaûi böùt boû nhöõng heä phöôïc bao giôø gaëp Nhö Lai. Cuõng coù nghóa laø cuûa duïc voïng phieàn naõo vaø ñuoåi chuùng ñi caùc oâng xa Nhö Lai vaïn daäm,

cho duø caùc nhö ñuoåi moät con raén ñoäc. Caùc oâng phaûi oâng coù ñang ôû caïnh Nhö Lai. Ngöôïc laïi, tích cöïc baûo hoä taâm mình. neáu caùc oâng tuaân thuû vaø thöïc haønh giaùo 19) My disciples, my last moment has come, phaùp aáy, duø ôû xa Nhö Lai vaïn daäm, caùc do not forget that death is only the end of oâng cuõng ñang ñöôïc caïnh keà Nhö Lai. the physical body. The body was born 16) My disciples, my end is approaching, our from parents and was nourished by food; parting is near, but do not lament. Life is just as inevitable are sickness and death: ever changing; none can escape the Chuùng ñeä töû, giaây phuùt cuoái cuøng cuûa ta disolution of the body. This I am now to ñaõ tôùi, caùc oâng ñöøng queân raèng caùi cheát show by my own death, my body falling chæ laø söï chaám döùt cuûa thaân xaùc. Thaân apart like a dilapidated cart: Chuùng ñeä töû, xaùc ñöôïc sanh ra töø tinh cha huyeát meï, Nhö Lai saép xa rôøi caùc oâng ñaây, nhöng ñöôïc nuoâi döôõng baèng thöïc phaåm, thì caùc oâng ñöøng than khoùc saàu muoän. Ñôøi laø beänh hoaïn vaø töû vong laø ñieàu khoâng traùnh voâ thöôøng; khoâng ai coù theå traùnh ñöôïc söï khoûi. hoaïi dieät nôi thaân. Nhuïc thaân Nhö Lai roài 20) But the true Buddha is not a human body: ñaây cuõng seõ tan hoaïi nhö moät caùi xe muïc it is Enlightenment. A human body must naùt vaäy. die, but the Wisdom of Enlightenment 17) Do not vainly lament, but realize that will exist forever in the truth of the nothing is permanent and learn from it the Dharma, and in the practice of the emptiness of human life. Do not cherish Dharma. He who sees merely my body the unworthy desire that the changeable does not see me. Only he who accepts might become unchanging: Caùc oâng and practies my teaching truly sees me: khoâng neân bi thöông; caùc oâng neân nhaän Nhöng baûn chaát cuûa moät vò Phaät khoâng thöùc raèng khoâng coù chi laø thöôøng haèng vaø phaûi laø nhuïc theå, maø laø söï giaùc ngoä Boà neân giaùc ngoä thaät taùnh (taùnh khoâng) cuûa Ñeà. Moät nhuïc thaân phaûi töû vong, nhöng nhaân theá. Ñöøng oâm aáp nhöõng öôùc voïng Trí hueä Boà Ñeà seõ toàn taïi maõi maõi trong khoâng töôûng voâ giaù trò raèng bieán dò coù theå chôn lyù cuûa ñaïo phaùp. Ai chæ thaáy ta baèng trôû thaønh thöôøng haèng. nhuïc theå laø chöa bao giôø thaáy ta; ai chaáp 18) My disciples, you should always nhaän vaø thöïc haønh giaùo phaùp Nhö Lai remember that the demon of worldly môùi thaät söï thaáy ñöôïc Nhö Lai. desires is always seeking chances to 21) After my death, the Dharma shall be your deceive the mind. If a viper lives in your teacher. Follow the Dharma and you will room and you wish to have a peaceful be true to me: Sau khi Nhö Lai dieät ñoä, sleep, you must first chase it out. You thì giaùo phaùp cuûa Nhö Lai chính laø Ñaïo must break the bonds of worldly passions Sö. Nhöõng ai y nöông theo giaùo phaùp Nhö and drive them away as you would a

Lai maø tu haønh môùi chính laø ñeä töû thaät even the Buddha—Moïi haønh ñoäng ñeàu seõ coù cuûa Nhö Lai. haäu quaû töông öùng. Cuõng nhö vaäy, moïi heä quaû 22) During the last forty-five years of my life, ñeàu coù nguyeân nhaân cuûa noù. Luaät Nhaân Quaû I have withheld nothing from my laø khaùi nieäm cô baûn trong Phaät Giaùo, noù chi teachings. There is no secret teaching, no phoái taát caû hoaøn caûnh. Khoâng ai coù theå thay hidden meaning; everything has been ñoåi ñöôïc noù, ngay

caû Phaät. taught openly and clearly. My dear Law of change: See Law of impermanence. disciples, this is the end. In a moment, I Law of impermanence: Law of change— shall be passing into Nirvana. This is my Luaät voâ thöôøng. last instruction: Trong boán möôi laêm naêm Law of moral causation: Luaät cuûa nguyeân qua, ta chöa töøng giöõ laïi moät thöù gì trong nhaân luaân lyù. giaùo phaùp cuûa ta. Khoâng coù gì bí maät, Law of no rebirth: See Voâ Sanh Phaùp. khoâng coù gì aån nghóa; taát caû ñeàu ñöôïc chæ baøy roõ raøng caën keû. Hôõi chuùng ñeä töû thaân Law of transformation: Luaät bieán ñoåi. thöông, ñaây laø giaây phuùt cuoái cuøng. Laùt Law of the world: See Theá Gian Phaùp. nöõa ñaây ta seõ nhaäp Nieát Baøn. Vaø ñaây laø Lay devotee: Kulampuriso (p)— nhöõng lôøi caên daën cuoái cuøng cuûa ta. Kulampurisha (skt)—Cö só taïi gia—See Cö Só. Last things: Nhöõng söï vieäc sau cuøng. Lay emphasis on something: Emphasize Last warm spots after death: See Nhöõng something—Stress on something—Nhaán Ñieåm Noùng Toái Haäu. maïnh vaøo ñieàu gì. Last words of a dead person: Lôøi traên troái. Lay life: Cuoäc soáng theá tuïc. Lasting: Mieân vieãn—Far-off—Durable. Laymen (n): Nam cö só—See Caän Söï Nam, Latent (v): Tieàm aån. Taïi Gia, and Öu Baø Taéc. Latent power: Söùc maïnh tieàm aån. Lay people: See Cö Só. Latter Eastern Han Dynasty: Trieàu ñaïi Lay people and monks: See Taïi Gia Xuaát Haäu Ñoâng Haùn. Gia. Latter Le Dynasty: Nhaø Haäu Leâ (VN). Lay person: Cö só (nam vaø nöõ). Laugh (v) scornfully: Cöôøi khinh bæ—To Laywomen (n): Nöõ cö só. laugh contemptuously. Lazy (a): Löôøi bieáng—Traây löôøi—Idle. Laugh (v) wholeheartedly: Cöôøi hoàn nhieân Lead (v): Daãn daét—To guide. (as Maitreya does). Lead a holy life: Soáng ñôøi thaùnh thieän. Law (n): Ñònh luaät—Phaùp luaät—Pheùp taéc— Lead to happiness and calm: Ñem ñeán Qui taéc—Universal law: Ñònh luaät vuõ truï— haïnh phuùc vaø an laønh. See Luaät. Lead a miserable life: Soáng ñôøi cô cöïc. Law of causation: Luaät nhaân duyeân. Lead a religious life: See Tu Haønh. Law of cause and effect: Luaät Nhaân Quaû— Lead someone to true happiness: Ñöa ai Every action which is a cause will have a ñeán chaân haïnh phuùc—The Buddha's Path result or an effect. Likewise every resultant leads sentient beings to true happiness in this action has its cause. The law of cause and world and hereafter—Ñaïo Phaät ñöa chuùng effect is a fundamental concept within sanh ñeán chaân haïnh phuùc ñôøi naøy vaø ñôøi sau. Buddhism governing all situations. No one Leaking: See Phaùp Höõu Laäu. could change the Law of Cause and Effect, Lean backward: Ngaõ veà phía sau.

Lean forward: Ngaõ veà phía tröôùc. Leaving home: See Xuaát Gia and Xuaát Gia Lean to the right or left: Ngaõ qua beân phaûi Nhaân. hay beân traùi. Lecture: A discourse—A sermon—Baøi phaùp. Learn the Buddha's truth: See Tu Phaät. Lecture room: Giaûng ñöôøng trong töï vieän. Learning of communication: See Thanh Legal (a): Hôïp phaùp. Minh (4). Legalism (n): Chuû nghóa troïng luaät baèng hình Learn (v) the dharma: Hoïc Phaät phaùp—If thöùc. you only learn the dharma without cultivating Legitimacy (n): Söï hôïp phaùp—Legitimate it, you will become more and more arrogant— (a) Neáu baïn chæ hoïc Phaät phaùp maø khoâng haønh Leisure (a): Nhaønroãi. trì, baïn seõ ngaøy caøng trôû neân coáng cao ngaõ Leisure life: Cuoäc

soáng nhaøn roãi. maïn. Leisure time: Nhaøn roãi. Learn to give to others what we would Lengthy (a): Daøi doøng vaên töï—Wordy. have for ourself: Taäp chia xeû vôùi ngöôøi Lessen (v): Giaûm bôùt—To relieve—To khaùc nhöõng gì mình coù. reduce—To decrease—To subside—To Learn to love each other: Taäp thöông yeâu diminish. laãn nhau. Lesser Vehicle: Theravada Buddhism—See Learn to protect each other: Taäp baûo veä Tieåu Thöøa. laãn nhau. Lessons derived from external events: Learn to respect each other: Taäp quí troïng See Tích Hoùa. laãn nhau. Lest (conj): For fear that—E raèng—Sôï raèng. Learn something from someone: Hoïc Let go: See Xaû. ñieàu gì töø moät ngöôøi. Let's regard our own things (deeds) to Learn and teach: Hoïc hoûi vaø chia xeû. see if they are done or left undone: Haõy Learning: See Höõu Hoïc. quan taâm ñeán vieäc cuûa chính mình, xem coi Learning through meditation: See Ñònh mình ñaõ laøm ñöôïc gì vaø chöa laøm ñöôïc gì. Hoïc. Let the truth be your lamp and your Leave: Parityajati (skt)—See Töø Boû. refuge: Haõy laáy chaân lyù laøm ñeøn vaø nôi Leave the cycle of birth and death: Thoaùt nöông töïa cho chính baïn. voøng sinh töû. Letter: Ngoân töø—Both in the spirit and the Leave one form of existence: Lìa kieáp naày. letter—Caû veà yù nghóa laãn ngoân töø. Leave (v) home and enter the way: Xuaát Letting go: Thoûng tay—Buoâng boû. gia nhaäp ñaïo. 1) A basic teaching of the Buddha on how to Leave home for a religious life: Go forth calm and rein in the "monkey" mind. from home into a homeless life—Xuaát gia ñeå When we feel asleep, just lie down in a soáng ñôøi khoâng nhaø. quiet place, put the lights out and let go Leave (v) respectfully (v): Baùi töø. our minds and bodies—Giaùo phaùp caên Leave (v) someone or something alone: baûn cuûa nhaø Phaät laø phaûi traán tænh keàm Ñeå yeân. coät taâm vieân yù maõ. Khi buoàn nguû thì tìm Leave (v) the world: See Xuaát Theá. choã yeân tónh, taét ñeøn vaø naèm xuoáng nghæ ngôi caû thaân laãn taâm—See Xaû.

2) In Buddhism, we have always been Liberation from the yoke of lust, hatred hearing about letting go and not clinging and ignorance: Thoaùt khoûi aùch tham saân si. to anything. What does the Buddha mean Liberty (n): Söï töï do. on letting go? He means in daily Liberty of contraries: Töï do ñoái laäp—Töï activities, no way we can let go do löïa choïn giöõa thieän vaø aùc. everything. We have to hold on things; however, try not to cling to them. For Liberty of movement: Töï do haønh ñoäng. example, we try to make money for our Lictor of anger: See Saân Khueå Söù. living expenses, but not try to cling on Lictor of ignorance: See Si Söû. making a lot of money to accumulate Lie beyond: Naèm ngoaøi regardless of the means of making the Lie (v) beyond the power of money—Trong ñaïo Phaät, chuùng ta thöôøng comprehension: Naèm ngoaøi taàm hieåu bieát. nghe noùi veà buoâng xaû vaø khoâng baùm víu Lie lifeless: Naèm nhö cheát (baát ñoäng). vaøo thöù gì. Nhö vaäy Ñöùc Phaät muoán daïy gì veà buoâng xaû? Ngaøi muoán noùi trong Life (n): Jiva (skt & p)—Ñôøi soáng— cuoäc soáng haèng ngaøy khoâng caùch chi maø According to Buddhism, life is a combination chuùng ta buoâng moïi vaät moïi vieäc. Chuùng of Mind and Matter—Theo ñaïo Phaät thì ñôøi ta phaûi naém giöõ söï vieäc, tuy nhieân ñöøng soáng bao goàm hai phaàn tinh thaàn vaø vaät chaát. coá baùm víu vaøo chuùng. Thí duï nhö chuùng 1) Mind: Mind consists of

the combination of ta phaûi laøm ra tieàn cho chi tieâu trong ñôøi sensations, perceptions, volitional actions soáng, nhöng khoâng baùm víu vaøo vieäc laøm and consciousness—Phaàn tinh thaàn bao ra thaät nhieàu tieàn maø baát chaáp ñeán vieäc goàm moät söï toång hôïp cuûa Thoï, Töôûng, laøm ra tieàn baèng caùch naøo. Haønh vaø Thöùc. 2) Matter: Matter consists of the Lewd (a): Lust or sexual desire—See Daâm. combination of the four elements of Liberal (a): Phoùng khoaùng. Solidity, Fluidity, Heat and Motion—Vaät Liberalism (n): Chuû nghóa caáp tieán (töï do). chaát bao goàm moät toång hôïp cuûa Ñaát, Liberalist (n): Ngöôøi theo chuû nghóa caáp Nöôùc, Löûa vaø Gioù. tieán. 3) Worldly life: Ñôøi soáng traàn tuïc. Liberalize (v): Töï do hoùa. • (Ignoble) life: Cuoäc soáng heøn moïn. Liberate (v): See Giaûi Thoaùt. • (Noble) life: Cuoäc soáng cao quyù Liberate someone: Ñoä thoaùt ai. • (A pure) life: Cuoäc soáng ñaïo haïnh. Liberated: Ñöôïc giaûi thoaùt. • (A pure simple) life: Ñôøi soáng bình dò (Become) liberated: Ñöôïc giaûi thoaùt thanh tònh. Liberation (n): Söï giaûi thoaùt—Söï giaûi • (A religious) life: Cuoäc soáng ñaïo. phoùng—Söï giaûi cöùu—Freedom—Realization Life of asceticism: Cuoäc soáng khoå haïnh. of liberation—Setting free. Life cycle: Chu trình cuoäc soáng—According (Spiritual) liberation: Giaûi thoaùt taâm linh. to Buddhist tenets, the life cycle of a sentient Liberation and enlightenment: Giaûi thoaùt being begins when the consciousness enters vaø giaùc ngoä. the womb, and traditionally this has been Liberation in one lifetime: Giaûi thoaùt trong considered the moment of conception, another moät ñôøi. life cycle begins—Theo Phaät giaùo, chu trình cuoäc soáng baét ñaàu töø khi thaàn thöùc nhaäp thai.

Life and death: Soáng cheát—See Sanh Töû. Lifetime (a): Suoát ñôøi. Life and death are nirvana: Sanh töû laø Lifetime (n): Moät kieáp—Over many Nieát baøn. lifetimes: Qua nhieàu kieáp. Life is the co-existence of mind and Lifted and purified mind: Taâm trong saùng matter: Söï soáng laø söï keát hôïp cuûa taâm vaø vaø thanh tònh. thaân. Light (n): AÙnh saùng—Quang minh—Quang Life is dear to all: Ñôøi soáng quyù giaù vôùi moïi huy—Ray—Beam. ngöôøi. Light arises within someone: AÙnh saùng toûa Life is painful, empty, impermanent, ngôøi trong ai. egoless (selfless) and nondual: Ñôøi laø khoå, Light of awareness: AÙnh saùng tænh thöùc. khoâng, voâ thöôøng, voâ ngaõ vaø baát nhò. Light candles: Ñoát ñeøn caày. Life is suffering: Cuoäc soáng laø khoå. Light of future: Giaùc ngoä—See All- Life is uncertain, death is certain: Maïng knowing. soáng mong manh, caùi cheát laø chaéc chaén—This Light of gods: Thaàn quang—Deva light. is a well-know saying in Buddhism. Knowing Light from the mind: See Taâm Quang. fully well that death is certain and is the Light-hearted: Without care—Voâ tö. natural phenomenon that veryone has to face, Light and shadow: Quang aâm. we should not be afraid of death. Yet all of us fear death because we do not think of its Light in temporary manifestations: See inevitability. We like to cling to our life and Hieän Khôûi Quang. body and develop too much craving and Light of truth: AÙnh saùng cuûa chôn lyù. attachment—Ñaây laø moät caâu noùi noåi tieáng Light of the worlds: Giaùc ngoä—See All- trong Phaät Giaùo. Neáu chuùng ta luoân bieát raèng knowing. caùi cheát laø chaéc chaén vaø laø moät hieän töôïng töï Lightning flash:

AÙnh ñieån chôùp. nhieân maø moïi ngöôøi roài seõ phaûi kinh qua, thì Like a fish or a hare: See Ngö Thoá. chuùng ta seõ khoâng coøn sôï haõi tröôùc caùi cheát. Likes and dislikes: Things one likes and Tuy nhieân, taát caû chuùng ta ai cuõng sôï cheát vì does not like—Nhöõng ñieàu thích vaø nhöõng chuùng ta khoâng nghó veà söï taát yeáu cuûa noù. ñieàu khoâng thích. Traùi laïi, chuùng ta thích chaáp thuû vaøo ñôøi soáng Likewise: Cuõng nhö vaäy. vaø töø ñoù phaùt sinh ra ñuû thöù tham chaáp. Limit (v): Haïn cheá—To bound—To restrict. Life is without birth: See Voâ Sanh Chi Sanh. Limited: Haïn heïp—Restricted—Limitation (n). Lifeless (a): Thieáu sinh ñoäng. Limited virtue: Giôùi höõu haïn—See Giôùi Lifelike (a): Linh ñoäng—Lively—Full of life. (II) (6A) (1). Life line on the hand: Ñöôøng sanh maïng. Limitless (a): Ananta—Voâ bieân—Endless— Lifespan: Kieáp soáng. Boundless—Infinite. Life's distress and delusion: Phieàn naõo. Limitless bodies: See Voâ Cöïc Chi Theå. Life's problems: Nhöõng khoù khaên trong ñôøi. Lineage (n): Doøng doõi—(Royal) lineage: The shortness of our lifespan on earth: Doøng doõi hoaøng toäc. Söï ngaén nguûi cuûa kieáp soáng chuùng ta treân theá Linguistics: Ngoân ngöõ hoïc. gian.

Link together: Gaén lieàn nhau—Töông quan Live in harmony with universal law: töông lieân vôùi nhau. Soáng haøi hoøa vôùi ñònh luaät thieân nhieân. Lion aroused to anger: See Sö Töû Phaán Live in kindness: Soáng vôùi loøng töø. Taán. Live long: See Thoï (2). Lion's milk: See Sö Töû Nhuû. Live in peace and harmony: Soáng trong Lion's roar: See Sö Töû Hoáng. hoøa bình vaø hoøa hôïp. Lion seats: Sö Töû Toøa. Live in peace and be content with one's Lion Sprint Complete Buddha: Sö Töû occupation: An cö laïc nghieäp. Phaán Taán Phaät. Live a religious life: Soáng cuoäc soáng theo Lion's Throne: Toøa Thieân Quang Sö Töû— nhöõng qui taéc cuûa toân giaùo (tu taäp). See Sö Töû Toøa. Live in retirement: Mai danh—To conceal Listen attentively: Laéng nghe. one's name. Listen secretly: nghe leùn. Live rightly: Soáng moät caùch chaân chính. Literalism: Chuû nghóa tröïc giaûi—Söï giaûi Live together: Chung soáng. thích theo nghóa ñen hay nghóa cuûa töøng chöõ Living: Soáng—Standard of living: Möùc moät. soáng. Literary collection: Tuyeån taäp vaên hoïc. Living beings: Satta-sacetano (p)—Sattva- Literary work: AÙng vaên chöông. sacetana (skt)—Chuùng sanh—Living Little bell: See Khaùnh. creatures—Conscious beings—Sentient Live all one's life: Soáng suoát ñôøi. beings—See Chuùng Sanh and Höõu Tình Live all one's life on fruits and roots: Chuùng. Soáng caû ñôøi baèng quaû vaø cuû. Living beings in the six paths: Chuùng sanh trong luïc ñaïo. Live as a cow: See Ngöu Giôùi. Live Dharma: Soáng phaùp—To practice Living and the Buddha are one: See Sinh Phaät Nhöùt Nhö. Dharma means to live Dharma with all aspects of our being and know it truly through Living creatures: See Chuùng Sanh. experience. Living in isolation: Soáng aån daät—Seclude Live a hard life: Soáng khaéc khoå. oneself from society. Live a holy life: Soáng ñôøi thaùnh thieän Living and things: See Sanh Phaùp. Live (v) for one's senses or oneself: Soáng Local Buddhist Sangha: Giaùo Hoäi Phaät cho giaùc quan hay cho chính mình. Giaùo Ñòa Phöông. Live and die in happiness: Soáng vaø cheát Local temple: Chuøa ñòa phöông. trong an laïc—Death must surely come to Localism (n): Theo chuû nghóa ñòa phöông— everyone sooner or later. But if one learns to Ngöôøi

ñaët quyeàn lôïi cuûa mình leân treân quyeàn Truth, one can live and die in peace and lôïi cuûa giaùo hoäi vaø ñaát nöôùc. happiness—Caùi cheát seõ ñeán khoâng choùng thì Localization (n): Ñòa phöông hoùa—Cuïc boä chaày. Nhöõng ai hieåu ñaïo seõ soáng cheát trong an hoùa. laïc vaø haïnh phuùc. Location of a pagoda: Vò trí cuûa chuøa. Live from day to day: Soáng laây laát. Lodge (v) pilgrims: Provide the pilgrims Live in harmony with others: Soáng haøi with room and board (food)—Cung caáp phoøng hoøa vôùi tha nhaân. troï vaø thöùc aên cho khaùch haønh höông.

Lofty (a): Cao tuyeät. Look (v) inward: Xem xeùt noäi taâm. Lofty aim: Muïc tieâu cao tuyeät. Look for faults in others: See Tìm Loãi Lofty objective: Muïc tieâu cao tuyeät. Ngöôøi. Logically reasoning of a cause: See Nhaân Look forward to do something: Mong ñôïi Minh. ñeå laøm ñieàu gì. Lokavidu (skt): Ngöôøi hieåu roõ theá gian—The Look (v) lightly: Xem thöôøng—One should knower of the world. never looks lightly upon slight and small evils, Loneliness (n): Söï leõ loi—Söï coâ ñôn— considering them not to be offenses; for after Solitary. death retribution is undergone in the most exact detail—Chuùng ta khoâng neân xem Lonely (a): Leõ loi. thöôøng nhöõng loãi laàm nhoû, vì sau khi cheát quaû (of) Long standing: Of long time—Thaâm baùo seõ ñeán khoâng traùnh khoûi. nieân. Loose cross-legged sitting: See Ngoài Xeáp Longer Sukhavativyuha Sutra: Longer Cheùo Loûng. Amitabha Sutra—Kinh A Di Ñaø Boån Nguyeän. Loot (v): AÊn cöôùp—To rob. Long and broad tongue: Töôùng löôõi roäng Loquacious (a): Ña ngoân. daøi—Buddhas never indulge in false speech or tell lies Lord: An epithet of the Buddha—The Blessed One—The Exalted One—Ñöùc Theá Long collection: See Kinh Tröôøng A Haøm. Toân. Longevity: See Thoï (2). Lord of devas: See Thieân Chuû. Long (v) for: Khaùt voïng—To aspire for. Lord of elephants: See Töôïng Vöông. Long-life heaven: Cung trôøi tröôøng thoï. Lord of the heavens of form: See Phaïm Long-lived: Soáng laâu. Thieân. Long-work Sutras: Kinh tröôøng A Haøm. Lord of the intellect: See Thöùc Chuû. Look at with the eyes: Sacchikaroti (p)— Lord Maheshvara's Palace: Cung Thieân Sakshatkrita (skt)—Nhìn thaáy baèng maét—See Vöông. Chöùng. Lord of the World: See Theá Toân. Look (v) back deeply: Nhìn saâu vaøo chính Lordship (n): Vò theá cuûa Ñöùc Vua—Chuû mình. quyeàn—Quyeàn thoáng trò. Look for faults in others: Tìm loãi ngöôøi— Lose consciousness: Baát tænh. In daily life, we always look above, look below, look to the east or to the west, to the Lose (v) courage: Ngaõ loøng. north or to the south and so on to try to find Lose (v) face: Maát maët. faults in others. Buddha taught that we should Lose one's hold in life: Maát sinh löïc. look into ourselves, we should reflect the light Lose one's temper: Ñoå khuøng. of awareness inwardly to become Lose one's way: Laïc ñöôøng. enlightened—Trong cuoäc soáng haøng ngaøy, Loss (n): Söï maát maùt. chuùng ta tìm treân tìm döôùi, tìm ñoâng tìm taây, Lotus (n): See Lieân Hoa. tìm baéc tìm nam, vaân vaân, ñeå coá moi moùc loãi ngöôøi. Ñöùc Phaät daïy neân quay veà nhìn laïi Lotus blossoms: Hoa Sen—Lotus blossoms chính mình, neân phaûn quang töï kyû chính mình symbolize how we rise above the mire of life ñeå töï giaùc ngoä. to become pure through our practice. Yet just

as the lotus blossoms grow out of, but we are Quoác)—The Lotus world or universe of each not independent of the mire, we should never Buddha for his sambhogakaya (the one of the remove ourselves from the suffering or ignore Amitabha Buddha is the Western Pureland, the world in the name of practice. Just as lotus the one of the Vairocana Buddha is the Secret blossoms grow in the heart of the summer, we Adorned World). need to turn the bothersome troubles and Lotus womb: See Hoa Thai. defilement of our lives into opportunities to Lotus world: See Hoa Taïng Theá Giôùi. further our practice and cultivation—Hoa sen Love (v): Yeâu thöông. tieâu bieåu cho cuoäc soáng chuùng ta vöôn leân töø 1) Buddha taught: “Love is the only way to nôi nhieãm tröôïc ñeå trôû neân thanh tònh. Ñöøng destroy hatred. Hatred cannot be defeated bao giôø töï taùch mình ra khoûi nhöõng phieàn with more hatred.”—Phaät daïy: “Tình tröôïc cuûa traàn theá. Haõy nhö hoa sen giöõa haï, thöông laø phöông caùch duy nhaát ñeå xoùa laáy nhöõng nhieãm oâ trong cuoäc soáng laøm cô hoäi boû haän thuø. Haän thuø khoâng theå ñaùnh baïi tieán tu—See Lieân Hoa. ñöôïc haän thuø.” Lotus in the body: See Thaân Lieân. 2) There is no greater love in this world than Lotus flower: Hoa sen. the love of the mother and father. If a Lotus leaf: Laù sen. person, carrying father on the left Lotus pietism sect: See Nhaät Lieân Toâng. shoulder and mother on the right Lotus position: Tö theá ngoài kieát giaø—Cross- shoulder, were to walk around the legged position. Sumeru Mountain hundreds of thousands of times, with blood covering both feet, it Lotus radiance: See Hoa Quang. would still not be enough to repay the Lotus samadhi: See Phaùp Hoa Tam Muoäi. love and hardship of child rearing Lotus sect: See Lieân Toâng and Phaùp Hoa (Dhammapada)—Tình thöông treân theá Toâng. gian naày khoâng tình thöông naøo hôn tình Lotus seed pod: Göông sen. cha meï thöông con. Neáu coù ngöôøi, vai Lotus store: See Hoa Taïng Theá Giôùi. beân traùi coõng cha, vai beân maët coõng meï, Lotus Sutra: See Kinh Dieäu Phaùp Lieân Hoa ñi giaùp nuùi Tu Di traêm ngaøn voøng, maùu in Vietnamese-English Section. chaûy ñaày chaân, cuõng coøn chöa theå baùo Lotus Sutra Chapter on Avalokitesvara ñeàn ñöôïc tình thöông vaø coâng ôn sanh Bodhisattva: See Kinh Quaùn Theá AÂm Boà döôõng (Kinh Phaùp Cuù). Taùt in Appendix I. Love and compassion: Loøng nhaân aùi vaø töø Lotus Sutra Chapter on the Universal bi. Gateway of Avalokitesvara Bodhisattva: Love and desire: AÙi duïc. See Kinh Dieäu Phaùp Lieân Hoa-Phaåm Phoå Love of existence: Bhavasava (p)—See Tam Moân in Appendix A (3). Hoaëc (B) (2). Lotus throne: Ñaøi sen. Love and hate: AÙi haän. Lotus Treasury World: Theá Giôùi Lieân Hoa Love and Respect Ghost King: AÙi Kính Ñaøi Taïng hay coõi Tònh Ñoä baùo thaân cuûa moãi Quyû Vöông. vò Phaät do hoa sen baùu taïo thaønh (cuûa Ñöùc Love of Blessing Heaven: Coõi Trôøi Phöôùc Phaät A Di Ñaø laø Taây Phöông Tònh Ñoä, cuûa AÙi. Ñöùc Phaät Tyø Loâ Giaù Na laø Maät Nghieâm Love of the good: AÙi thieän.

Love for Buddha-truth: AÙi phaùp. Lunar calendar: AÂm lòch. Love one another: Töông aùi. Lunar New Year’s Eve: Ñeâm Giao Thöøa. Love someone deeply: Thöông ai saâu ñaäm. Lunatic: Keû maát trí. A warm touch of love: Söï giao tieáp aám aùp Lurid: Xoùa môø. cuûa tình thöông. Lurk somewhere: Wait secretly somewhere Loving: Coù

tình—Affectionate. in order to attack someone—Rình raäp aån nuùp Loving kindness: Metta (p)—Loøng töø—See ôû moät nôi ñeå taán coâng ngöôøi naøo ñoù. Taâm töø aùi. Lust (n): Tham duïc—Duïc laïc—See Tham Lovely (a): Deã thöông—Lovable—Pleasant. Lam. Loving kindness: See Taâm Töø AÙi. Lust for sleep: See Thuïy Mieân Duïc. Loving One: See Phaät Di Laëc. Lustful (a): Tham duïc. Loving speech: See AÙi Ngöõ. Luxurious (a): Xa hoa. Low capacity: See Haï Caên. Luxurious life: Cuoäc soáng xa hoa. Low or dull faculty: Lamakindriya (p)— Lying: Vitatha-vac or Vitaha-vadin (skt)— See Haï Caên. Noùi doái—See Noùi Doái and Voïng Ngöõ. Low spiritual faculty: Lamakindriya (p)— See Haï Caên. Lower orders of disciples: See Haï Chuùng. Lower one's voice: Dòu gioïng.

M Lower world: Haï giôùi. Lowest of the lowest classes who enter the Pure Land of Amitabha: Haï phaåm haï sanh. Lowest quality: See Haï Phaåm. Loyalty: Söï thuûy chung. Ma-Tsu: One of the great Chinese Zen masters of the T'ang dynasty. He was born in Luck (n): Vaän may ruûi—Soá maïng 709 A.D. in Xi-Feng, Han-Chou (now is Si- Lumbini (skt): Vöôøn Laâm Tyø Ni—Nôi Ñaûn Chuan province). In 741 A.D. met master Sanh cuûa Thaùi töû Taát Ñaït Ña—At the junction Nan-Yueh-Huai-Rang while practicing of Kapilavastu and the city of Devadarsita, meditation on Mount Heng. Six others also there was a forest park called Lumbini Park. studied with Nan-Yueh, but only Ma-Tsu This is the birthplace of Siddartha Gautama, received the secret mind seal. He then who became the Buddha. The site is now in became one of the great disciples of Nan- Nepal, near the border of Nepal and India. Yueh-Huai-Rang. Ma-Tsu was the third One of the four Holy Places of Buddhism— generation (709-788) after Hui-Neng. He Treân ñöôøng töø Ca Tyø La Veä ñeán thaønh Thieân usually used sounds of yelling or screaming to Tí coù moät laâm vieân teân goïi Laâm Tyø Ni, nôi awaken disciples. It is said that after Hui- ñaûn sanh cuûa Taát Ñaït Ña Kieàu Ñaùp Ma, ngöôøi Neng, Ma-Tsu is the most famous of the ñaõ thaønh Phaät. Vò trí maø baây giôø thuoäc Neùpal, ancient Chinese Zen masters. Nan-Yueh- gaàn bieân giôùi Neùpal vaø AÁn Ñoä. Huai-Rang and his student can be compared Lump of foam: Beøo boït. with Xing-Yuan-Xing-Si and his student Shi-

Tou-Xi-T'ien. Along with Shi-Tou-Xi-T'ien, essence, and that there is no gate by Ma-Tsu was the founder of the Southern Peak which to enter Dharma. You who seek School of the Ch'an or Intuitional sect in Dharma should seek nothing. Apart from Jiang-Tsi. Ma-Tsu was the only Zen master in mind there is no other Buddha. Apart the period after Hui-Neng to be called a from Buddha there is no other mind. Do patriarch—Maõ Toå (709-788), moät trong nhöõng not grasp what is good nor reject what is ñaïi thieàn sö Trung Hoa vaøo ñôøi nhaø Ñöôøng, bad. Don't lean toward either purity or sanh naêm 709 sau Taây Lòch taïi huyeän Thaäp pollution. Arrive at the empty nature of Phöông, Haùn Chaâu (baây giôø thuoäc tænh Töù transgressions; that nothing is attained Xuyeân). Naêm 741 oâng nhôn gaëp vaø ñöôïc Nam through continuous thoughts; and that Nhaïc Hoaøi Nhöôïng giaùo hoùa ñöôïc giaûi ngoä. because there is no self-nature and three Cuøng thôøi vôùi oâng coøn saùu ñeä töû khaùc, nhöng worlds are only mind. The myriad forms chæ coù oâng laø ñöôïc truyeàn taâm aán

maø thoâi. Sau of the entire universe are the seal of the ñoù oâng trôû thaønh ñaïi ñeä töû cuûa Nam Nhaïc single Dharma. Whatever forms are seen Hoaøi Nhöôïng. OÂng thuoäc theá heä Thieàn thöù ba are but the perception of mind. But mind sau Luïc toå Hueä Naêng. OÂng thöôøng duøng tieáng is not independently existent. It is co- heùt ñeå khai ngoä ñeä töû. Ngöôøi ta noùi sau Luïc dependent with form. You should speak Toå Hueä Naêng thì Maõ Toå laø moät thieàn sö noåi appropriately about the affairs of your tieáng nhaát cuûa Trung Quoác thôøi baáy giôø. Nam own life, for each matter you encounter Nhaïc Hoaøi Nhöôïng vaø Maõ Toå Ñaïo Nhaát coù constitutes the meaning of your existence, theå ñöôïc ví vôùi Thanh nguyeân Haønh Tö vaø and your actions are without hindrance. Thaïch Ñaàu Hy Thieân vaäy. Thaïch Ñaàu Hy The fruit of the Bodhisattva way is just Thieân (700-790) vaø Maõ Toå laø hai vò saùng laäp thus, born of mind, taking names to be ra hai tröôøng phaùi Thieàn Nam Ñænh Thieàn forms. Because of the knowledge of the trong tænh Giang Taây. Maõ Toå laø vò thieàn sö emptiness of forms, birth is nonbirth. duy nhaát trong thôøi sau Hueä Naêng ñöôïc goïi laø Comprehending this, one acts in the moät vò toå. fashion of one's time, just wearing • One day, Ma-Tsu entered the hall and clothes, eating food, constantly upholding addressed the congregation, saying: "All the practices of a bodhisattva, and passing of you here! Believe that your own mind time according to circumstances. If one is Buddha. This very mind is Buddha practices in this manner is there anything mind. When Bodhidharma came from more to be done?" To receive my India to China he transmitted the supreme teaching, listen to this verse: vehicle teaching of one mind, allowing "The mind-ground responds to conditions. people like you to attain awakening. Bodhi is only peace. When there is no Moreover he brought with him the text of obstruction in worldly affairs or Lankavatara Sutra, using it as the seal of principles, then birth is nonbirth."—Moät the mind-ground of sentient beings. He hoâm sö thöôïng ñöôøng daïy chuùng: "Caùc feared that your views would be inverted, ngöôøi moãi ngöôøi tin taâm mình laø Phaät, and you wouldn't believe in the teaching taâm naày töùc laø taâm Phaät. Toå Ñaït Ma töø of this mind that each and every one of Nam AÁn sang Trung Hoa truyeàn phaùp you possesses. Therefore, Bodhidharma thöôïng thöøa nhaát taâm, khieán caùc ngöôi brought the Lankavatara Sutra, which khai ngoä. Toå laïi daãn kinh Laêng Giaø ñeå aán offers the Buddha's words that mind is the taâm ñòa chuùng sanh. Sôï e caùc nguôi ñieân

ñaûo khoâng töï tin phaùp taâm naày moãi ngöôøi Tsu said: "I would teach him to töï coù, neân Kinh Laêng Giaø noùi: 'Phaät noùi experience the great way."—Coù vò Taêng taâm laø chuû, cöûa khoâng laø cöûa phaùp' (Phaät hoûi: "Hoøa Thöôïng vì caùi gì noùi töùc taâm ngöõ taâm vi toâng, voâ moân vi phaùp moân). töùc Phaät?" Sö ñaùp: "Vì voã con nít khoùc." Ngöôøi phaøm caàu phaùp neân khoâng coù choã Vò Taêng hoûi: "Con nít nín roài thì theá caàu, ngoaøi taâm khoâng rieâng coù Phaät, naøo?" Sö ñaùp: "Phi taâm phi Phaät." Vò ngoaøi Phaät khoâng rieâng coù taâm, khoâng Taêng laïi hoûi: "Ngöôøi töø ñöôïc hai thöù naày laáy thieän, chaúng boû aùc, hai beân nhô saïch roài, phaûi daïy theá naøo?" Sö ñaùp: "Noùi vôùi ñeàu khoâng nöông caäy, ñaït taùnh toäi laø y laø Phi Vaät." Vò Taêng laïi hoûi: "Khi chôït khoâng, moãi nieäm ñeàu

khoâng thaät, vì gaëp ngöôøi theá aáy ñeán thì phaûi laøm sao?" khoâng coù töï taùnh neân tam giôùi chæ laø taâm, Sö ñaùp: "Haõy daïy y theå hoäi ñaïi ñaïo." sum la vaïn töôïng ñeàu laø caùi boùng cuûa moät phaùp, thaáy saéc töùc laø thaáy taâm, taâm • Although Ma-Tsu had many Dharma- khoâng töï laø taâm, nhôn saéc môùi coù. Caùc heirs, his most famous was Pai-Chang- ngöôi chæ tuøy thôøi noùi naêng töùc söï laø lyù, Huai-Hai (720-814)—Duø Maõ Toå coù troïn khoâng coù choã ngaïi, ñaïo quaû Boà Ñeà nhieàu ñeä töû keá thöøa Phaùp, song ngöôøi noåi cuõng nhö theá. Nôi taâm sinh ra thì goïi laø baäc nhaát laø Baùch Tröôïng Hoaøi Haûi (720- saéc, vì bieát saéc khoâng, neân sanh töù chaúng 814). sanh. Neáu nhaän roõ taâm naày, môùi coù theå tuøy thôøi aên côm maëc aùo nuoâi lôùn thai • One day Ma-Tsu appeared in the Thaùnh, maëc tình thaùng ngaøy troâi qua, ñaâu preaching-hall, and was about to speak coøn coù vieäc gì. Caùc ngöôi nhaän ta daïy before a congregation, when Pai-Ch'ang haõy nghe baøi keä naày: came forward and began to roll up the "Taâm ñòa tuøy thôøi thuyeát matting. Ma-Tsu without protesting came Boà ñeà dieäc chæ ninh down from his seat and returned to his Söï lyù caâu voâ ngaïi own room. He then called Pai-Ch'ang and Ñöông sanh töùc baát sanh." asked: "I just entered the hall and was (Ñaát taâm tuøy thôøi noùi, about to speak the dharma, tell me the Boà ñeà cuõng theá thoâi reason you rolled up the matting before Söï lyù ñeàu khoâng ngaïi, my preach to the congregation." Pai- Chính sanh laø chaúng sanh). Ch'ang said: "Yesterday you twisted my nose and it was quite painful." Ma-Tsu • A monk asked: "Master, why do you say said: "Where? Was your thought that mind is Buddha?" Ma-Tsu said: "To wandering then?" Pai-Ch'ang said: "It is stop babies from crying." The monk said: not painful any more today, master." How "What do you say when they stop differently he behaves now! When his crying?" Ma-Tsu said: "No mind, no nose was pinched, he was quite an Buddha." The monk asked: "Without ignoramus in the secrets of Zen. He is using either of these teachings, how now a golden-haired lion, he is master of would you instruct someone?" Ma-Tsu himself, and acts as freely as if he owned said: I would say to him that it's not a the world, pushing away even his own thing." The monk asked: "If suddenly master far into the background. There is someone who was in the midst of it came no doubt that enlightenment does deep to you, then what would you do?" Ma- into the very root of individuality. The

change of enlightenment achieved is Nalanda and Buddha Gaya lay within this quite remarkable—Moät hoâm Maõ Toå Ñaïo kingdom Nhaát leân phaùp ñaøn toan noùi phaùp, thì Magga (p) Marga (skt): Con ñöôøng dieät Baùch Tröôïng Hoaøi Haûi xuaát hieän, cuoán khoå—A path or way to eliminate suffering— deïp chieáu, coi nhö beá maït thôøi phaùp. Maõ The Noble Eightfold Path. Toå xuoáng ñaøn, trôû vaøo phöông tröôïng xong, ngaøi goïi Baùch Tröôïng vaøo hoûi: "Ta Magic (a): AÛo thuaät—Ma thuaät. vöøa thöôïng ñöôøng saép noùi phaùp, sao oâng Magic bottle: See Hieàn Bình. cuoán chieáu deïp ñi?" Baùch Tröôïng thöa: Magic City: See Hoùa Thaønh. "Hoâm qua Hoøa Thöôïng veùo muõi ñau quaù." Maõ Toå hoûi: "OÂng noùi taàm ruoàng gì Magic incantations: See Thaàn Chuù. ñoù?" Baùch Tröôïng noùi: "Hoâm nay choùt Magical illusion: Maya (skt)—Huyeãn hoùa. muõi heát ñau roài." Baùch Tröôïng hoâm nay

Magical palace: See Hoùa Cung Ñieän. ñaõ ñoåi khaùc heát roài. Khi chöa bò veùo muõi Magics (n): AÛo thuaät—(Black) Magics: Ma thì khoâng bieát gì heát. Giôø ñaây laø kim mao thuaät. sö töû, sö laø chuû, sö haønh ñoäng ngang doïc Magnanimity (n): Khoan dung—Roäng töï do nhö chuùa teå cuûa theá gian naày, khoâng löôïng—Ñaïi löôïng. ngaïi ñaåy lui caû vò sö phuï vaøo haäu Magnificence (n): Glory—Söï vinh quang. tröôøng.Thaät quaù toû roõ ngoä laø caùi gì ñi saâu Magnificent (a): Glorious—Vinh quang. taän ñaùy caù theå con ngöôøi. Theá neân söï bieán ñoåi môùi kyø ñaëc ñeán nhö vaäy. Maha (skt): Great—To lôùn—Ñaïi. Mahabhijnabhibhu (skt): Ñaïi Thoâng Trí • On the fourth day of the second month in Thaéng Phaät. 788, the master bathed, sat in a cross- Mahabrahma (skt): Ñaïi Phaïm Thieân. legged position, and passed away. He Mahakasyapa (skt): See Ma Ha Ca Dieáp. received the posthumous title “Great Maha-mati (skt): Ñaïi Hueä Boà Taùt. Stillness.”—Ngaøy moàng boán thaùng hai Mahamaudgalyayana: See Ma Ha Muïc naêm 788, sö taém goäi, roài ngoài kieát giaø thò Kieàn Lieân. tòch, ñöôïc vua ban hieäu “Ñaïi Tòch.” Maha-maya (skt): Ma Gia Hoaøng Haäu (meï Mad (a): Cuoàng. cuûa Thaùi töû Taát Ñaït Ña). Mad and cruel: Cuoàng baïo. Maha-nirvana (skt): Ñaïi Nieát Baøn—A state Mad Zen: See Cuoàng Thieàn. of perfect quiescence realized by enlightened Madarava flowers: Maïn ñaø la hoa. beings. There are different levels of Nirvana Madhya (skt): Trung--Middle. depending on the state of enlightenment. Madhyamika-sastra (skt): Trung Quaùn Therefore, only the Buddha can enter the Luaän cuûa Ngaøi Long Thoï—See Madhyamika state of Maha-Nirvana—Traïng thaùi tòch tænh in Sanskrit/Pali-Vietnamese Section. toaøn haûo. Coù nhöõng möùc ñoä khaùc nhau veà Madhyamika school: See Tam Luaän Toâng. Nieát Baøn, tuøy thuoäc vaøo möùc ñoä giaùc ngoä. Chæ coù Phaät môùi coù theå ñaït ñöôïc traïng thaùi Ñaïi Madman: Ngöôøi ñieân. Nieát Baøn. Magadha: Xöù Ma Kieät Ñaø—One of the Maha Pajapati Gotami: Ma Ha Ba Xaø Ba sixteen major kingdoms of ancient India Ñeà (Keá Maãu cuûa Thaùi Töû Taát Ñaït Ña)—See during the Buddha’s time (northeast India)— Ma Ha Ba Xaø Ba Ñeà.

Maha Parinirvana Sutra (skt) Maha Mahayana and Theravada: See Ñaïi Thöøa Parinibbana Sutta (p): The sutra or sermon Vaø Nguyeân Thuûy. of the Great Deceace or passing into final Mahayanistic Negativism: See Tam Luaän Nirvana—A long sutra containing a Toâng. description of the Buddha’s passing and his Mahayanists: Phaät töû Ñaïi Thöøa. teaching—The Paradise Sutra.—See Kinh Main Hall: Chaùnh ñieän—See Phaùp Ñieän. Ñaïi Baùt Nieát Baøn Main idea: Ñaïi yù. Maha-prajna (skt): Ñaïi trí—Ñaïi hueä. Maintain loving kindness: Duy trì taâm töø Maha-prajna-paramita (skt): Ma ha Baùt aùi. Nhaõ ba la maät ña. Maintain or preserve the power of Maharajas (skt): Phaån noä minh Vöông—As wisdom or knowledge: Dharani—Ñaø La Ni. opponents of evil and guardian of Buddhism. Maintain or restore something: Duy trì Maha-Ratnakuta Sutra (skt): Kinh Ñaïi caùi gì. Böûu Tích. Maintaining and transgressing: See Trì Mahasanghika (skt): Ñaïi chuùng boä (Ñaïi Phaïm. thöøa). Maheshvara Heaven: Coõi Trôøi Ma-Heâ Thuû Mahasattva (skt):Ma-ha Taùt-ñoûa—Great La. being—A Buddhist practitioner. Mahoraga (skt): See Mahoraga in Mahasthama (skt): Ñaïi Theá Chí. Sanskrit/Pali-Vietnamese Section.

Mahasthamaprapta Bodhisattva: Great Maintenance: Baûo trì—Baûo toàn— Power Obtaining Bodhisattva—Boà Taùt Ñaïi Preservation—Conservation. Theá Chí. Maitreya (skt) Metteya (p): The future Mahavairocana (skt): Ñaïi Nhöït Nhö Lai. Buddha—The Buddha to-come—The Mahavaipulya (skt): Ñaïi Phöông Ñaúng. Bodhisatva who will be the next holder of the Mahayana (skt): The school of the Great supreme office of Buddha—The Buddha of Vehicle—Tröôøng Phaùi Ñaïi Thöøa—Great love—The fat and always laughing Buddha— Vehicle of salvation—Northern schools of See Phaät Di Laëc in Vietnamese-English Buddhism that emphasize the compassionate Section. action of Bodhisattvas. Maitreya Bodhisattva: The Mercy Mahayana Dharma Laksana school: See Bodhisattva—Di Laëc Boà Taùt. Phaùp Töôùng toâng. Maitreya Buddha (skt): See Maitreya in Mahayana doctrine: See Ñaïi Thöøa Phaùp. English-Vietnamese Section and see also Phaät Mahayana Lankara Sastra (skt): Ñaïi Di Laëc in Vietnamese-English Section. Thöøa Trang Nghieâm Luaän. Maitreya Shrine: Ñieän Di Laëc. Mahayana meditation: See Thieàn Ñaïi Maitri Sutra: See Kinh Töø Thieän. Thöøa. Majestic (a): Uy nghi. Mahayana school: See Ñaïi Thöøa Toâng. Majesty (n): Söï uy nghieâm—Söï toân Mahayana scriptures: See Boà Taùt Taïng. nghieâm—Söï trang nghieâm. Mahayana sutras: Ñaïi Thöøa kinh—See Ñaïi Majjhima Nikaya (skt): The Middle Length Thöøa Giôùi Kinh. Discourses in the Pali Canon—See Kinh Trung A Haøm.

Major Amitabha Sutra: See Ñaïi Boån A Di Make good use of something: Xöû duïng toát Ñaø Kinh. ñieàu gì. Major chiliocosmos: See Ñaïi Thieân Theá Make a great contribution to something: Giôùi. Goùp phaàn lôùn lao vaøo vieäc gì. Major Vehicle: See Ñaïi Thöøa. Make an image: See Taïo Töôïng. Make acquaintance with someone: Laøm Make it up with someone: Laøm hoøa vôùi ai. quen vôùi ai. Make less painful: Laøm bôùt khoå ñau. Make an active contribution to Make (v) manifest: Pakatam karoti (p)— something: Ñoùng goùp tích cöïc vaøo vieäc gì. Vyatikri (skt)—Laøm bieåu loä ra. Make arrangements: Lo lieäu. Make noise: Laøm oàn. Make an attack on someone: Attack Make offerings: See Haønh Cuùng Döôøng. someone—Coâng kích ai—Taán coâng ai. Make offerings to the Buddha: Cuùng Make the best use of something: Taïo ñöôïc döôøng Ñöùc Phaät. nhieàu lôïi laïc nhaát töø moät ñieàu gì. Make one’s hair stand on end: Döïng toùc Make a clear distinction between right gaùy. and wrong (good and evil): Phaân bieät giöõa Make a pilgrimage: Go on pilgrimate—phaûi vaø traùi (toát vaø xaáu). Laøm moät chuyeán haønh höông. Make a distinction (the difference) Make a place one’s abode: Choïn nôi naøo between someone and someone: Phaân bieät laøm truù xöù. giöõa ai vôùi ai. Make progress: Tieán boä—Khai môû. Make a distinction between something Make (v) progress towards wisdom: Khai and something: Phaân bieät giöõa caùi gì vôùi caùi môû trí hueä. gì. Make a rain retreat: An cö kieát haï. Make choices: Löïa choïn. Make ready: D öï bò. Make a confession: Saùm hoái. Make a request for the Mahayana Make destructive use of the permanent Tripitaka: Thænh Tam Taïng Ñaïi Thöøa. dwelling: Laïm duïng cuûa Tam Baûo. Make a resolution to do something: Make Make difficulties: Laøm khoù. firm decision to do something—Cöông quyeát Make an effort: Tinh taán—You should laøm vieäc gì. make an effort to cultivate yourself, the Make a road: Laøm

ñöôøng—Road-Building Tathagatas are only teachers—Baïn phaûi tinh Bodhisattva: Trì Ñòa Boà taùt. taán töï mình tu taäp, chö Nhö Lai chæ laø caùc ñaïo Make someone's acquaintance: Laøm quen sö. vôùi ai. Make an end to suffering: Chaám döùt ñau Make someone blind: Blind someone— khoå. Laøm quaùng maét ai. Make an excursion: Du ngoaïn. Make someone calm: Laøm cho ai an tònh. Make fragrant: Huaân (xoâng öôùp). Make someone joyful all the time: Khieán Make friends: Laøm baïn. ai luùc naøo cuõng vui veû—True religion makes Make fun of: Cöôøi cheâ. us joyful all the time—Chaùnh ñaïo khieán cho chuùng ta luùc naøo cuõng vui veû.

Make something clear: Elucidate Vajradhatu groups of the Shingon sect: something—Laøm saùng toû ñieàu gì. Baøn thôø troøn hay vuoâng ñeå thôø phöôïng Make a speech about something: Phaùt chö Phaät vaø chö Boà Taùt trong Thai Taïng bieåu (ñoïc dieãn vaên) veà moät ñieàu gì. Giôùi vaø Kim Cang giôùi cuûa Chaân Ngoân Toâng, maø Kobo Daishi ñaõ saép xeáp nhö Make a strong resolve: Phaùt nguyeän. sau: Make a strong vow: Phaùt nguyeän. a) Thai Taïng Giôùi tieâu bieåu cho lyù vaø nhaân: Make (v) up: Boå khuyeát. The Garbhadhatu representing the Make up one's mind: Quyeát ñònh—To principle and cause. decide. b) Kim Cang Giôùi tieâu bieåu cho trí vaø quaû: Make up one's mind to do something: The Vajradhatu representing the Decide to do something—Quyeát ñònh laøm intelligence and the effect. ñieàu gì. 2) A circular figure or diagram used in Make visibly present before the eyes: invocations, meditation and temple Sacchikaroti (p)—Sakshatkaroti (skt)—Laøm services in Tantric Buddhism. A symbolic cho thaáy roõ raøng tröôùc maét—See Chöùng. representation of cosmic forces in two or Male devotee: See Tín Só. three-dimensional form, which is Malevolence: Haïi—Xaáu aùc. considerably significant in the Tantric Buddhism in Tibet and means "center and Malice (n): Tính hieåm ñoäc—Baát nghóa—AÙc periphery." In Tantric Buddhism or the nieäm—AÙc caûm. Vajrayana, the external world as well as Malicious (a): AÙc ñoäc—Xaáu xa—Devil- the body and one's own consciousness like—Devilish. can be seen as mandalas. The basic form Malicious gossip: Noùi lôøi theâu deät. or structure of a mandala a circle outside Malignity (n): Ñoäc taâm. a square palace with four gates in the four Maltreat (v): Baïc ñaõi—To ill-treat—To cardinal directions (North, south, West, persecute. East). Mandalas can be reperesented in Man (n): See Nhaân. four ways as follows—Coøn goïi laø Maïn Man-god: Nhaân thaàn. Ñaø La, Maïn Ñoà La, Maïn Ñaùt La, hay Maïn Noâ La, vaân vaân. Voøng troøn nghi thöùc Man of merit: Ngöôøi coù phöôùc ñöùc. duøng trong caùc buoãi leã Phaät giaùo Maät Man realm: Nhaân thöøa. toâng, nôi bieåu hieän cho söï giaùc ngoä, cuõng Manage a temple: Quaûn trò chuøa. laø nôi toân thôø chö Phaät vaø chö Boà Taùt. Manager's office: Vaên phoøng tri söï. Maïn Ñoà La laø voøng troøn bieåu hieän cho Manas consciousness: Mana (skt)—Maït na nhöõng söùc maïnh vuõ truï, hay nôi tuï hoäi thöùc—The rational faculty in man. cuûa chö Hieàn Thaùnh, coù hai hay ba chieàu, Manavaka (skt): Dieäu YÙ Boà Taùt. ñoùng moät vai troø quan troïng trong tröôøng Mandala: Mandala (skt). phaùi Maät toâng beân Taây Taïng, vaø coù nghóa 1) A ritual or magic circle, a plot or place of laø "Trung taâm vaø ngoaïi vi." Trong Maät enlightenment, a round or square

altar on toâng, theá giôùi beân ngoaøi cuõng nhö thaân which Buddhas or Bodhisattvas are theå hay yù thöùc beân trong con ngöôøi coù theå placed. There are two groups of such, ñöôïc bieåu hieän trong moät Maïn ñaø la. especially the Garbhadhatu and Hình thöùc hay caáu truùc cô baûn cuûa moät Maïn ñaø la laø moät voøng troøn bao boïc cung

ñieän hình vuoâng coù 4 cöûa xoay veà 4 tröôùc taùc ñeå ca ngôïi Ngaøi—For more höôùng (Baéc, Nam, Taây, Ñoâng). Maïn ñaø la information, please see Manjus(h)ri in coù theå ñöôïc thöïc hieän baèng nhöõng hình Sanskrit/Pali-Vietnamese Section. thöùc döôùi ñaây: Manjusri Bodhisattva: The Wonderful 1) Painted pictures: Thangka—Nhöõng böùc Voice Bodhisattva, the symbol of wisdom— veõ. Vaên Thuø Sö Lôïi Boà Taùt, bieåu töôïng cuûa trí 2) Drawn with colored sands: Caùt nhuoäm tueä. maøu. Mankind (n): Nhaân loaïi—Con ngöôøi. 3) Represented by heaps of rice: Nhöõng Manner (n): Phong caùch—Abstruse ñoáng gaïo. manner: Buùt phaùp thaâm thuùy. 4) Constructed three-dimensionally: Caáu truùc ba chieàu. Manner of speaking: Khaåu khí. ** For more information, please see Maät Manslaughter (n): See Ngoä Saùt. Giaùo in Vietnamese-English Section. Mantra (skt): Manta (p)—A secret holy Mandate (v): UÛy nhieäm—UÛy thaùc. saying or secret teaching—Maät chuù. Mani (skt): Ngoïc Ma Ni—Mani stone—A Mantra Vehicle: Chaân thöøa—True stone that has the power to grant any wish or Vehicle—True teaching or doctrine. desire, with regard to material possession, to Mantrayana (skt): See Maät Toâng. all sentient beings—Ngoïc nhö yù coù khaû naêng Manual signs: See AÁn Kheá and Giaùp Truï ban phaùt taát caû taøi vaät hay ñoà duøng maø chuùng AÁn. sanh mong muoán—See Baûo Chaâu. Manusya (skt): Nhaân Man. Manifest (v): Taùc ñoäng—Phaùt loà—To Many Jewels Buddha: Se Ña Baûo. reveal—To confess—See Xuaát Hieän. Mara (skt): AÙc Ma—The personification of Manifest virtue: See Bieåu Ñöùc. evil and the temper of man—The Evil One, Manifestation (n): Söï bieåu hieän—Visible the Temper, the God of lust, sin and death—appearance—Physical manifestation: Söï Symbolizes the passions that overwhelmed bieåu hieän vaät chaát. human beings as well as everything that Manifestation body: Baùo thaân. hinders the arising of the wholesome roots and Manifestation of mind in action: Taâm progress on the path of salvation and töôùng. enlightenment—AÙc ma tieâu bieåu cho duïc voïng khoáng cheá chuùng sanh, cuõng nhö nhöõng Manifested clearly: Vyanjita (skt)—Hieän roõ chöôùng ngaïi khôûi leân laøm trôû ngaïi thieän caên raøng. treân böôùc ñöôøng tu haønh giaùc ngoä vaø giaûi Manifesting wisdom: See Hieän Thöùc. thoaùt. Manipulate (v): Vaän ñoäng Mara's delusive light: Ma quang. Manjusri (skt): Vaên Thuø Sö Lôïi Boà Taùt— Mara who destroys of good: Phaù Hoaïi The Buddha's wisdom—Manjusri Bodhisattva Thieän Ma vöông. is also as popular as Avalokitesvara Mara-robbers of the mind: See Taâm Ma Bodhisattva. He personifies wisdom. A Taëc and Taâm Taëc. number of sutras were composed in his honor—Boà Taùt Vaên Thuø Sö Lôïi cuõng phoå March of time: Tieán trình thôøi gian. thoâng nhö Boà Taùt Quaùn Theá AÂm. Ngaøi töôïng Mark an era: Khai nguyeân. tröng cho trí tueä. Moät soá lôùn kinh ñieån ñöôïc

Mark of impermanence: See Voâ Thöôøng Material life: Cuoäc soáng vaät chaát. AÁn. Material objects: Nhöõng vaät chaát—Chaát Mark of liberation: See Giaûi Thoaùt Töôùng. lieäu ñoái töôïng. Mark a new era: Ñaùnh daáu moät kyû nguyeân Material shape: See Saéc. môùi. Material and spiritual support: Söï uûng hoä Market: Thò tröôøng. vaät chaát vaø tinh thaàn. Marriage: Hoân nhaân—Hoân leã. Material things: Vaät chaát Marrow of meditation: See Thieàn Tuûy. Material well-being: Haïnh phuùc vaät chaát. Marsh spirit: Thaàn Ñaàm Laày. Material world: See Saéc Giôùi. Martyr: Vò töû vì ñaïo. Materialism (n): Chuû nghóa vaät chaát—Duy Martyrdom: Söï cheát vì ñaïo. vaät chuû nghóa. Marvel (v): Laáy laøm laï. Matrimonial (a): Thuoäc veà hoân nhaân— Marvelous: See Dieäu. Thuoäc veà choàng vôï. Marxism (n): Chuû nghóa Maùc Xít—Hoïc Matrimony (n): Hoân nhaân—Hoân phoái. thuyeát laáy tö töôûng trieát hoïc, chính trò, xaõ hoäi Matrix (n): Khuoân maãu—Maãu thöùc. vaø kinh teá cuûa Karl Marx laøm cô baûn. Matter (n): Vaät chaát—Element. Mass: Quaàn chuùng—Ñaïi chuùng. • Four matters: Töù ñaïi (solidity: Ñaát, A mass of: Moät môù. Fluidity: Nöôùc, Heat: Löûa, Motion: Gioù). Master (n): Thaày. • Aggregate matter: Saéc uaån. Master (v): Khaéc phuïc—To overcome—To • See Saéc. subdue—To control. Matter of fact: Söï vieäc thöïc teá. Master of a new or junior monk: See Y Matter is just immaterial, the Chæ Sö. immaterial is just matter: See Saéc Töùc Thò Master of the nuns: Ni tröôûng. Khoâng, Khoâng Töùc Thò Saéc. Buddha advised everyone to regard his Matter and mind: See Saéc Taâm. teaching as the Master: Ñöùc Phaät. khuyeân Matter of soul in Buddhism: Vaán ñeà linh moïi ngöôøi haõy laáy Giaùo Phaùp cuûa Ngaøi laøm hoàn trong ñaïo Phaät. Thaày. Maturity (n): Vieân maõn—Söï thaønh thuïc. Mat: Toïa cuï. Maudgalyayana (skt): Muïc Kieàn Lieân— Match: One who is equal in skill, strength, Moggallana—One of the ten major Arhat similar to another—Ngöôøi ngang taøi söùc. disciples of the Buddha. Maudgalyayana has Matchless: Unmatched—Peerless— the greatest supernatural power among all of Unequalled—Baäc voâ song (voâ ñòch, khoâng coù Buddha's Arhat disciples—Moät trong möôøi ñoái thuû). ñaïi ñeä töû cuûa Phaät. Muïc Kieàn Lieân laø moät vò ñeä töû A-La-Haùn coù thaàn thoâng pheùp löïc baäc Play-mate: Baïn töø thuôû nhoû. nhaát cuûa Phaät—For more information, please Material (a): Vaät chaát—Thuoäc veà vaät chaát. see Ma Ha Muïc Kieàn Lieân in Vietnamese- Material appearance: See Saéc Töôùng. English Section. Material comforts: Tieän nghi vaät chaát. Maxim (n): Nguyeân lyù—Chuaån taéc. Material environment: Y baùo. Maximum (a): Toái ña Material and immaterial: See Saéc Taâm.

Maximum benefit and happiness for Medicine of the law: See Phaùp Döôïc. mandkind: Lôïi laïc vaø haïnh phuùc toái ña cho Meditate (v): Thieàn. nhaân loaïi. Meditating facing the wall: See Bích Maybe: Coù leõ—Perhaps—Possible—Likely. Quaùn. Mean (a): Baàn tieän—Despicable. Meditation (n): Rapture, the surest way to Meaning of the profound: See Huyeàn mind-control and purification—Söï haønh thieàn Nghóa. (quaùn töôûng), caùch chaéc chaén nhaát ñeå kieãm Meaning of the sutras: nghóa kinh. soaùt vaø tònh taâm—See Thieàn Quaùn vaø Thieàn Ñònh. Meaningful: Coù yù nghóa. Means: See Phöông Tieän. Meditation bliss: Thieàn duyeät. Means of discipline:

Ñöôøng loái moâ phaïm Meditation and Buddha recitation: See Thieàn Quaùn Vaø Nieäm Phaät. Measure (n): Bieän phaùp. Meditation on compassion: Töø Bi Quaùn—Measure (v): Tính ñeám. Meditation on compassion means practice Measure and reckon with one's spiritual looking at all beings with the eyes of powers: Duøng thaàn löïc ñeå tính ñeám. compassion. The meditation on compassion Measureless (a): See Voâ Löôïng. not only must be practiced during the hours of Measurelessly limitless asankhyeya sitting meditation, but it must also be realized kalpas: Voâ löôïng voâ bieân a taêng kyø kieáp. on your daily activities. No matter where you Meat with the three pure qualities: Tam go or where you sit, or what you do, remember to practice looking at all beings tònh nhuïc—Buddha did allow early disciples with the eyes of compassion—Töø bi quaùn laø to consume meat with the three pure qualities: thöïc taäp nhìn chuùng sanh baèng ñoâi maét töø bi. 1) The animal's slaughter is not witnessed Töø bi quaùn khoâng nhöõng chæ ñöôïc thöïc taäp by the consumer: Khoâng thaáy gieát con vaät trong nhöõng giôø thieàn toïa, maø noù phaûi ñöôïc ñeå laøm thöïc phaåm cho mình. hieän thöïc trong nhöõng sinh hoaït haèng ngaøy 2) The sound of the animal's slaughter is not cuûa baïn. Duø ñi ñaâu, ngoài ñaâu hay laøm gì, baïn heard by the consumer: Khoâng nghe gieát neân luoân nhôù thöïc taäp töø bi quaùn. con vaät ñeå laøm thöïc phaåm cho mình. 3) The animal is not slaughtered for the Meditation and concentration: See Thieàn consumer: Khoâng gieát con vaät ñeå laøm Ñònh. thöïc phaåm cho mình. Meditation on Emptiness: Khoâng Quaùn Mechanism (n): Cô giôùi luaän—Hoïc thuyeát (quaùn nieäm veà taùnh Khoâng cuûa vaïn höõu)— laáy söï vaän ñoäng trong khoâng gian laøm cô sôû Zen practitioner should always practice giaûi thích cho nhöõng söï kieän phaùt sinh. meditation on the emptiness of all things. Meddling: Ña söï. Contemplation the nature of emptiness in the assembly of the five aggregates: bodily form, Mediator (n): Ngöôøi ñöùng ra laøm trung gian feeling, perception, mind functionings, and daøn xeáp hay hoøa giaûi—See Trung Nhaân. consciousnesses. Pass from considering one Medicinal wine: Döôïc töûu. aggregate to another. See that all transform, Medicine Buddha: See Phaät Döôïc Vöông. are impermanent and without self. The Medicine Buddha Sutra: See Kinh Döôïc assembly of the five aggregates is like the Sö Löu Ly Baûn Nguyeän Coâng Ñöùc. assembly of all phenomena: all obey the law of interdependence. Their coming together

and disbanding from one another resembles töôïng naøo trong vuõ truï, maàu nhieäm nhö söï the gathering and vanishing of clouds around soáng coù maët khaép moïi nôi. Quaùn Khoâng ñeå the peaks of mountains. We should practice thaáy ñöôïc nguõ uaån khoâng thöïc söï sinh dieät, the contemplation on Emptiness so that we coøn maát vì nguõ uaån laø chaân nhö. Quaùn Khoâng will have the ability to neither cling to nor ñeå thaáy voâ thöôøng chæ laø moät khaùi nieäm, voâ reject the five aggregates. To contemplate on ngaõ cuõng laø moät khaùi nieäm, vaø ngay caû Khoâng emptiness to know that like and dislike are cuõng chæ laø moät khaùi nieäm, ñeå khoâng coøn bò only phenomena which belong the raøng buoäc vaøo voâ thöôøng, voâ ngaõ vaø khoâng, assemblage of the five aggregates. To ñeå thaáy ñöôïc Khoâng cuõng chæ laø

Khoâng, ñeå contemplate on emptiness so that we are able thaáy ñöôïc chaân nhö cuûa Khoâng cuõng khoâng to see clearly that the five aggregates are khaùc vôùi chaân nhö cuûa nguõ uaån. without self and are empty, but that they are Meditation on equanimity: See Thieàn also wondrous, wondrous as is each Quaùn Veà Taâm Xaû. phenomenon in the universe, wondrous as the Meditation fist: See Thieàn Quyeàn. life which is present everywhere. To Meditation hall: See Thieàn Ñöôøng. contemplate on emptiness so that we are able Meditation helps giving up ignorance: to see that the five aggregates do not really Thieàn ñònh giuùp chuùng ta töø boû si meâ. undergo creation and destruction for they themselves are ultimate reality. By this Meditation on the immateriality: See contemplation we can see that impermanence Taùnh Khoâng Quaùn. is a concept, non-self is a concept, and Meditation on the mean: See Trung Quaùn. emptiness is also a concept, so that we will not Meditation on the mind: See Thieàn Quaùn become imprisoned in the concepts of Veà Taâm. impermanence, non-self, and emptines. We Meditation on no thought: Quaùn voâ will see that emptiness is also empty, and that nieäm—Just sit in meditation thinking of the ultimate reality of emptiness is no nothing. If any thoughts arise in your mind, different from the ultimate reality of the five just forget about them, just let them go. Do not aggregates—Haønh giaû tu thieàn neân luoân quaùn pay any attention to them, and do not create nieäm veà taùnh Khoâng cuûa vaïn höõu. Quaùn nieäm second thoughts. Don’t worry every thing will veà taùnh voâ thöôøng cuûa hôïp theå nguõ uaån: saéc, pass. Everything comes, and everything will thoï, töôûng, haønh, thöùc. Xeùt töøng uaån moät, töø go—Quaùn voâ nieäm laø ngoài thieàn khoâng suy uaån naøy sang uaån khaùc. Thaáy ñöôïc taát caû ñeàu töôûng. Neáu tö töôûng khôûi leân trong taâm, chæ chuyeån bieán, voâ thöôøng vaø khoâng coù töï ngaõ. caàn queân noù ñi chöù ñöøng ñeå yù ñeán vaø taïo neân Söï tuï hôïp cuûa nguõ uaån cuõng nhö söï tuï hôïp cuûa tö töôûng thöù nhì. Ñöøng lo, moïi vieäc roài seõ qua moãi hieän töôïng, ñeàu theo luaät duyeân khôûi. Söï ñi. Moïi vieäc coù ñeán laø coù ñi. hôïp tan cuõng gioáng nhö söï hôïp tan cuûa nhöõng Meditation period: Thôøi gian haønh thieàn. ñaùm maây treân ñænh nuùi. Quaùn nieäm ñeå ñöøng Meditation posture: See Tö Theá Toïa baùm víu vaøo hôïp theå nguõ uaån. Tuy vaäy khoâng Thieàn. khôûi taâm chaùn gheùt hôïp theå nguõ uaån. Quaùn Meditation practice: Suï haønh thieàn. nieäm ñeå bieát raèng öa thích vaø chaùn gheùt cuõng laø nhöõng hieän töôïng thuoäc hôïp theå nguõ uaån. Meditation on the principle of causality: Quaùn nieäm ñeå thaáy roõ tuy nguõ uaån laø voâ See Duyeân Giaùc. thöôøng, voâ ngaõ vaø khoâng, nhöng nguõ uaån cuõng Meditation Sutra: See Kinh Quaùn Voâ raát maàu nhieäm, maàu nhieäm nhö baát cöù hieän Löôïng Thoï.

Meditation teacher: Kammatthanacariya Mendicancy (n): Khaát thöïc—To beg for (p)—Thaày daïy Thieàn. food—See Khaát Thöïc. Meditation on the three unreal objects: Mendicant conducts: See Ñaàu Ñaø. See Tam Giaû Quaùn. Mendicant scholar: See Khaát Só. Meditation on the uncleanness: See Baát Mental (a): Tinh thaàn—Thuoäc veà taâm—Taâm Tònh Quaùn. thaàn. Meditation on the universal: See Bình Mental action: Cetasikas (p)—Mana-kamma Ñaúng Quaùn. or citta-sankhara (p)—Mana-karman

(skt)—YÙ Meditation on the unreality: See Taùnh haønh—See Taâm Sôû, and YÙ Nghieäp. Khoâng Quaùn. Mental changes: See Thöùc Bieán. Meditation warden: See Thieàn Traán. Mental cognition of the environment: Meditation and wisdom: See Ñònh Hueä See Taâm Duyeân. and Thieàn Trí. Mental concentration: Taäp trung tö töôûng. Meditative (a): Quaùn töôûng—Meditating or Mental conditions: Taâm sôû—See Taâm Ñòa. inclined to meditate—Rapt. Mental consciousness: See YÙ thöùc. Meditative insight into the unreality of Mental cultivation: Inward cultivation—Tu all things: See Phaùp Khoâng Quaùn. taäp noäi taâm. Meditative method: See Thieàn Moân. Mental defilements: Tinh thaàn oâ tröôïc Meditator (n): Thieàn sö. Mental development: Meditation—See Medium (n): Vaät trung gian—Moâi giôùi— Thieàn ñònh. Ngöôøi leân ñoàng leân coát. Mental dharmas: See Taâm Phaùp. Meekly: Moät caùch hieàn laønh. Mental distress: Taâm bònh. Meekness (n): Söï oân nhu—Hoøa thuaän— Mental eye: Maét taâm. Kindness. Mental factors: Cetasikas (p)—See Taâm Sôû. Meet with an accident: Ngoä naïn. Mental factor analysis: See Taâm Sôû Tö. Meeting the criteria to receive the rules: Mental factor attention: See Taâm Sôû Taùc See Giôùi Khí. YÙ. Meeting with the uncongenial is Mental factor contact: See Tieáp Xuùc Taâm suffering: Oaùn taéng hoäi khoå. Lyù. Melancholic (a): Phieàn muoän. Mental factor intention: Taâm sôû haønh—All Melancholy: Saàu bi—Sad—Grievous. of our desires develop because of the thoughts Memorable: Ñaùng ghi nhôù. of our mental factor intention. When we see Memorial service: Leã truy ñieäu. an attractive object, we develop a wish to obtain that object. In contrary, when we see Memory (n): Kyù öùc—See Nieäm. an unattractive object, we develop a wish not Memory-seeds: See Huaân Taäp Chuûng Töû. to obtain that object; sometimes we hate the Men and the Buddha's law: See Nhaân object—Taát caû duïc voïng ham muoán khôûi leân Phaùp. do taâm sôû haønh. Khi chuùng ta thaáy caùi gì haáp Men and things: See Nhaân Phaùp. daãn thì chuùng ta khôûi sinh loøng ham muoán vaø Men or women: Nam hay nöõ. muoán ñaït cho baèng ñöôïc. Ngöôïc laïi, khi chuùng ta thaáy caùi gì khoâng haáp daãn thì chuùng

ta sanh taâm nhaøm chaùn khoâng muoán, coù khi Mention (v): Ñaû ñoäng—To touch on. coøn sanh taâm oaùn gheùt noù nöõa laø khaùc. Merchant (n): Thöông gia. Mental factor investigation: See Taâm Sôû Merciful (a): See Töø Bi. Taàm. Merciless (a): Nhaãn taâm. Mental formation: Citta-samskara (skt)— Mercy (n): Loøng bi maãn—Loøng nhaân töø. Söï caáu taïo cuûa taâm—Volition—See Haønh Mercury (n): Thuûy tinh—See Thuûy Ñieäu. Uaån and Taâm Haønh. Merit (n): Phöôùc ñöùc—Coâng traïng—The Mental formation forces: Löïc caáu taïo cuûa karmic result of unselfish action either mental taâm. or physical—The blessing wealth, intelligence Mental functions: Duïng cuûa taâm—See Taâm of human beings and celestial realms; Haønh. therefore, they are temporary and subject to Mental ground: See Taâm Ñòa. birth and death. Mental illness: Bònh taâm thaàn. Merit of cutting off all illusion and Mental impression: See Taâm AÁn. perfecting of supreme nirvana: Ñoaïn ñöùc. Mental karma: See YÙ Nghieäp. Merit of perfect knowledge: Trí ñöùc. Mental learning: See YÙ Hoïc. Merit of universal grace and salvation: Mental light: Taâm quang—Wisdom light. AÂn ñöùc. Mental object: Dhammarammana (p)—Phaùp Merit and virtue: Merit is what

one traàn—See Six sense objects and Phaùp Traàn. establishes by benefitting others, while virtue Mental perception: Manaketa (skt)—YÙ is what one practices to improve oneself such nieäm—idea—Notion. as decreasing greed, anger and ignorance. Mental phenomena: Hieän töôïng tinh thaàn. Both merit and virtue should be cultivated Mental potential: Tieàm naêng tinh thaàn. side by side—Coâng Ñöùc—These two terms are sometimes used interchangeably. Mental power: Khaû naêng cuûa taâm—Cô quan However, there is a crucial difference. Merits beân trong coøn ñöôïc goïi laø khaû naêng cuûa are the blessings (wealth, intelligence, etc) of taâm—The inner organ is also called the the human and celestial realms; therefore, mental power. they are temporary and subject to birth and Mental purity: Taâm thanh tònh. death. Virtue, on the other hand, transcend Mental quiescence: Ceto-samatha (p & birth and death and lead to Buddhahood. The skt)—Taâm chæ—Taâm yeân laëng hay nieäm yeân same action of giving charity can lead to laëng—Tranquility of thoughts. either Merit or Virtue. If you give charity with Mental reservation: Giöõ trong loøng. the mind to obtain mundane rewards, you will Mental sickness: Taâm bònh. get Merit; however, if you give charity with Mental sloth: See Loaïn Ñoäng. the mind to decrease greed, you will obtain Mental suffering: Khoå veà tinh thaàn. virtue—Phöôùc ñöùc laø caùi maø chuùng ta laøm lôïi Mental stage: Traïng huoáng taâm linh. ích cho ngöôøi, trong khi coâng ñöùc laø caùi maø chuùng ta tu taäp ñeå caûi thieän töï thaân nhö giaûm Mental training: Reøn luyeän tinh thaàn— thieåu tham saân si. Hai thöù phöôùc ñöùc vaø coâng Proper mental training: Reøn luyeän tinh thaàn ñöùc phaûi ñöôïc tu taäp cuøng moät luùc. Hai töø naày ñuùng caùch. thænh thoaûng ñöôïc duøng laãn loän. Tuy nhieân, coù Mentality (n): See Taâm Taùnh. söï khaùc bieät ñaùng keå. Phöôùc ñöùc bao goàm taøi

vaät cuûa coõi nhaân thieân, neân chæ taïm bôï vaø coøn Metempsychosis: Thuyeát luaân hoài. trong voøng luaân hoài sanh töû. Traùi laïi, coâng ñöùc Methinks (old English): It seems to me— sieâu vieät khoûi luaân hoài sanh töû ñeå daãn ñeán Döôøng nhö, Phaät quaû. Cuøng moät haønh ñoäng coù theå daãn Method: Phöông phaùp. ñeán hoaëc phöôùc ñöùc, hoaëc coâng ñöùc. Neáu Method of analysis: Phöông phaùp phaân tích. chuùng ta boá thí vôùi yù ñònh ñöôïc phöôùc baùu nhaân thieân thì chuùng ta gaët ñöôïc phaàn phöôùc Method of commandments: See Giôùi ñöùc, neáu chuùng ta boá thí vôùi taâm yù giaûm thieåu Moân. tham saân si thì chuùng ta ñaït ñöôïc phaàn coâng Methods of meditation: Phöông caùch thieàn ñöùc—See Coâng Ñöùc. ñònh—Generally speaking, there are three Merit and virtue of the original pledges kinds of meditation: Samatha, Vipassana and Walking meditation. Samatha means Stilling by the Medicine Buddha: See Kinh Döôïc or Calming the mind, Vipassana means Sö Boån Nguyeän Coâng Ñöùc in Appendix A (4). focusing the mind on an object. Walking Meritorious (a): Coù coâng ñöùc. meditation means when we walk, we Merry-making feasts: Caùc troø vui concentrate on the movement of the feet and Message: Thoâng ñieäp. always stay mindfulness—Noùi chung, coù ba Message of love and peace: Thoâng ñieäp veà kieåu thieàn: Tònh Chæ, Quaùn Töôûng vaø Thieàn tình thöông vaø hoøa bình—The Buddha's Haønh. Tònh chæ laø an taâm tònh, Quaùn

töôûng laø teaching is a true meassage of love and peace chuù taâm vaøo moät ñoái töôïng, coøn Thieàn haønh laø to the world—Lôøi Phaät daïy laø moät thoâng ñieäp khi chuùng ta ñi chuùng ta taäp trung tö töôûng chôn thaät veà tình thöông vaø hoøa bình cho toaøn vaøo cöû ñoäng cuûa chaân vaø luoân tænh thöùc. theá giôùi. Method of patience: See Nhaãn Vò. Message of love and wisdom: Thoâng ñieäp Methodology (n): Phöông phaùp luaän. cuûa tình thöông vaø trí tueä Meticulous work of art: Taùc phaåm ngheä Messenger (n): Söù giaû—See Maïn Söû. thuaät coâng phu. Messenger of anger: See Saân Khueå Söù. Metropolitan (n): Ñoâ thò. Messenger of desire: See Tham Duïc Söû. Metta Sutta (p): See Kinh Töø Thieän in Messenger of doubt: See Nghi Söû. Appendix A (9). Messenger of ignorance: See Voâ Minh Söû. Metteya: Phaät Di Laëc. Messenger of unenlightenment: See Si Microcosmo: Tieåu vuõ truï. Söû. Middle (a): Giöõa. Metal circle: See Kim Luaân. Middle class: Gia caáp trung löu. Metamorphic born: Hoùa sanh, as with Middle conveyance: See Duyeân Giaùc Thöøa. moths from the chrysalis. Middle Length Discourses: See Kinh Metamorphosed Buddha: See Hoùa Phaät. Trung A Haøm. Metaphor (n): Opammam (p)—Aupamya Middle Path: Trung Ñaïo—Give up (skt)—AÅn duï—Simile. extremes—The Noble Eightfold Path: Baùt Metaphysical (a): Thuoäc veà Sieâu hình hoïc. Chaùnh Ñaïo—A righteous path of life which Metaphysical-unconscious: Voâ yù thöùc sieâu teaches people to keep away from bad deeds, hình. to do good and to purify the mind (Shakya Metaphysics (n): Sieâu hình hoïc. Muni Buddha discovered the Middle Path

which advises people to)—Con ñöôøng chaùnh Mind of detachment: See Taâm Xaû. daïy chuùng ta traùnh caùc ñieàu aùc, laøm caùc vieäc Mind of great detachment: Xaû voâ löôïng laønh vaø töï tònh taâm yù—See Trung Ñaïo. taâm. Middle school sastra: See Trung Quaùn Mind is not dual: Taâm baát nhò. Luaän. Mind of big ego: See Taâm Töï Cao Töï Ñaïi. Middle vehicle: See Trung Thöøa. Mind's eye: Drishti (skt)—Maét taâm. Middle Way: Middle road—See Middle Mind fixed on meditation: Ñònh taâm ñònh Path in English-Vietnamese Section and see yù. also Madhyamika in Sanskrit/Pali-Vietnamese Mind being free from delusion: See Töï Section. Taïi. Might: Power—Uy löïc—Söùc maïnh. Mind of glowing wisdom: Hueä taâm. Mighty: Powerful—Oai huøng. Mind of great joy: Hyû voâ löôïng taâm. Milk of cow and ass: See Ngöu Lö Nhò Mind of great kindness: Töø voâ löôïng taâm. Nhuû. Mind of great pity: Bi voâ löôïng taâm. Millenium: Ngaøn naêm—Thieân nieân. Mind-ground: Taâm ñòa—Another term for Mind (n): Mano (p)—Mana (skt)—See YÙ. the mind. The mind is compared to the • Taâm hay YÙ: The mind or thoughts—See ground. According to the Sixth Patriarch Hui- YÙ. Neng, the mind is the source from which all • Taïng nghieäp (nôi toàn tröû nghieäp, thieän dharmas spring and also the place to which all hay baát thieän): The storehouse of karma, dharmas return—Moät töø khaùc cuûa "taâm." Taâm wholesome or unwholesome—See Taâm. ñöôïc so saùnh vôùi "ñaát." Theo Luïc Toå Hueä • Inquiring mind: Ñaàu oùc thích toø moø. Naêng thì taâm laø nguoàn phoùng ra vaïn phaùp vaø • Prejudiced mind: Thaønh kieán. cuõng chính laø nôi thu veà vaïn phaùp. Mind and act are not separated: See Taâm Mind-Ground Dharma Door: Taâm Ñòa Haønh Baát Ly. Phaùp Moân. Mind of amlsgiving: Thí taâm. Mind is

not heart nor brain; it's a Mind of anger: See Saân Khueå Taâm. combination of feeling, perception, Mind in bondage: See Taâm Phöôïc. thinking and awareness: Taâm khoâng phaûi Mind which is not bound to anything is laø tim hay oùc; maø laø söï phoái hôïp cuûa caûm a liberated mind: Taâm khoâng vöôùng maéc laø giaùc, caûm xuùc, söï suy nghó vaø nhaän thöùc. taâm giaûi thoaùt. Mind here and now is Buddha: See Töùc Mind of Buddha: Phaät taâm—See Taâm Phaät. Taâm Thò Phaät. Mind, Buddha and all the living are the Mind of highest wisdom: Ñænh taâm. same: See Taâm, Phaät, Caäp Chuùng Sanh Thò Mind hovering over the hoard of Tam Voâ Sai Bieät. acquired wealth: Ñaàu oùc lieân töôûng ñeán cuûa Mind and cognition: See Taâm Thöùc. caûi tích luõy. Mind of complete abandonment: See Xaû Mind is impermanent: Taâm voâ thöôøng. Voâ Löôïng Taâm. Mind of joy: Hyû taâm. Mind and consciousness: See Taâm Thöùc. Mind of kindness: Töø taâm. Mind full of desires: See AÙi Taâm. Mind of knowledge: See Trí Taâm.

Mind life: Taâm meänh. Mind-Only Sect: Vijnanavada (skt). Mind like a horse: Se Taâm Maõ. 1) During the first centuries of Christian Era, Mind is like a monkey: Taâm vieân— a new Buddhist school known as the Someone asks a Zen master on how to look Mind-Only (Yogacarins), began to form. into one's self-nature. The Zen master replies:After 500 A.D. it came to dominate the "How can? For if there is a cage with six thought of the Mahayana more and more. windows, in which there is a monkey. The distinctive doctrine of the Yogacarins Someone calls at one window, 'O, monkey,' taught that the Absolute is "Thought." and he replies. Someone else calls at another This doctrine is not really a new one. It window, and again he replies. And so on. had been clearly stated in the scriptures Human's mind is no different from that of all other schools—Vaøo nhöõng naêm ñaàu monkey."—Coù ai ñoù hoûi vò Thieàn sö laøm sao coâng nguyeân. Moät toâng phaùi Phaät giaùo môùi ñöôïc bieát döôùi teân "Duy Thöùc" baét nhìn vaøo töï taùnh cuûa mình. Vò Thieàn sö ñaùp: ñaàu phaùt trieån. Sau naêm 500 sau Taây lòch, "Laøm sao thaáy ñöôïc? Vì neáu coù moät caùi loàng toâng phaùi naøy ngaøy caøng phaùt trieån vaø vôùi saùu cöûa soå vaø moät con khæ trong ñoù. Neáu cheá ngöï tö töôûng cuûa tröôøng phaùi Ñaïi coù ai goïi 'khæ ôi,' con khi lieàn traû lôøi, vaø neáu Thöøa. Giaùo lyù ñaëc thuø cuûa Du Giaø Sö daïy coù ai khaùc laïi goïi nöõa 'khæ ôi' thì khæ laïi traû raèng tuyeät ñoái theå laø "Thöùc." Lyù thuyeát lôøi. Vaø cöù theá noù tieáp tuïc traû lôøi. Taâm con ngöôøi laïi cuõng nhö theá aáy" naøy thöïc ra khoâng coù gì môùi meû. Noù ñaõ ñöôïc kinh ñieån cuûa moïi toâng phaùi noùi Mind is like a monkey, the thought is ñeán. like a horse: See Taâm Vieân YÙ Maõ. 2) Between 150 and 400 A.D., we have Mind of Mahayana: Ñaïi thöøa taâm. several other literary documents which Mind as master: See Taâm Sö. teach "Thought-Only." The Lankavatara Mind of mastery: Ñaïi thaéng taâm. Sutra, the Avatamsaka, and the Mind measure: See Taâm Löôïng. Abhisamayalankara occupy a position Mind of meditation: Ñònh taâm. midway between Madhyamikas and Mind-to-mind transmission: See Taâm Yogacaras. The Abhisamayalankara is an influential commentary on the Truyeàn Taâm. Prajnaparamita which has guided its Mind mirror: See Taâm Kính. exegesis from 350 A.D. onward, and Mind as the moon:

See Taâm Minh. which is still the basis of the Mind-nature: See Taâm Tính. explanationof the Prajnaparamita in the Mind that has no form: Taâm khoâng hình monasteries of Tibet and Mongolia. The töôùng. Avatamsaka takes up the teaching of the Mind of no rebirth: Voâ sanh taâm. sameness of everything, and interprets it Mind is nothing but talkative: Taâm chæ laø as the interpenetration of every element söï noùi leùp nheùp chöù khoâng laø gì caû. in the world with everything else—Giöõa Mind-objects: Ñoái töôïng cuûa yù. naêm 150 vaø 400 sau Taây lòch, coù vaøi taøi lieäu kinh giaûng thuyeát veà Duy Thöùc laø Mind of observance of the Kinh Laêng Giaø vaø Hoa Nghieâm, giöõ ñòa commandments: Giôùi taâm. vò trung gian giöõa Trung Quaùn Luaän vaø Mind ocean: See Taâm Haûi. Duy Thöùc toâng. Abhisamyalankara laø moät Mind-only: See Duy Taâm. sôù giaûi quan troïng veà Kinh Baùt Nhaõ Ba

La Maät Ña, ñaõ höôùng daãn nhöõng giaûi (Fa-Tsiang-Tsung) and was led by Kwei-thích veà kinh Baùt Nhaõ vaøo khoaûng nhöõng Chi, a great disciple of Hsuan-Tsang—naêm 350 sau Taây lòch vaø trôû veà sau naøy, Duy Thöùc Toâng, coøn goïi laø Duy Thöùc Gia vaø baây giôø vaãn coøn laø caên baûn giaûi thích hay Phaùp Töôùng toâng. Hoïc thuyeát cuûa kinh treân trong nhöõng tònh xaù ôû Taây Taïng Duy Thöùc toâng chuù troïng ñeán töôùng cuûa vaø Moâng Coå. Kinh Hoa Nghieâm laáy laïi taát caû caùc phaùp; döïa treân ñoù, luaän thuyeát giaùo nghóa veà ñoàng nhaát tính cuûa vaïn veà Duy Thöùc Hoïc ñöôïc laäp neân ñeå minh phaùp vaø giaûi thích noù nhö söï töông nhaäp giaûi raèng ly thöùc voâ bieät phaùp hay khoâng cuûa caùc yeáu toá vôùi nhau. coù phaùp naøo taùch bieät khoûi thöùc ñöôïc. 3) Dharmalaksana sect, which holds that all Maëc duø toâng naày thöôøng ñöôïc bieåu loä is mind in its ultimate nature. The baèng caùch noùi raèng taát caû caùc phaùp ñeàu doctrine of Idealism School concerns chæ laø thöùc, hay raèng khoâng coù gì ngoaøi chiefly with the facts or specific thöùc; thöïc ra yù nghóa chaân chính cuûa noù characters (lakshana) of all elements on laïi khaùc bieät. Noùi duy thöùc, chæ vì taát caû which the theory of idealism was built in caùc phaùp baèng caùch naày hay caùch khaùc order to elucidate that no element is luoân luoân lieân heä vôùi thöùc. Thuyeát naày separate from ideation. Although it is döïa vaøo nhöõng lôøi daïy cuûa Ñöùc Phaät usually expressed by saying that all trong Kinh Hoa Nghieâm, theo ñoù tam giôùi dharmas are mere ideation or that there is chæ hieän höõu trong thöùc. Theo ñoù theá giôùi nothing but ideation, the real sense is ngoaïi taïi khoâng hieän höõu, nhöng noäi thöùc quite different. It is idealistic because all phaùt hieän giaû töôùng cuûa noù nhö laø theá giôùi elements are in some way or other always ngoaïi taïi. Toaøn theå theá giôùi do ñoù laø taïo connected with ideation. This doctrine neân do aûo töôûng hay do nhaân duyeân, vaø was based on the teaching of the Buddha khoâng coù thöïc taïi thöôøng toàn naøo caû. Taïi in the Avatamsaka Sutra, that the three AÁn Ñoä, toâng phaùi naày chuyeân chuù vaøo worlds exist only in ideation. According to vieäc nghieân cöùu Duy Thöùc Luaän vaø caùc Ideation Theory, the outer world does not kinh saùch cuøng loaïi, neân coù teân laø Duy exist but the internal ideation presents Thöùc Töôùng Giaùo. Taùc giaû caùc boä saùch appearance as if it were an outer world. naày laø Voâ Tröôùc vaø Thieän Thaân, hoï töøng The whole world is therefore of either coù moät

ñeä töû xuaát saéc laø Giôùi Hieàn, moät illusory or causal nature and no ngöôøi AÁn Ñoä, soáng trong tu vieän Na Lan permanent reality can be found. In India, Ñaø. Giôùi Hieàn laø ngöôøi ñaõ laäp ra Duy two famous monks named Wu-Ch'o and Thöùc Toâng taïi AÁn Ñoä vaø coù nhieàu coâng T'ien-Ts'in wrote some sastras on lao trong vieäc saép xeáp caùc kinh ñieån Phaät Vijnana. They had an outstanding disciple Giaùo. Taïi Trung Quoác, sau khi Huyeàn named Chieh-Hsien, an Indian monk Trang ñöôïc Giôùi Hieàn trao cho boä luaän, living at Nalanda monastery. Later, ñaõ laäp neân toâng phaùi naày. Veà sau, toâng Chieh-Hsien established the Vijnanavada naày cuõng coù teân laø Phaùp Töôùng Toâng vaø school and contributed much to the do moät ñoà ñeà cuûa Huyeàn Trang laø Khuy arrangement of the Buddhist canons. In Cô daãn daét. China, Hsuan-Tsang, to whom Chieh- 1) Mind-organ: Taâm caên—Manas—Maït na. Hsien handed over the sastra, founded Mind-oriented training: Tu taäp höôùng veà this school in his native land. Later, the taâm. school was also called Dharmalaksana

Mind of patience or endurance: Nhaãn Mindfulness and clear awareness: Chaùnh nhuïc taâm. nieäm vaø tænh thöùc. Mind of the people: Daân taâm. Mindfulness of the body: Kayagata-sati. Mind of perfect receptivity: AÙi laäp taâm. 1) Mindfulness directed toward the body, Mind pervades in all places: See Taâm one of the four foundations of Bieán Nhaát Thieát Xöù. mindfulness. It is a mindfulness on walking, standing, lying, and sitting and or Mind of pity: Bi taâm—See Taâm Bi. any bodily actitivies—Söï chuù taâm taäp Mind power: See Taâm Löïc. trung vaøo thaân theå, moät trong boán cô sôû Mind power and karmic power: See Taâm chuù taâm. Noù bao goàm vieän ñi, ñöùng, naèm, Löïc Nghieäp. ngoài vaø baát cöù hoaït ñoäng thaân theå naøo. Mind to practice the way: See Taâm Haønh 2) According to Zen Master Thich Nhat Ñaïo. Hanh in the "Miracle of Mindfulness," the Mind of protection of the Trirstna: Hoä master recalls a small book titled "The taâm. Essential Discipline for Daily Use" Mind of renouncement of the world: Xaû written by Buddhist Monk Doc The from taâm. Bao Son Pagoda. This is a thin book with Mind of ten good qualities: Thaäp thieän about 40 pages, but it contained all the taâm. thoughts that monk Doc The used to Mind of renunciation: See Taâm Xaû. awaken his mind while doing any task. When he woke up in the morning, his first Mind road: See Taâm Loä. thought was, "Just awakened, I hope that Mind seal: See Taâm AÁn. every person will attain awareness and Mind-sense: See YÙ Caên. see in complete clarity." When he washed Mind sutra: See Taâm Kinh. his hand, he used this thought to place Mind thought and perception: See Taâm YÙ himself in mindfulness: "Washing my Thöùc. hands, I hope that every person will have Mind-training: Huaán luyeän tinh thaàn. pure hands to receive reality." This book Mind vehicle: See Taâm Thöøa. is comprised entirely of such sentences. Their goal was to help the beginning Mind as water: See Taâm Thuûy. practitioners take hold of their own Mind of the will for good for self and consciousness. Monk Doc The helped all others: Nguyeän taâm. young novices to practice, in a relatively Mind of wisdom-radiance: Hueä quang easy way, those things which are taught in taâm. the Sutra of Mindfulness. Each time you Mind without

resting place: See Taâm Voâ put on your robe, washed the dishes, went Sôû Truï. to the bathroom, folded your mat, carried Mind of zealous progress: Taán taâm. buckets of water, or brushed your teeth, Clear mind: Taâm yù trong saïch. etc... you could use one of the thoughts from the book in order to take hold of Mindful (a): Coù chaùnh nieäm. your consciousness. The Sutra of Mindfulness (n): Söï tænh thöùc—Chaùnh Mindfulness says: "When walking, the nieäm—Memory. practitioner must be conscious that he is

walking. When sitting, the practitioner ngoài, yù thöùc raèng mình ñang ngoài; khi must be conscious that he is sitting. When naèm, yù thöùc raèng mình ñang naèm. Baát cöù lying down, the practitioner must be thaân theå mình ñang ñöôïc xöû duïng trong tö conscious that he is lying... No matter theá naøo, haønh giaû cuõng yù thöùc ñöôïc tö theá what position one's body is in, the aáy cuûa thaân theå. Cöù theá haønh giaû soáng practitioner must be conscious of that trong söï thöôøng tröïc quaùn nieäm thaân theå. position. Practicing thus, the practitioner Tuy vaäy, yù thöùc ñöôïc nhöõng tö theá cuûa lives in direct and constant mindfulness of thaân theå vaãn chöa ñuû. Ta coøn phaûi yù thöùc the body...The mindfulness of the veà moïi hôi thôû, moïi ñoäng taùc, moïi hieän position of one's body is not enough, töôïng sinh lyù, vaät lyù, caûm giaùc vaø tö duy however. One must be conscious of each lieân heä tôùi baûn thaân mình nöõa." breath, each movement, every thought Mindfulness of the mind: Tænh thöùc nôi and feeling, everything which has any taâm (ñieàu taâm)—The purpose of practicing relation to the practitioner."—Theo Thieàn meditation to take hold of our mind and to Sö Thích Nhaát Haïnh trong Pheùp Laï Cuûa obtain the mindfulness of the mind. If the Söï Tænh Thöùc, thieàn sö nhaéc ñeán quyeån practitioner knows his own mind, he will not "Tyø Ni Nhaät Duïng" cuûa Sö Ñoäc Theå, waste his time and effort, otherwise, his time chuøa Baûo Sôn. Ñaây laø moät taäp saùch moûng and effort will be useless. To know your mind, vaøo khoaûng 40 trang, nhöng noù chöùa ñöïng you should always observe and and recognize nhöõng yù töôûng maø Sö Ñoäc Theå duøng ñeå everything about it. This must be practiced at tænh thöùc taâm yù cuûa oâng khi laøm baát cöù all times, while you are walking, standing, vieäc gì . Khi môùi thöùc daäy vaøo ban saùng, lying, sitting, speaking, or even when you are oâng khôûi daäy yù töôûng nhö vaày trong trí, not speaking. The most important thing is to "Vöøa môùi tænh giaác, toâi mong cho moïi try not to be dominated by the distinction ngöôøi mau ñaït ñöôïc traïng thaùi tænh thöùc, between extremes of good and bad, hieåu bieát thaáu suoát möôøi phöông." Khi wholesome and unwholesome, just and unjust, muùc nöôùc röûa tay, oâng xöû duïng yù töôûng etc. Whenever a wholesome thought arises, naøy ñeå töï ñöa mình veà traïng thaùi yù thöùc: acknowledge it: "A wholesome thought has Muùc nöôùc röûa tay, toâi mong cho moïi just arisen." If an unwholesome thought ngöôøi coù nhöõng baøn tay trong saïch ñeå ñoùn arises, acknowledge it as well: "An nhaän laáy chaân lyù." Toaøn taäp Tyø Ni Nhaät unwholesome thought has just arisen." Don't Duïng Thieát Yeáu, chæ coù nhöõng caâu nhö dwell on it or try to get rid of it. To theá, muïc ñích laø giuùp haønh giaû môùi vaøo acknowledge it is enough. If they are still ñaïo naém laáy ñöôïc taâm yù mình. Sö Ñoäc there,

acknowledge they are still there. If they Theå ñaõ giuùp cho caùc haønh giaû môùi böôùc have gone, acknowledge they have gone. That vaøo ñaïo thöïc hieän nhöõng ñieàu daïy trong way the practitioner is able to hold of his mind Kinh Quaùn Nieäm moät caùch töông ñoái deã and to obtain the mindfulness of the mind— daøng. Moãi khi maëc aùo, röûa chaân, ñi caàu, Muïc ñích cuûa thöïc taäp Thieàn laø ñeå ñieàu taâm traûi chieáu, gaùnh nöôùc, suùc mieäng, vaân vaø coù ñöôïc söï tænh thöùc nôi taâm. Haønh giaû neáu vaân... haønh giaû ñeàu coù theå möôïn moät yù bieát roõ ñöôïc taâm mình thì seõ khoâng laõng phí töôûng trong Tyø Ni Nhaät Duïng ñeå naém baét coâng khoâng, ngöôïc laïi thì chæ laø uoång coâng phí taâm yù mình. Kinh Quaùn Nieäm daïy: "Khi söùc maø thoâi. Muoán bieát taâm mình, baïn phaûi ñi, haønh giaû yù thöùc raèng mình ñang ñi; khi luoân quaùn saùt vaø nhaän bieát veà noù. Vieäc naøy ñöùng, yù thöùc raèng mình ñang ñöùng; khi phaûi ñöôïc thöïc taäp baát cöù luùc naøo, duø ñi, ñöùng,

naèm, ngoài, noùi, nín... Ñieàu quan troïng laø coá Mingle one's midn with the Dharma: gaéng ñöøng bò chi phoái bôûi caùc cöïc ñoan, toát Hoøa laãn taâm mình vôùi Phaùp. xaáu, thieän aùc, chaùnh taø...Khi moät nieäm thieän Mingle something with something else: phaùt khôûi, ta chæ neân nhaän dieän: "Moät nieäm Mix something with something else—Hoøa laãn thieän vöøa môùi phaùt sanh." Khi moät nieäm baát caùi naøy vôùi caùi kia. thieän phaùt khôûi, ta cuõng nhaän dieän: "Moät nieäm Minister: Quan ñaïi thaàn—Phuïc vuï—Giuùp baát thieän vöøa môùi phaùt khôûi." Coá gaéng ñöøng ñôû. loâi keùo hoaëc xua ñuoåi chuùng. Nhaän dieän nieäm Ministry (n): Hoaèng phaùp. ñeán nieäm ñi laø ñuû. Neáu chuùng coøn, bieát chuùng ñang coøn. Neáu chuùng ñaõ ñi roài thì bieát chuùng Ministry of sacrifice: Hoaèng phaùp trong ñaõ ñi roài. Nhö vaäy laø haønh giaû coù khaû naêng tinh thaàn hy sinh. ñieàu taâm vaø ñaït ñöôïc söï tænh thöùc nôi taâm. Minor sutras of the Pure Land Sect: See Mindfulness and self-possession: Chaùnh Tieåu Boån A Di Ñaø Kinh. nieäm tænh giaùc. Minor Vehicle: See Tieåu Thöøa. Mindless (a): Voâ taâm—Without thought—Miracle: Pheùp maàu—So-called miracles: The real immaterial mind is free from Caùi goïi laø pheùp laï—See Thaàn Bieán. illusions. Miracle powers: See Thaàn Thoâng. Mine: Atmiya (skt)—The Buddha's Miraculous fable: Truyeàn thuyeát. teachings on "Mine" in the Dharmapada Miraculous power: See Thaàn Thoâng. Sutra—Ngaõ sôû hay caùi cuûa toâi. Nhöõng lôøi Miraculous transformation: See Thaàn Phaät daïy veà "Ngaõ Sôû" trong Kinh Phaùp Bieán. Cuù: Mirage (n): An illusion—AÛo aûnh—AÛo caûnh. 1) These are my sons; this is my wealth; Miscellaneous Canon: See Taïp Taïng. with such thought a fool is tormented. Mischievous: AÙc—Wrong—Cruel—Wicked. Verily, he is not even the owner of Misconception (n): Quan nieäm sai laàm himself. Whence sons? Whence wealth? Misconduct: Haïnh kieåm xaáu—Taø haïnh. (Dharmapada 62)—"Ñaây laø con ta, ñaây laø taøi saûn ta," keû phaøm phu thöôøng lo nghó Sexual misconduct: Taø haïnh nhö theá, nhöng chaúng bieát chính ta coøn Miscellaneous mystic: See Maät Giaùo Taïp khoâng thieät coù, huoáng laø con ta hay taøi Boä. saûn ta? Misdeed (n): Haønh ñoäng xaáu. 2) He who has no thought of "I" and "mine," Miserable (a): Very unhappy— for whatever towards his mind and body

Uncomfortable—Khoå sôû—Khoán khoå—Baát he does not grieve for that which he has haïnh. not. He is indeed called a Bhikhshu Miseries (n): Khoå ñau—Khoå naïn. (Dharmapada 367)—Neáu vôùi thaân taâm Misery (n): Khoå sôû ñôùn ñau—See Khoå. khoâng laàm chaáp laø "ta" hay "cuûa ta." Vì Misfortune (n): Baát haïnh. khoâng ta vaø cuûa ta neân khoâng lo sôï. Ngöôøi nhö vaäy môùi goïi laø Tyø Kheo. Misfortune and adversity: Baát haïnh vaø 3) For more information, please see Ngaõ Sôû. hoaïn naïn. Mine is always better than others': Caùi Misfortune and happiness: Hoïa phöôùc. cuûa ta luùc naøo cuõng hay hôn cuûa ngöôøi. Misinterpretation: Giaûi thích sai laàm. Mislead someone by lying: Noùi gaït ai.

Misleading character of the material: Modify (v): Caûi tieán. See Saéc Caùi. Moggallana (p): Ma Ha Muïc Kieàn Lieân— Misleading ideas: Nhöõng yù töôûng meâ hoaëc. One of the Buddha's chief disciples, being Misleading thoughts: See Voïng Nieäm. renowned for his supernatural powers. Misleading views: See Kieán Hoaëc Tö Hoaëc. Mohamedanism (n): Hoài giaùo. Miss out (v): Boû soùt—To omit—To leave Moisture-born: Thaáp sanh—Water-born, as out—To drop out. with worms and fishes. Mission (n): Söù maïng—Thöøa phaùi truyeàn Mold (v): Uoán naén giaùo. Moment of joy and happiness: Trong luùc Missionaries (n): Ñoaøn truyeàn giaùo. sung söôùng haïnh phuùc Missionary (a): Ñöôïc sai phaùi—Ñöôïc uûy Momentarines (n): See Ñoán Ngoä Nhaát Thôøi. thaùc söù meänh. Momentariness of existence: See Khoaûnh Mistaken: Loãi laàm. Khaéc Cuûa Söï Soáng. Mistaken discernment: See Phaân Bieät Sai. Monasterial (a): Thuoäc veà ñôøi soáng aån tu— Misunderstanding: Söï hieåu laàm. Thuoäc veà tònh xaù—Thuoäc veà Taêng vieän. Misuse (v) or destroy (v) possessions of Monastery (n): Tònh xaù. the permanent dwelling: Laïm duïng hay Monastic (a): Thuoäc veà cuoäc soáng aån tu hay phaù hoaïi cuûa thöôøng truï. Taêng löõ. Mitigate (v): Laøm giaûm thieåu. Monastic confession and repentance: See Taùc Phaùp Saùm Hoái. Mitigate (v) pain and sorrow: Laøm giaûm thieåu khoå ñau buoàn phieàn. Monastic custom: See Taêng Nghi. Mixed cultivation: See Taïp Haïnh. Monastic education: Söï giaùo duïc Taêng Ni. Mixed marriage: Hoân nhaân dò chuûng. Monastic Order: Tu vieän aån tu. Moans and groans: Than van reàn ræ Monasticism (n): Ñôøi soáng xuaát gia. Mock (v): Cheá nhaïo—To laugh at—To jeer Mondo (jap): Vaán Ñaùp—In Chinese means at—To deride. "Question and answer" system. This is different from koan. However, in Mondo, an Modality (n): Hình thöùc—Hình thaùi. immediate answer is demanded. In koan, Zen Mode of repentance: See Saùm Phaùp. practitioner needs time to reflex. For Model: Khuoân maãu—Moâ hình—Example—example, a Zen Master once held out a stick Pattern. and said, "Call it not a stick; if you do you Moderate (a): Nhu hoøa—Soft. assert. Nor deny that it is a stick; if you do you Moderation (n): Söï ñieàu ñoä. negate. Without affirmation or denial, speak, Moderation in eating: See Tieát Ñoä Trong speak!" The answer can be quite revealing, AÊn Uoáng. and psychologically cleansing, provided they Modernism (n): Chuû nghóa hieän ñaïi—Chuû are not interpreted—Töø Mondo cuûa Nhaät Baûn nghóa taân thôøi. töông ñöông vôùi töø "Vaán Ñaùp" trong nhaø Modest (a): Khieâm toán—Humble—Thieàn cuûa Trung Hoa. Tuy nhieân, Mondo ñoøi hoûi Thieàn sinh coù caâu traû lôøi

ngay laäp töùc, chöù Unpresumptuous—See Khieâm Toán. khoâng nhö coâng aùn caàn coù thôøi giôø nghieàn Modesty: Shame or a sense of shame and ngaãm. Thí duï nhö coù moät laàn vò Thieàn sö ñöa fear of wrong doing—Söï hoå theïn.

2) Candaõ (p): The female fairy's name—
Thieàn tröôïng leân hoûi, "Khoâng ñöôïc goïi noù laø
Nguyeät nga, teân cuûa vò nöõ tieân.
caây gaäy; neáu noùi laø gaäy töùc laø 'xaùc nhaän.'
Cuõng khoâng ñöôïc noùi khoâng vì noùi khoâng laø
Moon contemplation: See Nguyeät Luaân 'phuû nhaän.' Khoâng ñöôïc xaùc nhaän cuõng khoâng
Quaùn Tam Muoäi.
ñöôïc phuû nhaän, noùi mau, noùi mau!" Caâu traû
Moon of Liberation Bodhisattva: Giaûi lôøi coù theå bieåu hieän söï thanh tònh veà maët taâm
Thoaùt nguyeät Boà Taùt.
lyù, mieãn khoâng phaûi giaûi thích laø ñöôïc.
Moon face Buddha: See Nguyeät Dieän Phaät.
Monism (n): Thuyeát nhaát nguyeân. Moonlight (n): See Nguyeät Quang.
Monk: Taêng—See Taêng Só and Tyø Kheo. Moonlight Bodhisattva: See Nguyeät
Monk's chamber: Taêng phoøng. Quang Boà Taùt.
Monk who is in charge of storing sutras: Moonlight king: See Nguyeät Quang Vöông. See Taïng Chuû.
Moonlight prince: See Nguyeät Quang Thaùi
Monk's clothes: Naâu soøng—Clothes which Töû.
have been dyed in brown.
Moon palace: See Nguyeät Cung.
Monk who earns his living by bending Moral (a): Thuoäc veà luaân lyù hay ñaïo ñöùc.
down to cultivate the land: See Haï Khaåu Moral causation: Nguyeân nhaân luaân lyù.
Thöïc.
Moral conduct: Soáng ñaïo ñöùc.
Monk of great talent: Baäc Taêng taøi.
Moral precept: Giôùi Ba La Maät.
Monk's halls: See Tuaàn Ñöôøng.
Moral principle: Ñaïo nghóa.
Monk's hat: See Thuûy Quan.
Moral responsibility: Traùch nhieäm luaân lyù.
Monk's robe: See Caø Sa, Thuûy Ñieàn Y and
Morale: Nhaân taâm—Só khí.
Voâ Thöôïng Taøm Quyù Y.

Moralist: Nhaø ñaïo ñöùc.
Monk scholar: Moät vò Taêng uyeân baùc.
Morality (n): Ñöùc haïnh—Good conduct—
Monk's staff: See Tích Tröôïng.
Virtue—See Giôùi.
Monk student: Taêng sinh.
Morality helps giving up ill-will or
Monkey-mind: According to Buddhism, our
hatred: Trì giôùi giuùp chuùng ta töø boû aùc yù vaø mind behaves like a monkey, restless and saân haän.
always jumping—Taâm nhö vöôïng chuyeàn caây. Morality-paramita: See Trì Giôùi Ba La
Maät.
Monochromatic light: AÙnh ñôn saéc.
Mortal (a): Thuoäc veà caùi cheát—Phaûi cheát—
Monogamist (n): Ngöôøi chuû tröông nhöùt phu
All beings are mortal—Moïi sinh vaät ñeàu phaûi nhöùt theâ.
cheát.
Monogamy (n): Cheá ñoä nhaát phu nhaát theâ.
Mortal dispensation: See Phaân Ñoaïn Sinh
Monopolise (v): Ñoäc quyeàn.
Töû.
Monotheism (n): Chuû nghóa nhaát thaàn giaùo. Mortal lot: See Phaân Ñoaïn Sinh Töû.
Monsoon-season-retreat: See An Cö Kieát Mortality (n): Söï cheát—Söï töû vong.
Haï.
Mortification (n): Haønh xaùc—Khaéc khoå.
Moon:
Mortify oneself (one's body): Haønh xaùc.
1) Canda (p): The male fairy's name—
Nguyeät lang, teân cuûa vò nam tieân. Self-mortification (n): Töï haønh xaùc.
Most charitable: Nhaân töø nhöùt.
Most durable: Tröôøng toàn. Mouth (n): Mukkha (p)—Mukha (skt)— Most essentially: Thieát yeáu nhöùt. Khaåu—Mieäng—Organ of speech. Most importantly: Quan troïng nhaát. Mouth of Brahma: See Thieân Khaåu. Most pitiful: See Ñaïi Bi. Mouth meditation: See Khaåu Ñaàu Thieàn. Most pity: See Ñaïi Bi. Movable (a): Chuyeån ñoäng. Most reasonable: Chí lyù. Movable knowledge: Kuppam-nanam (p)— Most Venerable: See Hoøa Thöôïng. Ñoäng Trí—See Baát Ñoäng Trí. Most virtuous: Chö Ñaïi ñöùc—Members of Move (v): See Ñoäng. the Great Assembly, Upasakas and Upasikas. Move lightly: Flit—Di chuyeån nheï nhaøng. Mote (n): Haït buïi—A mote of dust—A speck Moved: Caûm ñoäng—Touched. of dust. Movement (n): Phong traøo—Söï vaän

ñoäng. Mother of the Buddha: See Phaät Maãu. Multilocation (n): Khaép moïi nôi ñeàu coù. Mother fish: See Ngö Maãu. Multiplicity (n): Tính ña daïng. Mother of karma: See Haønh Maãu. Multipresence (n): Hieän dieän khaép nôi tuøy Mother of religions: Ñaát meï cuûa toân giaùo. theo yù muoán. Motherhood (n): Tình meï—Ñòa vò cuûa ngöôøi Multitudes (n): Bao la—State of being meï. numerous. Motion (n): See Ñoäng. The suffering multitudes: Söï ñau khoå bao Motionless (a): la. • Nis-cale (skt)—Khoâng ñoäng— Mumble (v): AÁp uùng—To speak indistinctly. Immovable. Mumonkan (Jap): Voâ Moân Quan—The term • Aceshta (skt)—Khoâng tinh taán— Mumonkan is equivalent with the term Wu- Effortless. men-kuan in Chinese. A collection of forty- Motivated by: Bò thuùc ñaåy bôûi. eight Chinese koans composed by Mumon Motivation (n): Söï thuùc ñaåy. Ekai in the thirteenth century, translated into English with the name “The Pass without a Motive (a): Ñoäng cô thuùc ñaåy—High motive Gate.”—Töø Mumonkan cuûa Nhaät töông ñöông in Buddhism is the will to reduce the sufering vôùi töø Voâ Moân Quan cuûa Trung Hoa. Ñaây laø of all forms of life—Motive to attain moät boä söu taäp 48 coâng aùn Trung Hoa do enlightenment. Thieàn Sö Mumon Ekai soaïn vaøo theá kyû thöù Selfish motives: Ñoäng cô ích kyû. 13, ñöôïc dòch sang Anh ngöõ vôùi töïa ñeà “Voâ Mount Sumeru: Nuùi Tu Di. Moân Quan.” Mountain school: See Sôn Gia. Mundane (a): Phaøm tuïc. Mountain spirit: Thaàn Nuùi. Mundane experience: Kinh nghieäm theá Mountain of swords: See Nuùi Ñao. gian. Mountain and water robe: See Sôn Thuûy Murder (v): Saùt nhaân—To kill—To slay. Naïp. Murderer (n): Keû saùt nhaân. Mourn someone: Thöông khoùc ai. Murky: Dirty—Unclear—Ñuïc (nöôùc). Mournful (a): Bi thaûm—Deplorable— Murmur (v): Japati (p & skt)—Noùi thaàm— Tragic—Drama. To mutter—To whisper—Tieáng suoái chaûy roùc

raùch—The water is murmuring out of a My: Cuûa toâi. spring—Tieáng nöôùc roùc raùch töø khe suoái. Myself: See Ngaõ. Murmuring: Japanam (p)—Japa (skt)— Myself is Amitabha, my mind is the Ñang noùi thaàm—Muttering—Whispering. Pure Land: See Töï Thaân Di Ñaø Duy Taâm Mushroom noodles: Mì naám. Tònh Ñoä. Mustard-seed kalpa: See Giôùi Töû Kieáp. Mysteries (n): Huyeàn bí—Mysterious (a). Mustard-seed kalpa and rock kalpa: See Mysterious power: Pheùp maàu—Miracle. Giôùi Thaïch. Mystery (n): Bí maät—Huyeàn dieäu—Laï Mutable and immutable: See Ñoäng Baát luøng—Huyeàn bí. Ñoäng Phaùp. Mystery of the three things: See Tam Mutation (n): Söï bieán hoùa—Söï chuyeån Phaùp Dieäu. bieán—Söï ñoät bieán. Mystic (a): Bí maät—Huyeàn bí— Mutter (v): Japati (p & skt)—Noùi thaàm—To Mysterious—Occult—Marvellous--Recondite. murmur—To whisper. Mystic of the mouth: See Khaåu Maät. Muttering: Japanam (p)—Japa (skt)—Ñang Mystical (a): Thuoäc veà thaàn bí. noùi thaàm—Murmuring—Whispering. Mysticism (n): Thaàn bí luaän. Mutual (a): Töông teá—Reciprocal. Myth (n): Thaàn thoaïi—Tö töôûng thaàn bí. Mutual aid association: Hoäi töông teá. Mythicism (n): Chuû nghóa thaàn thoaïi. Mutual causation: See Caâu Höõu Nhaân and Mythicism of creation: Thaàn thoaïi veà söï Töông ÖÙng Nhaân. taïo döïng—Heretics believe that the whole Mutual dependence: See Töông Ñaõi. world created within 6 days by an almighty Mutual

entry: See Töông Nhaäp. creator—Ngoaïi giaùo tin raèng theá giôùi naày Mutual respect: Töông kính. ñöôïc saùng taïo trong 6 ngaøy bôûi moät ñaáng toaøn Mutual response between the man and naêng saùng taïo. his object of worship: See Töông ÖÙng Mythicist (n): Ngöôøi giaûi thích veà thaàn thoaïi. Toâng. Mythologist (n): Thaàn thoaïi gia—Taùc giaû Mutual support: Söï hoå trôï laãn nhau. cuûa nhöõng chuyeän thaàn thoaïi. Mutually opposing cause: See Töông Vi Mythology (n): Moân hoïc veà thaàn thoaïi. Nhaân. Myoshinji (jap): A famous Lin-Chi monastery in Kyoto (former capital of Japan)—Moät tu vieän noåi tieáng cuûa Thieàn phaùi Laâm Teá ôû Kyoto (ñeá ñoâ cuûa Nhaät Baûn).

N Myself is Amitabha, my mind is the Pure Land: See Töï thaân Di Ñaø Duy taâm Tònh Ñoä. Mutualism (n): Chuû nghóa hoã töông—Chuû thuyeát coi vaïn söï tuaàn hoaøn hoã töông nhau. Mutuality (n): Lieân quan hoã töông—Töông Naga (skt): Thieân long—Heavenly dragons— quan. A serpent of great power, classified with other

divine beings in Buddhist Legends—Raén thaàn Namo Great Virtues Universal Worthy (thieân long), moät loaøi raén coù söùc maïnh raát lôùn, Bodhisattva: Nam Moâ Ñaïi Haïnh Phoå Hieàn ñöôïc xeáp vaøo caùc thaàn linh trong thaàn thoaïi Boàt Taùt. Phaät giaùo—See Long. Namo Great Vows Earth Store Nagakanya (skt): Long nöõ—A naga maiden. Bodhisattva: Nam Moâ Ñaïi Nguyeän Ñòa Nagaraja (skt): Long vöông—Dragon king. Taïng Vöông Boà Taùt. Nagarjuna (skt): An Indian Buddhist Namo Heaven: Nam Moâ Trôøi—Usually philosopher, founder of the Madhyamika used to pray for blessing by the Vietnamese School. He was the 14th Patriarch of Indian countryside people. Zen. He composed Madhyamika sastra and Namo Kuan Shi Yin Bodhisattva: Nam sastra on Maha prajna paramita—Long Thoï Moâ Quaùn Theá AÂm Boà Taùt. Boà Taùt, moät nhaø trieát hoïc Phaät giaùo noåi tieáng, Namo Permanently Dwelling ten ngöôøi saùng laäp ra tröôøng phaùi Trung Quaùn. Ngaøi laø vò toå thöù 14 doøng Thieàn AÁn Ñoä, ngöôøi Directions Dharmas: Nam Moâ Thöôøng Truï ñaõ bieân soaïn boä Trung Quaùn Luaän vaø Ñaïi Trí Thaäp Phöông Phaùp. Ñoä Luaän. Namo Sakya Muni Buddha: Nam Moâ Boån Naked asetics: See Loõa Hình Ngoaïi Ñaïo. Sö Thích Ca Maâu Ni Phaät. Namah (skt) Namo (p): Quy maïng— Nanda (skt): Sudarananda—Beautiful Blessing—Adoration—Taking refuge. Nanda—Sakyamuni's disciple and younger half brother, the son of King Shuddhodana and Namah Amitabha: See Nam Moâ A Di Ñaø Sakyamuni's maternal aunt Mahaprajapati— Phaät. A Nan. Namarupa (Name and form) (skt): Danh Narrowness (n): Söï heïp löôïng. saéc—Mind and body. Nastika (skt): Chaáp khoâng—Non-realists Name of a school: See Toâng Moân. who deny all reality. Naming ceremony: Leã ñaët teân. National hero: Anh huøng daân toäc. Namskara (skt): Homage---The Mudra of Native medicine: Y hoïc daân toäc. folded hands raised in salutation—Chaáp tay xaù moät caùch toân kính. Nativism (n): Thuyeát thieân phuù—Thieân phuù luaän. Namo (p) Namah (skt): Quy maïng— Adoration—Blessing. Natural (a): Töï nhieân. Namo Buddha: Nam Moâ Phaät. Natural attainment: See Taùnh Ñaéc. Namo Buddhaya: Nam Moâ Phaät Ñaø Gia— Natural capacity for good and evil: Se Homage and honor to the Buddha—Ñeä töû Taùnh Ñöùc. suøng kính vaø ngöôõng moä Phaät. Natural death: Taän meänh töû.

Namo Eternally Dwelling Ten Directions Natural desire: Khaùt voïng töï nhieân. Buddhas: Nam Moâ Thöôøng Truï Thaäp Natural doubt: See Caâu Sinh Hoaëc. Phöông Phaät. Natural law: Luaät thieân nhieân. Namo Eternally Dwelling Ten Directions Natural law of change: Quy luaät thay ñoåi Sangha: Nam Moâ Thöôøng Truï Thaäp Phöông cuûa vaïn phaùp. Taêng. Natural life: Ñôøi soáng töï nhieân.

Natural moral law: Luaät ñaïo ñöùc töï Nature-seed nature: See Taùnh Chuûng nhieân—See Taùnh Giôùi. Taùnh. Natural powers of perception: See Taùnh Nature of things: Baûn chaát cuûa vaïn höõu. Thöùc. Nature of void: See Tính Khoâng. Natural purity: See Töï Taùnh Thanh Tònh. Nature without the seed of goodness: See Natural quality: Tö chaát. Voâ Chuûng Tính. Natural reward: See Nghieäp Quaû. Nature worship: Söï suøng baùi thieân nhieân. Natural and similar: See Töông Sinh Töï. Near death: Caän töû—About to die—At the Natural sins: See Taùnh Giaùc. point of death. Natural void: See Tính Khoâng. Necessity (n): Tính taát nhieân—Tính taát yeáu—Naturalism (n): Chuû nghóa töï nhieân—Chuû Vieäc taát nhieân. nghóa loaïi boû sieâu nhieân—Töï nhieân luaän. Necessity of goal: Tính taát nhieân cuûa muïc Naturally evil: See Taùnh AÙc. ñích laø duøng phöông tieän. Naturally good: See Taùnh Thieän. Necessity of means: Tính taát yeáu cuûa Naturally pure mind: See Töï Taùnh Thanh phöông tieän. Tònh Taâm. Necessity of skill in means: Tính taát yeáu Nature (n): Baûn chaát—Tính theå—Baûn tính— cuûa phöông tieän thieän xaûo. Tính tình—See Taùnh. Nectar from Heaven: See Cam Loä. Nature and conventional sins: See Taùnh Nectar of Immortality: See Cam Loä. Thöù. Needle-eye: See Chaâm Khoång. Nature-ego: See Taùnh Ngaõ. Needle-mouth ghost: See Kim Khaåu Quyû. Nature of Emptiness: Sunyata (skt)—Taùnh Needy (n): Cuøng ñinh. khoâng. Negation (n): Söï phuû ñònh. Nature of life: Baûn chaát cuoäc ñôøi. Negative (a): Phuû nhaän—Tieâu cöïc—Baát Nature of man: Nhaân tính. thieän—Evil—Unwholesome—For more Nature and marks: True emptiness—Chaân information, please see AÂm. khoâng dieäu höõu—Wonderful existence— Negative actions: See AÙc Nghieäp. Nature means noumenon or essence; marks Negative image: Hình aûnh tieâu cöïc. mean characteristics, forms or physiognomy. Negative karma: AÙc nghieäp—Harmful Marks and nature are contrasted, in the same actions—See AÙc Nghieäp and Baát Thieän way noumenon is contrasted with Nghieäp. phenomenon. True mark stands for true form, Negative mind: See Taâm Baát Thieän. true nature, buddha nature always Negative path: AÙc ñaïo—Black path. unchanging. True mark of all phenomena is Negative and positive: See AÂm Döông. like space: always existing but really empty; although empty, really existing—Taùnh laø lyù, Negative theology: Thaàn hoïc phuû ñònh— töôùng laø hình thöùc beân ngoaøi. Töôùng vaø taùnh Thuyeát laáy phöông thöùc thaàn khoâng laø gì caû ñoái nghòch nhau nhö lyù ñoái laïi vôùi söï—See ñeå bieän luaän. Taùnh Töôùng. Negative thoughts: Nhöõng tö töôûng xaáu— Nature is the mind, and mind is Buddha: Negative thoughts include resentment (oaùn See Taùnh Töùc Thò Taâm, Taâm Töùc Thò Phaät. haän), jealousy (ganh tî), anger (giaän döõ),

greed (tham lam), wishing to harm others Net of karma: See Nghieäp Voõng. (muoán haïi ngöôøi), wrong views (taø kieán), Nether world: Underworld—Yama world—

slander (phæ baùng), lying (noùi doái), arrogance Phöông döôùi—Ñòa nguïc. (coáng cao ngaõ maïn), stealing (troäm caép), Neurons (n): Nhöõng teá baøo naõo. Sexual misconduct (taø daâm), Substance abuse Neutral (a): See Voâ Kyù. (huùt,uoáng hay chích nhöõng chaát cay ñoäc), double-tongued (noùi löôõi hai chieàu), harsh Neutral color: See Hoaïi Saéc. speech (noùi lôøi ñoäc aùc), bad attitudes (thaùi ñoä Neutral feeling: Neither pleasant nor xaáu aùc), wrong discernments (phaân bieät sai unpleasant feeling—Baát laïc baát khoå thoï. laàm), faithlessness (khoâng coù nieàm tin), etc.— Neutral mind: See Taâm Voâ Kyù. Negative thoughts disturb our mind and cause Neutron (n): Trung hoøa töû—An uncharged us a lot of problems. elementary particle of an atom with Negative way: Phöông caùch tieâu cöïc. approximately the same mass as a proton. Negativism (n): See Ñoaïn Dieät Thuyeát. Never: Khoâng bao giôø. Neglect (v): Cheånh maûng. Never decaying: Avinasya—Baát hoaïi— Neglect summer retreat: See Phaù Haï. Indestructible—Eternal. Neglectful (a): Caåu thaû—Careless. Never-Despite Bodhisattva: See Thöôøng Neither adding nor substracting: Baát taêng Baát Khinh Boà Taùt—Bodhisattva who constant baát giaûm. greeted all beings he met and praised that they were destined for Buddhahood—Vò Boà Neither existing nor non-existing: See Phi Taùt luoân vaùi chaøo khi gaëp moïi ngöôøi vaø noùi Höõu Phi Khoâng. raèng roài ñaây quyù ngaøi seõ thaønh Phaät. Neither going nor coming: Baát khöù baát Never fall into mischief: Ñöøng bao giôø rôi lai—See Voâ Khöù Voâ Lai. vaøo aùc ñaïo Neither pleasant nor unpleasant: Döûng Never receding: Never retreat but going döng—Khoâng vöøa yù maø cuõng khoâng khoâng straight to nirvana—Always progressing—See vöøa yù—See Thoï. Baát Thoái Chuyeån. Neither pleasant nor unpleasant feeling: Never-receding mind: See A Beä Baït Trí. Neutral feeling—Baát laïc baát khoå thoï. Never return: See Baát Hoaøn. Neither Thought Heaven: Trôøi Phi Töôûng. New birth: Taùi sanh. Neither two nor three: See Voâ Nhò Voâ Tam. New earth: Caûnh ñaát môùi laï. Neophyte (n): Taân toøng. New heaven: Caûnh trôøi môùi laï. Nepal: A part of India 2,500 years ago, while New Lotus Sect: See Nhaät Lieân Toâng. Sakyamuni was alive; now it is an Newly-ordained monk: Vò taân Tyø Kheo. independent state, northeast of India—Laø moät Next life retribution: See Sanh Baùo. phaàn cuûa AÁn Ñoä, trong thôøi Phaät coøn taïi theá; Nibbana (p): Nieát baøn—End of all suffering. baây giôø laø quoác gia ñoäc laäp, naèm veà phía Nibbana is unborn, unorignated, Ñoâng Baéc AÁn Ñoä. uncreated, unformed: Nieát baøn khoâng Nervous disorder: Beänh thaàn kinh. sanh, khoâng khôûi, khoâng taïo, khoâng thaønh. Net of heterodox views: See Kieán Voõng. Nibbana is beyond logic and reasoning: Net of Indra: See Baûo Voõng. Nieát baøn vöôït khoûi lyù luaän vaø tö duy.

Nibbanic bliss: Haïnh phuùc Nieát baøn. 4) Once the six organs are complete and Nichiren (jap): See Nhaät Lieân. perfect, it is still difficult for one to be born in the central county: Moät khi ñaõ coù Nightmare (n): Côn aùc moäng. saùu caên ñaày ñuû, vaãn khoù ñöôïc sanh vaøo Night spirit: Thaàn Chuû Ñeâm. xöù trung taâm. Nihilism (n): Ucchedavada (p & skt)—Ñoaïn 5) If one is born in the central country, it is kieán—Negativism—The philosophic doctrine still difficult to be born at the time of a

that denies a substantial reality to the Buddha: Ñaõ sanh ñöôïc vaøo xöù trung taâm, phenomenal universe—Holding to the view of vaãn khoù ñöôïc sanh vaøo thôøi coù Phaät. total annihilation (without reincarnation nor 6) If one is born at the time of a Buddha, it is cycle of births and deaths)—Hoïc thuyeát choái still difficult for one to encounter the boû söï hieän höõu cuûa vaät chaát vaø vuõ truï. Tröôøng Way: Ñaõ sanh vaøo thôøi coù Phaät, vaãn khoù phaùi naày tin raèng moät khi cheát laø heát (khoâng ñöôïc gaëp Ñaïo. coù luaân hoài). 7) If one does encounter the Way, it is still Nilajan River: Soâng Ni Lieân Thieàn—A difficult for one to bring forth faith: Ñaõ river that flows past Gaya. gaëp Ñaïo, vaãn khoù khôûi ñöôïc nieàm tin. Nine abodes of beings: See Chín Choã An 8) If one does have sufficient faith, it is still Truù Cuûa Loaøi Höõu Tình. difficult for one to resolve one's mind on Nine bonds that bind men to mortality: Bodhi: Ñaõ coù ñöôïc nieàm tin, vaãn khoù phaùt See Cöûu Keát. taâm Boà Ñeà. Nine causes of malice: See Chín Xung Ñoät 9) If one does resolve one's mind on Bodhi, Söï. it is still difficult to be without cultivation Nine classes of ghosts: See Cöûu Quyû. and without attainment: Phaùt taâm Boà Ñeà maø ñaït ñeán choã voâ tu voâ chöùng laø khoù. Nine classes of work belongingto the ** For more information, please see Hai Hinayana: See Tieåu Thöøa Cöûu Boä. Möôi Nine days of abstinence: See Cöûu Trai Ñieàu Khoù in Vietnamese-English Section. Nhöït. Nine distresses: See Cöûu Naõo. Nine difficulties (Sutra in Forty-Two Nine dragons: Cöûu Long. Sections—Chapter 36): Chín ñieàu khoù Nine-fold future life in the Pure Land: trong Kinh Töù Thaäp Nhò Chöông—Chöông Cöûu phaåm vaõng sanh—See Cöûu Phaåm Tònh 36). Ñoä. 1) It is difficult for one to leave the evil Nine forms of pride: See Cöûu Maïn. paths and become a human being: Keû thoaùt ñöôïc aùc ñaïo ñeå ñöôïc sanh laøm Nine grades of arhat: See Cöûu Voâ Hoïc. ngöôøi laø khoù. Nine grades of monk's patched robe: See 2) It is still difficult to become a male Cöûu Phaåm (Thöôïng) Y. human being (a man rather than a Nine grades of the Pure Land: See Cöûu woman): Ñöôïc laøm ngöôøi maø thoaùt ñöôïc Phaåm Tònh Ñoä. thaân nöõ ñeå laøm thaân nam laø khoù. Nine heavens of the Fourth Dhyana 3) Once one becomes a man, it is difficult to Heaven: See Cöûu Phaïm. have the six organs complete and perfect: Nine Hinayana Sutras: See Cöûu Chuûng Boä Laøm ñöôïc thaân nam maø saùu giaùc quan Kinh. ñaày ñuû laø khoù.

Nine holy grades of Lotus: Cöûu Phaåm Lieân Nine Lands: See Cöûu Ñòa in Vietnamese- Hoa: English Section. A. The three lowest stages: Haï phaåm. Nine Lotus grades: Cöûu phaåm Lieân hoa 1) The lowest of the three lowest classes: (see Nine Holy grades of Lotus). Haï phaåm haï sanh. Nine Luminaries: See Cöûu Dieäu in 2) The middle of the three lowest classes: Vietnamese-English Section. Haï phaåm trung sanh. Nine major forms of untimely death: See 3) The highest of the three lowest classes: Cöûu Chuûng Hoaïnh Töû. Haï phaåm thöôïng sanh. Nine patriarchs of the T'ien-T'ai Sect: B. The three middle stages of birth in the See Thieân Thai Cöûu Toå. Pure Land: Trung phaåm. 4) The lowest of the three middle classes: Nine Powers: Cöûu Löïc—According to Trung phaåm haï sanh. Bhikkhu Bodhi in Abhidhamma, there are 5) The middle of the three middle classes: nine powers—Theo Tyø Kheo Boà Ñeà trong Vi Trung phaåm trung sanh. Dieäu Phaùp, coù chính thöù löïc: 6) The highest of the

three middle classes: (A) Either wholesome or indeterminate— Trung phaåm thöôïng sanh. Thieän hay trung tính: C. The three highest stages of birth in the 1) The power of faith: Tín löïc. Pure Land: Thöôïng phaåm. 2) The power of mindfulness: Nieäm löïc. 7) The lowest of the three highest classes: 3) The power of wisdom: Tueä löïc. Thöôïng phaåm haï sanh. 4) The power of shame: Taøm löïc (bieát hoå 8) The middle of the three highest classes: theïn khi gaây neân toäi loãi). Thöôïng phaåm trung sanh. 5) The power of fear of wrongdoing: Quyù 9) The highest of the three highest classes: löïc (bieát gheâ sôï haäu quaû cuûa toäi loãi). Thöôïng phaåm thöôïng sanh. (B) Unwholesome—Baát thieän: 6) The power of shamelessness: Voâ taøm löïc Nine impure openings in our body: See (khoâng bieát hoå theïn khi gaây neân toäi loãi). Cöûu Khoång. 7) The power of fearlessness of wrongdoing: Nine kinds of birth: See Cöûu Loaïi Sanh. Voâ quyù löïc (khoâng bieát gheâ sôï haäu quaû Nine kinds of clean flesh: See Cöûu Tònh cuûa toäi loãi). Nhuïc. (C) Either wholesome or unwholesome or Nine kinds of cognition: See Cöûu Thöùc. indeterminate—Hoaëc thieän, hoaëc baát Nine kinds of consciousness or cognition: thieän, hoaëc trung tính: See Cöûu Thöùc. 8) The power of energy: Taán löïc. Nine kinds of irregular death: See Cöûu 9) The power of concentration: Ñònh löïc. Hoaïnh Töû. Nine realities: See Cöûu Höõu in Vietnamese-Nine kinds of karma: See Cöûu Nghieäp in English Section. Vietnamese-English Section. Nine realms: Cöûu giôùi—All realms in the Nine kinds of Mahayana Dhyana for cosmos, with the exeption of the Buddha Bodhisattvas: See Cöûu Chuûng Ñaïi Thieàn in Realms—See Ten Realms in Englisht- Vietnamese-English Section. Vietnamese Section. Nine kinds of non-action: See Cöûu Voâ Vi. Nine similes: See Cöûu Duï.

Nine states of bondage and one state Phaät ñaõ noùi veà Nieát Baøn nhö moät nôi liberation: See Cöûu Phöôïc Nhöùt Thoaùt. khoâng sanh, khoâng dieät. (B) The fact that Nirvana is realized as one of Nine successive abidings: See Chín Thöù the mental states. It is not a state of Ñeä Truù. nothingness—Nieát baøn laø moät traïng thaùi Nine successive cessations: See Chín Thöù tinh thaàn coù theå chöùng ngoä ñöôïc. Söï kieän Ñeä Dieät. roõ raøng chöùng toû Nieát baøn khoâng phaûi laø Nine suitable stages in religious services: moät traïng thaùi hö voâ. See Cöûu Phöông Tieän in Vietnamese-English (C) Nirvana is not a place or a kind of heaven Section. where a self or soul resides. Nirvana is Nine truths or postulates: See Cöûu Ñeá. the attainment of a state which is Nine types of meditation on corpse: See dependent on this body itself and this Cöûu Töôûng Quaùn. state can be achieved in this very life— Nine unfortunate inappropriate times Nieát Baøn khoâng phaûi laø moät nôi choán hay for leading the holy life: See Chín Baát Thôøi moät loaïi thieân ñaøng cho linh hoàn truù aån Baát Tieát Daãn Ñeán Ñôøi Soáng Phaïm Haïnh. trong ñoù. Nieát Baøn laø traïng thaùi chöùng Nine ways of showing respect in Indian ñaéc tuøy thuoäc chính baûn thaân naøy, vaø traïng thaùi naøy coù theå chöùng nghieäm ngay customs: See Cöûu Nghi. trong ñôøi naøy. Ninety offences which require confession (D) Nirvana is a place where (if we can and repentance: See Cöûu Thaäp Giôùi Ñoïa. temporarily say so) craving, hate and Nirmanakaya (skt): The transformation delusion are destroyed. Nirvana is the Body of the Buddha—The Body-of-Form of attainment of the cessation

of all Buddhas which is manifested for the sake sufferings—Nieát baøn laø nôi (neáu chuùng ta of men who cannot yet approach the coù theå taïm goïi nhö vaäy) maø tham saân si Dharmakaya (Phaùp thaân)—The formless true bò dieät taän vaø caùc laäu hoaëc bò ñoaïn taän. body of Budhahood)—Manifestation Body— (E) The Buddha has described Nirvana in the ÖÙng thaân. following terms—Ñöùc Phaät ñaõ dieãn taû Nirodha (skt): Dieät khoå. Nieát baøn baèng nhöõng danh töø sau ñaây: Nirvana (skt) Nibbana (p): Total extinction 1) Infinite: Ananta (p)—Voâ taän. of desires and sufferings. The supreme goal of 2) Non-conditioned: Asamkhata (p)—Baát Buddhist endeavor. Tuøy Theá. (A) An attainable state in this life by right 3) Incomparable: Anupameya (p)—Voâ aspiration, purity of life, and the Song. elimination of egoism. The Buddha 4) Supreme: Anuttara (p)—Toái Thöôïng. speaks of Nirvana as “Unborn, 5) Highest: Para (p)—Toái Cao. unoriginated, uncreated, and unformed,” 6) Beyond: Para (p)—Vöôït ra ngoaøi. contrasting with the born, originated, 7) Highest Refuge: Parayana (p)—Nöông created and formed phenomenal world— Töïa Toái Thöôïng. Söï trieät tieâu hoaøn toaøn cuûa ham muoán vaø 8) Safety: Tana (p)—Chaâu Toaøn. ñau khoå—Muïc tieâu toái thöôïng cuûa nhöõng 9) Security: Khema (p)—An Toaøn. ngöôøi tu Phaät. Traïng thaùi coù theå ñaït ñöôïc 10) Happiness: Siva (p)—Haïnh Phuùc. baèng nhöõng öôùc voïng chaùnh ñaùng nhö 11) Unique: Kevala (p)—Duy Nhaát. thanh tònh cuoäc soáng vaø taän dieät baûn ngaõ. 12) Abodeless: Analaya (p)—Voâ Truï.

13) Imperishable: Akkhara (p)—Baát Khaû Nirvana and space are considered to be Dieät. unconditioned dharmas: Nieát Baøn vaø hö 14) Absolute Purity: Visuddho (p)—Tuyeät ñoái khoâng ñöôïc xem laø voâ vi phaùp—See Voâ Vi trong saïch. Phaùp. 15) Supramundane: Lokuttara (p)—Sieâu Theá. Nirvana Sutra: Parinirvana Sutra—See 16) Immortality: Amata (p)—Vónh Cöûu. Nieát Baøn Kinh. 17) Emancipation: Mutti (p)—Giaûi Thoaùt. Nirvana wind: See Nieát Baøn Phong. 18) Peace: Santi (p)—Vaéng Laëng. Nitya Bodhisattvas: Thöôøng Tinh Taán Boá ** See Nieát Baøn in Vietnamese-English Taùt. Section. No: Khoâng. Nirvana-bliss: An laïc trong Nieát baøn. No adultery: See Khoâng Taø Daâm. Nirvana is the calming of all activities, No-Affliction Heaven: Coûi Trôøi Voâ Phieàn. the renunciation of all attachment, the No-Birth: Non birth—The nature of destruction of craving, dispassion, Nirvana—The extinction of all desires and stopping: Nieát Baøn laø söï tònh chæ caùc haønh, delusions—Voâ sanh baát dieät. xaû ly moïi luyeán aùi, ñoaïn taän duïc voïng, ly No dharma: See Voâ Phaùp. tham, ñoaïn dieät. No drip: See Voâ laäu. Nirvana class: See Tòch Chuûng. No-form: Animitta (skt)—See Khoâng Töôùng. Nirvana color: See Nieát Baøn Saéc. No good deed goes unpunished: Bad Nirvana deliverance: Voâ vi giaûi thoaùt. happenings occuring to good people. Karma Nirvana food: See Nieát Baøn Thöïc. extends over many lifetimes, and therefore Nirvana-form of Buddha: See Nieát Baøn our present good deeds may attenuate the bad Phaät. results of past misdeeds but not necessarily Nirvana hall: See Dieân Thoï Ñöôøng. eliminate them completely—Khoâng coù haønh Nirvana-illumination: See Tòch Chieáu. ñoäng naøo maø khoâng coù haäu quaû cuûa noù. Tuy Nirvana insight: Laäu taän minh—Overcomes nhieân, laém khi ngöôøi ngay maéc naïn. Vì all passions or

temptations. nghieäp keùo daøi qua nhieàu ñôøi kieáp, vì theá laém Nirvana method: See Tòch Dieät Phaùp. khi ngöôøi laøm vieäc thieän ñôøi naày vaãn bò quaû baùo xaáu cuûa ñôøi tröôùc. Nirvana of no-abode: See Voâ Truï Xöù Nieát Baøn. No-Heat Heaven: Coõi Trôøi Voâ-Nhieät. Nirvana patience: See Tòch Dieät Nhaãn. No killing: See Khoâng Saùt Sanh. Nirvana with remainder: Nirvana with No leak: See Voâ Laäu. residue—Nirvana reached by those No longer learning: See Voâ Hoïc 2. enlightened beings who have not yet No marks: See Voâ Töôùng. completely rid themselves of their samsaric No-mark stanza from Hui-Neng: See Keä burden of skandhas—See Nieát Baøn Höõu Dö. Voâ Töôùng Cuûa Luïc Toå Hueä Naêng. Nirvana with a remnant: Höõu dö nieát baøn No-Mind: Taâm baát nhò—The state of (see Nirvana with remainder). consciousness before the division into duality Nirvana with residue: Höõu dö Nieát Baøn created by thought takes place—Traïng thaùi (see Nirvan with remainder). cuûa taâm thöùc tröôùc khi noù bò chia thaønh nhò Nirvana school: See Nieát Baøn Toâng.

bieân bôûi tö töôûng—See Khoâng Taâm and Hui- Noble hermit: AÅn só cao quyù. Neng. Noble: Cao quyù—Lofty—Fine. Patriarch Bodhidharma brought with him to Noble action: See Phaïm Haïnh. China the Indian view that all this world Noble life: Cuoäc soáng cao quyù. comes from mind. What we may call Divine Mind, since it is beyond all limitations, just as Noble mind: See Phaïm Taâm. the sun is beyond all clouds. His successors, Noble name: Danh xöng cao quyù up to the Fifth Patriarch, agreed that Noble or common: Sang hay heøn. meditation should be such as to favor the Noble qualities: Phaåm caùch cao thöôïng. reception of this pure light without stain or (The Four) Noble Truths: Töù Dieäu Ñeá. dust. The monk's mind was to be "a mirror Noble silence: See Im Laëng Cao quí. bright" and must not "gather dust while it The Noble Eightfold Path: Baùt Chaùnh reflects," which means that he must be on Ñaïo—The Buddhist scheme of moral and guard. It was only upon the Hui-Neng's spiritual self-development leading to lightning that the doctrine of "No-Mind" came Enlightenment—The Noble Eightfold Path is forward—Toå Boà Ñeà Ñaït Ma mang sang Trung arranged in three group (for more information, Quoác quan ñieåm cuûa ngöôøi AÁn veà chö phaùp please see Baùt Chaùnh Ñaïo): ñeán töø taâm. Caùi maø chuùng ta goïi laø taâm sieâu I. Wisdom group (Panna): vieät vì noù vöôït qua giôùi haïn, nhö maët trôøi 1) Right Understanding: Samma Ditthi— khoâng bò maây che. Taát caû caùc vò noái phaùp cuûa Right view—Chaùnh Kieán. Ngaøi, cho ñeán toå thöù naêm, ñeàu ñoàng yù raèng 2) Right Thought: Samma Sankappa—Right thieàn laø giöõ cho taâm naøy khoâng bò nhieãm oâ. mental attitude or motive—Chaùnh Tö Taâm nhö minh kính ñaøi, khoâng ñeå cho buïi Duy. ñoùng khi soi noù, nghóa laø ngöôøi tu phaûi giöõ II. Virtue group (Sila): taâm mình nhö ngöôøi soi göông giöõ kieáng vaäy. 1) Right Speech: Samma Vaca—Chaùnh Maõi ñeán khi tieáng seùt Hueä Naêng noå leân thì Ngöõ. thuyeát "Voâ Taâm" môùi thöïc söï ra ñôøi. 2) Right Action: Samma Kammanta—Chaùnh No-mind mind: Taâm khoâng. Nghieäp. No permanence of instant after instant: 3) Right Livelihood: Samma Ajiva—Right See Nieäm Nieäm Voâ Thöôøng. pursue, including means of livelihood— No place: See Voâ Phöông. Chaùnh Maïng. No rebirth: See Voâ Sanh. III. Concentration group (Samadhi): No-self: Anatman

(skt)—Not self—Non- 1) Right Effort: Samma Vayama—Chaùnh ego—See Voâ Ngaõ. Tinh Taán. No-self characteristic: Anatta-lakkhana 2) Right Mindfulness: Samma Sati—Chaùnh (p)—Voâ ngaõ töôùng. Nieäm. 3) Right Concentration: Samma Samadhi—No-self-nature: Nihsvabhva (p)—Khoâng töï Right contemplation—Chaùnh Ñònh. taùnh. Noble silence: Silence—Speak only when No-Selfness: See No Self-Quality. necessary—Buddha Sakyamuni refrained No-Self Quality: No-Selfness—Tính voâ ngaõ. from giving a definitive answer to many No sickness: Khoâng oám ñau bònh hoaïn. metaphysical questions of his time (questions No-Thought Heaven: Coõi trôøi Voâ Töôûng. on self-exists, not self-exists, if the world is

eternal, or unending or no, etc)—According to Non-discriminating dharma: See Voâ Phaân the Buddha, a silent person is very often a Bieät Phaùp. wise person because he or she avoids wasting Non-discriminating mind: See Voâ Phaân energy on negative verbiage---Söï im laëng cao Bieät Taâm. thöôïng—See Im Laëng Cao Quí. Non-discrimination: Avikalpa-jnana (skt)— The Noble Truth of Dukkha: Chaân lyù veà Khoâng phaân bieät. Khoå ñeá Non-discrimination mind: Voâ Phaân Bieät The Noble Truth of the cause of Trí—Non-discrimination mind is the mind Dukkha: Chaân lyù veà Taäp ñeá where reality is perceived in its nature of The Noble Truth of the end of Dukkha: ultimate perfection, or when one sees reality Chaân lyù veà Dieät ñeá is as reality, nothing else. This is a wondrous The Noble Truth of the Path leading to communion in which there is no longer any the end of Dukkha: Chaân lyù veà Ñaïo ñeá distinction made between subject and object—Voâ Phaân Bieät Trí laø trí nôi maø hieän Noble woman: See Phaïm Nöõ. thöïc ñöôïc nhìn baèng caùi nhìn “Vieân Thaønh Nominal (a): Treân danh nghóa. Thöïc Taùnh,” nghóa laø hieän thöïc laø hieän thöïc Nominalism (n): Duy danh luaän. chöù khoâng laø gì khaùc. Nhaän thöùc ôû ñaây laø moät Nomism (n): Chuû nghóa coi troïng luaät cuûa toân söï caûm thoâng maàu nhieäm trong ñoù khoâng coøn giaùo. söï phaân bieät chuû theå vaø ñoái töôïng nöõa. Non: Phi. Non-discriminative knowledge: Non-Arising: Never coming into being—Not Nirvikalpajnana (skt)—Khoâng phaân bieät trí truly existing—Khoâng phaùt sinh. (trí voâ phaân bieät). Non-Attachment: Khoâng chaáp. Non-discriminative wisdom: See Voâ Phaân Non-beings: Phi chuùng sanh. Bieät Trí. Non-birth: Baát sanh—Voâ sanh—Not to be Non-discursive thinking: Avicara (p)— reborn—See No Birth—See Baát Sanh. Khoâng tö duy bieän luaän. Non-Buddhists: Nhöõng ngöôøi khoâng Phaät Non-Dual: No-self and no-Dharma—Baát nhò. giaùo—Buddhists and non-Buddhists—Nhöõng Non-dual dharma: See Phaùp Moân Baát Nhò. ngöôøi Phaät giaùo vaø khoâng Phaät giaùo. Non-Dual Method: Most of us are still Non-Canonical subjects: Caùc moân ngoaïi attached to duality and have not reconciled ñieån. essence and marks, existence and non- Non-causative: See Voâ Taùc. existence, noumenon and phenomena. We Non-cognitive: Thuoäc veà phi nhaän thöùc. embrace essence and reject marks, we Non-cognizance: Ajnana (skt)—Baát tri— embrace non-existence (emptiness) and reject existence and so on. This kind of wrong Ngu si veà taâm linh—Khoâng coù nhaän thöùc— view creates a lot of disputes, doubts and Spiritual ignorance. perplexity. In fact, there is mutual identity Non-conceptual mind:

Citto-tathata (skt)— between noumenon and phenomena, Taâm Nhö—See Taâm Nhö, and Taâm Voâ Phaân phenomena are noumenon, noumenon is Bieät. phenomena. Buddhist cultivators should Non-cooperation: Baát hôïp taùc. reconcile all things and eliminate this Non-discriminating: Avikalpa (skt)— attachment—Ña phaàn chuùng ta haõy coøn chaáp Khoâng phaân bieät.

chaët vaøo nhò nguyeân chöù khoâng chòu hoøa giaûi Non-retrogression mind: See Baát Thoái giöõa taùnh töôùng, höõu voâ, lyù söï. Chuùng ta oâm Taâm. aáp taùnh vaø choái boû töôùng, oâm aáp voâ vaø choái Non-returner: Anagamin (p)—Baäc Baát Lai. boû höõu, oâm aáp lyù vaø choái boû söï, vaân vaân. Taø Non-returning: Anagami (p)—Quaû Baát lai. kieán naày ñöa ñeán nhieàu tranh luaän vaø nghi Non-soul: Voâ ngaõ nan. Kyø thaät, coù söï töông ñoàng giöõa lyù vaø söï. Söï laø lyù vaø lyù laø söï. Phaät töû tu haønh neân hoøa Non-substantiality: Nihsvabhava-sunya giaûi vaïn vaät vaïn söï haàu taän dieät söï chaáp tröôùc (skt)—Khoâng thöïc chaát tính. naày— See Phaùp Tu Baát Nhò. Nonsubstantiveness (n): Khoâng thöïc chaát. Non-Dual View: Quan ñieåm Baát Nhò. Non-Thoght Heaven: Trôøi Phi Phi Töôûng. Nondualism (n): Chuû nghóa khoâng nhò Non-Trainer: Non-Learner—Vò voâ hoïc. nguyeân. Nonverbal knowledge: Tri thöùc khoâng baèng Nondualistic knowledge: Advaya-jnatritva lôøi noùi—See Baát Ñoäng Trí. (skt)—Tri kieán baát nhò. Non-violent (a): Baát baïo ñoäng. Non-Duality: Baát nhò—No second—See Baát Noontide (poetic): Midday—Giöõa tröa (ñuùng Nhò. ngoï). Non-ego: Anatman (skt)—Not self—No- Norm (n): Tieâu chuaån—Qui taéc. self—See Voâ Ngaõ. Normadic life: Du muïc. Non-ego discipline: Voâ ngaõ tu. Normative (a): Thuoäc veà tieâu chuaån. Non-existence: Abhava (p)—Khoâng toàn taïi. Northen Buddhism: See Mahayana. Non-harming: Ahimsa (skt)—Voâ haïi. Northern school: See Baéc Toâng Nguõ Ñaïo Non-human angels: See Nhôn Phi Nhôn. Phaùp Moân. Non-inflammable robe: See Hoûa Hoaûn Boá Nose: Tyû caên—See Tyû Thöùc in Vietnamese- Caø Sa. English Section. Non-Killing: Ahimsa (skt)—See Non-Nose consciousness: See Tyû Thöùc in harming. Vietnamese-English Section. Non-perceptibility: Baát khaû tri giaùc tính. Not abiding: Apratshthita (skt)—See Voâ Non-person: Phi nhaân vò. Truï. Non-personalistic (a): Thuoäc veà phi nhaân Not born: See Voâ Sanh. vò. Not destroyed: See Baát Dieät. Non-rational (a): Thuoäc veà phi lyù tính. Not doing: See Voâ Taùc. Non-reasoning and judgment: Avitakko Not empty: See Baát Khoâng. (p)—Traïng thaùi khoâng lyù luaän vaø xeùt ñoaùn. Not extinguished: Unextinguished—See Non-Regression: Baát thoái chuyeån—See Baát Dieät. Non-Retrogression. Not falling to karmic retribution and Nonreligious (a): Thuoäc veà phi toân giaùo tính. without ambiguity in the law of Cause Non-Retrogression: Non-regression—One and Effect: See Baát Laïc Nhaân Quaû vaø Baát who has reached the realization of emptiness Muoäi Nhaân Quaû and Baát Muoäi Nhaân Duyeân, (Tolerance and Non-birth) will never regress Baát Laïc Nhaân Duyeân. from the Buddha or Bodhisattva Paths—Never Not justifiable: Khoâng baøo chöõa ñöôïc. retreat—See Baát Thoái Chuyeån.

Not killing: Khoâng saùt sanh—If we truly Not to be reborn: See Voâ Sanh. believe that all sentient beings are the Not to drink liquor: See Khoâng Uoáng Buddhas of the

future, we would never think Röôïu. of killing or harming them in any way. Rather, 1) Not to drink liquor because it leads to we would have feelings of loving-kindness carelessness and loss of all senses: Khoâng and compassion toward all of them, without uoáng röôïu vì noù laøm ta maát söï tænh giaùc exception—Neáu chuùng ta thöïc söï tin raèng taát vaø töï chuû caùc caên. caû chuùng sanh seõ laø Phaät trong töông lai, 2) Not to drink will help us become careful chuùng ta seõ khoâng bao giôø nghó ñeán saùt haïi with all clear senses: Khoâng uoáng röôïu chuùng sanh baèng baát cöù giaù naøo. Maø ngöôïc laïi giuùp ta tænh giaùc vôùi caùc caên trong saùng. chuùng ta seõ caûm thöông chuùng sanh vôùi loøng Not to have sexual misconduct: Khoâng taø töø bi khoâng coù ngoaïi leä. daâm. Not knowing: See Baát Giaùc. • Not to have unchaste because we don't Not moving: See Baát Ñoäng. want to be a bad person in the society: Not rising: Anabhinirvritti (skt)—Khoâng Khoâng taø haïnh vì chuùng ta khoâng muoán khôûi. laøm ngöôøi xaáu trong xaõ hoäi. Not seeing others' mistakes: See Khoâng • Not to have unchaste will help us become Thaáy Loãi Ngöôøi. pure and good: Khoâng taø haïnh giuùp chuùng ta trôû neân trong saïch vaø ñaøng hoaøng hôn. Not self: Anatman (skt)—Non-ego—No- self—See Voâ Ngaõ. Not to have unchaste: See Khoâng Taø Daâm. Not stealing: See Khoâng Troäm Caép. Not to kill: Khoâng saùt sanh. • Not to kill out of the pity of others: Not in bondage to anything: See Voâ Khoâng saùt sanh vì loøng thöông xoùt ñoái vôùi Tröôùc. chuùng sanh khaùc. Not a moment is permanent: See Saùt Na • Not to kill will help us become kind and Voâ Thöôøng. full of pity: Khoâng saùt sanh giuùp cho Not to steal: See Khoâng Troäm Caép. chuùng ta trôû neân roäng löôïng vaø giaøu loøng • Not to steal because we have no right to töø maãn. take what is not give: Khoâng troäm caép vì Not to lie: Khoâng noùi doái. chuùng ta khoâng ñöôïc quyeàn laáy nhöõng gì • Not to lie because if we lie, nobody maø ngöôøi ta khoâng cho. would believe us: Neáu chuùng ta noùi doái • Not to steal will help us become honest: thì seõ khoâng ai tin chuùng ta. Khoâng troäm caép laøm cho chuùng ta trôû • Not to lie will help us become truthful and neân lieâm khieát. trustful: Khoâng noùi doái giuùp ta trôû neân Not subject to annihilation: See Baát Dieät. chaân thaät vaø ñaùng tin caäy hôn. Not talking vainly or idly: Avikarsa (skt)— Not a word has been said nor declared: Khoâng hyù luaän. See Baát Thuyeát Nhaát Töï. Not thinking: Nis-cinta (skt)—Khoâng suy Nothing: Khoâng coù gì. nghó—Thoughtless. Nothing but skin and bones: Da boïc Not to be cast away: See Baát Khaû Khí xöông. (khoâng theå boû ñöôïc). Nothing is created: Phaùp chaúng sanh. Not to be destroyed: See Baát Hoaïi and Baát Nothing is destroyed: Phaùp chaúng dieät. Hoaïi Phaùp.

Nothing on earth partakes of the Obedience of precepts: Tuaân giöõ giôùi luaät. character of absolute reality: Khoâng coù gì Obedient (a): Ngoan ngoaõn. treân traùi ñaát naày coù theå chia seû ñöôïc tính tuyeät Obey (v): nghe lôøi. ñoái. Object (n): Ñoái töôïng—Khaùch theå—Khaùch Nothing obtainable: See Voâ Sôû Ñaéc. quan—Muïc ñích—Muïc tieâu—Phaûn ñoái. Nothingness (n): Hö voâ—Emptiness—Non- Objectify (v): Ñoái töôïng hoùa—Khaùch quan existence. hoùa—Hieän thöïc hoùa. Notion (n): Khaùi nieäm—Kyù hieäu—YÙ nieäm— Objective (a&n): Muïc ñích—Goal—Khaùch Idea—Concept. quan—(a) Thuoäc veà khaùch quan. Notional (a): Thuoäc veà kyù

hieäu. Lofty objectives: Muïc ñích cao tuyeät Noumenal and phenomenal aspects: See Objective observation: Söï quan saùt khaùch Lyù Söï. quan. Noumenon (n): Lyù taùnh—Lyù. Objectively: Khaùch quan. Nourish oneself by gain: See Lôïi Döôõng. Objectivity (n): Tính khaùch quan. Novice (n): Sramanera—Sramananerika—Sa Objectivization (n): Söï khaùch quan hoùa. di—Sa di ni—See Thöùc Xoa Ma Na. Obligation: Nghóa vuï—Traùch nhieäm. Nuisance (n): Moái nguy haïi. Obon: Leã Vu Lan Boàn—See Ullambana. Number of summer retreat: See Phaùp Obscene (n): See Taø Daâm. Laïp. Obscurantism (n): Chuû nghóa ngu daân. Number of years a monk or nun has Obscuration (n): Söï toái aùm veà caûm xuùc. been ordained: See Giôùi Laïp. Obscure (a): See U Minh. Numerical Arranged Subjects: Kinh Taêng Observance (n): Söï trì giöõ Nhöùt A Haøm. Religious observances: Leã hoäi. Nun (n): Ni—See Tyø Kheo Ni. Observant (a): Ngöôøi tuaân thuû giôùi luaät— Nun student: Ni sinh. Ngöôøi phuïng haønh giôùi luaät. Nunery (n): Monastery for nuns or Observation (n): Bhikkhunis—Ni vieän. 1) Söï quan saùt. 2) Söï trì giöõ: Keeping. Observe (v): Trì giöõ. Observe all commandments perfectly: See Vieân Tu. Observe moral precepts: Giöõ giôùi.

O Observe one's actions: Theo doõi haønh vi cuûa mình. Observe in contrary order: See Nghòch Tu. Obedience (n): Söï vaâng phuïc—Söï phuïc Observe (v) moral precepts: Giöõ giôùi. tuøng—Söï tuaân leänh—Quy-y. Observe moral precepts develops Obedience of commandments: See Taùc concentration: Giöõ giôùi môùi phaùt ñònh. Giôùi. Observe precepts: Keep the rules—Trì giôùi.

Obsessed: Bò aùm aûnh. Occupied: Baän roän—To be busy. Obsession (n): Ma aùm—Taø aùm. Ocean assembly: See Haûi Chuùng. Obstacles (n): Trôû ngaïi—Hindrances—See Ocean of desire: AÙi Duïc Haûi. Chöôùng. Ocean of the dharma-nature: See Phaùp Obstacles to cultivation: Nhöõng chöôùng Taùnh Haûi. ngaïi cho söï tu taäp (Visions, Drowsiness, Ocean of faith: See Tín Haûi. Discouragement, Fault-finding, Afflictions, Ocean of mind: See Thöùc Haûi. etc). Ocean Seal Samadhi: A state of Obstinate (a): Cöùng ñaàu—Chaáp nhöùt— concentration of the highest level, mentioned Stubborn—Head-strong—Stiff-necked— in the Avatamsaka Sutra. The mind is likened Pighead. to the ocean, which when calm and without a Obstruct (v): Laøm beá taéc—To block. single wave, can reflect everything throughout Obstruct (v) someone's path: AÙn ngöõ—To the cosmos, past, present and future—Haûi AÁn put obstacles in someone's way. Tam Ma Ñòa. Obstructive (a): Caûn trôû. Ocean symbol: See Ñaïi Haûi AÁn. Obstructive karma: See Nghieäp Ngaên Trôû. Ocean tide voices: See Haûi Trieàu AÂm. Obtain (v) awareness: Buddhi-labhati (p)—Ocean-Wide Lotus Assembly: The Lotus Ñaït ñöôïc taùnh giaùc—To attain awareness. Assembly represents the gathering of Buddha Obtain (v) blessings: Ñöôïc (ñaëng) phöôùc. Amitabha, the Bodhisattvas, the sages and Obtain (v) buddhi: See Obtain awareness. saints and all other superior beings in the Land of Ultimate Bliss. This Assembly is Obtain (v) knowledge: Jnanam-labhati called "Ocean-Wide" as the participants (p)—Ñaït ñöôïc söï hieåu bieát—To attain infinite in number, spreading as far and wide knowledge. as the multitude of oceans in the Dharma Obtain (v) the marrow: See Ñaéc Tuûy. Realm—Lieân Trì Haûi Hoäi tieâu bieåu cho söï hoäi Obtain

(v) a peaceful mind: Ñaït ñöôïc taâm tuï cuûa Ñöùc Phaät A Di Ñaø, chö Boà Taùt, Thaùnh an oån. chuùng vaø caùc baäc thöôïng thieän nhôn nôi coõi Obtain (v) salvation: See Ñaéc Ñoä. Cöïc Laïc. Goïi laø Haûi Hoäi vì soá ngöôøi tham döï Obtain (v) wisdom: Jnanam-labhati (p)— nhieàu voâ soá ñeán ñoåi traûi roäng ra khaép caùc bieån Ñaït ñöôïc trí hueä—To attain wisdom. trong Phaùp Giôùi—See Lieân Trì Haûi Hoäi. Obtainable (a): Labbho (p)—Coù theå ñaït Octagonal: Baùt giaùc. ñöôïc—Attainable. Odourferous object: Grandharammana Obtaining: Patilabha (p)—Ñang ñaéc ñöôïc— (p)—See Six sense objects—See Höông Traàn. Attainment—Acquisition—Gaining. Offend (v) the eye: Gai maét—To shock the Occasionalism (n): Chuû nghóa cô hoäi. eye. Occult (a): Huyeàn bí—Bí aån—Huyeàn dieäu— Offend against the law: See Phaïm Luaät. Thaàn bí. Offense (n): Phaïm toäi—Xuùc phaïm—See Toäi. Occult World: Spirit world. Offer (v): Cuùng döôøng—To support—To Occultism (n): Chuû nghóa huyeàn bí—Chuû make offerings to. tröông khoâng duøng phöông phaùp khoa hoïc, chæ Offer (v) flowers and incense: Cuùng döôøng caàn löïc huyeàn dieäu maø bieát ñöôïc. höông hoa.

1) Buddhists offer flowers and incense to Offering (Tibetan tradition): Cuùng döôøng the Buddha as an outward form of respect theo truyeàn thoáng Taây Taïng. to the Buddha: Phaät töû cuùng döôøng höông 1) Refuge Protectors, venerable Gurus, hoa laø ñeå toû loøng toân kính Ñöùc Theá Toân. together with your retinues, I present you 2) When we offer flowers, we think that as oceans of clouds of various offerings: Hôõi those flowers fade we also fade and die. ñaáng Quy-Y Hoä Phaùp cuûa muoân loaøi, hôõi So we will try our best to practice ñaáng Boån Sö toân kính cuøng Thaùnh chuùng, Buddha-dharma: Khi cuùng döôøng hoa, chuùng con xin kính daâng bieån maây phaåm chuùng ta nghó raèng theo luaät voâ thöôøng, vaät cuùng döôøng. hoa naày roài seõ heùo taøn thì thaân ta laïi cuõng 2) From spacious, elegant vessels, radiant taøn heùo nhö hoa vaäy, neân chuùng ta quyeát and precious flow gently forth four taâm heát loøng duïng coâng tu haønh. streams of purifying nectars: Töø bình tònh Offer incense in honor of someone: Daâng thuûy toân quyù, ñeïp vaø toûa raïng haøo quang, höông cuùng döôøng ai. tuoân ra boán doøng Cam Loä thanh tònh chaûy Offer incense to worship the Buddhas: eâm aùi. 3) Flowering trees, garlands excellently arr Daâng höông hoa cuùng döôøng chö Phaät. Offer someone something: Bestow and beautiful flowers fill the earth and sky: Caây nôû ñaày hoa ñeïp, voøng hoa, boù someone on something—Cuùng döôøng ai vaät gì. hoa, trang nhaõ xeáp ñaày ñaát vaø trôøi. 4) Blue summer clouds of lapis smoke from Offerings: Dana (skt)—Cuùng döôøng—See fragrant incense billow up to the Cuùng Döôøng and Ñaøn Na. highways of the gods: Maây xanh muøa haï Offering of the Buddha-truth: Phaùp thí— cuoàn cuoän treân trôøi, khoùi lam toûa töø Among the various offerings to the Buddhas, höông traàm thôm ngaùt. the offering of the Dharma is the highest 5) Joyful dancing light from suns, moons, because it enable the audience to transcend glittering jewel and flaming lamps dispels Birth and Death and ultimately attain the billion worlds' darkness: AÙnh maët Buddhahood—Trong caùc phaùp cuùng döôøng trôøi, aùnh traêng röïc rôõ nhö chaâu baùu. AÙnh leân chö Phaät, Phaùp thí laø cao toät vì

noù laøm cho ñeøn cuùng döôøng nhaûy muùa vui möøng, xua ngöôøi nghe coù theå vöôït qua khoûi voøng luaân tan maøu ñen cuûa muoân öùc trieäu theá giôùi. hoài sanh töû ñeå cuoái cuøng ñaït thaønh Phaät quaû. 6) Scented water, imbued with fragrances of Offering of dharma: See Phaùp Cuùng Döôøng camphor, sandlewood and saffron, and Phaùp Thí. collects into great lake: Nöôùc thôm cuùng Offering of the fearlessness: Voâ uùy thí. döôøng nhieàu nhö bieån toûa thôm löøng muøi Offerings of flowers and incense: See ngheä, traàm höông vaø long naõo cuoàn cuoän Cuùng Döôøng Höông Hoa. toûa ra taän chaân trôøi. Offering of goods: See Taøi Thí. 7) Delicacies of gods and men, drink and nourishing food of a hundred flavours Offerings of material goods: See Taøi Cuùng Döôøng. amass at Mt. Meru: Phaåm vaät vaø ngöôøi Offerings made before a meal: See Sanhthanh lòch, thöùc uoáng vaø caùc thöùc aên ngon yeán tieäc laøm töø traêm vò höông laáy töø nuùi Phaïn. Tu Di. Offering to The Triple Gem (three 8) Music from an endless variety of various Gems): Cuùng döôøng Tam Baûo. instruments fills the three realms: Nhaõ

nhaïc khoâng ngöøng töø bao hoïc cuï, aâm ñieäu vaät quaùn töôûng nhö luøm caây an laïc treân hoøa hôïp giao höôûng ñeán ba coõi. bôø cuûa bieån Nhö YÙ Nguyeän: Traûi baøy vôùi 9) Goddesses of outer and inner desire nhieàu hoa sen ngaøn caùnh, chieám troïn traùi objects, holding symbols of sight, sound, tim laø nhöõng phaåm vaät cuùng döôøng laáy töø smell, taste and touch, pervade all coâng ñöùc cuûa coõi Ta Baø vaø coõi Nieát Baøn, directions: Chö Thieân nöõ cuûa phaåm vaät nôi phuû ñaày hoa, chính laø coâng ñöùc voâ trong vaø ngoaøi mang bieåu töôïng gìn giöõ löôïng cuûa ba cöûa ngoû cuûa chuùng ñeä töû vaø Saéc Thanh Höông Vò Xuùc traøn ngaäp muoân moïi höõu tình trong theá giôùi naøy vaø caùc phöông. caûnh giôùi treân. Toûa ñaày muoân vaøn höông 10) Refuge-Protectors, Treasures of thôm cuûa caùc phaåm vaät cuùng döôøng Phoå compassion, eminent and supreme field Hieàn Boà Taùt, træu naëng traùi quaû tam hoïc, of merit with pure faith I present to you a hai giai ñoaïn vaø naêm ñaïo loä. billion times over, Mt. Meru and the four 12) I offer a liberation of Chinese tea, saffron continents, the seven precious royal bright, delicately perfumed, rich with a emblems the precious minor symbols and hundred flavor. The five hooks, five more perfectly delightful environments lamps and so forth are purified, and their beings and a great treasure of transformed and increased into an ocean all that gods and humans use or desire: of nectar. I offer even illusion-like Chuùng con kính daâng ñaáng Quy-Y Hoä consorts of youthful slender and skilled in Phaùp cuûa muoân loaøi taát caû chaâu baùu cuûa the 64 arts of love; a host of beautiful Töø Bi. Chuùng con kính daâng ngöôøi ruoäng messenger dakinis; field-born, mantra- Coâng Ñöùc toái haûo toái thöôïng vôùi tín taâm born and simultaneously-born: Chuùng con thanh tònh. Nuùi Tu Di vôùi boán ñaïi luïc xin cuùng döôøng, röôùi traø thôm vaøng nhö haèng muoân öùc tyû laàn, baûy bieåu töôïng toân ngheä öôùp thôm traêm vò huy hoaøng vôùi quí cuûa hoaøng gia, caùc bieåu töôïng toân quí traøng hoa thanh nhaõ. Ñaây, nguõ caâu, nguõ phuï vaø nhieàu phaåm vaät khaùc. Laø caûnh ñaêng vaø moïi thöùc ñeàu thanh tònh hoùa, giôùi kyø dieäu Maïn Ñaø La cuøng caùc chö chuyeån hoùa vaø taêng tröôûng thaønh bieån Phaät an truï beân trong vaø ñaïi kho taøng

ñaày nöôùc Cam Loä. Chuùng con kính daâng leân nguyeän öôùc vaø chaâu baùu cuûa chö Thieân ngöôøi caû nhöõng Phaät maãu nhö aûo dieãm Nhaân. kieàu, chuû teå caùc söù giaû Thieân Nöõ sinh 11) To please you, venerable Gurus, I offer trong caûnh giôùi Phaät, töø chuù nguyeän vaø objects actually set out and a vision of a sinh cuøng luùc vôùi khuoân maët maûnh deû, toûa pleasure grove on the shore of a wish- raïng aùnh sinh löïc treû vaø tinh töôøng 64 granting sea, strewn with thousand- ngheä thuaät tình yeâu. petalled lotuses that captivate all minds. 13) Unobstructed great wisdom simultaneous They are offerings arising from samsara with bliss, the sphere of the actual and nirvana's virtues. Everywhere are unelaborated nature of all things, flowers of the worldly and supramundane spontaneous and indivisible, beyond virtues of the three doors of myself and thought and expression, supreme ultimate others, and myriad fragrant. It is laden Bodhicitta, I offer to you. To cure the 404 with fruis of the three trainings, two affliction-caused diseases. I offer all stages and five paths: Ñeå vui loøng ñaáng kinds of potent medicines, and I offer Boån Sö toân kính, chuùng con kính daâng myself as a servant to please you. Pray nhöõng phaåm vaät an baøy vaø nhöõng phaåm keep me in your service as long as space

endures: Chuùng con kính daâng leân ngöôøi the the old man through his old age, but the Boà Ñeà Taâm toái thöôïng khoâng theå nghó old man only asked the Prince to help bring baøn, vöôït khoûi ngoân töø, töï nhieân vaø khoâng back his rejuvenation and longevity instead. phaân lìa. Vuõ truï Taùnh Khoâng cuûa moïi söï Hearing this, the Prince was speechless, vaät, nhö nhö vaø giaûi thoaùt khoûi moïi taø sighted and instructed his attendants to return kieán; Kim Cang Boà Ñeà khoâng ngaên ngaïi to the palace. A few days later, the Prince and ñoàng thôøi vôùi Hyû Laïc. Chuùng con kính his attendants toured the West Gate. Even daâng leân ngöôøi taát caû nhöõng loaïi thaàn y though the King already ordered the area to dieäu döôïc ñeå ñieàu trò nhöõng beänh traàm be cleaned, and the sick and the poor were not kha gaây ra töø boán traêm leõ boán noãi khoå allowed to stay outdoors, but not long after ñau phieàn naõo. Vaø vôùi loøng toân kính, they set out, the Prince saw a sick man lying chuùng con kính daâng leân ngöôøi thaân mình by the roadside on the verge of dying. He had ñeå phuïng söï vaø laøm vui loøng ngöôøi. Xin a thin body and a bloated belly, and he was nguyeän caàu Ñöùc Boån Sö giöõ chuùng con moaning. The Prince asked one of his laïi ñeå phuïng söï ngöôøi maõi maõi khi trôøi attendants: "Why would the man become like ñaát coøn toàn taïi. this?" The attendant dared not to conceal the Office (n): Chöùc vuï—Chöùc phaän—Chöùc truth, he replied: "This is a sick man. He traùch—Nhieäm vuï. catches illness because his body is in disorder. Officiant (n): Vò chuû leã. Whether rich or poor, noble or lower classes, all have the body that is subject to disease and Officiate (v): Cöû haønh nghi leã. pain." On hearing these words, the Prince felt Off-set (v): Buø laïi—To make up for—To ill and disturbed. He gave the order to return recover. to the palace. After returning to the palace, Oil pan: See Vaïc Daàu. the Prince was unhappy all day long. He was Ointment (n): Söï xöùc daàu. wondering why people would turn old and Old age-sickness-death: Laõo Beänh Töû— would contract diseases. With all the luxuries Prince Siddhartha's perception of the old age, he had, he did not

know how to alleviate the sickness and death happened when he was suffering of the masses and how to make them very young. One day, with the permission live in more comfort. The King was aware of from the King, Prince Siddhartha and his the unhappiness of his son, but considered this attendants set out a tour around the capital a minor incident. He persuaded the Prince to city. However, after exiting the East Gate not continue on another tour. This time he long, he saw a hunch-back old man with white decreed that all the people of the kingdom hair and bare shoulders. The man was limping should help avoid any unpleasant encounters. along very feebly and look pitiful, as if he The king even ordered Devadatta to could easily be blown away just by a slight accompany the Prince, as he believed gust of wind. The Prince immediately Devadatta was excellent in archery and dismounted from the elephant, walked to the martial arts, which could help the Prince old man, and spoke to him in a caring manner. muster more courage. Not long after setting It turned out that the old man was deaf, with out of the South Gate, they accidentally came not even one tooth in his mouth. He was upon a funeral procession which blocked the lonely and unprovided for because his way of the Prince's carriage. The men who children refused to support him. This aroused walked in front looked sad, while all the the Prince's sympathy who offered to support women were crying miserably. The Prince

told Devadatta: "Let's return to the palace." ra khoûi cöûa Ñoâng chaúng bao xa thì Ngaøi ñaõ Devadatta laughed at the Prince for his being nhìn thaáy moät oâng laõo löng coøng, toùc baïc, vai afraid of dead people and said: "the true traàn, böôùc ñi khoù khaên nhö muoán bò gioù thoåi, coward Prince." The Prince thought, troâng thaät toäi nghieäp. Thaùi töû laäp töùc xuoáng "Although Devadatta laugh at others, no one khoûi kieäu voi, ñeán beân oâng laõo, hoûi han thaân in the world could stay alive forever. It is only thieát. Chaúng ngôø oâng laõo bò ñieác, raêng coû a matter of time before he joins the procession chaúng coøn caùi naøo. Nghe oâng laõo noùi coâ ñôn of the dead." He was then in no mood to vaø con caùi khoâng chòu chaêm soùc. Thaùi töû doäng appreciate the scenery along the way. So he loøng muoán döôõng nuoâi oâng laõo, nhöng oâng laõo returned to the palace in total silence. In all chæ yeâu caàu Ngaøi cho trôû laïi tuoåi thanh xuaân these tours, the Prince always set out in high treû maõi khoâng giaø. Nghe xong, Thaùi töû chæ im spirits but returned in a somber mood. Since laëng thôû daøi, khoâng noùi, roài ra leänh cho ñoaøn then he remained silent and unhappy despite tuøy tuøng xa giaù hoài cung. Vaøi hoâm sau, Thaùi the fact that his beautiful wife and his good töû vaø ñoaøn tuøy tuøng ñi veà phía cöûa Taây. Duø son were always by his side. Images of the nhaø vua ñaõ ra leänh doïn deïp saïch seõ, ngöôøi old, the sick and the dead constantly haunted beänh ngöôøi ngheøo khoâng ñöôïc ra ñöôøng, the mind of the Prince. He thought that even nhöng vöøa ra khoûi cöûa Taây khoâng xa laø ñaõ his beautiful wife and baby son could not nhìn thaáy moät ngöôøi beänh saép cheát ñang naèm escape from the cycle of old age, sickness and reân beân veä ñöôøng, thaân gaày buïng to. Thaùi töû death. In his mind, human life was illusionary beøn hoûi moät ngöôøi trong ñaùm tuøy tuøng: and unreal, like images of flowers in the air or "Ngöôøi naøy sao ñeán noãi nhö vaäy?" Ngöôøi

haàu the moon in the water. Another day while in khoâng daùm daáu dieám söï thaät, ñaùp raèng: the royal garden, the Prince observed the fish “Ngöôøi naøy beänh vì cô theå khoâng ñöôïc ñieàu in the pond fighting among themselves for hoøa. Baát luaän giaøu ngheøo, sang heøn, coù thaân food, with the big fish eating the small and the laø coù beänh khoå.” Nghe caâu naøy, trong loøng small fish eating the shrimps. This was the Thaùi töû run sôï vaø baát an. Ngaøi beøn ra leänh cho fight for survival among living creatures with ñoaøn trôû veà cung. Sau khi veà cung, Thaùi töû the strong preying on the weak. As for buoàn baõ suoát ngaøy. Ngaøi nghó taïi sao con humans, they waged wars out of selfishness. ngöôøi laïi giaø, laïi beänh? Vôùi nhöõng thöù xa hoa The Prince was contemplating on its origin trong cung ñieän, Thaùi töû khoâng bieát phaûi laøm and how to stop it. Wine, women and songs theá naøo ñeå laøm vôi ñi noãi thoáng khoå cuûa thaàn could not arouse the interest of the Prince who daân vaø laøm theá naøo ñeå moïi ngöôøi coù cuoäc was puzzled by the problems of old age, soáng an vui hôn. Nhaø vua bieát Thaùi töû khoâng sickness, death, and impermanence. He vui, nhöng cho raèng ñaây laø vieäc ngaãu nhieân. wanted to seek out ways and means of Vì theá moät maët vua khuyeân Thaùi töû tieáp tuïc emancipation from the sufferings of life. To vieáng caûnh, maët khaùc haï chæ cho thaàn daân coá him, this was the most important goal to gaéng ñöøng cho Thaùi töû gaëp caûnh khoâng vui achieve in human life. That was why the treân ñöôøng, laïi ra leänh cho Ñeà Baø Ñaït Ña young Prince left his beautiful wife, baby son, cuøng ñi chuyeán naøy vôùi Thaùi töû vì Ñeà Baø gioûi and the luxurious life to become a homeless cung teân voõ ngheä coù theå laøm cho Thaùi töû caûm mendicant—Söï nhaän bieát veà laõo beänh töû cuûa thaáy maïnh daïn hôn. Nhöng khôûi haønh chöa Thaùi Töû Só Ñaït Ña ñeán vôùi Ngaøi khi tuoåi Ngaøi ñöôïc bao laâu, thì ñaõ gaëp ngay moät ñaùm tang haõy coøn raát treû. Nhaân moät hoâm ñöôïc pheùp vua laøm keït ñöôøng xe cuûa Thaùi töû. Nhöõng ngöôøi cha ñi du ngoaïn ngoaïi thaønh. Nhöng khi vöøa ñaøn oâng tì buoàn baõ, coøn ñaøn baø thì keâu khoùc

moät caùch thaûm thöông. Thaùi töû baûo Ñeà Baø Omit (v): Boû xoùt—To miss out—To leave Ñaït Ña: “Thoâi ta veà ñi.” Ñeà Baø cöôøi Thaùi töû out—To foresake. sôï ngöôøi cheát, thaät ñuùng laø “Thaùi töû nhu Om-Mani-Padme-Hum: Great compassion nhöôïc.” Thaùi töû nghó: “Ñeà Baø Ñaït Ña cöôøi keû mantra—See Om Mani Padme Hum in khaùc, nhöng treân theá giôùi, khoâng coù ai coù theå Sanskrit/Pali-Vietnamese Section. khoâng cheát, chæ coù thôøi gian sau tröôùc maø Omniconscience (n): Toaøn yù thöùc—Vieäc gì thoâi.” Nghó vaäy Thaùi töû chaúng coøn loøng daï cuõng bieát—See Ñaúng Chaùnh Giaùc. naøo tieáp tuïc ngaém caûnh nöõa, neân Ngaøi laëng leõ Omnipotence (n): Toaøn naêng—Vaïn naêng. trôû veà cung. Nhöõng laàn Thaùi töû ra ngoaøi ngoaïn caûnh, ñeàu laø ñi vui veà buoàn. Töø ñoù Omnipotent (a): Toaøn naêng—Vaïn naêng— ngaøy ngaøy Thaùi töû uû doät, laëng leõ ít noùi. Tuy Khoâng coù gì maø khoâng laøm ñöôïc. beân mình laø vôï ñeïp con ngoan, cuõng khoâng Omnipresence: Hieän dieän khaép nôi. laøm cho Thaùi töû bôùt u hoaøi. Nhöõng hình aûnh Omnipresent Dharma Kaya: Phaùp thaân cuûa caùc caûnh ngöôøi giaø, ngöôøi beänh vaø ngöôøi thöôøng truï. cheát luoân aùm aûnh trong ñaàu Thaùi

töû. Ngaøi nghó Omnipresent One: See Voâ Ngaïi Nhaân (3). roài ñaây vôi ñeïp con ngoan cuûa ta cuõng khoâng Omniscience (n): Ñaïi trí—Toaøn trí—Vieäc gì theå naøo thoaùt khoûi caùi voøng laõo beänh töû naøy. cuõng bieát—Great mind—Great wisdom—See Trong trí Ngaøi, cuoäc soáng con ngöôøi hö aûo Nhö Thöïc Trí. khoâng thaät nhö hoa trong khoâng trung hay On the contrary: Ngöôïc laïi. nhö traêng trong nöôùc vaäy thoâi. Moät hoâm khaùc On a small scale: Treân bình dieän nhoû. trong khi ñang ôû trong vöôøng thöôïng uyeån, Thaùi töû troâng thaáy ñaøn caù ñang xaâu xeù nhau Once-Returner: Sakadagamin (p)—An döôùi ao, caù lôùn aên caù beù, caù beù aên toâm; töø ñoù enlightened being in the second stage towards ngaøi quaùn töôûng ñeán chuùng sanh, vì sinh toàn Arhatship, who has realized the Four Noble maø maïnh hieáp yeáu, vì tö lôïi maø phaùt ñoäng Truths and has eradicated a great protion of chieán tranh, coù theå coù caùch naøo ngaên chaän defilements. He will return to the human nhöõng vieäc nhö vaäy khoâng? Röôïu ngon, gaùi world for only one more rebirth before he ñeïp, ca muùa ñeàu khoâng laøm cho Thaùi töû höùng reaches full realization of Arhatship—Chuùng thuù. Ngaøi luoân bò aùm aûnh bôûi nhöõng vaán ñeà voâ sanh giaùc ngoä quaû vò thöù hai trong Töù Thaùnh thöôøng nhö giaø, beänh, cheát, vaân vaân. Ngaøi Quaû. Ngöôøi chöùng quaû Nhaát Lai laø ngöôøi tu nghó muïc ñích chuû yeáu ñaàu tieân cuûa con ngöôøi taäp thöïc chöùng Töù Thaùnh Ñeá vaø ñaõ ñoaïn taän laø phaûi tìm kieám ra phöông phaùp vaø con nhieãm tröôïc. Con ngöôøi aáy seõ chæ trôû laïi taùi ñöôøng giaûi thoaùt nhöõng thoáng khoå cuûa nhaân sanh laøm ngöôøi moät laàn nöõa tröôùc khi ñaéc quaû sinh. Ñaây laø lyù do taïi sao Thaùi töû treû töø boû vôi A La Haùn—See Nhöùt Lai Boà Taùt in ñeïp con ngoan vaø cuoäc soáng xa hoa ñeå trôû Vietnamese-English Section. thaønh moät khaát só khoâng nhaø. Once-returning: Sakadagami (p)—Quaû Old age is suffering: Giaø khoå. Nhaát Lai. Old-fashioned: Loãi thôøi—Outmoded. Once there is a cause, there will surely Old habits: Vasana (p & skt)—See Taäp Khí. be an effect: Moät khi coù nhaân taát coù quaû. Old stories: Chuyeän ñôøi xöa. One: Nhaát—Moät. Omens of Pure Land Rebirth: Proof of One act: See Nhaát Haønh. rebirth in Pure Land—Daáu hieäu cuûa vaõng One in all: Moät trong taát caû, taát caû trong moät. sanh Tònh Ñoä. One is all, all is one: (see One in all).

One extreme of existence: See Höõu Bieân. placing a stone pillar in the centre of the pond, One-life Bodhisattva: Boà Taùt chæ coøn caùch then building a lotus pedestal to place onto the Phaät coù moät ñôøi (Boà Taùt ñang truï trong Cöûu pillar as he saw in his dream. The lotus Ñòa). Thí duï ñieån hình laø Boà Taùt Di Laëc---A pedestal was larger size in the Lyù dynasty Bodhisattva who is one lifetime away from than it is today. The last time the temple was Buddhahood (Bodhisattva who is in the ninth rebuilt was in 1955—Teân moät ngoâi chuøa coå, Bhumi)—The best known example is the toïa laïc trong thaønh phoá Haø Noäi, Baéc Vieät Bodhisattva Maitreya—See Nhaát Lai Boà Taùt Nam. Chuøa coøn coù teân laø Dieân Höïu Töï. Chuøa in Vietnamese-English Section. ñöôïc xaây döïng vaøo naêm 1049, vaø ñaõ ñöôïc truøng tu kieán thieát nhieàu laàn. Chuøa laø moät One life liberation: Giaûi thoaùt trong moät nhoùm kieán truùc bao goàm ngoâi chuøa vaø toøa ñaøi ñôøi. xaây giöõa hoà

vuoâng. Rieâng Ñaøi Lieân Hoa ôû One-ness: Nhöùt töôùng. giöõa ñöôïc goïi laø chuøa Moät Coät. Chuøa hình One-ness means none-ness: Nhaát töôùng voâ vuoâng, chieàu daøi moãi caïnh 3 meùt, maùi cong töôùng. döïng treân truï ñaù hình truï cao 4 meùt, ñöôøng One's own force: See Töï Löïc. kính 1 meùt 2, gioáng nhö moät ñoùa sen vöôn One's own mind: Svacetas (skt)—Töï taâm. thaúng treân khu ao hình vuoâng. Theo söû cheùp, One's own nature: Boån tính—The spirit one vua Lyù Thaùi Toâng (1028-1054) naèm moäng possesses by nature—The Buddha-nature thaáy Phaät Quaùn AÂm ngoài treân toøa sen. Vua within. cuõng ñöôïc daét leân toøa. Sau ñoù Sö Thieàn Tueä One in one: See One in all. khuyeân vua laøm chuøa, döïng coät giöõa ao, laøm One Perfect in Clarity and Conduct: toøa sen ñaët treân coät ñaù nhö nhöõng gì maø nhaø vua ñaõ thaáy trong moäng. Quy moâ ñaøi Lieân Minh haïnh Tuùc. Hoa thôøi nhaø Lyù lôùn hôn baây giôø raát nhieàu. One-Pillar Temple:—Name of an ancient Chuøa ñöôïc truøng tu laàn môùi nhaát vaøo naêm temple, located in Hanoi City, North Vietnam. 1955. It is also called Dieân Höïu Töï. One-Pillar Temple was built in 1049, and has been One-pointed Mind: See Nhaát Ñieåm Truï. rebuilt amny times. It is a group of One-pointed state: See Nhaát Ñieåm Taâm. architectures consisting of a temple and a One-pointedness: See Nhaát Ñieåm Truï. monumental house built in the middle of a One-pointedness of mind: Cittass-ekaggata square pond. The Lotus monumental house (p)—Citta-ekagata (skt)—Nhöùt ñieåm truï hay was named One-Pillar Temple. It is a squre- nhöùt taâm—Single-Mindfulness—One-pointed shaped temple with a covered-up roof and Mind—Singleminded concentration---The each side, 3 meters. Standing on a stone absolute necessary condition for achieving cyllinder pillar of 4 meters in height, 1.2 rebirth in the Pure Land—See Nhöùt Ñieåm meters in diameter. The temple is designed to Truï, and Chaùnh Nieäm. resemble a lotus merging from a square pond. One of Proper Pervasive Knowledge: The temple was built in 1049. Historians Chaùnh Bieán Tri. stated, King Lyù Thaùi Toâng (1028-1054) One-sided standpoint: See Bieân Kieán. dreamed that he met Avalokitesvara One-sound teaching: See Nhaát AÂm Giaùo. Bodhisattva sitting on a lotus pedestal, and the One Vehicle: Buddha Vehicle—Buddha- king was led to the pedestal too. Master Thieàn Yana—Buddhayana—Tathagata Vehicle— Tueä advised the king to build a temple by

Buddha-Bodhisattva Vehicle---Nhöùt thöøa— Open the gate to nirvana: Môû cöûa Nieát Phaät thöøa. baøn. One vehicle Enlightenment: Nhaát thöøa Boà Open the gate to peace: Môû cöûa hoøa bình. ñeà. Open knowledge: See Hieån Thöùc. One Worthy of Offerings: ÖÙng Cuùng. Open teaching: See Hieån Giaùo. Oneself: Baûn thaân. Open up an era: See Khai Nguyeân. One's actions must bring good to other Open up and reveal: See Khai Hieån. living beings: Haønh ñoäng mình phaûi mang Opening the Sutra: Baøi Keä Khai Kinh. laïi lôïi ích cho tha nhaân. The Dharma incomparably profound and One's own good or one's own: Attattha exquisite. (p)—Atmakiya (skt)—Do ta sôû höõu. Is rarely met with, even in hundreds of One's self: Töï ngaõ. thousands of millions of eons. One-sidedness: Tính chaát moät chieàu. I am now able to see, listen, accept and hold One-sidedness in our view: Tính chaát moät it. I vow to understand the true meaning of chieàu trong caùch nhìn cuûa chuùng ta. the Tathagatas' wonderful

teachings. Homage to our Teacher Sakyamuni Buddha (3 One's true nature: Chaân tính cuûa chính times). mình. Phaät phaùp roäng saâu raát nhieäm maàu. One who is unable to become Buddha: Traêm ngaøn muoân kieáp khoù tìm caàu. See Nhaát Xieån Ñeà. Con nay nghe thaáy chuyeân trì nieäm. One Vehicle: Ekayana (skt)—See Nhaát Nguyeän giaûi Nhö Lai ngóa nhieäm maàu. Thöøa. Nam Moâ Boån Sö Thích Ca Maâu Ni Phaät (3 One Vehicle of the Wonderful dharma: laàn). Dieäu phaùp nhöùt thöøa. Openness (n): Söï khai phoùng—Söï côûi môû— One without desire for Buddha- Söï thaät tình. enlightenment: See Nhaát Xieån Ñeà. Operate under the pleasure principle: Only: Chæ. See Soáng theo duïc laïc. Only dominating Doctrine: Giaùo lyù ñoäc Operation (n): Söï hoaït ñoäng. toân. Opinion (n): Laäp tröôøng—YÙ kieán—Quan Only in misery that we find happiness: ñieåm—Outlook—Concepts. Chæ trong ñau khoå ta môùi tìm thaáy an laïc. Opponent (n): Keû ñoái nghòch. Only non-existence: Se Ñaûn Khoâng. Opportunity (n): Cô hoäi—Chance. Ontic (a): Thuoäc veà höõu tình luaän. Opposition (n): Söï choáng ñoái. Ontologism (n): Chuû nghóa höõu tình luaän. Oppose to: Choáng laïi—To object. Ontology (n): Höõu tình hoïc—Moân hoïc Opposed to: Ngöôïc laïi vôùi—In contrast. nghieân cöùu veà baûn chaát cuûa vaïn vaät cuõng nhö Oppress (v): Ñaøn aùp—To suppress—To ñaëc tröng vaø qui luaät cuûa chuùng. quell—To put down—To squelch. Open (v) one's eyes: Môû maét ai. Oppress someone: AÙp cheá ai. Open the eyes suddenly: Böøng maét. Oppress (crush down) the weak: Ñeø ñaàu Open the gate to liberation: Môû cöûa giaûi côûi coå ngöôøi coâ theá. thoaùt. Oppression (n): Söï aùp böùc—Söï ñaøn aùp.

Optical illusion: AÛo thò. Ordinary patience: See Sinh Nhaãn. Optimism (n): Chuû nghóa Laïc quan. Ordinary people often praise the Optimistic (a): Laïc quan. Tathagata for these average matters: See Oracle: Lôøi tieân tri—Saám ngoân. Trung Giôùi Maø Phaøm Phu Taùn Thaùn Nhö Lai. Oral recitation: See Trì Danh. Ordinary monk: See Phaøm Taêng. Oral transmission: Truyeàn taâm aán—Khaåu Ordinary people would praise the truyeàn. Tathagata for his smaller matters of Oration (n): Söï taùn döông—Söï caàu nguyeän (morality: See Tieåu Giôùi Maø Phaøm Phu Taùn cho ngöôøi cheát) Thaùn Nhö Lai. Oratory (n): Nguyeän ñöôøng—Buddhist Ordinary people would praise the Oratory—Nieäm Phaät Ñöôøng. Tathagata for his superiority of Ordain (v): Tu taäp moät mình—Truyeàn giôùi. morality: See Ñaïi Giôùi Maø Phaøm Phu Taùn Ordain someone: Receive someone into the Thaùn Nhö Lai. Order—Make someone a monk or a nun— Ordinary practicing monk: See Phaøm Nhaän ai vaøo Giaùo Ñoaøn (truyeàn giôùi cho ai). Taêng. Ordained Buddhists do not have to Ordinary statement: See Tuïc Ñeá. honor royalty: See Luaän Sa Moân Baát Kính Ordinary teaching: See Giaû Thuyeát. Vöông Giaû. Ordinary teaching of a moral life: Theá Ordained communities: Giaùo ñoaøn. gian giaùo. Ordained ministry: Vò Thaày ñaõ ñöôïc Ordinary wisdom: See Tuïc Trí. truyeàn giôùi. Ordinary worship of Buddha: See Taàm Order: Sangha—Giôùi—Taêng ñoaøn—The Thöôøng Nieäm Phaät. Holy Order: Taêng ñoaøn Thaùnh thieän. Ordination (n): Leã thuï phong—Sacerdotal Order of monastic age: See Taêng Thöù. Age—Ordination in Buddhism is initiation into Order of Monks: Taêng ñoaøn—Bhikkhus. the Buddhist Order (Sangha) in the presence Order of Nuns: Ni

ñoaøn—Bhikkunis. of witnesses and self-dedication to monastic Ordinance (n): Huaán leänh—Phaùp leänh. life. In Buddhism it is required three superior monks and a minimum of seven witnesses Ordinary (a): Bình thöôøng—See Phaøm Phu. except in outlandish places, two witnesses are Ordinary blessedness of devas and men: valid. There are four different types of Phaøm Phuùc nhaân thieân—See Phaøm Phuùc. ordination—Leã thoï giaùo (giôùi) hay leã ñöôïc Ordinary categories: See Tuïc ñeá. chaáp nhaän vaøo Taêng ñoaøn, vôùi söï coù maët cuûa Ordinary form of meditation: See Ngu tam sö thaát chöùng, tröø nhöõng vuøng xa chæ caàn Phu Sôû Haønh Thieàn. hai ngöôøi chöùng laø ñuû. Trong Phaät giaùo coù boán Ordinary human being: Moät ngöôøi bình baäc thuï phong: thöôøng. 1) Leã quy y cho Phaät töû taïi gia: The Ordinary human love: See Duïc AÙi. ceremony to accept new upasakas and Ordinary individual: Phaøm thaân—A upasikaswhen they vow to take refuge in common mortal body. the Triratna and to keep five basic precepts. Ordinary knowledge: Phaøm thöùc. Ordinary love: AÙi phaøm tuïc.

2) Leã phong chöùc thaáp (cho haøng sa di): The Original nature: Buddha nature—Phaät lower ordination, through which one taùnh—See Boån Lai and Taùnh Nieäm Xöù. becomes a novice or Shramanera. Original nature of man: See Giaùc Taâm. 3) Leã phong chöùc cao (töø Sa Di leân Tyø Kheo Original purity of the mind: See Taâm hay Tyø Kheo Ni): The higher ordination, Lieân. through which a novice is consecrated as Original sources: Nguoàn coäi—See Boån Lai. a monk or nun (becomes either a bhiksu or bhiksuni). Original substance: Baûn theå ñaàu tieân—See 4) Phong Boà Taùt trong Ñaïi thöøa: The Boån Lai. bodhisattva ordination in the Mahayana. Original Teaching: Giaùo lyù nguyeân thuûy This ordination is for both monks, nuns Original vow: The vows which Bodhisattvas and lay followers. make when they resolve to become Buddha Organs, objects, and consciousness: Caên, and save all sentient beings—See Nguyeän Traàn, Thöùc. and Boån Nguyeän. Organ of mind: See YÙ Caên. Original wisdom: See Caên Baûn Trí. Organ of sense: See Caên. Originate from: Baét nguoàn töø. Organ of wisdom: See Tueä Caên. Ornaments (n): Personal ornaments such as Oriental rites: Nghi leã Ñoâng phöông. jewelry (images of Buddhas and Bodhisattvas)—Ñoà trang söùc—See Trang Origin (n): Nguyeân khôûi—Nguoàn goác. Nghieâm. Original (a): Prakriti (skt)—Boån lai—Nguoàn Ornamentation (n): Söï trang hoaøng. goác—Nguyeân lai—Fundamental. Orthodox Buddhism: Original Buddhism—Original awareness: Prakriti-buddhi (skt)— Phaät Giaùo Chính Thoáng. See Boån Giaùc. Other people: Tha nhaân. Original bodhi: Prakriti-bodhi (skt)—See Boån Giaùc. Other power: Tariki—The power of others, the Buddhas, particularly Amitabha—Tha löïc. Original Buddha: Boån Phaät—Vairocana— Phaät Tyø Loâ Giaù Na. Other shore: Paramita—The other shore of the stream of transmigration—The state of Original Buddhism: Orthodox Buddhism— emancipation—Beyond the realm of Phaät giaùo chính thoáng. samsara—Nirvana—See Bæ Ngaïn. Original enlightenment: Prakriti-bodhi Other world: Theá giôùi khaùc—Theá giôùi beân (skt)—See Boån Giaùc. kia. Original essence: Baûn theå goác—See Boån Otherworldlines: Ñaëc tröng theá giôùi tinh Lai. thaàn. Original or fundamental cause: See Others: Tha nhaân. Nguyeân

Nhaân. Ourselves: See Baûn Ngaõ. Original heart (mind): Boån taâm. Out-breathing: Thôû ra. Original Honoured One: See Boån Toân. Outdo (v): Vöôït qua. Original insulliedconsciousness of mind: Chaân thöùc. Outflows: Conditioned Dharmas—Leaking— Anything which serves to divert beings away Original light: Boån minh. from the inherent Buddha-nature. Outfloes are so called because they are turning of energy

and attention outward rather than inward— Overlook (v): boû qua—Boû xoùt. See Phaùp Höõu Laäu. Overnight enlightenment: See Nhaát Tuùc Outflow discharge: See Höõu Laäu. Giaùc. Out of place: Saùi choã—Misplaced. Overpass the limits: Pass beyond the Outside the school: See Giaùo Ngoaïi. limits—Vöôït quaù giôùi haïn. Outside the sect: See Giaùo Ngoaïi. Overseer (n): Ngöôøi quaûn lyù. Outstanding: Kieät xuaát—See Tuyeät Ñoái. Overwhelmed: Bò traøn ngaäp. Outstanding figure: An excellent person— Oviparious birth: See Noaõn Sanh. Nhaân vaät xuaát chuùng. Owing to: Vì. Outstretch (the wings): Dang roäng ra (ñoâi Owing to one's evil deeds: Vì aùc nghieäp. caùnh). Own: Cuûa chính mình. Overcast: AÛm ñaïm—Dismal—Gloomy— Own disciplines: Kyû luaät töï giaùc. Sombre—Dull—Dreary. Own effort: Noã löïc cuûa chính mình. Overcome (v): Vöôït qua—Cheá ngöï—To Own intelligence: See Töï Trí. subdue—To master. Own-nature: Baûn theå. Overcome anger: See Vöôït Qua Söï Saân Ownership: See Sôû Höõu. Haän. Ox-hide: See Ngöu Bì. Overcome attachment: See Vöôït Qua Luyeán AÙi. Ox-horn Sala Grove: See Ngöu Giaùc Sa La Laâm. Overcome demons: See Haøng Ma. Ox-tracks: See Ngöu Tích. Overcome (control) desires and grief in the world: Nhieáp phuïc tham aùi vaø saàu bi ôû ñôøi. Overcome doubts: To study scriptures, to read stories of enlightened ones, as well as to contemplate will help us perceive the truth and overcome doubts—Khaéc phuïc hoaøi nghi. Hoïc kinh, ñoïc truyeän noùi veà nhöõng ngöôøi giaùc ngoä, cuõng nhö Thieàn quaùn laø nhöõng phöông caùch giuùp chuùng ta nhaän bieát chaân lyù vaø khaéc P phuïc hoaøi nghi. Pacifier (n): An uûi—Comforter. Overcome hindrances: Vöôït qua chöôùng Pacificism (n): Chuû nghóa hoøa bình. ngaïi. Paean of joy: Vui möøng veà söï töï thaéng Overeat (v): AÊn quaù nhieàu—To eat too Paganism (n): Taø giaùo—Heterodox doctrine. much. Pagoda (n): Chuøa—Temple—Monastery— Overflowing: Chan chöùa—Plentiful— See Chuøa in Vietnamese-English Section. Abundant. Pain (n): Distress—Pain—Physical Overhanging cover of doubt: See Nghi suffering—Ñau ñôùn veà theå xaùc. Caùi. Pains arising from a life of illusion: See Overhear (v): Nghe loùm. Hoaëc Nghieäp Khoå. Overjoyced: Vui möøng khoân xieát.

Pain of the senses: Ñau khoå caûm quan—Söï Pantheism (n): Höõu thaàn giaùo—The worship ñau khoå cuûa thaân theå. of all gods of different creeds—Buddhism is Painful (a): Ñau thöông. not a form of pantheism, for it lacks the Painful feeling: Unpleasant feeling—Khoå duality of thought implied in the God-concept thoï. and that which the God creates—Chuû nghóa thôø ña thaàn. Ñaïo Phaät khoâng laø hình thöùc cuûa Painstakingly: Moät caùch thaän troïng. chuû nghóa ña thaàn ví noù khoâng coù khaùi nieäm Pair of parallel sentences: Caëp caâu ñoái veà thaàn thaùnh hay thöôïng

ñeá, noù cuõng khoâng song song. cho raèng thöôïng ñeá saùng taïo vaïn höõu. Pajapati Gotami: Baø Ma ha Ba Xaø Ba Ñeà Parable (n): Caâu chuyeän—Nguï ngoân—Duï Kieàu Ñaøm Ni—Siddhattha's step-mother. ngoân. Palace: Cung ñieän. Parable of the burning house: See Hoûa Palace of devas: See Thieân Cung. Traïch Duï. Palace of Dharma: Laâu ñaøi Chaùnh Phaùp. Parable of the monkeys: See Tænh Trung Palace womb for doubters outside Lao Nguyeät. Amitabha's heaven: See Nghi Thaønh Thai Paradise (n): laïc caûnh. Cung. Paradise after earthly life: Ly sanh hyû laïc Pali: One of the basic languages in which the ñòa (Sô thieàn). Buddhist tradition is preserved—The Paradise of cessation of rebirth: Ñònh language adopted by the Theraveda for the sanh hyû laïc ñòa (Nhò thieàn). preservation of the Dharma—Phaïn ngöõ Ba Li, Paradise of joy after previous joys: Ly hyû moät trong nhöõng ngoân ngöõ caên baûn ghi laïi dieäu laïc ñòa (Tam thieàn). nhöõng giaùo ñieån Phaät. Ngoân ngöõ maø tröôøng Paradise (Pure Land) of abandonment phaùi Theravada ñaõ duøng ñeå ghi laïi Phaät phaùp. Pali Canon: Pali Tripitaka—The Scriptures of thought or recollection of past of the Theraveda School written in Pali—Tam delights: Xaû nieäm thanh tònh ñòa (Töù thieàn). taïng kinh ñieån Phaät giaùo vieát baèng tieáng Pali. Parallelism (n): Song haønh luaän. Pali Tripitaka: See Pali Canon. Paradox (a): Nghòch lyù. Pamada (p): Heedlessness—Mental sloth as Paranoia (a): Lo sôï—E ngaïi the opposite of right mindfulness—Filth of the Without paranoia: Khoâng thaáy e ngaïi precepts in which intoxicating drinks are Paramita (skt): Perfection—Reaching the proscribed as tending to lead to Pamada— other shore---Ñaùo bæ ngaïn—See Ba La Maät Loaïn ñoäng. and Ñoä. Pan realist: A Sarvastivadin—Moät vò Tyø Paramita-charitable: See Boá thí Ba la maät. Kheo theo Nhaát Thieát Höõu Boä—See Nhaát Paramita giving: See Boá Thí Ba La Maät. Thieát Höõu Boä. Paramount (a): Toái thöôïng Pana (p): Hueä—Wisdom. Parapsychology (n): Sieâu taâm lyù hoïc. Panacea: Phöông thuoác. Parinirvana (skt) Parinibbana (p): Tòch Pander (v): Thoûa maõn—To indulge—to tònh Nieát baøn. satisfy. Parinirvana Sutra: Maha-Parinirvana— The pangs of death: Söï ñau ñôùn cuûa caùi Kinh Ñaïi baùt Nieát Baøn. cheát.

Parita (skt): Protection—Mantra—Chaân The passion or moral afflictions are ngoân—Maät chuù. bodhi; the one is included in the other: Park of all delights: Hyû laâm. See Phieàn naõo töùc boà ñeà, Parrot (n): Anh voõ. Passion world: Duïc giôùi—Human world— Partake (v): Chia seû—Tham döï. Desire world. Participation (n): Söï tham döï. Base passion: Duïc voïng caên baûn. Participate in something: Contribute to Pass up an opportunity to meet something—Goùp phaàn vaøo caùi gì. someone: Boû qua cô hoäi gaëp ngöôøi naøo. Particle (n): Haït. Passivity: Tính thuï ñoäng. Particular (a): Caù bieät. Past kalpa: See Khoaùng Kieáp. Particularism (n): Thuyeát aân suûng ñaëc thuø— Past karma: Nghieäp quaù khöù. AÂn suûng daønh cho moät soá ngöôøi ñaëc bieät. Past life: Kieáp tröôùc. Particulars (n):See Bieät Töôùng. Past Lives Sutra: See Boån Sanh Kinh. Partial enlightenment: See Tuøy Phaàn Giaùc. Past Vows of Earth-Store Bodhisattva: Pass (v) away: See Cheát. See Kinh Ñòa Taïng Boà Taùt Boån Nguyeän in Pass away in the final: Utter passing Appendix L. away—Tòch dieät. Patanjali (skt): The putative compiler of a Pass away without

sorrow: Tòch dieät moät book of yoga aphorisms dealing with the caùch an nhieân. philosophy, the disciples, and the techniques Pass into meditation: Come into of meditation “leading to knowledge of the meditation—Enter into meditation—Nhaäp Godhead.” So little is known of Patanjali that ñònh. guesses as to the date of his work range all the way from the fourth century B.C. to the fourth Pass into nothingness: Come to nothing— century A.D.—Moät nhaø bieân taäp noåi tieáng cuûa Ñi vaøo hö khoâng. moät taäp chaâm ngoân veà Yoga baøn veà trieát lyù veà Pass (v) on the Buddha’s Teachings to caùc pheùp tu luyeän vaø kyõ thuaät quaùn töôûng others: Truyeàn baù giaùo lyù cuûa Phaät cho ngöôøi “ñöa ñeán tri kieán thöôïng ñeá.” Ngöôøi ta bieát raát khaùc. ít veà Patanjali maø chæ ñoaùn raèng taùc phaåm cuûa Pass out of meditation: Come out of oâng ñöôïc vieát töø khoaûng theá kyû thöù tö tröôùc meditation—Emerge from meditation—Xuaát Taây Lòch ñeán theá kyû thöù tö sau Taây Lòch. ñònh. Pataphutana: See Ca-Tra Phuù Ñôn Na in Pass (v) through: Tieán qua. Vietnamese-English Section. Passable good: Kha khaù. Paternity (n): Ñaïo laøm cha. Passing away: Death—Cheát. Path (n): Marga (skt)—Way—Con ñöôøng. Passing phenomenon: Moät hieän töôïng ñang Right path: Chaùnh Ñaïo. troâi qua. Path of glory: Ñöôøng coâng danh. Passion (n): Duïc voïng—Ñam meâ— The path leading to the end of suffering: Indulgence—Affliction—See Phieàn Naõo Ñaïo Ñeá hay con ñöôøng ñöa ñeán chaám döùt ñau Chöôùng and Tham AÙi. khoå. Path leads to calm, wisdom, Enlightenment and Nirvana: Con ñöôøng

ñöa ñeán an tònh, thaéng trí, giaùc ngoä vaø Nieát Patriarch Bodhidharma: Toå Boà ñeà Ñaït Baøn (ñaïo Phaät). ma. Path of liberation from all sufferings: Patriarchal (a): Thuoäc veà toå. See Giaûi Thoaùt Ñaïo. Patriarchal meditation: See Toå Sö Thieàn. Path of misery: Phieàn naõo ñaïo. Patriarchal Zen: Zen—Zen stresses the Path to Nirvana: Con ñöôøng ñöa ñeán Nieát immediate enlightenment of the Baøn—The Buddha shows the Path to practitioner—See Toå Sö Thieàn. Nirvana—Ñöùc Phaät chæ con ñöôøng ñöa ñeán Patriarchs of Zen: Toå Thieàn Toâng. Nieát Baøn. Patriotic (a): AÙi quoác. Path of rebirth: Round of rebirth—Voøng Patron (n): luaân hoài sanh töû. 1) Chuû nhaân—Keû sôû höõu. Path of sages: Difficult path to practice—Tu 2) Ngöôøi baûo trôï. khoå haïnh. Patronage (n): Söï baûo trôï—Söï baûo hoä. Path of wealth and fame: Ñöôøng danh lôïi. Under the patronage: Döôùi söï baûo trôï. Pathetic (a): Laâm ly thoáng thieát. Paucity (n): Söï ngheøo naøn thieáu thoán. Patience (n): Söï nhaãn naïi—Patience is one Pave the way for someone: Doïn ñöôøng cho of the most attributes of a Buddhist ai. practitioner—Nhaãn nhuïc laø moät trong nhöõng Pay one’s respect to someone: Ñaûnh leã ai. ñöùc taùnh cuûa ngöôøi tu Phaät—See Nhaãn, and Nhaãn Nhuïc Ba La Maät. Pay someone compensation: Ñeàn buø cho ai. Patience in attaining absolute reality: Voâ sanh phaùp nhaãn. Pay (v) a visit to someone: Thaêm vieáng ai. Patience attained through dharma to Pay (v) a visit to a superior: Baùi kieán. overcome illusion: See Phaùp Nhaãn. Pay (v) attention to: Ñeå yù tôùi—To watch out—To take notice. Patience of the body: Thaân nhaõn. Pay no attention to: Boû ngoaøi tai. Patience of the body and mind: See Nhaãn Nhuïc Thaân Taâm. Pay tribute: Coáng leã. Patience of the mind: YÙ nhaãn. Peace (n): An laïc—Thanh bình—Hoøa

bình. Patience (forbearance) of the mouth: Peace of mind: Tónh taâm—Peace of mind is See Khaåu Nhaãn. only attained in Zen practice—Söï tónh taâm chæ ñaït ñöôïc qua Thieàn taäp maø thoâi. Patience in obeying the truth: Nhu thuaän nhaãn. Peace and tolerance: See Nhu Hoøa Nhaãn Nhuïc. Patience and perseverance: Ñònh nhaãn. Peaceful (a): Ñaày an laïc—An oån. Patience towards all under all Peaceful and joyful: See An Laïc. circumstances: Chuùng sanh nhaãn. Peaceful land: Coõi an laïc (sau khi cheát— Patience prince: See Nhaãn Nhuïc Thaùi Töû. after death). Patience under suffering: Thoï khoå nhaãn Peaceful residing during the summer Patience and wisdom: See Nhaãn Trí. retreat: An cö kieát haï. Patriarch (n): Toå hay tröôûng laõo, ngöôøi saùng Peacefully: Moät caùch oân hoøa laäp ra toâng phaùi—Founder of a school in Buddhism.

Peacock king: See Khoång Töôùc Minh Perception produced by ear: Taâm thính Vöông. Perception produced by eye: Taâm nhaõn. Pearl (n): See Baûo. Perception produced by mind: Taâm Pearl in the garment: See Y Chaâu. töôûng. Peck of dust: See Thoá Mao Traàn. Perception produced by nose: Taâm tyû. Peerless (a): Unequalled—Unmatched— Perception prodcued by thought: Taâm yù. Khoâng coù baïn ñoàng haønh—Voâ thöôïng. Perception of thinking: See YÙ Caên. Peerless nobleman: See Voâ Thöôïng Só. Perdition (n): Söï traàm luaân nôi ñòa nguïc. Penalty (n): Hình phaït. Perenial (a): Constant—Long-lasting— Penance (n): Söï saùm hoái. Tröôøng cöûu. Penances (n): Haïnh eùp xaùc. Perenial life: Cuoäc soáng tröôøng cöûu. Penetrate (v): Perfect (a&v): Toaøn haûo. 1) Enter into something: Make a way into • The most perfect: Toaøn haûo nhaát. something—Thaáu suoát—Ñi saâu vaøo. • Wholly perfect: Toaøn haûo. 2) Understand something thoroughly: Hieåu Perfect bodhi of faith: Nieàm tin thaønh töïu thaáu caùi gì. boà ñeà. Penetrate (v) into: See Thaâm Nhaäp. Perfect Buddha: Phaät Toaøn Giaùc—See Penetrate (v) thoroughly: Quaùn trieät. Vieân Phaät. Penetration (n): Perfect Dharma Age: See Chaùnh Phaùp. 1) The ability to make a way into something: Perfect Doctrine of Idealism: See Duy Khaû naêng xaâm nhaäp. Thöùc Vieân Giaùo. 2) The ability to understand something fully: Perfect intercommunion or blending of Khaû naêng thaáu trieät caùi gì. all things: See Phaùp Giôùi Vieân Dung. Penetrative (a): Saâu xa Perfect knowledge: Anna (p)—Ajnata Penetrative insight: Nhaäp kieán (skt)—Tueä vieân maõn hay trí tueä kieän toaøn—Penetrative understanding: Söï hieåu bieát Highest knowledge—Spiritual knowledge—saâu xa. See Tueä Vieân Maõn. Penitent (a): AÊn naên saùm hoái—Daèn vaët. Perfect knowledge of the truth: Trí kieän Penitentiary (a): Thuoäc veà saùm hoái. toaøn veà chaân lyù—See Phaät in Vietnamese- Peradventure (old English): Maybe— English Section, and Buddha in English- Perhaps—Coù leõ. Vietnamese Section. Perceive (v): Nhaän bieát—To notice. Perfect Moon Light Buddha: See Maõn Perceive (v) clearly: See Lieãu Ngoä. Nguyeät Quang Minh Phaät. Perceive (v) things as they are: Thaáy nhö Perfect Nirvana: Voâ dö Nieát Baøn. thaät (thaáy söï vaät nhö thöïc). Perfect purity and peace: Thanh tònh toái Perceptibility (n): See Kieán Ñaïi. thaéng. Perception (n): Sanna (p)—Samjna (skt)— Perfect reality: See Vieân Thöïc. Töôûng uaån—Tri giaùc—Söï nhaän bieát—See Perfect realization in a lifetime: See Nhaát Nguõ Uaån. Sanh Vieân

Maõn. Perception produced by body: Taâm thaân Perfect rest: See Vieân Tòch.

Perfect rest in the bodhisattva nature: Perform Buddhist ceremony: See Taùc An truï toái thaéng. Phaät Söï. Perfect Sudden Teaching: Sudden Perform merit: Laøm ñöôïc coâng ñöùc. Teaching—Perfect and Immediate teaching— Perform offering: Cuùng döôøng. A teaching which enables ones to attain Perform the proper duties: See Haønh enlightenment immediately—See Ñoán giaùo. Nghi. Perfect and Supreme Enlightenment: Performance (n): See Haønh Töôùng. Chaùnh ñaúng chaùnh giaùc. Perfume (v): Huaân (xoâng öôùp). Perfect teaching: Phaùp Toái Thöôïng—See Perfume of the commandments: See Giôùi Vieân Giaùo. Höông. Perfect true nature: See Vieân Thaønh Thöïc Perfumed habits derived from memory: Tính. Huaân taäp hay söï hieåu bieát xuaát phaùt töø kyù öùc. Perfect understanding of omniscience Perhaps: Coù leõ—Maybe—Likely—Possible. regarding all Buddha wisdom: Tri voâ ngaïi Period of the end of Dharma: See Maït chö Phaät trí. Phaùp. Perfect understanding of omniscience Period of formality: See Töôïng Phaùp. regarding all living beings: Tri nhöùt thieát Perish (v): Suy taøn. phaùp trí. Perishable (a): Bò taøn ruïi—Bieán hoaïi. Perfect understanding of past, present Perjury (n): Söï theà gian doái. and future: Tam theá trí. Permanence (n): Söï thöôøng haèng. Perfect wisdom: Toaøn trí—Bodhi—The Permanent (a): Thöôøng haèng—Vónh cöûu. illuminated or enlightened mind—Xem Boà ñeà. Permanent (eternal) body of the Perfectability (n): Tính coù theå hoaøn toaøn hay Buddha: Thaân thöôøng haèng cuûa Phaät. coù theå toaøn myõ. Permanent Dwelling Triple Jewel: Perfection: Söï vieân maõn—Phaåm haïnh toaøn Thöôøng truï Tam Baûo. haûo—Completion—See Vieân Maõn. Permanent entity: Baûn chaát thöôøng coøn. Perfection of the Buddha: Söï toaøn thieän Permanent personality: See Ngaõ Chaáp. cuûa Ñöùc Phaät. Permanent self: Caùi ta thöôøng coøn. Perfectionism (n): Chuû nghóa toaøn myõ. Permanent tranquility and Perfectionist (n): Ngöôøi theo chuû nghóa toaøn enlightenment: See Thöôøng Tòch Quang Ñoä. myõ. Permit (v): Cho pheùp—To allow—To Perfectly clear and unsullied mind: See authorize—To empower—To enable—to let. Taùnh Taâm. Permeating everywhere: See Voâ Ngaïi (2). Perfectly unimpeded interpenetration: Perpetual (a): Vónh cöûu. See Söï Söï Voâ Ngaïi Phaùp Giôùi. Perplexity (n): Söï luùng tuùng—Söï boái roái— Perform (v): Asevati (p)—Asev (skt)— See Si. Haønh—Laøm—Taïo taùc—To act—To practice. Persecution (n): Söï khuûng boá—Söï baùch Perform acts of merit and virtue: Laøm haïi—Söï ngöôïc ñaõi—Religious persecution— coâng ñöùc. Söï baùch haïi veà toân giaùo—There was a great persecution of the Buddhists in China in the

last century of the T'ang Dynasty (618-907 Personal conflicts: Nhöõng maâu thuaãn caù A.D), especially under the Emperor Wu- nhaân. Tsung in 845 A.D., which destroyed 4,600 Personal conviction: Loøng xaùc tín caù nhaân. monasteries and caused more than a quarter Personal existence: Form—Body—Saéc thaân of a million monks and nuns to return to cuûa moãi ngöôøi. ordinary life. The decline of Buddhism in Personal power: Töi löïc. China at that time was very great, except the school of Zen. Indeed, in the beginning of the Personalism (n): Chuû nghóa nhaân vò—Tö Sung Dynasty, Zen Sect reached its greatest töôûng nhaân vò. popularity and height. However, as quantity

Personality (n): Nhaân baûn—Caù tính—Nhaân increased quality decreased and there came caùch—See Nhaân Vò. there came about a reduction in the • Diverse personalities: Nhöõng nhaân earnestness of the seeking of the Buddha- phaåm khaùc nhau. mind, at which the earlier generations had • Noble personality: Nhaân baûn thanh khieát aimed. There was also a tendency towards Personhood: Cuoäc soáng con ngöôøi. mingling with other sects, which led to Personification (n): Söï nhaân vò hoùa—Söï intellectual interests, not wanted in Zen nhaân caùch hoùa. practice any more—Söï baùch haïi Phaät giaùo ñoà Perspective (a&n): Vieãn caûnh—Nhaõn giôùi. ôû Trung Quoác vaøo cuoái ñôøi Nhaø Ñöôøng (618- 907), ñaëc bieät laø vaøo thôøi Vua Wu-Tsung vaøo Perspire (v): Toaùt moà hoâi. naêm 845 sau Taây lòch, ñaõ huûy dieät 4.600 töï Pervade something: Spread all over the vieän vaø khieán cho hôn hai traêm naêm chuïc place—Lan toûa—Traøn ngaäp. ngaøn Taêng Ni hoaøn tuïc. Söï suy ñoài cuûa Phaät Pervaded: Bò traøn ngaäp. giaùo thôøi baáy giôø quaû laø lôùn lao, chæ tröø Thieàn Pervasive (a): Lan traøn. toâng. Kyø thaät, ñeán ñaàu ñôøi nhaø Toáng thì toâng Perverse mind: See Taâm Quyû. phaùi naøy phaùt trieån ñeán toät ñænh. Tuy nhieân, Perversion (n): Thò phi ñieân ñaûo—See Ñieân khi soá löôïng taêng thì phaåm chaát giaûm vaø maát Ñaûo. daàn taùnh ñuùng ñaén trong vieäc ñi tìm chôn taâm Perversion of mind: Citta-vipallasa (p)— Phaät taùnh maø caùc theá heä Thieàn ñôøi tröôùc ñaõ Taâm ñaém tröôùc. nhaém ñeán. Laïi coù theâm khuynh höôùng pha Pessimism (n): Chuû nghóa Bi quan. troän Thieàn vôùi caùc toâng phaùi khaùc, ñöa ñeán vieäc chæ muoán lôïi laïc veà tri thöùc chöù khoâng Pessimistic view: Quan ñieåm bi quan. coøn muoán thöïc taäp Thieàn nöõa. Petal: Caùnh hoa. Perseverance (n): Söï kieân trì—Söï kieân Petition (n): Söï thænh caàu—Traàn tình—Keâu ñònh—Söï kieân nhaãn—See Nhaãn. naøi—Caàu xin—Van naøi. Persist: Continue to exist—Tieáp tuïc toàn taïi. Pettiness and strife: Söï nhoû nhaët vaø tranh Person (n): Ngoâi vò—Ngöôøi. chaáp. Person with famous talent: Danh taøi. Petty (a): nhoû nhaët. Personal (a): Thuoäc veà caù nhaân—Individual. Phantom (n): See Ma. Personal achievement of merit: Caù nhaân Phenomena (n): Hieän Töôïng Töôùng—See thaønh töïu coâng ñöùc löïc. Phaùp and Söï. Personal advantage: Lôïi ích caù nhaân. Phenomena and noumena: See Söï Lyù. Phenomenal identity: See Töông Töùc.

Phenomenal world: See Söï Phaùp Giôùi. Physical contact: Tieáp xuùc vaät lyù. Phenomenalism (n): Chuû nghóa hieän Physical cultivation: Theå duïc. töôïng—Cho raèng nhaän thöùc con ngöôøi chæ lieân Physical body: See Thaân töù ñaïi. heä vaøo bieåu töôïng hay hieän töôïng chöù khoâng Physical existence: Thaân. lieân heä vaøo baûn thaân. Physical eye: See Nhuïc Nhaõn. Phenomenon (n): Hieän töôïng—See Giaû Höõu Physical factors: Nhöõng yeáu toá vaät chaát— and Hieän Töôïng. Elements • All phenomena: Moïi hieän töôïng. Physical light: Saéc quang minh. • Mindless phenomena: Nhöõng hieän töôïng voâ taâm. Physiognomy (n): Dieän muïc—Appearance. • Material phenomena: Hieän töôïng vaät chaát Physiological (a): Sinh lyù. • Mental phenomena: Hieän töôïng tinh thaàn. Pick (v): See Traïch. • Natural phenomena: Hieän töôïng töï nhieân. Pick the fruit: Haùi quaû. Phenomenon and noumenon: See Hieän Pick a quarrel with: Kieám chuyeän—To Töôïng Vaø Thöïc Theå.

find fault with—To seek a quarrel with. Philantropy (n): Baùc aùi—Töø thieän. Picture (n): AÛnh—Image—Photograph. Philosophical (a): Thuoäc veà trieát hoïc. Pictured biscuits: See Hoaïch Bính. Philosophical attitude: Thaùi ñoä trieát lyù. Picturesque scenery: Caûnh saéc röïc rôõ. Philosophical setting: Moâi tröôøng trieát hoïc. Piety: Loøng hieáu thaûo—Söï suøng moä. Philosophical system: See Giaùo Lyù, and Pilgrim (n): Ngöôøi haønh höông. Giaùo Lyù Caên Baûn. Pilgrimage (n): Cuoäc haønh höông. Philosophical theology: Trieát lyù thaàn hoïc. Pilgrims' lodge: Nhaø troï cuûa khaùch haønh Philosophy (n): Trieát hoïc. höông. Philosophy of noumenal and Pioneer missionary: Nhaø truyeàn giaùo tieân phenomenal: See Taùnh Töôùng Hoïc. phong. Philosophy of science: Trieát hoïc veà khoa Pious (a): Hieáu thaûo. hoïc. Pious girl: Hieáu nöõ. Photograph (n): AÛnh—Picture—Image. Pious son: Hieáu nam. Photolithigraphy (n): AÛnh aán. Pippala (skt): Teân thaät cuûa caây Boà Ñeà—The Photo map: AÛnh ñoà. real name for Bodhi-tree. Phutana: See Phuù Ñôn Na in Vietnamese- Pisaca: Pisaca (skt)—See Quyû vöông Ñaïm English Section. Tinh Khí in Vietnamese-English Section. Physics (n): Vaät lyù. Pitfal: Baãy raäp—Trap. Quantum Physics: Vaät Lyù Löôïng Töû. Pitiful (a): Ñaùng thöông—Pitious. Physical (a): Thuoäc veà theå chaát—Thuoäc veà Pity and wisdom: See Bi Trí. thaân theå. Physical body: See Sanh Thaân. Physical actions: Kaya-sankhara (p)—Thaân haønh—See Thaân Nghieäp. Physical concourse: Söï tham döï thöïc teá.

Placated: Ñöôïc xoa dòu. many other members of the Royal family Places where the organs and objects of went to the field to plough—See Leã Haï Ñieàn. physical sense meet: See Luïc Nhaäp and Saéc Plunder something: Steal something—AÊn Nhaäp. caép vaät gì. Place of worship: Nôi thôø phöôïng. Pluralism (n): Chuû nghóa ña nguyeân. Placid (a): Ñieàm tónh. Plurality (n): Tính ña nguyeân. Plain: Ñôn giaûn—Plain (simple) livng –Loái Pluriformity (n): Hình thöùc ña chuûng. soáng ñôn giaûn. Pneumatic (a): Thuoäc veà tinh thaàn—Thieâng Plan (v): Döï tính—To project. lieâng—Linh tính. Plant good causes: Troàng caên laønh. Pneumatocentric (a): Laáy tính thieâng lieâng Plant no good causes: Khoâng troàng caên laøm troïng taâm. laønh. Pneumatology (n): Thaàn Thaùnh luaän. Platform Sutra: Sixth Patriarch Sutra—Kinh Poem (n): Gatha (p & skt)—Keä—Chant— Phaùp Baûo Ñaøn. Stanza—Verse. Play fool: Giaû ngu—To pretend ignorance. Poem of eulogy to someone: Baøi thô ca tuïng ai (sau khi ngöôøi ñoù ñaõ cheát). Play a part: Act out a role—Ñoùng moät vai troø (dieãn moät vai). Point of controversy: Keä thuyeát. Plead (v): Caõi choáng laïi ai—To plead against Point (v) out: Nhaán maïnh. someone. Point (v) out a way: vaïch ra con ñöôøng Pleasant (a): Vui töôi—Thích thuù—Vöøa yù— Single-pointedness: Söï taäp trung vaøo moät Lovely—See Thoï. ñoái töôïng. Pleasant feeling: Laïc thoï. Point (v) to the West: See Chæ Phöông Laäp Pleasant and harmonious sound: AÂm Töôùng. thanh du döông. Place: Vastu (skt)—Choã ngoài (toøa)—See Ñaïo Pleasant speech: Laïc thuyeát—Pleasure in Traøng. speaking. Poison-Gathering Ghost King: Nhieáp Ñoäc Pleasing environment: Moâi tröôøng vui veû. Quyû Vöông. Pleasures (n): Nhöõng laïc thuù—Delights— Poison of desire: See AÙi Ñoäc. Worldly pleasures: Laïc thuù traàn gian. Poison of ignorance: See Si Ñoäc. Pleasures produced by touch: See Xuùc Poisonous (a): Ñoäc. Laïc.

Poisonous dragons: See Ñoäc Long. Pleasures and sorrows: Joys and griefs— Poisonless Ghost King: Voâ Ñoäc Quyû Hyû vaø öu (laïc vaø khoå). Vöông. Plentiful (a): Chan chöùa—Overflowing— Poisonousness (n): Ñoäc tính—Toxicity. Abundant. Polar Mountain: Sumeru Mount—Nuùi Tu Plough the land (soil): Caøy ñaát. Di. Ploughman: Baùc noâng phu. Polarization (n): Söï ñoái khaùng—Khuynh Ploughing: Caøy ruoäng. höôùng ñoái laäp. Ploughing Festival: On a Festival Day, the Polarized light: AÙnh phaân cöïc. King with the Baby Prince and his nurses and Politeness (n): Pheùp lòch söï—Courtesy.

Political (a): Thuoäc veà chính trò. Positivism (n): Chuû nghóa thöïc chöùng—Chuû Political whims: YÙ ñoà chaùnh trò. tröông laáy söï thöïc cuï theå, coù theå caûm giaùc Politician: Nhaø chaùnh khaùch. ñöôïc laøm khôûi ñieåm. Politics: Chính trò—The differences between Possess (v): AÙm—To obsess—To be politics and religions are the bases of religion haunted—To be obsessed by the devil. are morality, purity and faith; while the basis Possessed by the evil: Bò ma aùm. of politics is power—Söï khaùc bieät giöõa chính Possession (n): See Sôû Höõu. trò vaø toân giaùo laø caên baûn cuûa toân giaùo laø giôùi Material possessions: Cuûa caûi vaät chaát. luaät, thanh tònh vaø nieàm tin; trong khi caên baûn (The) possible and the impossible: Nhöõng cuûa chính trò laø quyeàn löïc. ñieàu coù theå vaø nhöõng ñieàu khoâng theå. Pollute (v): Laøm oâ nhieãm. Possibility (n): Khaû naêng tính. Polluting things: See Nhieãm Phaùp. Post-existence: Toàn taïi ñôøi sau. Pollution bond: See Nhieãm Tröôùc. Post-graduate student: Sinh vieân ñaõ toát Polygamy (n): Ña theâ—Polygamous (a). hoïc nhöng vaãn coøn ñang laøm nghieân cöùu hay Polytheism (n): Chuû nghóa ña thaàn giaùo. hoïc leân cao hôn. Polytheist: Ngöôøi theo ña thaàn giaùo. Post graduate studies: Haäu ñaïi hoïc. Pomegranate (n): See Thaïch Löu. Post Mortem Omens: Omens of the Pure Pomp (n): Magnificence—Splendor—Caûnh Land—Proofs of rebirth in Pure Land. huy hoaøng. Postpone: Ñình hoaûn—To put off. Pompous (a): Magnificent—Splendid—Huy Postulate (v): Maëc nhaän—Ñònh ñeà—Giaû hoaøng. ñònh. Ponder (v): Vitakketi (p)—Vitark (skt)— Potala Palace: Ñieän Potala (Taây Taïng)— Quaùn töôûng—Suy gaãm—See Taàm (5). The enormous fortress-palace built on a high Pondering : Vitakka (p)—Vitarka (skt)—See natural hill in the center of Lhasa, Tibet, in the Taàm (5). seventeenth century by the Regent of the fifth Poor (a): Ngheøo khoå. Dalai Lama. It is the residence of the Dalai Lama, and contains a complete monastery Poor animals: Loaøi vaät ñaùng thöông. with its own Temple. It was built on the site of Poor man: Cuøng nhaân. an earlier fortress, it is 900 feet long, and the Poor and miserable: Cuøng khoå. stone walls are painted in various symbolic Popular (a): Phoå bieán—Phoå caäp. colours—Cung ñieän thaønh quaùch vó ñaïi ñöôïc Popular religion: Toân giaùo phoå caäp. xaây döïng treân moät ngoïn ñoài cao thieân nhieân Popularize (v): Ñaïi chuùng hoùa—To put naèm ngay trong trung taâm thuû ñoâ Lhasa, Taây within reach of the masses. Taïng vaøo theá kyû thöù 17 trong dòp leã nhieáp Populous (a): Ñoâng daân cö. chaùnh cuûa Ñöùc Ñaït Lai Laït Ma thöù naêm. Ñieän Position (n): Laäp tröôøng—Chuû tröông—Ñòa Potala laø dinh cuûa Ñöùc Ñaït Lai Laït Ma, bao goàm toaøn boä tu vieän vaø chuøa chieàng. Ñòn ñöôïc vò—Chöùc vuï. xaây döïng taïi vò trí

maø tröôùc ñaây laø thaønh Position and fame: Coâng danh. quaùch, daøi khoaûng 900 boä, vaø töôøng thaønh Positive (a): Tích cöïc—Thöïc chöùng—Xaùc ñöôïc sôn baèng nhöõng maøu saéc bieåu tröng cuûa thöïc. toân giaùo. Positive way: Phöông caùch tích cöïc.

Potential (a&n): Coù tieàm naêng—Mental Power of knowing others' mind: Spiritual potential: Tieàm naêng tinh thaàn. power—Tha taâm thoâng. Potential of our human body: Tieàm naêng Power of meditation: Ñònh löïc. cuûa thaân xaùc. Power of memory: See Nieäm Löïc. Potential enlightenment: Tieàm naêng giaùc Power of the ocean: See Haûi Ñöùc. ngoä. Power of samadhi: See Ñònh Löïc. Potentiality (n): Khaû naêng tính—Tieàm löïc— Power of thought: See Nieäm Löïc. Tieàm naêng. Power of the vow: See Nguyeän Löïc. Poverty (n): Naïn ngheøo khoù—Söï baàn cuøng. Power of wisdom: Trí löïc. Poverty of the religion (the belief in Power of Zeal: Taán löïc—See Tinh Taán Löïc. Buddha): Ngheøo loøng tin Phaät. Powerful (a): Quyeàn theá—Maïnh meõ. Power (n): Might—Quyeàn theá—Oai quyeàn— Powerful king: See Ñaïi Löïc Vöông. Authority. Prabhutaratna Buddha: An important • Miraculous power: Thaàn thoâng. image in the Lotus Sutra—An ancient • Psychic power: Söùc maïnh taâm linh. monument emerges from the ground, opens • Reasoning power: Söùc maïnh cuûa söï lyù up, and reveals an Extinct Buddha, named luaän. Prabhutaratna, who although extinct is still • Spiritual power: Thaàn löïc. alive and teaching. This symbolizes the idea Power of Amitabha's Original Vows and the truth is eternal---See Ña Baûo Nhö Lai. his power of light: A Di Ñaø boån nguyeän vaø Practicability (n): Tính coù theå thöïc haønh quang minh löïc. ñöôïc. Power of another: See Tha Löïc. Practical (a): Thöïc tieån—Practically (adv)— Power arising from environment: Ngoaïi In a practical way: Baèng phöông caùch thöïc löïc töø hoaøn caûnh. tieån Power of the Buddha: Phaät löïc. Practical teacher: Vò thaày thöïc tieån Power of Buddha-truth: See Phaùp Löïc. Practical value: Giaù trò thöïc tieån Power of comprehension: Khaû naêng hieåu Practice (v): Asevati (p)—Asev or Abhyasa bieát. (skt)—Haønh—Thöïc hieän—Tu haønh—To Power derived from observing the act—To carry out—To cultivate—Cultivation commandments: See Giôùi Löïc. (n)—To perform—To practice—Power derived from others: Tha löïc. Superstitious practices: Thöïc haønh dò ñoan. Power of faith: Tín löïc. Practice that is in accord with the Power of the five faculties: Nguõ löïc. dharma: See Xöùng Phaùp Haïnh. Power of good past karma: Nghieäp löïc Practice assiduously: Asevita (skt)—Haønh mieân maät. tieàn kieáp. Power and influence: Quyeàn theá. Practice austerities: Thöïc haønh khoå haïnh. Power of karma: Nghieäp löïc—The power Practice of blessing: See Tu Phöôùc. of karma produces good or bad fruit—See Practice the Bodhisattva's way: See Thöïc Nghieäp Löïc. Haønh Boà Taùt Ñaïo. Practice of Buddha dharma: Haønh phaùp.

Practice (v) charity: Laøm vieäc phöôùc Practice a religion: Follow a religion—thieän—To practice charitable giving. Thöïc haønh ñaïo giaùo. To practice (v) the contemplation of the Practice is a self improvement from bad Buddha: Quaùn nieäm veà Phaät. to good: Tu haønh laø töï caûi thieän töø xaáu sang Practice (v) the Dharma: Tu taäp—Practice toát. he path. Practice Taosim: See Tu Tieân. Practice (v) diligently:

Tu haønh tinh taán. Practice and theory: See Söï Lyù. Practice (v) diligently and Practice (v) virtue: Thöïc haønh giôùi haïnh. singlemindedly: Nhöùt taâm tu haønh tinh taán. Practices and vows of the Bodhisattva Practice in disabled situations: Tu trong Universal Worthy: See Kinh Hoa Nghieâm- caûnh bònh hoaïn. Phaåm Phoå Hieàn Haïnh Nguyeän in Appendix A Practice (v) double-tongued and harsh (5). speech: Noùi ñieàu löôõng thieät vaø aùc ñoäc. Practice the way in any circumstances: Practice (v) generosity: Thöïc haønh boá thí. Tu trong moïi hoaøn caûnh. Practice the immaterial: See Khoâng Haønh. Practicing Buddha recitation and Practice (v) loving-kindness: Thöïc haønh practicing the six paramitas: See Nieäm phaùp moân raõi taâm töø. Phaät Vaø Luïc Ba La Maät. Practice (v) meditation: Thöïc taäp thieàn A practicing Buddhist: Ngöôøi thöïc haønh quaùn. Phaät phaùp. Practice of meditation: Söï thöïc haønh thieàn Practicing Zen: Haønh thieàn. ñònh—See Tu Taäp Thieàn. Practitioner (n): Follower—Seeker of the Practice of mental development: Tu taäp truth—Ngöôøi thöïc haønh. thieàn quaùn (phaùt trieån taâm linh)—The practice (Dharma) practitioner: Ngöôøi tu theo Phaät of mental development and the study of the Pragmatism (n): Tính thöïc tieån—Tính thöïc Doctrine must go in pairs—Söï thöïc haønh tu duïng. taäp thieàn ñònh vaø nghieân cöùu giaùo lyù phaûi ñi Pragmatism of Buddhism: Tính thöïc tieån ñoâi. cuûa ñaïo Phaät Practice (v) that is mindful of the karma Praise: Khen ngôïi—See Taùn Thaùn. we produce: Thöïc haønh tænh thöùc veà nhöõng Praise to Amitabha Buddha: See Taùn nghieäp mình ñang gaây taïo. Phaät A Di Ñaø. Practice of morality: Silacaro (p)—Thöïc Praise and blame: Khen vaø cheâ—See Khen haønh giôùi luaät. Cheâ. Practice the most severe ways of life: Tu Praise the Buddha: See Taùn Phaät. taäp ñeä nhaát khoå haïnh. Praise the Buddha in hymns: Chant (sing) Practice (v) the path (way): Walk a path— a hymn to praise the Buddha—Ngaâm keä taùn Follow a path—Tu taäp. Phaät. Practice to perfection the ten supreme Praise someone's noble qualities: Taùn qualities: Tu taäp hoaøn bò Thaäp Ñoä Ba La thaùn ñöùc haïnh cuûa ai. Maät. Praise for purifying the water: See Taùn Döông Chi Tònh Thuûy.

Praise the Thus Come Ones: See Taùn preserved separate versions for monks and Thaùn Chö Phaät. nuns—Luaät Taïng. Prasing incense: See Taùn Lö Höông. Pratyeka Buddha (skt): Bích Chi Phaät— Prajantara (skt): The 27th patriarch in India-- Ñoäc Giaùc Phaät—Duyeân Giaùc Phaät—See Chi -Baùt Nhaõ Ña La, toå thöù 27 taïi AÁn Ñoä. Phaät. • These Buddhas become fully enlightened Prajapati (skt): Maha Prajapati— by meditating the principle of causality. Sakyamuni's maternal aunt—Ma Ha Ba Xaø Unlike the perfect Buddha; however, they Ba ñeà. do not exert themselves to teach others— Prajna (skt): Wisdom—See Baùt nhaõ in Individually Illuminated Buddhas— Vietnamese-English Section. Nhöõng vò Phaät ñaéc quaû voâ thöôïng Boà Ñeà Prajna-bodhisattva: Baùt Nhaõ Boà taùt. baèng caùch thieàn ñònh phaùp nhôn duyeân. Prajna charity: Boá thí Ba La Maät. Tuy nhieân, khoâng gioáng vôùi Phaät Thích Prajna expedients: Phöông tieän Ba La Maät. Ca, nhöõng vò naày khoâng daïy ngöôøi Prajna force of purpose: Löïc Ba La Maät. khaùc—Ñaây laø nhöõng vò Phaät Ñoäc Giaùc. Prajna knowledge: Trí tueä Ba La Maät. • A person who realizes Nirvana

alone by Prajna meditation: Thieàn ñònh Ba La Maät. himself at a time when there is no Samyaksambuddha in the world. He or Prajna morality: Trì giôùi Ba La Maät. she also renders services to others, but in Prajnaparamita: Perfection of wisdom— a limited way. He or she is not capable of Tieáng Baùt Nhaõ Ñoä—See Baùt Nhaõ BaLa Maät revealing the Truth to others as a in Vietnamese-English Section. Samyaksambuddha, a fully enlightened Prajna-paramita Diamond Sutras: See Buddha does—Ngöôøi chöùng ngoä Nieát baøn Kinh Kim Cang Baùt Nhaõ Ba La Maät Ña in moät mình trong thôøi khoâng coù Phaät taïi Appendix A (6). theá. Nhöõng vò naày cuõng cöùu ñoä ngöôøi Prajna-paramita emancipation: See Giaûi khaùc, nhöng chæ trong moät phaïm vi nhoû Thoaùt Baùt Nhaõ Ba La Maät. haïn heïp. Nhöõng vò naày khoâng coù khaû Prajna-Paramita Heart Sutra: See Kinh naêng truyeàn ñaït chôn lyù nhö vò Phaät ñaõ Baùt Nhaõ Taâm Kinh in Appendix A (2). chöùng ngoä Tam Mieäu Tam Boà Ñeà. Prajna-paramita Hridaya Sutra: See Pratyutpanna samadhi (skt): The essence Taâm Kinh in Appendix A (8). of this samadhi is that the Buddha is just the Prajna patience: Nhaãn nhuïc Ba La Maät. mind; the mind creates all Buddhas—Baùt chu Prajna period: See Baùt Nhaõ thôøi. tam muoäi. Prajna vows: Nguyeän Ba La Maät. Pratyutpanna Samadhi Sutra (skt): Baùt chu Tam Muoäi kinh. Prajna wisdom: Trí hueä Ba La Maät. Pray (v): Caàu nguyeän. Prajna zealous progress: Tinh taán Ba La Maät. Pray and meditate: Tuïng nieäm. Pratimoksa (skt): See Ba Ñeà Moäc Xoa in Pray to Buddha: Nieäm Phaät—To repeat the Vietnamese-English Section and Pratimoksa name of Buddha, either audibly or inaudibly. in Sanskrit/Pali-Vietnamese Section. Pray (v) the Buddha's name: Nieäm hoàng Pratimoksa Sutra (skt): Monastic danh Phaät. disciplinary text included in the Vinaya, and Pray to obtain a human rebirth: Caàu taùi sanh laøm ngöôøi.

Pray for peace: caàu an. giaùo khaùc vaø khoâng caïnh tranh vôùi lyù thuyeát Pray for rain: Caàu vuõ (möa). ñoái nghòch. Khoâng coù söï tranh chaáp trong söï thuyeát phaùp cuûa Ngaøi. Ngaøi chæ trình baøy con Pray for a son: Caàu töï. ñöôøng daãn ñeán giaùc ngoä vaø giaûi thoaùt khoå ñau Prayer (n): Those who pray by dedicating of phieàn naõo. Ñöùc Phaät luoân luoân coù ñaày loøng töø merit or by merit tranference, or sharing one's bi vôùi taát caû chuùng sanh höõu tình. Cho ñeán khi own merits and virtues with others—Ngöôøi naèm nghæ, Ngaøi cuõng "taâm töø thöông chuùng caàu nguyeän. sanh." Ngaøi coù thuyeát Phaùp cuõng chæ vì tình Prayer book: See Kinh. thöông cuûa Ngaøi ñoái vôùi chuùng sanh moïi loaøi. Preach (v): Thuyeát giaûng Preach flase doctrine: See Taø Thuyeát Preach the Dharma: Teach the Dharma— Phaùp. Giaûng phaùp—According to The Agama Sutra, Preacher (n): Ngöôøi giaûng ñaïo. in 49 years of preaching the Dharma, the Preaching: Giaûng ñaïo. Buddha declared explicitely that He did Preaching hall: Giaûng ñöôøng. preach only on Suffering and the End of Suffering, and nothing else. He exhorted His Preaching sect: See Giaûng Toâng. disciples to go forth to preach the Dharma and Preamble (n): Phaàn daãn nhaäp—Introduction. to explain the holy life for the welfare of the Precede (v): Daãn ñaàu—Ñi tröôùc. many, for the happiness of the many, out of Precedency (n): Söï daãn ñaàu—Ñòa vò öu tieân. compassion for the world, for the advantage, Precepts

(n): Nguyeân taéc—Giôùi luaät. for the happiness of the deities and human 1) Precepts mean vows of moral conduct beings. The Buddha made it very clear that taken by lay and ordained Buddhists. His purpose in preaching the Dharma was not There are five vows for lay people, 250 to quarrel with other religious leaders or to for fully ordained monks, 348 for fully compete with antagonistic doctrines. There is ordained nuns, 58 for Bodhisattvas (48 no quarrel in His preaching. He just shows the minor and 10 major): Giôùi coù nghóa laø way to enlightenment and liberation from all haïnh nguyeän soáng ñôøi phaïm haïnh cho sufferings and afflictions. The Buddha is Phaät töû taïi gia vaø xuaát gia. Coù 5 giôùi cho always filled with love and compassion for all ngöôøi taïi gia, 250 cho Tyø kheo, 348 cho living beings. Even when He takes a rest, He Tyø kheo Ni vaø 58 giôùi Boà Taùt (goàm 48 still wants to spread His love and compassion giôùi khinh vaø 10 giôùi troïng). to other beings. His preaching is only 2) Precepts are designed by the Buddha to performed out of compassion and love for the help Buddhists guard against world—Theo Kinh A Haøm, trong 49 naêm transgressions and stop evil. thuyeát Phaùp cuûa Ñöùc Phaät, Ngaøi tuyeân boá roõ Transgressions spring from the three raøng laø Ngaøi chæ daïy hai vaán ñeà: Khoå vaø Dieät karmas of body, speech and mind: Giôùi Khoå, ngoaøi ra Ngaøi khoâng daïy gì nöõa. Ngaøi ñöôïc Ñöùc Phaät cheá ra nhaèm giuùp Phaät töû khuyeán khích caùc ñeä töû cuûa Ngaøi du haønh ñeå giöõ mình khoûi toäi loãi cuõng nhö khoâng laøm thuyeát phaùp vaø giaûi thích ñôøi soáng phaïm haïnh, caùc vieäc aùc. Toäi loãi phaùt sanh töø ba vì haïnh phuùc vaø an laïc cuûa chuùng sanh, vì nghieäp thaân, khaåu vaø yù. loøng thöông töôûng cho ñôøi, vì lôïi ích vaø haïnh 3) Observe moral precepts develops phuùc cuûa chö Thieân vaø loaøi ngöôøi. Ñöùc Phaät concentration. Concentration leads to neâu raát roõ muïc ñích thuyeát phaùp cuûa Ngaøi laø understanding. Continuous Understanding khoâng tranh luaän vôùi caùc nhaø laõnh ñaïo toân means wisdom that enables us to

eliminate greed, anger, and ignorance and Prediction of Buddhahood: Prophecy of to obtain liberation, peace and joy—Giôùi Buddhahood—Phaät thoï kyù. sanh ñònh. Ñònh sanh hueä. Vôùi trí tueä Predominate (v): Chieám öu theá. khoâng giaùn ñoaïn chuùng ta coù theå ñoaïn tröø Pre-eminent: Phi thöôøng ñöôïc tham saân si vaø ñaït ñeán giaûi thoaùt vaø Pre-eminent man: Ngöôøi phi thöôøng an laïc—See Giôùi. Prejudiced (a): Ñònh kieán Precept Age: Sacerdotal Age—Tuoåi ñaïo. Prejudices (n): Ñònh kieán. Precept paramita: See Trì Giôùi Ba La Maät. Preliminary (a): Böôùc ñaàu. Precepts and rules: Giôùi luaät. Preliminary introduction: Lôøi daãn nhaäp. Precept School: Vinaya School—Luaät Toâng. Preliminary teaching: See Thuûy Giaùo. Perception: Töôûng (tri thöùc). Premises (n): Nhöõng tieàn ñeà. Precepts of the Triple Refuge that have Prepare (v) vegetarian meals: Thieát trai— no marks: See Voâ Töôùng Tam Quy-Y Giôùi. Chuaån bò côm chay. Precious (a): Quyù baùu. Prescience (n): Tieàn yù thöùc. Precious body: Thaân theå quyù baùu. Prescription (n): Toa thuoác. Precious cart: See Baûo Xa. Presence (n): Söï hieän dieän. Precious country: See Baûo Quoác. Present (v): Giôùi thieäu—To introduce—(n) Precious king: See Baûo Vöông. Hieän taïi. Precious likeness: See Baûo Töôùng. Present kalpa: See Hieàn Kieáp. Precious maiden:

See Baûo Nöõ. Present karma: nghieäp hieän taïi. Precious nature: See Baûo Tính. Present life: Kieáp naày. Precious opportunity: Cô hoäi quyù baùu— Present life and cause and effect: See Human beings have the precious opportunity Kieáp Naày Vaø Nhôn Quaû. to practice Dharma to stop negative thoughts Preservation (n): Söï baûo toàn—Söï giöõ gìn— from arising and to prevent the resultant Söï baûo quaûn—Söï baûo trì—Conservation— suffering. Maintenance. Precious pearl: See Keá Baûo. Preserve (v): Giöõ gìn—Kieân ñònh—To Precious place: See Baûo Phöông. guard—To conserve—To maintain. Precious raft: See Baûo Phieät. Preseving: Kieân chí—Patient—Constant. Precious seal: See Baûo AÁn. Presiding elders: Thöôïng thuû—President. Precious stupa: See Baûo Thaùp. Pressed: Laät ñaät—Hurried—In a hurry. Preconceived idea: Döï kieán. Pressing: Khaån caáp—Urgent. Preconception (n): Döï töôûng—Döï lieäu—Caùi Prestige (n): Thanh theá. nhìn thaáy tröôùc. Presumption: Söï döï lieäu—Giaû ñònh. Precondition (n): Ñieàu kieän tieân quyeát. Presuposition (n): Tieàn giaû thuyeát. Predefinition (n): Söï quyeát ñònh tröôùc. Preta: Ngaï quyû—Hungry ghosts. Predestinarianism (n): Thuyeát tieàn ñònh. Pretend (v): Laøm boä—To assume—To feign Predestination (n): Tieàn ñònh. to do something—See Giaû. Predetermined (a): Ñònh saún. Pretend ignorance: Giaû ngu—To play fool.

Pretend to be Shramanas: Giaû danh laøm sa Primordial nature: Tính nguyeân thuûy—Caên moân—However, the heart are not of those baûn tính. Shramanas. Principal (a): Chính yeáu. Prevail (v): Löôùt thaéng—Lan roäng ra (be Principal cause: Nguyeân nhaân chính yeáu. widespread). Principal direction of karma: See Toång Prevalence: Söï lan roäng. Baùo Nghieäp. Prevalent (a): Thònh haønh. Principality (n): Ñòa vò ñöùng ñaàu. Prevailing: Ñang thònh haønh—Ñang phoå Principle (n): Ñaïo lyù—Nguyeân lyù—Ethical bieán—Ñang lan roäng. codes—Dogma—Doctrine. Prevent (v): Caûn ngaên—To hinder. Principle of Nirvana: See Nieát Baøn Preview: Thaáy tröôùc—Tieân lieäu. Nguyeân Lyù. Previous life: See Tuùc Maïng. Principle of perfect freedom: See Nieát Prey (v): Saên moài. Baøn Nguyeân Lyù. Priceless donations: Leã vaät voâ giaù. Principle of reality: See Nhö Thöïc Nguyeân Pride (n): Töï cao töï ñaïi—Söï kieâu ngaïo—The Lyù. pride of thinking onself is superior to others. Principle of reciprocal identification: See Pride in false doing: See Taø Maïn. Töông Ñoái. Pride in false views: See Taø Maïn. Principle of relativity: Nguyeân lyù töông ñoái. Pride of self: See Ngaõ Maïn. Pride of thinking oneself is equal to Principle of silence: See Maëc Lyù. those who surpass us: See Ngaõ Ñaúng Maïn. Principle of solidarity: Nguyeân lyù lieân ñôùi. Pride of thinking oneself is not much Principle of universal causation: See Phaùp Giôùi Duyeân Khôûi. inferior to those who surpass us: See Ngaõ Print (n): AÛnh in. Lieät Maïn. Pride of thinking oneself is superior to Priority (n): Öu tieân—Quyeàn öu tieân. equals: See Ngaõ Maïn Coáng Cao and Ngaõ Prison of desire: AÙi nguïc. Thaéng Maïn. Prisoner: Tuø nhaân. Primal Buddha: Vairocana Buddha—Phaät Private consultation: See Ñoäc Tham. Tyø Loâ Giaù Na. Privation (n): Söï thieáu thoán. Primal ignorance: See Noäi Huaân and Voâ Privilege (n): Ñaëc aân—Ñaëc quyeàn. Thuûy Voâ Minh. Probability (n): Khaû naêng tính. Primal pure: Boån tònh. Probation (n): Thôøi kyø thöû thaùch. Primal wisdom: See Caên Baûn Trí. Problems (n): Vaán ñeà. Primary

(a): Chuû yeáu—Cô baûn—Sô boä— • Mankind universal problems: Nhöõng Caên nguyeân. vaán ñeà toång quaùt cuûa nhaân loaïi. Primary and secondary causes: See Nhôn • Spiritual problems: Nhöõng vaán ñeà tinh Chaùnh Nhôn Phuï. thaàn. Primary substance: See Boån Lai. Problematic (a): Coù vaán ñeà. Prime: Tieân khôûi. Procedural knowledge: Tri thöùc hay söï hay Primitive (a): Sô khai. bieát thuû tuïc.

Procedure (n): See Giaùc Haønh. Profound knowledge: Kieán thöùc uyeân Proceed (v): Phaùt sinh—Phaùt xuaát. thaâm. Proceed (arise) from something: Phaùt Profound knowledge of the Buddha xuaát töø ñieàu gì. Dharma: Kieán thöùc uyeân thaâm veà Phaät Phaùp. Process (n): Tieán trình—Quaù trình. Profound learning: Hoïc thöùc uyeân thaâm. A mere process of becoming and Profound medium: See Dieäu Trung. dissolving or arising and passing away: Profound mind: Thaâm taâm. Chæ laø moät tieán trình cuûa hôïp tan hay sinh dieät Profound peace: Nieàm an laïc saâu xa. Procession: Dieãn tieán. Profound sympathy: Thieän caûm saâu xa. Proclamation: Tuyeân ngoân—Tuyeân boá Profundity (n): Söï thaâm thuùy. chính thöùc. Profoundly enlightened mind: See Dieäu Proclaim (v): Tuyeân boá—Chæ daïy. Minh. Proclaim the holy life: Tuyeân boá soáng ñôøi Profusion (n): Söï thaëng dö. Thaùnh thieän. Profusion of ideas: Söï thaëng dö veà yù nieäm. Proclaim the holy life in all its fullness Progress: Söï tieán boä—Söï tieán trieån—Social and purity: Tuyeân boá ñôøi soáng phaïm haïnh and scientific progress—Söï tieán boä veà xaõ hoäi hoaøn toaøn ñaày ñuû vaø thanh tònh. vaø khoa hoïc. Proclaim the law: Tuyeân thuyeát. Prohibition (n): See Giôùi. Procure (v): Saém söûa. Proleptic (a): Thuoäc veà döï kieán. Produce (v): Sanh ra—Gaây ra. Proletariat (n): Giai caáp voâ saûn. • Every cause produces an effect: Moïi Prominent (a): Noåi baäc. nhaân ñeàu sanh quaû. Prominent disciples: Ñaïi ñeä töû. • Ignorance produces desires: Voâ minh Promise (n): Söï höùa heïn. sanh ra tham duïc. Promise of prestige and power: Söï höùa Produced dharma: See Höõu Vi Phaùp. heïn cuûa uy quyeàn. Productive karma: See Nghieäp Taùi Taïo. Promise someone something: Höùa heïn ai Profane (a): Thuoäc veá traàn tuïc. ñieàu gì. Profess to be someone: Töï xöng laø ai. Promote (v): Khuyeán khích—Tieán cöû—Ñeà Profess to do something: Töï xöng laøm vieäc baït. gì. Promote exchanges: Coå voõ söï trao ñoåi. Profess a faith (a doctrine): Baøy toû loøng tin Promote friendship: Coå voõ tình höõu nghò. theo moät ñaïo naøo—Most of the peoples in Promulgate (v): Ban boá. Asia profess Buddhism—Haàu heát caùc daân toäc Proof: Chöùng cöù—Chöùng thöïc. chaâu AÙ tin theo ñaïo Phaät. Proofs of Rebirth in Pure Land: Post Profession (n): Chöùc nghieäp—Ngheà nghieäp. Mortem Omens—Confirmatory signs of Professional (a): Chuyeân nghieäp. rebirth—Rebirth signs—Omens of Pure Land Profit: Söï lôïi ích. rebirth—See Chöùng Nghieäm Vaõng Sanh. Profitable: Coù ích lôïi. Propaganda (n): Söï truyeàn baù—Söï tuyeân Profound (a): Very deep—Saâu xa. truyeàn. Profound insight: Hieåu bieát saâu xa. Propagandist (n): Tu só truyeàn giaùo.

Propagate the Buddha's teachings: I prostrate: Chuùng con ñaûnh leã döôùi goùt Disseminate (spread) the Buddha's chaân sen cuûa ngöôøi, hôõi ñaáng Boån Sö Kim teachings—Truyeàn baù giaùo lyù cuûa Ñöùc Phaät. Cang Trì. Saéc thaân chaâu baùu cuûa ngöôøi Propagate the Dharma: Spread the toûa aùnh töø bi. Ban cho chuùng con

Giaùc Dharma—Truyeàn baù giaùo phaùp. Ngoä toái thöôïng töùc thôøi nhaäp vaøo Tam Thaân, an truï trong Ñaïi Hyû Laïc. Innate propensity: Thieän höôùng baåm sinh. 2) You are the wisdom-knowledge of all Proper (a): Ñuùng caùch—Chaùnh ñaùng—infinite Conquerors appearing in any way Right—Righteous. that subdues. With supreme skilful means, Proper Dharma Age: See Chaùnh Phaùp in you manifest as a saffron-robed monk. I Vietnamese-English Section. prostrate at your feet holy Refuge Proper lines of exertion: Chaùnh caàn—Four Protector: Chuùng con ñaûnh leã döôùi chaân proper lines of exertion: Töù chaùnh caàn. ngöôøi hôõi ñaáng Thaùnh Trí Quy-Y Hoä Proper posture: Tö theá ñuùng. Phaùp cuûa muoân loaøi. Ngöôøi laø Kim Cang Property (n): Taøi saûn—Saûn nghieäp. Giaùc Ngoä Boà Ñeà cuûa voâ löôïng Phaät. Hoùa Prophecies (n): Foretelling—Revelations— thaân Tyø kheo mang aùo caø sa vaøng. Nhö laø Nhöõng lôøi tieân tri. phöông tieän thieän xaûo ñeå kheá hôïp cöùu ñoä Prophecy of Buddhahood: Prediction of chuùng ñeä töû. 3) You eliminated all faults and their Buddhahood—Thoï kyù. instincts and are a treasury of infinite Prophet (n): Nhaø tieân tri. precious qualities. Sole source of benefit Propitious Kalpa: Auspicious Kalpa—Kieáp and bliss without exception. I prostrate at soáng thuaàn löông. your feet venerable Guru: Chuùng con Proportion (n): Söï töông xöùng—Quaân ñaûnh leã döôùi chaân ngöôøi, hôõi ñaáng Boån bình—Caân baèng—Caân xöùng. Sö toân kính. Maõi maõi laø nguoàn phuùc lôïi Proposition (n): Ñeà nghò—Kieán nghò. vaø hyû laïc duy nhaát khoâng ngoaïi leä. Ngöôøi Proprietorship (n): See Sôû Höõu. giaûi tröø caên goác moïi sai laàm vaø baûn ngaõ. Prosper (v): Become prosperous— Laø kho taøng muoân ngaøn ñöùc haïnh nhö Flourish—Höng thònh. chaâu baùu. Prosperity (n): Söï thònh vöôïng-Thaønh coâng 4) Teacher of gods and all, in nature all Buddhas, the source of 84,000 pure Prostrate (v): Laïy Phaät—To prostrate dharmas, your tower above the whole oneself at the Buddha altar. host of Aryas. I prostrate to you kind Prostrate oneself before the altar: Quyø Guru: Chuùng con ñaûnh leã döôùi chaân ngöôøi laïy tröôùc baøn thôø. hôõi ñaáng Boån Sö nhaân töø roäng löôïng. Prostrate oneself before the Buddha Ngöôøi laø thöïc theå cuûa chö Phaät, laø ñaáng statue three times: Quyù laïy töôïng Phaät ba Thieân Nhaân Sö cuûa muoân loaøi. Laø nguoàn laàn. suoái cuûa taùm vaïn boán ngaøn phaùp moân Prostration (Tibetan tradition): Ñaûnh leã thanh tònh. Ngöôøi sieâu vieät treân taát caû chö theo truyeàn thoáng Taây Taïng. toân Thaùnh Trí. 1) Your compassion grants even the sphere 5) To Gurus dwelling in the three times and of bliss. The supreme state of the three ten directions, the three supreme Jewels kayas, in an instant Guru with a jewel- and all worthy of homage with faith, like body. Vajra holder, at your lotus feet conviction and an ocean of lyric praise, I

prostrate manifesting as many bodies as Publish (issue) a book: Xuaát baûn moät atoms of the world: Vôùi tín taâm, töï tin vaø quyeån saùch. caû moät bieån lôøi taùn thaùn, hoùa thaønh muoân Punish (v): Baét phaït—To fine—To penalize. vaïn thaân, nhieàu nhö caùc nguyeân töû trong Punishments: Hình phaït—See AÙc Baùo in vuõ truï. Chuùng con ñaûnh leã ngöôøi, ñaáng Vietnamese-English Section. Boån Sö cuûa ba ñôøi vaø cuûa möôøi phöông. Punishment of expulsion: See Taán Trò. Vaø ñaûnh

leã Tam Baûo Voâ Thöôïng cuøng caùc chö toân Boà Taùt. Pupil (n): Hoïc troø. Protect (v): Choáng ñôû—To defend. Pure (a): See Thanh Tònh. Protest (v): Phaûn ñoái—Khaùng nghò. Pure abode: 1) Coõi tònh cö Thieân—A Non-Returner is Protestant (n): Tín ñoà tin laønh. reborn in the Pure Abode—Vò Baát Lai taùi Protestantism (n): Ñaïo Tin laønh. sanh vaøo coõi Tònh Cö Thieân. Proton (n): Ñieän töû döông. 2) See Tònh Thaát. Prototype (n): Ñieån hình—Nguyeân maãu. Pure bodhi mind: See Tònh Boà Ñeà Taâm. Proud: Haõnh dieän—To be proud. Pure charity: See Tònh Thí. Proud and luxurious: Kieâu xa. Pure commandments: See Tònh Giôùi. Prove (v): Chöùng toû. Pure conduct of the actions of the mind: Prove useless: Chöùng toû voâ ích. See Tònh Haïnh Nôi Taâm. Provincial (a): Trong phaïm vi cuûa moät tænh. Pure conduct of the actions of the Provincial judge: AÙn saùt. mouth: See Tònh Haïnh Nôi Khaåu. Providence (n): Döï bò—Chuaån bò. Pure contemplation: Tònh quaùn. Provisional (a): Taïm thôøi. Pure desires: See Tònh Khieát Nguõ Duïc. Provisional judgment: AÙn taïm. Pure deva eye: See Tònh Thieân Nhaõn. Provisional Teachings: Sudden Pure devas: See Tònh Thieân. Teachings—Ñoán giaùo. Pure dharma-body Buddha: See Thanh Provoke (v) hostilities: Gaây haán. Tònh Phaùp Thaân Phaät. Prudence (n): Söï thaän troïng. Pure dharma-eye: See Thanh Tònh Phaùp Psyche (n): Taâm linh—Linh hoàn. Nhaõn. Psychic (a): Thuoäc veà taâm lyù. Pure divine ruler: See Tònh Phaïn Vöông. Psychi power: Pheùp thaàn thoâng. Pure eyes: See Tònh Nhaõn. 1) Attain psychic powers—Ñaéc thaàn thoâng. Pure faith: Tònh tín. 2) Perform a psychic power—Thò hieän pheùp Pure flesh: See Tònh Nhuïc. thaàn thoâng. Pure heart: See Tònh taâm vaø Tònh taâm tru vaø Psycho: Taâm lyù. Pure Mind. Psychological: Veà maët taâm lyù. Pure Heaven of Utmost Light: See Cöïc Psychological help: Ích lôïi veà taâm lyù. Quang Tònh Thieân. Psychology of the eight consciousnesses: Pure karma: See Tònh Nghieäp. See Duy Thöùc Hoïc. Pure knowing: See Voâ Caáu Thöùc. Pubbarama: Ñoâng phöông Töï. Pure Land: Sukhavati—Tònh Ñoä—See Tònh The Public: Quaàn chuùng. Ñoä and Xaû Nieäm Thanh Tònh Ñòa.

1) In Buddhism, the Pure Land is a paradise veà Tònh Ñoä Cöïc Laïc. Söï thöïc taäp thieàn where beings can be reborn into through trong Tònh Ñoä quan troïng nhaát vaãn laø single-minded vow, diligent practice and nieäm “Nam Moâ A Di Ñaø Phaät” coù nghóa strong faith. The Pure Lan is free of laø “Con xin quy maïng Ñöùc Phaät A Di sufferings and hindrances. Therefore, Ñaø”. beings born in the Pure Land can cultivate Pure Land of Amitabha: Tònh phöông. without obstructions towards attaining Pure Land Dragon Poetry: See Long Thô Buddhahood. The most well-known Pure Tònh Ñoä. Land is Amitabha’s Western Paradise of Pure Land followers: Ngöôøi tu theo Tònh Bliss where Amitabha Buddha is the Ñoä toâng—Pure Land followers often practice guide and welcomer—Trong Phaät giaùo, visualizing Amitabha Buddha. They also keep Tònh Ñoä laø moät thieân ñöôøng nôi maø chuùng the monastic vows as do other Buddhist sanh coù theå ñöôïc sanh veà qua nhöùt taâm sects—Ngöôøi tu theo Tònh Ñoä toâng thöôøng nguyeän, vôùi tín haønh song tu. Tònh Ñoä laø thöïc taäp quaùn töôûng Phaät A Di Ñaø. Hoï cuõng nôi khoâng coù khoå ñau chöôùng ngaïi. Vì theá giöõ haïnh nguyeän tu taäp nhö caùc toâng phaùi chuùng sanh sanh veà Tònh Ñoä coù theå

tu taäp Phaät giaùo khaùc. ñeán quaû vò Phaät maø khoâng bò moät chöôùng Pure Land Monk: Taêng só Tònh Ñoâ Toâng. ngaïi naøo. Tònh ñoä maø chuùng ta thöôøng nghe tôùi laø Taây Phöông Cöïc Laïc, nôi coù Pure Land Nun: Ni Tònh Ñoä Toâng. Tieáp Daãn Ñaïo Sö A Di Ñaø Phaät. Pure Land practitioners should always 2) One of the schools of Buddhism in China, bitterly reproach themselves for three Japan and Vietnam, which emphasizes things: See Ba Ñieàu Thoáng Thieát Töï Traùch devotion to Amitabha Buddha and which Cuûa Ngöôøi Tu Theo Phaùp Moân Tònh Ñoä. believes that through the chanting of his Pure Land praise: See Taùn Tònh Ñoä. name and by purifying and finally ridding Pure Land sect: See Tònh Ñoä Toâng—Many oneself of desire, one can be reborn in the Buddhist followers in China, Korea, Japan and Pure Land. The central doctrine of the Vietnam are practitioners of the Pure Land Pure Land sects is that all who evoke the sect because they don’t have to be ordained in name of Amitabha with sincerity and faith order to be reborn in the Pure Land. They in the saving grace of his vow will be believe that even lay people can also be reborn in his Pure Land of peace and reborn there—Raát nhieàu Phaät töû ôû Trung Hoa, bliss. The most important meditational Ñaïi Haøn, Nhaät vaø Vieät Nam thöïc haønh theo practice in the Pure Land sects, therefore, Tònh Ñoä toâng vì khoâng caàn phaûi ñöôïc truyeàn is the constant voicing of the words giôùi maø vaãn ñöôïc vaõng sanh Cöïc Laïc. Hoï tin “Namo Amitabha Buddha.” Or “I raèng ngay caû nhöõng ngöôøi taïi gia cuõng ñöôïc surrender myself to Amitabha vaõng sanh veà ñaây. Buddha.”—Moät trong nhöõng tröôøng phaùi Pure Land School: Pure Land Buddhism— Phaät giaùo lôùn cuûa Taøu, Nhaät, Vieät Nam, Toâng phaùi Tònh Ñoä. nhaán maïnh ñeán vieäc tu trì thanh tònh nhôø trì nieäm hoàng danh Phaät A Di Ñaø, vaø cuoái Pure Land within the mind: See Duy Taâm cuøng coù theå vaõng sanh veà Tònh Ñoä. Giaùo Tònh Ñoä. thuyeát trung taâm cuûa caùc tröôøng phaùi Tònh Pure livelihood: See Tònh Meänh. Ñoä laø nieäm hoàng danh Phaät A Di Ñaø vôùi Pure living: See Phaïm Haïnh. taát caû loøng tín thaønh seõ ñöôïc vaõng sanh

Pure-Lotus-Eyes Thus Come One: Lieân Puritanism (n): Phaùi Thanh Giaùo. Hoa Muïc Nhö Lai. Purity (n): Visuddhi (p)—Visudhi (skt)—Söï Pure Mind: Enlightenment and Buddhahood thanh tònh—Purification. is a pure mind, that is, a mind totally free of Purity of mind: Citta-visuddhi (p & skt)— greed, anger and delusion (a pure mind is Taâm thanh tònh—Purification of mind—See enlightenment, is the Pure Land)—See Phaïm Taâm Thanh Tònh. Taâm and Tònh Taâm. Purna (skt): Phuù Laâu Na—One of the 1250 Pure minds-Pure lands: See Taâm Thanh Arhat disciples of the Buddha. Tònh Phaät Ñoä Thanh Tònh. Purposeful (a): Coá yù. Pure mystic: See Maät Giaùo Thuaàn Boä. Purposeful intention: Coá yù. Pure name: See Tònh Danh. Pursue (v): Theo ñuoåi. Pure ocean of enlightenment: See Thanh Pursuing the correct dharma: Haønh trì Tònh Giaùc Haûi. chaùnh phaùp. Pure One: The Stainless One, an epithet of Push (v): Ñoân ñoác—To urge—To hurry. the Buddha—Baäc Voâ Nhieãm, moät danh hieäu Put away one’s grief: Deïp noãi öu saàu. cuûa Ñöùc Phaät. Put (have) confidence in someone: Ñaët Pure and perfect enlightened mind: See loøng tin vaøo ai. Tònh Vieân Giaùc Taâm. Put into practice: AÙp duïng—To use—To Pure rest: See Tònh Truï. apply—To

carry out. Pure saints: See Tònh Thaùnh. Put off (v): Ñình hoaûn—To postpone. Pure and uncontaminated knowledge: Puzzle (v): Laøm boái roái. See Thanh Tònh Thöùc. Pure water: Tònh thuûy. Pure wisdom: Tònh trí töôùng—See Voâ Laäu Hueä. Pure words: See Tònh ngöõ.

Q Pure or impure: Tònh hay baát tònh. Purification (n): Visuddhi (p)—Visudhi (skt)—Söï thanh tònh—Purity—See Thanh Tònh. (Self)-purification: Töï thanh tònh hoùa. Purification of mind: Citta-visuddhi (p & Quake: Shake—Rung chuyeån. skt)—Söï thanh tònh trong taâm—See Taâm Qualities of mind: See Taâm Soá. Thanh Tònh. Quality (n): Attribute—Ñöùc tính—Phaåm Purification of view: Ditthi-visuddhi (p)—haïnh—Phaåm chaát. Tònh kieán. Quantum (n): Löôïng töû. Purify (v): Thanh tònh hoùa—To become Quantum mechanics: Nguyeân löôïng cô purity. hoïc. Purify one's mind: Thanh tònh taâm yù. Quantum Physics: Vaät Lyù Löôïng töû. Puritan (n): Tín ñoà Thanh Giaùo (xuaát phaùt töø Quarrel (v): Caõi vaõ—To argue—To dispute. Anh vaøo theá kyû 16 hay 17). Quarrels: Tranh chaáp.

Quarrelsome (a): Hay gaây goã. Rack something: Decay or ruin Queen of Heaven: See Ma Lôïi Chi (1). something—Huûy hoaïi ñieàu gì. Quell (v): Daäp taét. Radiance (n): Light—AÙnh saùng choùi. Quell all greed, anger, jealousy and Radiant (a): Saùn laïn—Bright—Shining. ignorance: Daäp taét tham, saân, ñoá kî vaø si Radiate (v): Göûi ñi muoân höôùng. meâ. Radical (a): Caáp tieán—Caên baûn—Cöïc Quench (v): Ñaùp öùng. ñoan—Quaù khích—Fundamental. Quest (n): Söï tìm kieám. Radical Ignorance: See Caên Baûn Voâ Minh. Questions (n): Caâu hoûi—Vaán ñeà. Radicalism (n): Chuû nghóa caáp tieán. Questions and answers: See Vaán Ñaùp. Raft (n): Kaula (skt)—A ferryboat—Chieác Question of concentration: Vaán ñeà thieàn beø—In Mahayana Buddhism, the teaching is ñònh. likened a raft; when the goal, the other shore, is reached, then the raft is left behind. The (To ask) questions not with intention to form of teaching is not final dogma but an learn: Hoûi nhöõng caâu khoâng vôùi yù ñònh hoïc expedient method. According to the Discourse taäp. on the Water Snake's Parable, the Buddha Quick-tempered: Hay giaän—To be angry taught: "My teaching is like a raft for crossing quickly—To have a short temper. over, not for carrying."—Trong Phaät giaùo Ñaïi Quiet (a): Samatha (skt)—Tranquility— Thöøa, giaùo phaùp gioáng nhö chieác beø; khi cöùu Calmness—Absence of passion—Cessation— caùnh bæ ngaïn ñaõ ñeán, thì beø cuõng phaûi boû laïi See Chæ. sau löng. Giaùo phaùp khoâng phaûi laø cöùu caùnh Quiet (v) the heart or mind: An taâm. maø chæ laø phöông tieän thoâi. Theo Kinh AÅn duï Quietism (n): Chuû nghóa an tònh—Chuû tröông Con Raén, Ñöùc Phaät daïy: "Giaùo phaùp cuûa ta giaûm thieåu hoaït ñoäng vaø traùch nhieäm cuûa con nhö chieác beø ñeå vöôït qua chöù khoâng phaûi ñeå ngöôøi xuoáng möùc toái thieåu. naém giöõ."—For more information, please see Quietist (n): Ngöôøi theo chuû nghóa an tònh. Beø. Quietude: Stillness—Söï yeân laëng. Rags: Raùch röôùi. Quit (v): Parityajati (skt)—See Töø Boû. Rage: Saân haän. Rahula: La Haàu La—Con trai duy nhöùt cuûa Thaùi töû Taát Ñaït Ña, cuõng laø moät trong möôøi ñeä töû lôùn cuûa Phaät, ñöôïc toân kính do coâng phu maät haïnh cuûa Ngaøi—The only son of Prince Siddhattha, one of the Buddha's ten major

R disciples, respected as the foremost in inconspicuous practice (maät haïnh). ** For more information, please see La Haàu La in Vietnamese-English Section, and Rahula in Sanskrit/Pali-Vietnamese Rabit's horns: See Thoá Giaùc. Section. Racism (n): Chuû nghóa phaân bieät chuûng toäc. Rainbow hued: Saéc caàu voàng Racist (n): Ngöôøi theo chuû nghóa phaân bieät Rains Retreat: Vassa (skt)—Monsoon- chuûng toäc. Season Retreat—Summer retreat—An cö kieát

haï—The period of three months in the Ratnakuta Sutra (skt): One of the oldest Monsoon season, during which monks and sutras of Mahayana. In the Ratnakuta, the nuns are expected to reside in one place and thought of the Middle Way is developed. It devote themselves to their practice. The end also contains sutras on transcendental wisdom of the Rains Retreat coincides with the (Prajna Paramita Sutra and Longer Amitabha Ullambana Festival. It is an auspicious day for Sutra)—Boä kinh toái coå cuûa Phaät Giaùo Ñaïi monks and nuns, as on that day those who Thöøa—See Kinh Ñaïi Böûu Tích. attended the Rains Retreat become one year Rattling staff: See Thanh Tröôïng. older in the Order—Trong ba thaùng muøa möa, Reach the bliss of nirvana: Ñaït ñöôïc an chö Taêng Ni an cö tu taäp. Cuoái muøa an cö laïi vui nôi nieát baøn. truøng vôùi muøa Vu Lan. Ñaây laø ngaøy kieát Reach Buddhahood: Become a Buddha— töôøng cho chö Taêng Ni, vaøo ngaøy ñoù chö Taêng Attain Enlightenment—Ñaéc quaû giaùc ngoä— Ni seõ ñöôïc taêng leân moät tuoåi haï. Ñaéc quaû vò Phaät. Raise (v): Naâng cao. Reach one's height: Reach one's summit—Rajagaha (skt): Thaønh Vöông Xaù—Capital Ñaït tôùi ñænh. of ancient kingdom of Magadha which is now Ready-made: Laøm saún—Man is not ready- Rajgir in the state of Bihar in northeast India. made. Raksasi (skt): AÙi La saùt—Female demon. Ready-made answers: Nhöõng caâu traû lôøi coù Rakshas (skt): A terrifying ghost or demon saún. with black body, red hair, and green eyes. Real (a): Thaät söï—Chaân thöïc—Chaân Rakshas are reputed to be devoured of chaùnh—Thöïc taïi—Hieän thöïc—See Nhö Thöïc. humans—La saùt. Real Buddha: See Chaân Phaät. Range (v): Roam (wander) about—Lang thang ñaây ñoù. Real Buddha son: See Chaân Phaät Töû. Rapt (a): Attentive—Chuyeân taâm—Nhaäp Real evidence: Chaân chöùng ñònh. Real Mahayana: See Thöïc Ñaïi Thöøa Giaùo. Rapture (skt): Söï sung söôùng (thieàn ñònh)—Real mind: See Chaân Taâm. Meditation. Real nature: See Thöïc Tính. Rare (a): Hieám. Real presence of the Buddha: Söï hieän Rarely: Naêm khi möôøi hoïa. dieän thöïc cuûa Ñöùc Phaät. Rational (a): Coù lyù trí—Raát höõu lyù—Coù suy Real religious way of living: Loái soáng ñaïo lyù—Coù bieän bieät—Reasonable. thaät söï. Rational outlook: Quan ñieåm thuaàn lyù. Real (serious) repentance: See Chaân Saùm Rational system of thoughts: Heä thoáng tö Hoái in Vietnamese-English Section. töôûng hôïp lyù. Real self: Thöïc ngaõ. Rationale: Cô sôû lyù luaän—Lyù do cô baûn— Real state: Tattva (skt)—Traïng thaùi thöïc. Nguyeân lyù—Lyù luaän. Real state of the case: Traïng thaùi coù thöïc Rationalism (n): Chuû nghóa duy lyù. cuûa tröôøng hôïp. Rationalist (n): Nhaø duy lyù luaän. Real talent: Chaân taøi. Rationality (n): Söï hôïp lyù—Tính hôïp lyù. Real and unreal: Chaân nguïy. Rationalization (n): Söï hôïp lyù hoùa. Realism (n): Hieän thöïc luaän—See Duy Caûnh Voâ Thöùc.

Realistic school: See Höõu Giaùo. realization of experiential proof of the dharma Reality (n): Dharma Body—Dharma in bodhi or nirvana—See Chöùng. Realm—Suchness—Söï thaät—Chaân töôùng— Realization and doctrinal teaching: Se Töï Thöïc taïi coù thöïc—See Chaân Nhö, Thöïc Taïi Chöùng Vaø Giaùo Phaùp. and Thöïc Töôùng. Realization of liberation: See Giaûi Thoaùt. Reality as cause: Chaân nhaân. Realization of the true nature of life: Reality of life: Thöïc taïi cuûa cuoäc soáng— Nhaän chaân cuoäc ñôøi—Upon realizing that life According to Zen Master Dogen, our attitude is an ocean of sufferings and ephemeral, one should be one diligent practice in every would courageously make up his mind to situation that we encounter. If we fall into reach out to enlightenment and the liberation hell, we just go through hell; this is the most from the cycle of births and deaths. One must important attitude to have in daily life. When always realize that there is an immeasurable we encounter unhappiness, we work through it suffering which is one of the central notion of with sincerity. Just sit in the reality of life, the Buddha's teachings: "No matter how rich seeing heaven and hell, misery and joy, life you are, when passing away you will leave all and death all with the same eye—Theo Thieàn empty handed and not to know where we are sö Ñaïo Nguyeân (Nhaät), chuùng ta phaûi coù thaùi going."—Nhaän chaân ñöôïc ñôøi laø moät beå khoå ñoä tu taäp tinh chuyeân trong moïi hoaøn caûnh maø voâ taän, laø giaû taïm, neân doõng maõnh phaùt taâm ta gaëp. Neáu ta rôi vaøo ñòa nguïc, ta cöù ñi qua caàu ñaïo giaùc ngoä, thoaùt khoûi luaân hoài sanh töû. ñòa nguïc; ñaây laø thaùi ñoä quan troïng caàn phaûi Nhaän chaân ñöôïc lôøi Phaät daïy raèng duø giaøu coù coù trong cuoäc soáng haèng ngaøy. Khi ta gaëp baát cuûa caûi chaát ñaày caû Tam thieân ñaïi thieân theá haïnh ta cöù vöôït qua noù moät caùch thaønh thöïc. giôùi, khi nhaém maét cuõng ra ñi vôùi hai baøn tay Cöù ngoài trong thöïc taïi cuûa cuoäc soáng, nhìn traéng. Laïi khoâng bieát mình ñi veà ñaâu môùi laø thieân ñaøng ñòa nguïc, khoå vui, soáng cheát vôùi ñieàu ñaùng saàu khoå. con maét gioáng nhau. Realization of Nirvana: Nibbana- Reality of the means: See Trung Ñaïo Thöïc sacchikiriya (p)—Chöùng ngoä Nieát baøn. Töôùng. Realization of the way: See Chöùng Ñaïo. Reality is nullity: See Thöïc Töôùng Voâ Realizing the Path: See Chöùng Ñaïo. Töôùng. Realizing the Paths and Fruitions: Reality of all things: Söï hieän höõu cuûa moïi Maggaphala-sacchikaranam (p)—Chöùng ñaïo vaät. quaû. Realize (v): Sacchikaroti (p)—Sakshatkaroti Realm (n): Dhatu (skt)—Caûnh giôùi—(skt)—Nhaän thöùc—Taùc chöùng—Taâm chöùng— Spheres—Elements—See Caûnh Giôùi and Nhaän ra roõ raøng nhö thöïc—See Chöùng. Thaäp Baùt Giôùi. Realize something: Understand something Realm of all the living: Chuùng sanh giôùi. thoroughly—Hieåu roõ vieäc gì. Realm of animals: Caûnh giôùi suùc sanh—See Realize the supreme goal of the holy life: Suùc Sanh. Chöùng ñaéc voâ thöôïng cöùu caùnh cuûa ñôøi soáng Realm of asuras (titans): Caûnh giôùi A-Tu- phaïm haïnh. La. Realization (n): Full understanding—Chöùng Realm beyond form: Voâ saéc giôùi—phaùp hay nhaän thöùc thaáu ñaùo veà Phaùp—The Formless realm. Realm of bodhisattvas: Boà Taùt thöøa.

Realm of the Buddhas: Phaät thöøa—Coõi Reasoning: Suy lyù—Suy luaän—Lyù luaän— Phaät. Nghò luaän. Realm of demi-gods: A-tu-la. Rebel: Keû noåi loaïn. Realm of desire: AÙi giôùi. Rebirth (n): Taùi sanh—Rebirth is the Realm of desire or love: Duïc giôùi—AÙi giôùi. recombination of mind and matter. After Realm of devas: See Thieân Ñaïo. passing away of the physical body or the matter, the mental forces or the mind Realm of Deva Yama: Se Dieäm Ma Thieân. recombine and assume a new combination in Realm of feeling: See Tính Höõu and Höõu a different material form and condition in Tình Chuùng. another existence—Söï taùi sanh laø söï taùi keát Realm of fire: See Hoûa Giôùi. hôïp cuûa theå xaùc vaø tinh thaàn. Sau khi thaân vaät Realm of form: Rupadhatu—Saéc giôùi— chaát cheát ñi, thì thaàn thöùc hay taâm seõ taùi phoái Material forms—See Coõi Trôøi Saéc Giôùi. hôïp moät hình thöùc vaät theå môùi ñeå trôû thaønh Realm of formlessness: See Voâ Saéc Giôùi. moät söï hieän höõu khaùc—See Taùi Sanh. Realm of the gods: Caûnh trôøi. Rebirth retribution: See Sanh Baùo. Realm of hearer: Thanh vaên thöøa. Rebirth signs: Proof of rebirth in the Pure Realm of hell beings: Caûnh giôùi ñòa nguïc. Land—Daáu hieäu Vaõng sanh Tònh Ñoä. Realm of human beings: Caûnh giôùi ngöôøi. Rebirth Treatise: Commentary on the Realm of hungry ghosts: Caûnh giôùi Ngaï Longer Amitabha Sutra—Treatise on the Pure quyû—See Ngaï Quyû Giôùi. Land--Luaän Vaõng Sanh. Realm of imagination: Caûnh giôùi töôûng Reborn in Heaven: See Sanh Thieân. töôïng—Buddhists are never interested in the Reborn in the Pure Land: Vaõng sanh Cöïc realms of imagination—Phaät töû khoâng bao gôø Laïc—All Buddhists want to reach coù höùng thuù vôùi nhöõng caûnh giôùi töôûng töôïng. Buddhahood; however, they believe that it is Realm of life: Caûnh giôùi ñôøi soáng easier and more certain to practice Buddha-Realm of mind: See Thöùc Giôùi. Recitation to be reborn in the Pure Land—Taát caû Phaät töû ñeàu muoán tu ñeå thaønh Phaät, tuy Realm of those who practice the twelve nhieân hoï tin raèng thöïc haønh nieäm Phaät vaø links: Duyeân giaùc thöøa. vaõng sanh Tònh Ñoä thì deã vaø chaéc chaén hôn. Realm of reality: Dharma realm—Phaùp Rebuke (v): Quôû traùch. giôùi—See Nhöùt Thöïc Caûnh Giôùi. Recall (v): To recollect—Nhôù laïi. Realm of space: Khoâng giôùi. Recapitulation (n): Qui veà moät moái—Ñoàng Realm of woe: AÙc ñaïo. qui. Three realms of woe: Tam ñoà aùc ñaïo (Hell- Receive (v): Nhaän—See Nhieáp Thoï. beings, hungry ghosts, animals)—See AÙc Ñaïo Receive Buddha's predictions: Ñöôïc Phaät in Vietnamese-English Section. thoï kyù. Reap (v) what you sow: Gaët (haùi) nhöõng gì Receive (v) ceremonial ordination as a baïn gieo—Every action has its reaction. monk: See Taùc Phaùp Ñaéc. Reason (n): Lyù trí—Lyù do—Lyù leõ—Lyù luaän—See Nhaân. Receive (v) a favor: Thoï aân. Reasonable (a): Höõu lyù—Hôïp lyù—Chính Receive great approval from someone: Ñöôïc ai nhieät lieät taùn ñoàng. ñaùng.

Receive higher ordination: Thoï ñaïi giôùi Limitless Light and Limitless Life; Buddha (tyø kheo vaø tyø kheo ni). means the "Enlightened One." We don't Receive (v) instructions: Thoï giaùo. know when our life ends, to avoid being surprised by the spirit of impermanence, let us Receive (v) the law: Thoï phaùp. at all times apply ourselves to earnest Receive lesser ordination: Thoï tieåu giôùi (sa recitation of the

Buddha's name, not waiting di). until we have fulfilled our family obligations 1) Become a novice: Thaønh Sa di. before reciting the Buddha' name, only then 2) Tam quy thaäp giôùi: Take the Three will we escape bewilderment and confusion in Refuges and Ten Precepts. our last moment—Khi ngöôøi saép cheát, ngöôøi Receive (v) one's monastic age: Thoï tueá— aáy neân giöõ taâm taäp trung vaøo nieäm Phaät A Di To add to one's monastic age on the Ñaø töø möôøi laàn hôn tröôùc hôi thôû cuoái cuøng. conclusion of the summer retreat. Neáu laøm ñöôïc nhö vaäy thì taâm thöùc seõ ñöôïc Receive (v) the precepts: See Thoï Giôùi. Phaät A Di Ñaø tieáp daãn veà Tònh Ñoä. Nieäm Phaät Receive prediction from the Buddha: See laø phöông caùch thöïc taäp troïng yeáu cuûa phaùi Thoï Kyù. Tònh Ñoä. Nam moâ coù nghóa laø "veà nöông," A Receive (v) the results of karma of one's Di Ñaø coù nghóa laø "Voâ Löôïng quang" vaø "Voâ deeds: Thoï nghieäp. löôïng thoï," Phaät coù nghóa laø "Ñaáng giaùc ngoä." Receive someone into the Order: Ordain Vì vaäy Nam moâ A Di Ñaø Phaät coù nghóa laø "Con nguyeän veà nöông nôi Ñaáng giaùc ngoä cuûa someone—Nhaän ai vaøo Giaùo Ñoaøn (truyeàn Voâ Löôïng Quang vaø Voâ Löôïng Thoï. Chuùng ta giôùi cho ai). naøo ai bieát tröôùc ngaøy mình ra ñi, muoán traùnh Receive someone warmly: Welcome söï baát ngôø cuûa quyû voâ thöôøng, chuùng ta phaûi someone heartly—Tieáp ñoùn ai noàng nhieät. coá gaéng nieäm Phaät, ñöøng ñôïi ñeán luùc xong Receive (v) the teaching most vieäc nhaø roài haún nieäm Phaät, ñeå giaây phuùt cuoái respectfully: Cung kính nghe nhaän giaùo cuøng thoaùt ñi khoâng boái roái. phaùp. Recite Bodhisattva precepts: Tuïng giôùi Boà Recently: Gaàn ñaây—Lately. Taùt. Receptionism (n): Chuû thuyeát laõnh thuï. Recite Buddha in all three time-spans: Receptionist monk: Tri Khaùch. Caû ñôøi nieäm Phaät—To recite Buddha with a Receptivity and obedience of faith: See beginning, middle, and an end. One who Tín Thoï. devotes to recite Buddha incessantly until the Reciprocity (n): Hoã töông. death of his body. Recite (v): Ñoïc kinh. Recite the Buddha sutras: Tuïng kinh. Recite Amitabha Buddha: Nieäm Luïc töï Di Recite a poem (verse): Ñoïc thuoäc loøng moät Ñaø—When a person is is dying, he needs to baøi keä. keep the mind focused and recite Namo Recite the scriptures: Tuïng ñoïc kinh ñieån. Amitabha Buddha up to ten times before his Recite the sutra: Sutra recitation—Tuïng last breath. If this happens, his spirit will kinh. follow the vow of Amitabha Buddha and go to Recite a verse (poem): Ñoïc thuoäc loøng moät the Pure Land. Recitation is the central baøi keä. practice of the Pure Land sect. Namo means Recite vows: Tuyeân ñoïc lôøi nguyeän— to return to take refuge; Amitabha means Buddhists usually recite vows at the end of the

prayer service ceremonies—Phaät töû thöôøng Recovery: Söï phuïc hoài. hay ñoïc lôøi phaùt nguyeän vaøo cuoái caùc buoåi leã. Re-create: Taùi taïo—Laøm laïi—Caûi taïo. Reciting the Buddha's name Recuperate (v): Hoài phuïc—To recover. singlemindedly: See Nhöùt Taâm Nieäm Phaät. Red dust: Hoàng traàn—Universe—World. Recluse (n): Nhaø tu khoå haïnh—Asectic. Red sect: See Hoàng Giaùo. Recognize (v): Samvetti (skt)—Giaûi hoäi— Redeem (v): Chuoäc laïi—Cöùu chuoäc—Cöùu Thöøa nhaän—Hieåu roõ—To comprehend—To roãi. ascertain. Redeem a fault (sin): To make up for one's Recognize something: Accept something as fault—See Chuoäc Loãi. a fact—Thöøa

nhaän hay coâng nhaän caùi gì. Redeemer (n): Ñaáng cöùu chuoäc. Recognition (n): Söï thöøa nhaän. Redemption (n): Söï cöùu chuoäc. Recollection of one's previous (past) Reduce evil karmas and create the good lives: Knowledge of one's own past births—ones: Giaûm aùc nghieäp, taêng thieän nghieäp. Tuùc maïng minh (trí bieát caùc ñôøi soáng trong Reduplication (n): Söï sao cheùp laïi. quaù khöù). Refectory: The dinning hall of a Recommend (v): Daën baûo—To advise—To monastery—Trai ñöôøng. counsel. Refer (v) to: Lieân quan ñeán—AÙm chæ—To Recompense (n): Baùo—Baùo ñaùp—There are implicit—To imply—To hint. three kinds of recompenses (for more information, please see Baùo): Refinement (n): Söï gaïn loïc 1) Recompenses in the present life for deeds Reflect (v): Vitakketi (p)—Vitark (skt)— done now: Hieän baùo. Phaûn aûnh—Töôûng—Suy nghó saâu xa—See 2) Recompenses in the next rebirth for Taàm (5). deeds done now: Hieän baùo. Reflect on something: Reflect over a 3) Recompenses in subsequent life: Haäu matter—Suy nghó saâu xa veà ñieàu gì. baùo. Reflect upon the light of awareness Recompense for ill: See Baùo vaø AÙc baùo. inwardly: Chieáu aùnh saùng tænh thöùc vaøo beân Reconcile (v): Hoøa giaûi—To mediate. trong. Reconciliation (n): Söï hoøa giaûi—Söï ñieàu Reflected image: Abha or Paribimba (skt)— ñình. Boùng daùng. Reconstruct something on a large-scale: Reflection (n): Vitakka (p)—Vitarka (skt)— Taùi thieát caùi gì treân quy moâ roäng lôùn.Traàm tö—Söï phaûn tænh—Söï quaùn saùt—Söï suy Reconversion (n): Söï taùi qui-y. tö—Söï suy nghó—See Quaùn Töôûng, and Record Conerning the Passing On the Thieàn—See Taàm (5). Lamp: See Caûnh Ñöùc Truyeàn Ñaêng Luïc. Reflection of the Perfect Buddha- Record and differentiate: See Kyù Bieät. wisdom: See Ñaïi Vieân Caûnh Trí Quaùn. Record (v) a document: Ghi cheùp taøi lieäu. Reform (v): Duy taân—Caûi caùch. Recount a story: Tell a story—Keå chuyeän. Reformation (n): Söï canh taân. Recover (v): Bình phuïc—To recuperate—To Reformer (n): Ngöôøi canh taân. get well again. Refracted rays: AÙnh saùng khuùc xaï. Recover from something: Phuïc hoài. Refrain (v): Keàm cheá.

Refrain from doing something: Traùnh laøm the Buddha-nature is found. This belief is very vieäc gì. common to all Buddhists—Nghóa caên baûn cuûa Refrain from laughing: Nín cöôøi. "Reincanation" laø "Transmigration" (chuyeån cö). Thaân naøy cheát ñeå taùi sanh vaøo thaân khaùc. Refuse (v): Töø choái—To decline. Nôi chuùng sanh ñaàu thai (taùi sanh) tuøy thuoäc Refute (v): Baùc boû. vaøo nghieäp toát hay xaáu cuûa töøng chuùng sanh. Refute tenets: Phaù chaáp—Refute the belief Nieàm tin chuùng sanh, keå caû con ngöôøi coù moät in the reality of the ego and things. chuoãi daøi nhieàu ñôøi soáng, vaø chæ döøng laïi khi Refuting and establishing: See Phaù Laäp. naøo khoâng coøn söï chaáp thuû vaøo baát cöù thöù gì Regard (v) something as insignificant: treân ñôøi naøy. Ñieàu naøy chæ xaõy ra khi ñaõ tìm See thöôøng vieäc gì. thaáy Phaät taùnh. Ñaây laø nieàm tin raát phoå bieán Regeneration (n): Taùi sanh—Rebirth. trong caùc tín ñoà Phaät giaùo—See Ñaàu Thai and Region of nirvana: See Nieát Baøn Teá. Taùi Sanh. Register of birth and death: Soå sanh töû. Reinstate (v): Khai phuïc. Regress (v): Thoái chuyeån. Re-interpretation (n): Taùi giaûi thích—Caét Regressive cultivation: See Tu Kieân. nghóa laïi. Regret (v): To repent—Hoái tieác—See

Hoái Reiterate: Repeat—Laäp laïi. Haän. Reject (v): Parityajati (skt)—Choáng laïi—Baùc Regulate and subdue: Ñieàu phuïc. boû—See Töø Boû. Regulating and Subduing Hero: Ñieàu Rejection (n): Söï cöï tuyeät—Söï töø choái—Söï haát huûi—Söï ruoàng boû. Ngöï Tröôïng Phu. Be regulated and subdued: Ñöôïc ñieàu Rejoice (n): Vui möøng hôùn hôû—See Hyû and Laïc. phuïc. Regulation (n): Ñieàu leä—Rule. Rejoice in all good: Tuøy hyû—To rejoice in the welfare of others—See Tuøy Hyû. Regulation hours for monastic meals: See Trai Thôøi. Rejoice at others' merits and virtues: See Tuøy Hyû Coâng Ñöùc. Without regret: Khoâng hoái tieác Rejoice at something: Show great joy at Rehabilitate (v): Caûm hoùa. something—Baøy toû noãi vui möøng veà vieäc gì. Rehearse (v): Truyeàn tuïng laïi. Rejoicing mind: See Hoan Hyû Taâm. Reign over a kingdom: Cai trò moät vöông Relation (n): Söï töông quan—Quan heä. quoác. Relative (a): Töông ñoái—Baø con— Reincarnation (n): Punarjanman (skt)—Ñaàu Kindred—(a) Coù quan heä. thai—Taùi sanh—Transmigation—The original word for reincarnation is translated as Relative condition: See Chaân Nhö Tuøy Duyeân. transmigration. The passing away from one body to be reborn in another body. Where the Relative happiness: Haïnh phuùc töông ñoái. being will be reborn depends on his Relative truth: Chaân lyù töông ñoái (coù theå accumulated good or bad karma. The belief thay ñoåi—which is subject to change). that living beings, including man, have a Relative truth-Absolute truth: See Chaân series of bodily lives, only ceasing when they Lyù Töông Ñoái-Chaân Lyù Tuyeät Ñoái. no longer base their happiness on any of the objects of the world. This come about when

Relativism (n): Chuû nghóa töông ñoái—Töông Religious love: See Phaùp AÙi. ñoái luaän. Religious name: See Phaùp Danh. Relativity (n): Tính töông ñoái. Religious observances: Leã hoäi. Relativity of all things: See Töông Ñaõi. Religious Order: Giaùo Ñoaøn. Release (v) from the cycles of births and Religious organization: Toå chöùc toân giaùo. deaths: See Giaûi Thoaùt. Religious persecution: Söï baùch haïi veà toân Released from all bondage: Ñöôïc giaûi giaùo. thoaùt khoûi moïi xieàng xích. Religious sect: Giaùo phaùi. Relevant (a): Thích ñaùng töông quan—Thieát Religious wisdom: See Ñaïo Trí. yeáu. Relink (v): Noái laïi. Reliable words: See Thöïc Ngöõ. Reluctant (a): Do döï—Hesitant. Relic (n): The Buddha's cremated remains— Reluctantly: Moät caùch göôïng gaïo— Body relics—See Xaù Lôïi. Unwillingly. Relic stupa: Thaùp xaù lôïi. Rely on one's position: Caäy theá. Relief: A sculpture—Böùc chaïm noåi. Rely on one's power: Caäy quyeàn. Relieve (v): Choáng laïi—See Teá Ñoä. Rely on one's talent: Caäy taøi. Relieve the time: Khuaây khoûa. Remain (v): Duy trì. Religion (n): Toân giaùo. Remain alive: Duy trì söï soáng. • Popular religion: Toân giaùo phoå caäp hay Remain alive and fresh: Vaãn soáng ñoäng toân giaùo daân gian. Remain aloof from worldly life: Remain • True religion: Chaân giaùo. detached from worldly life—Khoâng tham • False religion: Taø giaùo. luyeán theá tuïc. • World religion: Toân giaùo theá giôùi. • Primitive religion: Toân giaùo nguyeân sô. Remain forever: Toàn taïi maõi maõi • Natural religion: Toân giaùo töï nhieân (do lyù Remain silent: Cöùng hoïng—To be tính vaø kinh nghieäm con ngöôøi chöù khoâng speechless. do maàu nhieäm hay maëc khaûi). Remains of suffering: See Khoå Dö. • Revealed religion: Toân giaùo maëc khaûi.

Remark (v): Nhaän ñònh. Religionism (n): Tín ngöôõng giaû taïo. Remarkable (a): Ñaùng keå—Noåi baät. Religionist (n): Nhaø toân giaùo. Remarkable indication: Daáu hieäu ñaùng keå. Religious (a): Thuoäc veà toân giaùo. Remarkable talent: Anh taøi. Religious dignitaries: Haøng giaùo phaåm. Remedy (n): Phöông phaùp chöõa trò. Religious discrimination: Söï kyø thò veà toân Remember (v): Ñoaùi hoaøi—To think of. giaùo. Remember things in the past: Hoaøi coå— Religious experience: See Chöùng Ñaïo. Töôûng nhôù ñeán quaù khöù. Religious faith: Nieàm tin toân giaùo. Remember vaguely: Nhôù mang maùng. Religious freedom: Töï do tín ngöôõng. Remember wrongly: Nhôù laàm. Religious joy: Joy of the Law—Joy from Remembrance (n): See Nieäm. hearing or tasting the dharma—See Phaùp Laïc. Remission (n): Söï giaûm khinh—Söï dung Religious life: Cuoäc soáng tu trì. thöù—Söï mieãn thöù.

Remnants of habits: See Dö Taäp. search of truth and peace. He then became a Remnants of karma: See Nghieäp Dö. penniless wandering ascetic to struggle for enlightenment. He did many penances and Remnantless nirvana: Voâ dö nieát baøn. underwent much suffering. He practiced many Remove (v): Pativinodeti (p)—Pariksina forms of severe austerity. However, he got no (skt)—Deïp ñi—Ñaøo thaûi—Taåy töø. hope after six years of torturing his body so Remove the roots of evil in one's mind: much that it was reduced to almost a Nhoå taän goác caùc toäi loãi trong taâm yù. skeleton. He changed his method as his Renaissance (n): Phuïc sanh—Phong traøo penances proved useless. He gave up phuïc höng ngheä thuaät vaø vaên hoùa. extremes and adopted the Middle Path and Render (v): Giuùp cho.—Buddha taught: "By became a Buddha at the age of 35—Sau khi observing precepts, one can reach nhaän chaân veà baûn chaát cuûa ñôøi soáng con ngöôøi concentration and mindfulness; from laø khoå ñau, Thaùi töû Taát Ñaït Ña ñaõ chaám döùt concentration and mindfulness, one can nhöõng höôûng thuï traàn tuïc. Ngaøi ñaõ nghó ñeán achieve knowledge and wisdom. Knowledge vieäc boû nhaø ra ñi tìm kieám chaân lyù. Sau ñoù brings calmness and peace to life and renders Ngaøi ñaõ trôû thaønh nhaø tu haïnh khoå haïnh soáng human beings indifference to the storms of the lang thang raøy ñaây mai ñoù tu haønh giaùc ngoä. phenomenal world."—Phaät daïy: "Baèng trì Ngaøi ñaõ khoå haïnh cuøng cöïc vôùi bao nhieâu söï giôùi, ngöôøi ta coù theå ñaït ñeán taäp trung tö haønh xaùc. Tuy nhieân, nhöõng coá gaéng khoå haïnh töôûng vaø chaùnh nieäm; töø taäp trung tö töôûng vaø cuûa Ngaøi ñaõ trôû thaønh voâ voïng, sau saùu naêm chaùnh nieäm, ngöôøi ta ñaït ñöôïc trí hueä. Trí hueä haønh xaùc, Ngaøi chæ coøn da boïc xöông, chöù seõ mang laïi an bình noäi taïi vaø giuùp cho con khoâng coøn söùc löïc gì. Theá neân Ngaøi ñaõ thay ngöôøi vöôït qua nhöõng côn baõo toá cuûa traàn ñoåi phöông phaùp vì khoå haïnh ñaõ cho thaáy voâ tuïc." hieäu. Ngaøi ñaõ töø boû nhò bieân, ñi theo con Render homage to someone: Kính phuïc ñöôøng trung ñaïo vaø trôû thaønh Phaät ôû tuoåi 35— ai—To admire. See Töø Boû Theá Tuïc, Xuaát Gia, Xuaát Gia Render thanks: Baùo aân—To return thanks. Nhaân, and Old age-Sickness and Death. Renewal (n): Söï canh taân—Söï ñoåi môùi. Renunciation and family life: See Traùch Renounce (v): Parityajati (skt)—Töø boû—To Nhieäm Gia Ñình Vaø Xaõ Hoäi. abandon—To give up—To forsake—To enter Repeat (v) Amitabha's

name a million monkhood—See Töø Boû. times: To ensure rebirth in Amitabha's Renounce the throne: Abdicate—Resign paradise; for a seven days' unbroken from the throne—Thoaùi vò. repetition Paradise may be gained—Baùch vaïn Renounce the world: Leave the secular bieán, nieäm hoàng danh Phaät A Di Ñaø moät trieäu laàn khoâng ngöng nghæ trong baûy ngaøy ñeå caàu world for a religious life—Töø boû theá tuïc. vaõng sanh Cöïc laïc. Renovate: Restore something in good condition—Truøng tu. Repeat Buddha's name in a quiet voice: See Tieåu Nieäm. Renowned for something: Löøng danh veà vieäc gì. Repeat (v) the name of Amitabha Renunciation (n): After realizing all nature generally and habitually: Taùn Nghieäp nieäm Phaät. of life and human suffering in life, Crown Prince Siddhattha stopped enjoying worldly Repeat tantras over offerings: See Gia Trì pleasures. He thought of leaving the world in Vaät Cuùng.

Repent (v): See Hoái Haän. conquerors Mahayana Guru, I make Repent misdeeds and mental request to you: Chuùng con thænh ngöôøi, Ñöùc Boån Sö Ñaïi Thöøa, baäc Phaùp Vöông, hindrances: See Saùm Hoái Nghieäp Chöôùng. ngöôøi bieåu tröng cho toaøn chö Phaät Thuø Repent oneself of something: AÊn naên—To Thaéng, vaø coù ñuû möôøi ñöùc haïnh laøm baäc repent—See Hoái Haän. Thieân Nhaân Sö dìu daét chuùng sanh ñeä töû Repent three karmas: See Saùm Hoái Tam theo chaân chö Phaät treân con ñöôøng ñaïo. Nghieäp. 3) With your three doors well-subdued, you Repentance (n): Saùm hoái—See Keä Saùm Hoái are wise, patient, honest without pretense in Vietnamese-English Section. or guile. You know Tantra and rituals, are Repentance that has no marks: See Voâ skilled in drawing and explaining and Töôùng Saùm Hoái. endowed with both sets of ten qualities, I Repentance-vow mind: See Saùm Nguyeän make request to you, formost Taâm. Vajraholder: Chuùn g con thænh ngöôø i, ñaáng Represent (v): Tieâu bieåu. Kim Cang Trì thöôøng taïi, ngöôøi laø baäc Representation (n): Ñaïi bieåu—Ñaïi lyù— Ñaïo Sö tinh thoâng thuyeát giaûng vaø tröôùc taùc bao goàm caû hai boä thaäp ñöùc haïnh vaø Bieåu thò—Bieåu hieän. uyeân baùc Maät toâng cuøng caùc leã nghi, laø Representative (n): Ñaïi bieåu—Ñaïi dieän. baäc toân kính, khoâng töï khoe, khoâng löøa Reproach (v): Khieån traùch—To blame—To doái, kieân nhaãn khoaùng ñaït vôùi tam nghieäp reprimand—To scold—To rebuke. toaøn thanh tònh. Reputable: Very well-known—Raát noåi 4) To those untamed by countless past tieáng. Buddhas, the unruly migrators of this Reputation: Noåi tieáng—Celebrity. degenerate age who are difficult to Request (n): Thænh (Kyø nguyeän)—According subdue, you show unmistakenly the good to the Tibetan tradition, in ceremonies, way of Those Gone to Bliss. I make Buddhist followers always request the Lord of request to you compassionate Refuge Dharma to remain and to turn the Dharma Protector: Chuùng con thænh ngöôøi, ñaáng Wheel—Theo truyeàn thoáng Taây Taïng, caùc Töø Bi Che Chôû Hoä Trì, cho chuùng ñeä töû Phaät töû luoân thænh baäc Phaùp Vöông truï theá vaø ngoã nghòch cuûa thôøi maït phaùp, khoù keàm chuyeån luaân trong caùc nghi leã. cheá vaø khoâng thuaàn hoùa, qua voâ löôïng 1) Source of virtue, great ocean of moral thôøi chö Phaät quaù khöù. discipline, treasury brimming with the 5) At this time when the sun-like

Teachings jewels of much hearing, Master, second of the Sage are setting, you enact the Buddha clad in saffron, Elder, Vinaya deeds of a Conqueror for many beings holder, I make request to you: Chuùng con who lack a Protector Refuge. I make thænh ngöôøi, baäc Luaät Sö Phaùp Vöông, request to you compassionate Refuge ñaáng Thieân Nhaân Sö, laø chö Phaät trong y Protector: Chuùng con thænh ngöôøi, ñaáng caø sa, ngöôøi mang kho taøng chaâu baùu cuûa Töø Bi Che Chôû Hoä Trì, ngöôøi laø hieän thaân baäc ñaïi quaùn aâm, laø nguoàn ñöùc haïnh haønh ñoäng cuûa chö Phaät Thuø Thaéng, che tuyeät haûo, laø bieån voâ bôø cuûa giôùi haïnh. chôû hoä trì cho muoân chuùng sanh khoâng 2) You have the ten qualities suitable for nôi nöông töïa trong ñôøi maït phaùp naøy, khi one to teach the path of Those Gone to giaùo Phaùp choùi saùng nhö maët trôøi cuûa chö Bliss Lord of Dharma, representing all Toân Ñöùc cuõng baét ñaàu ngaõ boùng.

6) Even one of your hair-pores is for us a 10) Unobscured, inseparable from the play of field of merit more highly praise than all simultaneous bliss, pervading everything the Conquerors of three times and ten in motion and at rest, the nature of all directions. I make request to you things, free from beginning or end, compassionate Refuge Protector: Chuùng Samantabhadra, actual ultimate con thænh ngöôøi, ñaáng Töø Bi Che Chôû Hoä Bodhicitta; I make request to you: Chuùng Trì, chæ moät sôïi loâng töø loã chaân loâng cuûa con thænh ngöôøi, ñaáng Thuaàn Khieát Phoå ngöôøi cuõng laø muoân ngaøn coâng ñöùc thuø Hieàn, laø Boà Ñeà Taâm roát raùo hieän thöïc voâ thaéng vôùi chuùng con, thuø thaéng vaø taùn thæ voâ chung, laø chaân taùnh cuûa moïi söï vaät, thaùn hôn taát caû chö trong ba ñôøi vaø trong thaâm nhaäp moïi söï duø ñoäng hay tónh. möôøi phöông. 11) You are my Guru, you are my Yidam, 7) Adorned with a Sugata's three bodies, you are the dakinis and Dharma protect. you manidest from all alluring net of From now until enlightenment I shall seek skilful means in ordinary form to lead all no other refuge than you. In this life, the beings. I make request to you bardo and the future lives, hold me with compassionate refuge Protector: Chuùng your hook of compassion, free me from con thænh ngöôøi, ñaáng Töø Bi Che Chôû Hoä samsara and nirvana's fears, grant all Trì, töø böùc reøm phöùc taïp cuûa phöông tieän attainments, be my constant friend and thieän xaûo vaø aûo hoùa, hieän thaân döôùi daïng guard me from interferences: Ngöôøi laø phaøm nhaân ñeå dìu daét muoân chuùng sanh. Ñöùc Boån Sö, laø Ñöùc Phaät, laø chö Thieân 8) Your aggregates, elements, sense-bases Nöõ vaø laø ñaáng Hoä Phaùp cuûa con. Töø baây and limbs are in nature the Sugatas of the giôø trôû ñi cho ñeán khi ñaït ñeán Phaät quaû, five families and their Consorts, chuùng con xin nguyeän chæ quy-y rieâng nôi Bodhisattvas and wrathful protectors, ngöôøi. Trong ñôøi naøy, trong coõi trung aám supreme Guru, essence of the Three vaø taát caû moïi ñôøi sau, xin cöùu vôùt chuùng Jewels, I make request to you: Chuùng con con vôùi moùc caâu töø bi, xin giaûi thoaùt thænh ngöôøi, ñaáng Boån Sö Toái Thöôïng, laø chuùng con ra khoûi noãi sôï haõi cuûa luaân hoài tinh tuùy cuûa Tam Baûo vaø cuûa Quy-Y. Nguõ sanh töû vaø cuûa Nieát Baøn, xin cho chuùng uaån, töù ñaïi, luïc caên vaø töù chi cuûa ngöôøi töï con ñaït toaøn giaùc, xin maõi maõi laø thieän tri boån taùnh laø cha meï, vaø laø caùc

Boà Taùt nam thöùc vaø hoä trì chuùng con khoâng bò nghieäp nöõ, vaø laø caùc Hoä Phaùp phaãn noä cuûa Nguõ chöôùng ngaên che. Gia Phaät. 12) By the force of having thus requested 9) Arising from the play of omniscient three times, nectar and light rays, white, pristine awar, you are the essence of ten red, and dark blue, stream forth from the million Madala cycles, Pervading Lord of places of my Guru's Body, Speech and a hundred Buddha families, formost Mind and dissolve into my own three Vajraholder, Protector of Initial places, one by one and all together. The Unification; I make request to you: Chuùng four obstacles are purged, the four pure con thænh ngöôøi, ñaáng Hoä Phaùp Uyeân empowerments and seeds of the four Nguyeân Hôïp Nhaát, ñeä nhaát Kim Cang Trì, kayas are received. A replica of the Guru Toaøn Phaùp Vöông cuûa Baùch Gia Chö happily dissolve into me and I am blessed Phaät: phôi baøy toaøn trí Kim Cang Giaùc with inspiration: Nhôø nguyeän löïc thænh Ngoä, ngöôøi laø tinh tuùy cuûa öùc trieäu voøng caàu nhö vaäy ba laàn, Cam Loä vaø tia saùng, Maïn Ñaø La. traéng, ñoû vaø xanh ñaäm chaûy thaúng töø caùc

trung taâm cuûa Ñöùc Boån Sö, Thaân, Khaåu, Resisting and complying: See Nghòch YÙ vaøo chuùng con, töøng thöù moät vaø hoøa Thuaän. chung taát caû. Boán chöôùng ngaïi tieâu tröø, Resolute (v): Quyeát taâm. boán trôi löïc thanh tònh gieo troàng trong Resolve (v): See Nguyeän, Phaùt Nguyeän and chuùng con, vaø chuùng con thoï nhaän chuûng Theä Nguyeän. töû cuûa Töù Thaân, Hoùa Thaân mæm cöôøi cuûa Resort : Nôi nghæ chaân. Ñöùc Boån Sö hoøa nhaäp vaøo chuùng con, vaø chuùng con caûm öùng ñöôïc linh caûm hoä trì. Respect (v): Toân troïng—Ngöôõng moä—To have regard and consideration for—Respect Request the Buddha to remain in the everyone: Kính troïng moïi ngöôøi—The best world: See Thænh Phaät Truï Theá. way to respect the Buddha is to follow his Request the Buddha to turn the dharma advice: "Not to do evil, To do good, To purify wheel: See Thænh Phaät Chuyeån Phaùp. one's mind." Requisites (n): The eight Requisites—Taùm Respect-inspiring deportment: See Uy moùn caàn duøng cuûa Phaät (The double robe: Y Nghi. Taêng giaø leâ, the upper robe: Y vai traùi, under To respect and to love: Kính aùi. robe: Y noäi, Bowl: bình baùt, knife: dao, Respectful: Kính caån—Respectfully (adv). needle: kim may, belt: daây nòt, strainer: ñoà loïc Respect and venerate Sutras: Kính troïng nöôùc). kinh ñieån. Rescue someone from suffering and Respect others: Cung kính toân troïng ngöôøi difficulty: Cöùu ai thoaùt khoå thoaùt naïn. khaùc. Research on Buddhism: Nghieân cöùu veà Respectable: Ñaùng kính—Venerable. Phaät Giaùo. In a respectable way: Baèng phöông caùch Research and translation: Nghieân cöùu vaø ñaùng kính. phieân dòch. Respect for the truth: Toân troïng söï thaät. Resemblance: Likeness—Söï gioáng nhau. Respect one's parents: Kính troïng meï cha. Resentment: Oaùn thuø—See Saân. Respectful Homage in Amitabha Sutra: Reservation (n): Söï baûo toàn—Söï löu giöõ— See Chí Taâm Ñaûnh Leã. Söï giöõ choã tröôùc. Respond to something: React to Reserve karma: See Nghieäp Tích Tuï. something—Ñaùp öùng laïi ñieàu gì. Resident (n): Thöôøng truù. Respond to stimuli: Phaûn öùng tröôùc nhöõng Resign from the throne: Abdicate— kích thích. Renounce the throne—Thoaùi vò. Response (n): Söï hoài ñaùp—Söï traû lôøi. Resist (v): Choáng laïi—Buddhists should Responsibilities (n): Traùch nhieäm—Boån always try

to resist the feeling of jealousy and phaän enmity toward other people—Phaät töû neân Rest (n&v): An döôõng—To take a rest—Töï luoân coá gaéng choáng laïi caûm giaùc ganh tî vaø taïi. hieàm haän ñoái vôùi ngöôøi khaùc. (The) rest with equanimity: Töï taïi traàm Resistless: See Voâ Ngaïi (1). tænh. Resisting accessory cause: See Nghòch Rest and kind: See Töùc Töø. Duyeân. Rest (v) in peace forever: An giaác ngaøn thu.

Restitution (n): Söï phuïc chöùc—Söï phuïc hoài Retribution (n): Quaû baùo—See Nghieäp Quaû. nguyeân traïng. • The retributions of robbers and petty Restless (a): AÙy naùy—Disquiet—Unquiet— thieves are poverty and acute suffering: Anxious—Uneasy—Troubled. Ngheøo khoå ñôùn ñau laø quaû baùo cuûa troäm Restlessness (n): See Traïo Cöû. caép. • The retributions of being stingy are Restoration (n): Söï phuïc hoài—Söï thaâu phuïc frustrated desires: Caàu baát ñaéc laø quaû baùo laïi—Söï quang phuïc—Thôøi phuïc höng. cuûa boûn xeûn. Restoration of Vietnamese Buddhism: • The retributions of being slandering and Chaán höng Phaät giaùo Vieät Nam. harsh speech are tongueless and Restore a building: Taùi thieát moät toøa nhaø. cankerous mouth: Khoâng löôõi laø quaû baùo Restore one's health: Phuïc hoài söùc khoûe. cuûa huûy baùng vaø noùi lôøi ñoäc aùc. Restrain (v): Cheá phuïc. Retribution body: Our physical body is Restrain (v) oneself in doing something: called the retribution body because we are on Töï keàm cheá trong haønh ñoäng. this earth, the Saha World or World of Restraining speech or voice: Khoâng noùi. Endurance, as a result of good and evil Restraint (n): Samyama or Samnnama (p)— karma—See Baùo Thaân. Kieåm soaùt—Thu thuùc—Keàm cheá—Control— Retribution of karma: See Nghieäp Baùo. Self-control—Self-restraint: Töï keàm cheá. Retribution of sin: See Toäi Baùo. Restraint of the senses: Indiyasamvaro Retribution theory: Thuyeát quaû baùo—(p)—Söï cheá phuïc caùc caên. Thuyeát baùo öùng ñôøi sau. Restriction (n): Haïn cheá—Limitation— Retrogression: The greatest set back for any Bound. cultivator—Thoái chuyeån. Result (n): Keát quaû. Retrospective: Hoài coá—Hoài öùc. Resultant path of suffering: See Khoå Ñaïo. Return (v) home: See Hoaøn Nguyeân. Resulting from conditioning cause: Tuøy Return form one's alms round: Ñi khaát duyeân. thöïc veà. Results of wholesome and unwholesome Return (v) thanks: Baùo aân—To render deeds: Keát quaû cuûa nhöõng haønh ñoäng thieän thanks. vaø baát thieän. Returning good for evil: See Laáy Thieän Result of the Buddha way: Ñaïo quaû. Ñoái AÙc. (Karmic) results: Nhöõng keát quaû cuûa Reunion (v): Ñoaøn tuï—To bring together. nghieäp Reveal (v): Vaïch ra—Phaùt loà—To confess— Resume one's activities: Baét ñaàu sinh hoaït To manifest—See Xuaát Hieän. trôû laïi (sau moät thôøi gian ngöng nghæ). Reveal one's religious piety: Bieåu loä loøng Retain (maintain) something: Duy trì ñieàu moä ñaïo. gì. Revealing causes associated with the Retort (v): Traû mieáng laïi—Traû ñuõa. Buddha-wisdom: See Lieãu Nhaân Phaät Retrace (v): Tìm laïi daáu veát. Taùnh. Retreat (n&v): Sesshin (skt)—An cö kieát haï Revelation (n): Söï khaùm phaù (Summer retreat).

Revelation of the whole meaning or meaningless affairs of this life: Nhaän bieát truth: Lieãu nghóa—Complete understanding. thaân töï do vaø quyù hieám naøy chæ ñöôïc moät laàn, khoù kieám ñöôïc nöõa, vaø maát ñi raát deã Revere (v): Kính chuoäng—To

venerate—To daøng, chuùng con xin ñöôïc hoä trì ñeå höôûng reverence. tinh tuùy cuûa thaân ngöôøi cuøng xöû duïng Revere and admire: Kính moä. höõu ích thaân naøy, khoâng bò loâi cuoán theo Revere someone: Respect and admire caùc vieäc voâ nghóa cuûa kieáp soáng naøy. someone—Toân kính ai. 3) Please bless me to fear the searing blaze Revered (a): Ñöôïc toân kính. of suffering in the lower realms. Take Revered Sir: Baïch Hoøa Thöôïng. heartfelt refuge in the Three Precious Reverence (n): Respect and admiration—Söï Gems, and enthusiastically practice kính neå—See Toân kính. avoiding negative actions and Reverencing: Troïng voïng. accumulating virtue: Kinh khieáp thay Reverend (n): Tyø kheo—Taêng só. ngoïn löûa nung vì ñau khoå trong caùc neûo luaân hoài döõ, chuùng con xin thaønh taâm Reverential salution by walking round a quy-y Tam Baûo vaø xin ñöôïc ban Hoä Trì person (clockwise): Padakkhina (p)—Ñi cuûa ngöôøi, giuùp chuùng con haêng haùi coá nhieãu quanh (moät loái chaøo cung kính baèng gaéng tinh taán tu taäp caùc phaùp moân, caùch ñi voøng quanh moät ngöôøi hay ñoái töôïng phöông tieän, töø boû nhöõng ñieàu ñöa ñeán tai theo chieàu kim ñoàng hoà). hoïa vaø xin tích tuï coâng ñöùc laønh. Reviewing The Stages on the Path, 4) Please bless me to develop an intense according to the Tibetan tradition longing for freedom from this great ocean (composed by the Tibetan First Panchen of boundless, vicious existence, violence Lama): OÂn laïi caùc giai ñoaïn treân böôùc ñöôøng tossed by waves of affliction and karma, tu haønh theo truyeàn thoáng Taây Taïng (ñöôïc infested by sea monsters of the three bieân soaïn bôûi Ngaøi Ban Thieàn Laït Ma ñôøi thöù sufferings: Bò neùm tung vaøo giöõa laøn soùng nhaát cuûa Taây Taïng). tham aùi vaø nghieäp löïc, chuùng con xin 1) Through the power of having made ñöôïc söï hoä trì cuûa ngöôøi ñeå phaùt nguyeän offerings and respectful requests to you yù chí duõng maõnh haàu ñaït ñeán giaûi thoaùt ra holy venerable Gurus, supreme field of khoûi beå khoå kinh khuûng cuûa voâ löôïng merit, Protectors and root of well-being kieáp luaân hoài. and bliss, please bless me to come under 5) Please bless me to overcome the view your joyful care: Qua oai löïc cuùng döôøng which sees this unbearable prison of vaø thænh nguyeän cung kính ñeán ngöôøi, hôõi samsara as a pleasant garden and thereby baäc Thaùnh Trí toân kính Ñaïo Sö, laø ruoäng grasp the banner of liberation, upholding coâng ñöùc toái thöôïng, chuùng con xin ñöôïc it with the three trainings and the treasure hoä trì cuûa ñaáng Hoä Phaùp vaø caên goác cuûa of Arya jewels: Sau khi boû taø kieán cho an vui vaø hyû laïc, xin cho chuùng con ñeán raèng nguïc tuø luaân hoài sanh töû ñau khoå döôùi söï baûo boïc an laïc cuûa ngöôøi. khoâng theå chòu ñöôïc naøy laø nguoàn khoaùi 2) Please bless me to realize how this body laïc, chuùng con xin ñöôïc hoä trì ñeå thoï of liberties and endowments is found but höôûng kho taøng chaâu baùu cuûa baäc Thaùnh once, is difficult to obtain, and is easily Trí vaø tam hoïc cao caáp, vaø nhôø ñoù baûo lost; and partake of its essence, make it toàn naâng cao laù côø ñaïo giaûi thoaùt giaùc worthwhile, undistracted by the ngoä.

6) Please bless me to develop unaffected ngöôøi ñeå yeâu thöông caùc chuùng sanh compassion like a loving mother’s for her nhieàu hôn maïng kieáp chuùng con, ngay caû precious child, by considering how all khi hoï trôû neân keû thuø. tormented

beings are my mothers, who 10) In brief, infantile beings work only for have raised me with kindness again and their own ends while Buddhas work again: Nhaän bieát taát caû caùc chuùng sanh solely for the welfare of others. Please ñaùng thöông ñaõ töøng laø meï chuùng con, vaø bless me to understand the faults of one ñaõ töøng nuoâi naáng chuùng con trong tình and the advantages of the other, enabling thöông qua voâ löôïng kieáp, chuùng con xin me to equalize and exchange myself for ñöôïc hoä trì ñeå phaùt loøng töø bi voâ löôïng others: Toùm laïi, chuùng sanh keùm coõi chæ nhö loøng thöông cuûa meï daønh cho ñöùa noã löïc cho chính hoï. Vôùi taâm thöùc nhaän con yeâu. chaân söï khaùc bieät giöõa nhöôïc ñieåm cuûa 7) Please bless me to enhance the bliss and chaáp ngaõ vaø öu ñieåm cuûa söï lôïi tha, joy of others, realizing that there is no chuùng con xin ñöôïc söï hoä trì cuûa ngöôøi, diference between us. None of us desires ban cho chuùng con taâm voâ phaân bieät vaø the slightest suffering, or is ever content chuyeån hoùa taâm, ñoåi ta cho ngöôøi. with the happiness we have: Khoâng coù söï 11) Please bless me to make my core practice khaùc bieät gì giöõa chuùng ta vaø keû khaùc, the Yoga of exchange of self for others. khoâng ai trong chuùng ta muoán bò moät söï Since cherishing myself is the doorway to ñau khoå nhoû naøo, vaø cuõng thöôøng khoâng all torment while cherishing my mothers haøi loøng vôùi haïnh phuùc ñang coù. Nhaän the foundation for all that is good: Bôûi vì bieát ñieàu naøy, chuùng con xin ñöôïc söï hoä yeâu töï ngaõ mình chính laø cöûa ngoõ daãn trì cuûa ngöôøi ñeå coù theå cho theâm nieàm vui ñeán moïi ñau khoå, trong khi yeâu meán vaø haïnh phuùc cho ngöôøi. chuùng sanh meï vaø ñaët caên baûn treân ñieàu 8) Please bless me to perceive that this ñoù chính laø ñöùc haïnh, chuùng con xin ñöôïc chronic disease of cherishing myself is hoä trì cuûa ngöôøi ñeå nhaän ñoù laøm coát loõi tu the cause giving rise to my unsought taäp phaùp Du Giaø chuyeån hoùa taâm ta laáy suffering by blaming and begrudging it. ngöôøi. May I destroy the great demon of self- 12) Please bless me venerable, grasping: Caên beänh traàm kha laø chaáp vaø compassionate Gurus so that all karmic yeâu meán töï ngaõ cuûa mình laø nhaân gaây ra debts, obstacles and sufferings of mother ñau khoå maø chuùng ta khoâng muoán. Nhaän being. Ripen upon me now, without bieát nhö theá, chuùng con xin ñöôïc hoä trì ñeå exception. And that I can give my töø boû, chaùn gheùt vaø tieâu töø con quyû to lôùn happiness and virtue to other. And laø loøng ích kyû chaáp ngaõ. thereby invest all beings into the samsara. 9) Please bless me to see that cherishing all Anh There By invest all beings in bliss: mothers, wishing to place them in bliss, is Vaø haønh trì nhö theá hôõi ñaáng Boån Sö Töø the gateway to infinite virtues. May I Bi, chuùng con xin ñöôïc söï hoä trì cuûa cuûa cherish these beings dearer than my life ngöôøi, ñeå cho chuùng con xin thay cho heát even should they rise up as my enemies: thaûy chuùng sanh meï, khoâng töø moät ai, YÙ thöùc yeâu thöông chuùng sanh moïi loaøi gaùnh traû cho hoï taát caû nghieäp nôï, chöôùng vaø baûo boïc chuùng sanh trong an laïc laø cöûa ngaïi vaø khoå ñau ngay töùc khaéc treân chuùng ngoõ ñi vaøo coâng ñöùc voâ löôïng. Nhaän thaáy con. Vaø nhö theá, ñöa moïi chuùng sanh vaøo nhö theá, chuùng con xin ñöôïc söï hoä trì cuûa coõi Hyû Laïc (three times).

13) Please let me to tak miserable conditions all beings from the vast oceans of as a path by seeing them as causes to existence, based on love and compassion exhaust my negative karma. Since the that comes from the visual technique of world and its being are full of the fruits of mounting, giving and taking on the our evil: And unwished for suffering: breath: Ñeå cöùu vôùt moïi chuùng sanh khoûi Ngay caû khi coõi naøy cuøng toaøn theå chuùng beå lôùn cuûa luaân hoài sanh töû, chuùng con sanh chöù ñaày quaû cuûa nghieäp nôï cuûa hoï, xin ñöôïc hoä trì cuûa Ñöùc Boån Sö ñeå trôû vaø laøm cho ñoå xuoáng traän möa khoå ñau neân tinh thuïc Boà Ñeà Taâm qua nguyeän öôùc baát ngôø. Chuùng con xin ñöôïc söï hoä trì cuûa trong saïch vò tha, khoâng ích kyû, vaø nhôø ñöùc Boån Sö ñeå gaùnh nhaän taát caû tình caûnh loøng töø bi thöông yeâu, hoøa chung vôùi khoå ñau ñoù nhö laø con ñöôøng ñaïo. Vaø laáy phaùp moân quaùn bieát, ñöa leân, cho vaø nhaän ñoù laøm nhaân ñeå traû heát quaû cuûa nhöõng trong ñieàu töùc hôi thôû. nghieäp aùc cuûa chuùng con ñaõ gaây ra. 17) Please bless me to eagerly endeavor to 14) Please bless me to transform whatever put into practice the Three Mahayana appearances may arise, good or bad into a moral codes and restrain my mindstream path ever-enhancing the two bodhicittas. with pure Bodhisattva vows, the single Through the practice of the five forces, path journeyed by all Conquerors of the quintessence of the entire Dharma and three times: Chuùng con xin ñöôïc hoä trì attune myself solely to bliss the mind: cuûa Ñöùc Boån Sö ñeå chuùng con haêng haùi Toùm laïi, baát keå nhöõng gì xaõy ra beân coá gaéng, tinh taán tu taäp haønh trì ba giôùi ngoaøi, duø xaáu hay toát, chuùng con xin ñöôïc luaät Ñaïi Thöøa vaø keàm cheá doøng taâm thöùc hoä trì bôøi bôûi ngöôøi ñeå chuyeån hoùa nhöõng ñeå haønh xöû trong nhöõng lôøi nguyeän thanh ñieàu xaõy ra thaønh con ñöôøng Tu Taäp taêng tònh cuûa chö Boà Taùt, con ñöôøng duy nhaát tröôûng hai boà ñeà Taâm qua thöïc taäp nguõ ñaõ ñi qua bôûi chö Phaät Thuø Thaéng trong löïc, tinh tuùy cuûa toaøn Phaät Phaùp. Vaø nhö ba ñôøi. vaäy ñeå an hoøa chính chuùng con vôùi nieàm 18) Please bless me to complete the hyû laïc trong taâm. perfection of generosity through the 15) Please bless me to adapt whatever befalls guideline teaching for enhancing the mind me to meditation by skilful means of the that gives without attachment: four applications; and render this perfect Transforming my body, wealth and rebirth infinitely meaningful by putting collection of virtue of the three times into into practice the advice and commitments objects desired by each sentient being: of mind training: Baát keå chuùng con gaëp Chuùng con xin ñöôïc söï hoä trì cuûa Ñöùc tình huoáng naøo, chuùng con cuõng xin söï hoä Boån Sö ñeå hoaøn thaønh haïnh boá thí ba la trì cuûa Ñöùc Boån Sö ñeå coù theå thích hôïp maät. Nhôø ngöôøi chæ daïy caùch taêng tröôûng vôùi hoaøn caûnh ñoù vôùi coâng phu thieàn taâm boá thí maø khoâng dính maéc, chính laø ñònh, qua phöông tieän thieän xaûo cuûa boán chuyeån hoùa thaân, taøi vaät vaø coâng ñöùc cuûa phaùp haønh trì. Chuùng con xin cho cuoäc chuùng con qua ba ñôøi, thaønh nhöõng thöùc soáng töï do vaø nhieàu trieån voïng cuûa ñôøi ao öôùc mong muoán bôûi moãi chuùng sanh naøy mang voâ löôïng yù nghóa ñaïo nhôø höõu tình. nhöõng haønh trì theo lôøi daïy vaø nguyeän tu 19) Please bless me to complete the hoïc söûa

ñoåi taâm thöùc. perfection of moral discipline, by working 16) Please bless me to master bodhicitta for the sake of sentient beings, enacting through the superior intention to rescue virtuous deeds and not transgressing . The

bounds of the pratimoksha, bodhicitta and true existence: Töø boû taâm giaûi ñaõi bieáng tantric vows, even at the cost of my life: tu, taâm noùng naûy dao ñoäng vaø voïng Chuùng con xin ñöôïc söï hoä trì cuûa Ñöùc töôûng, chuùng con xin ñöôïc söï hoä trì cuûa Boån Sö ñeå hoaøn thaønh haïnh trì giôùi ba la Ñöùc Boån Sö ñeå hoaøn thaønh haïnh thieàn maät. Haønh ñoäng lôïi ích cho chuùng sanh ñònh ba la maät. Nhôø ñònh taâm quaùn chieáu höõu tình, taïo coâng ñöùc laønh vaø khoâng treân thöïc taùnh cuûa vaïn vaät, thaáy roõ moïi phaïm aùc giôùi caám. Luoân giöõ Boà ñeà taâm phaùp ñeàu khoâng coù töï tính, voâ ngaõ. vaø nghieâm trì caùc giôùi trong Maät toâng duø 23) Please bless me to complete the phaûi hy sinh tính maïng. perfection of wisdom through the space- 20) Please bless me to complete the like yoga absorbed on ultimate truth, perfection of patience by not getting joined with suppleness and great bliss upset whenever any being of the three induced by the discriminating wisdom and realms becomes angry at me, abuses, analyzing suchness: Chuùng con xin ñöôïc criticizes, threatens or even kills me. söï hoä trì cuûa Ñöùc Boån Sö ñeå hoaøn thaønh Instead may I help them in response to haïnh trí hueä ba la maät. Nhôø thieàn ñònh Du their harm: Cho duø neáu muoân vaïn chuùng Giaø Taùnh Khoâng, quaùn chieáu thöïc taùnh sanh trong ba neûo khoâng töø moät ai, noåi roát raùo, keát hôïp vôùi ñaïi ñònh vaø nieàm ñaïi saân haän leân, haï nhuïc, chöûi maéng, ñe doïa hyû laïc phaùt sinh, vaø nhôø Dieäu Quaùn Saùt vaø ngay caû gieát haïi chuùng con, chuùng con Trí thaønh töïu phaân bieät thöïc taïi Nhö Nhö. xin ñöôïc söï hoä trì cuûa Ñöùc Boån Sö ñeå 24) Please bless me to perfect samadhi on hoaøn thaønh haïnh nhaãn nhuïc ba la maät, illusion by realizing how all inner and khoâng tuyeät voïng, maø laïi laøm lôïi ích cho outer phenomena lack true existence, yet caùc chuùng sinh ñoù ñeå laáy aân caûm hoùa oaùn still appear like a mirage, a dream or the thuø. moon's image on a still lake: Chuùng con 21) Please bless me to complete the xin ñöôïc söï hoä trì cuûa Ñöùc Boån Sö ñeå perfection of perseverence by striving hoaøn thaønh thieàn ñònh quaùn huyeãn hoùa. with compassion for supreme Nhaän chaân moïi phaùp beân ngoaøi ñeàu enlightenment, not getting discouraged khoâng coù töï ngaõ, maø vaãn hieån baøy nhö aûo even if I must remain for an ocean of aûnh trong göông, nhö moäng aûo, nhö boùng eons in the fiery hels of Avici for every traêng treân maët hoà nöôùc laëng. sentient being: Cho duø chuùng con phaûi 25) Samsara and nirvana lack even an atom traûi qua voâ löôïng a taêng kyø kieáp trong loø of true existence while cause and effect löûa cuûa ñòa nguïc Voâ Giaùn vì lôïi ích cuûa and dependent arising are unfailing, moät chuùng sanh höõu tình, chuùng con xin please bless me to realize the import of ñöôïc söï hoä trì cuûa Ñöùc Boån Sö ñeå hoaøn Nagarjuna's thought that these two are thaønh haïnh tinh taán ba la maät. Phaán ñaáu complementary and not contradictory: vôùi loøng töø bi ñeå ñaït Giaùc Ngoä Toái Luaân hoài vaø nieát baøn cuõng coøn thieáu moät Thöôïng vaø khoâng bò naûn loøng. nguyeân töû cuûa hieän höõu khi maø thuyeát 22) Please bless me to complete the nhaân quaû vaø töông töùc

duyeân khôûi khoâng perfection of concentration, abandoning bao giôø sai. the faults of dullness, agitation and 26) And then please bless me to cross the distraction through single-pointed deep ocean of Tantra, through your concentration on the nature of kindness my navigator, Vajradhara, and phenomena, which is their emptiness of hold dearer than life my vows and words

of honor, which are the roots of powerful completed by either the forceful means attainments: Chuùng con xin ñöôïc söï hoä trì of enlightenment, the Guru's mind cuûa Ñöùc Boån Sö ñeå nhaän thöùc roõ raøng yù transference, or by the advice on applying nghóa trong tö töôûng trung quaùn luaän cuûa the five forces: Neáu chuùng con chöa ñaït Boà Taùt Long Thoï, ñoù laø hai thuyeát treân vieân maõn trong kieáp naøy tröôùc khi cheát, boå sung, kheá hôïp nhau maø khoâng heà ñoái chuùng con xin ñöôïc söï hoä trì cuûa Ñöùc Boån choïi. Sö ñeå ñöôïc ñöa veà coõi Tònh Ñoä, nöông 27) Please bless me to cleanses all stain of nhôø tu hoïc aùp duïng chuyeân caàn nguõ löïc, grasping at ordinary appearance. Through hoaëc laø nhôø maõnh löïc Giaùc Ngoä cuûa phaùp the first stage yoga of tranforming birth, chuyeån thöùc cuûa Ñöùc Boån Sö. death, and between: Vaø nhö theá chuùng 31) In short, from birth unremittently con xin ñöôïc söï hoä trì cuûa Ñöùc Boån Sö ñeå throughout my lives until I become your chuùng con vöôït qua ñöôïc bieån hoïc phöùc chief disciple, holding every secret of taïp cuûa Maät toâng, vaø giuùp chuùng con bieát your body, speech and mind. My traân quí trì giôùi, giöõ lôøi danh döï hôn caû protector, please grant that all be maïng soáng cuûa chuùng con, ñoù laø coäi goác auspicious. To be among your first circle cuûa Giaùc Ngoä duõng maõnh. disciples whenever you manifest 28) Please bless me to cleanse all stains of Buddhahood. So many temporal and grassing through the first stage yoga ultimate wishes, without exception, transforming birth, death and between, become effortless and spontaneously into the three kayas of a Buddha seeing fulfilled: Toùm laïi, chuùng con tìm ñeán söï whatever arises as the form of my yidam: hoä trì cuûa Ñöùc Boån Sö, hôõi ñaáng Hoä Chuùng con xin ñöôïc söï hoä trì cuûa Ñöùc Phaùp, xin ngöôøi che chôû cho chuùng con, Boån Sö ñeå röûa saïch moïi daáu veát phaøm töø voâ löôïng taùi sanh, qua bao kieáp ñôøi, vaø phu vaø chaáp thuû. Nhôø haønh trì phaùp moân xin trôû thaønh ñaïi ñeä töû cuûa ngöôøi, gìn giöõ Du Giaø taàng lôùp thöù nhaát chuyeån hoùa sinh moïi maät phaùp thaân, khaåu, yù cuûa ngöôøi. töû vaø trung aám thaønh Tam Thaân Phaät ñeå Hôõi ñaáng Hoä Phaùp, xin ban cho chuùng con chuyeån hoùa baát cöù thaân naøo khôûi leân moïi pheùp laønh ñeå chuùng con vaøo trong thaønh thaân Boà Taùt. voøng ñeä töû ñaàu tieân cuûa ngöôøi. Duø ôû baát 29) Please bless me to realize in this life the cöù nôi naøo vaø trong hoùa thaân Phaät taùnh path uniting the clear light and illusory cuûa ngöôøi, vaø nhôø theá neân moïi nguyeän body, arising from placing your feet, my haïnh theá tuïc vaø toái haäu roát raùo cuûa chuùng protector. In central channel at the very con ñöôïc thaønh töïu nhanh choùng töï nhieân, centre of my eight-patelled heart: Chuùng deã daøng vaø khoâng ngoaïi leä. con xin ñöôïc söï hoä trì cuûa Ñöùc Boån Sö ñeå 32) Having thus entreated, supreme Guru, haønh trì ngay trong ñôøi naøy con ñöôøng pray grant this request: happily alight on ñaïo Hôïp Nhaát Keát hôïp Thanh Quang vaø

the crown of my head so hat you might Huyeãn Thaân khôûi leân. Khi baøn chaân bless me, and once again set your radiant ngöôøi, hôõi ñaáng Hoä Phaùp, ñaët leân treân feet firmly at the corolla of my lotus chính trung taâm cuûa luaân xa hoa sen kinh heart: Sau khi khaån xin ñaáng Boån Sö Toái maïch trung öông, giöõa hoa sen taùm caùnh Thöôïng nhö theá, xin ngöôøi hoä trì ban cho ngay taïi tim chuùng con. chuùng con thænh nguyeän sau, "Ñeå ngöôøi 30) Please bless me to reach a pure land, ban pheùp laønh raïng ngôøi an laïc treân ñaûnh should the points of the Path not be ñaàu chuùng con, vaø moät laàn nöõa ñaët hai

baøn chaân toûa raïng vöõng chaéc treân voøng Right effort to prevent the arising of luaân xa hoa sen nôi tim chuùng con." evil, to develop unarisen good, to Revile and spit into someone's face: Thoùa maintain the good which has arisen: maï ai. Chaùnh tinh taán ngaên chaän ñieàu baát thieän ñang Revitalize (v): Tieáp söùc (laøm sung maõn) cho sanh, phaùt trieån ñieàu thieän chöa sanh, duy trì ai. ñieàu thieän ñaõ sanh. Revive (v): See Hoaøn Sinh. Right ideas: Suy tö chaùnh ñaùng. Revived (a): Tænh laïi. Right knowledge: See Chaùnh Trí. Revivalism (n): Chuû nghóa phuïc höng— Right in this life: Nhaõn tieàn—Before the Phong traøo chaán höng toân giaùo. eye. Revolution (n): Cuoäc caùch maïng. Right livelihood: See Chaùnh Maïng. Revolve (v): Luaân hoài—To go aroundthe Right living: Loái soáng chaân chính. wheel of life. Right man in the right place: Ñuùng ngöôøi Revolving scriptures: See Luaân Taïng. ñuùng choã. Reward (n): Söï baùo ñaùp—Töôûng thöôûng. Right Method: Naya (p)—Phöông phaùp Rewards and punishments: Thöôûng phaït. ñuùng—See Chaùnh Phaùp. Reward body: See Baùo Thaân and Chaân Phaät Right Mindfulness: See Chaùnh Nieäm. in Vietnamese-English Section. Right path: Chaùnh ñaïo—Right way. Rich (a): Giaøu sang—Wealth. Right resolution: Giaûi phaùp chaùnh ñaùng. Riches of the law: See Phaùp Taøi. Right speech: See Chaùnh Ngöõ. Rich or poor: Giaøu sang hay ngheøo khoå. Right thought: Chaùnh Tö Duy. Ridicule and slander the Triple Jewel: Right understanding: See Chaùnh Kieán— Khinh cheâ ngoâi Tam Baûo. Through Right understanding and right Ridiculed: Bò cheá nhaïo. thought we eliminate greed, anger and Right (n): Quyeàn. ignorance: Qua chaùnh kieán vaø chaùnh tö duy Right (a): Ñuùng—Correct. chuùng ta ñoaïn tröø tham, saân, si—The mind Right action: See Chaùnh Nghieäp. supported by wisdom will bring forth the Right Right aspiration: Nguyeän voïng chaùnh ñaùng. Understanding which help us wholly and Right belief: See Chaùnh Tín. entirely free from the intoxication of sense desire (kama), from becoming (bhava), wrong Right concentration: See Chaùnh Ñònh. views (ditthi) and ignorance (avijja). Right conduct: See Chaùnh Haïnh. Right views: Chaùnh kieán. Right dharma: See Chaùnh Phaùp. Right way: Chaùnh ñaïo—Right path. Right Dharma-Eye Treasury: Chaùnh Phaùp Righteously (adv): Moät caùch chaân chaùnh. Nhaõn Taïng. Righteousness (n): Coâng chính—Chính Right discernment: Phaân bieät ñuùng. tröïc—Chính ñaùng. Right discourse: Chaân ngoân. Rigid (a): Cöùng nhaéc. Right doctrine: Saddhamma (p)— Rigorism (n): Chuû nghóa nghieâm khaéc—Khaét Saddharma (skt)—See Chaùnh Phaùp. khe. Right effort: See Chaùnh Tinh Taán.

Rigorist (n): Ngöôøi theo chuû nghóa nghieâm Root of goodness: Thieän caên. khaét. Root of happiness: Goác reã cuûa haïnh phuùc— Ring (v) in our ears: Vaêng vaúng beân tai The root of our happiness is our own mind, not Rinpoche (Tib): Vajrayana Master—Phaùp sö the external phenomena. Kim Cang Thöøa. Root for life: See Meänh Caên. Rise (v) from: Ñöùng daäy töø. Root of Merit and virtue: Good roots— Rise and fall: Ups and downs—Thaêng traàm. Thieän caên. Rise and fall of life: The ups and downs of Root of all phenomena is mind: See life—Söï thaêng traàm cuûa ñôøi soáng. Duyeân Khôûi Chö Phaùp, Caên Baûn Vi Taâm Rise up (v): Samutthahati (p)—Khôûi leân. Phaùp. Rising: Samutthanam (p)—Söï khôûi leân. Root of sin: See Toäi Caên. Rites (n): Nghi thöùc—Nghi leã. Root of wisdom: See Tueä Caên. Rites of initiation: Nghi thöùc nhaäp ñaïo. Rosary (n): Chuoãi traøng haït. Rites to observe: Nghi leã phaûi tuaân theo Rose-apple tree: Caây hoàng taùo. Ritual (a): Thuoäc veà nghi thöùc. Roshi (Jap): Master—Thaày—The title of a Zen Master. When a disciple or pupil, whether Ritualism (n): Chuû nghóa nghi thöùc. monk or lay student, has completed his Rituals: Nghi leã—Ceremonies. studies, and his master has been satisfied that Rival: Competitor—Opponent—Ñòch thuû— the pupil's understanding is equal to his own, Ñoái thuû. and that the student has experienced genuine Rivals of equal skill: Kyø phuøng ñòch thuû. satori, he may bestow the title of Roshi upon River of desire in which men are him. This entitles him to teach Zen. In the Lin- drowned: AÙi haø—Doøng soâng sanh töû, nôi con Chi schools, a course in the study of koans is ngöôøi bò nhaän chìm vaø cheát ñuoái. given, and only those who have been through River spirit: Thaàn Soâng. this are entitled to offer instruction in koans— Roam about: Ranger—Wander about— Danh hieäu cuûa moät Thieàn Sö. Khi moät ñeä töû, xuaát gia hay taïi gia, ñaõ hoaøn taát hoïc trình vaø Lang thang ñaây ñoù. vò Thaày cuõng ñaõ thoûa maõn vôùi söï hieåu bieát Rob (v): AÊn cöôùp—To loot. cuûa ñeä töû vaø coâng nhaän raèng ñeä töû ñaõ ngang Robbed: Bò cöôùp boùc. haøng vôùi mình thì vò Thaày naøy ban cho ñeä töû Robber-karma: See Nghieäp Taëc. danh hieäu Roshi (Zen Master). Vôùi danh hieäu Robe of five patches: See Tieåu Nguõ Ñieàu. naøy, vò ñeä töû ñöôïc pheùp daïy Thieàn. Trong Robe of rags: See Phaán Taûo Y. phaùi Laâm Teá, ñeä töû ñöôïc Thaày daïy cho caùch Robe without form: See Voâ Töôùng Y. "tham" moät soá coâng aùn, vaø chæ coù nhöõng ai ñaõ Rock: See Thaïch. thoâng suoát môùi ñöôïc danh vò daïy Thieàn coâng aùn. Rock kalpa: See Baøn Thaïch Kieáp. Round doctrine: Perfect teaching—Ñoán Roll (v) rice into a ball in eating: See gíao. Suyeån Thöïc. Royal (a): Thuoäc veà hoaøng toäc. Root (n): Caên reã. Royal charter board: Bieån saéc töù. Root of action: Boån haønh. Royal chartered pagoda: Chuøa ñöôïc saéc töù Root of desire: See AÙi Caên. (aân vua ban).

Royal family: Hoaøng toäc—Imperial family. Royal feast: See Vöông Thieän. Royal law: See Vöông Phaùp. Royal palace: Citadel—Thaønh noäi. Royal-recognized monk: See Taêng Cang. Royal tombs: Laêng vua. Rub the crown: Predict Buddhahood—Thoï S kyù. Sacerdotal age: Age of monks and nuns— Rub one's eyes: Chaø xaùt vaø ñoâi maét. Haï laïp—The precedence of monks and nuns Ruffle someone: Agitate someone—Laøm ai in the Order is determined by the number of dao ñoäng. rains retreats they have

attended. Ruin something: Decay or rack. Sacerdotalism (n): Chuû nghóa xem troïng something—Huûy hoaïi ñieàu gì. chöùc vuï trong giaùo ñoaøn. Rules: Giôùi luaät—Precepts— Sacred (a): Thuoäc veà thaàn thaùnh. Commandments—See Giôùi Luaät, Luaät and Sacred assembly: See Thaùnh Chuùng. Phaùp Ñoä. Sacred body: Linh theå. Rules in Buddhism: See Giôùi. Sacred books: Thaùnh thö. Rules of ceremonies: See Luaät Nghi. Sacred image: Töôïng Thaùnh. Rules for confession: See Saùm Nghi. Sacred canon: See Thaùnh Ñieån. Rule of law: Giôùi luaät—Rules—Precepts. Sacred dogma: See Thaùnh Ñeá. Rule of prayer: Qui taéc caàu nguyeän. Sacred speech: See Thaùnh Ngöõ. Rules for repentance and confession: See Sacrifice (n): Söï hy sinh—Vaät cuùng teá—Vaät Hoái Saùm Phaùp. teá thaàn—Killing--Immolation. Ruler over the five stars: See Hoûa Ñöùc Sacrifice (v): Hy sinh. Tinh Quaân. Sacrifice to ghosts or spirits: Teá leã quyû Ruler of the wheels: See Luaân Vöông. thaàn. Ruler of the world: Cakravarti-raja (skt)— Sacrifice one's life: See Xaû Thaân. Vöông vò. Saddharma Pundarika Sutra: Dieäu Phaùp Rules for nuns: Ni giôùi. Lieân Hoa Kinh—The wonderful law of Run after: Theo ñuoåi—Everyone, from the truth—Literally the Lotus of the True Law. smallest insect to the greatest king, ran after This scripture has a great vogue in China, pleasures—Moïi loaøi, töø con coân truøng nhoû Vietnam and Japan, especially in the T'ien- nhaát ñeán oâng vua vó ñaïi, ñeàu chaïy theo caùc T'ai and Nichiren sects. It was first translated thuù vui duïc laïc. into Chinese as far back as about 250 A.D. A Run away: Flee—Troán chaïy. later translation by Kumarajiva is used all Run into conflicts: Ñi ñeán xung ñoät hay over China, Vietnam and Japan—The Lotus Sutra teaches that the truth can be indicated maâu thuaãn. by means other than words, such as gestures Rupa (skt): Vaät chaát—Material and exclamations and even by silences—Baûn kinh naøy raát thònh haønh ôû caùc xöù Trung Hoa, Vieät Nam vaø Nhaät Baûn, ñaëc bieät laø caùc toâng

phaùi Thieân Thai vaø Nhaät Lieân. Kinh ñöôïc dòch Saintivity (n): See Thaùnh Tính. sang Hoa ngöõ laàn ñaàu tieân vaøo khoaûng naêm Sakadagami (skt): Tö Ñaø Haøm—Nhöùt Lai— 250 sau Taây lòch. Baûn dòch sau naøy (cöïu dòch) Once-Returner—Who attains the second stage cuûa Cöu Ma La Thaäp ñöôïc duøng khaép nôi of Sainthood is born in this world only once. trong caùc xöù Trung Hoa, Vieät Nam vaø Nhaät (For the) sake of: Vì lôïi ích Baûn. Kinh Phaùp Hoa daïy chôn lyù coù theå ñöôïc Sakka: Lord of the Four Great Kings—Trôøi chæ daïy baèng nhöõng phöông caùch khaùc ngoaøi Ñeá Thích, vua cuûa coõi trôøi Töù Thieân Vöông. vaên töï ngoân ngöõ nhö cöû chæ hay ngay caû baèng söï im laëng. Sakya (skt): Name of the tribe or clan to which Gautama the Buddha belonged—See Sadhu! Sadhu!: Laønh thay! Laønh thay!— Thích Ca. Good Indeed! Good Indeed! Sakya Muni (skt): Thich Ca Maâu Ni—A title Sadness (n): Phieàn naõo applied to the Buddha—The Buddha Sadness and joy: Buoàn vui. Sakyamuni, historical founder of Buddhism. Safe and sound: Bình an voâ söï. His lay family name was Gautama and his Safeguard (v): Baûo hoä—To protect—To name was Siddhartha. He was born in about safeguard one's exclusive possessions—Baûo (624-581BC) to King Suddhodana and Queen veä taøi saûn ñaëc bieät cuûa mình. Maya in Lumbini Park. He was the first son of Sages (n): Caùc baäc

hieàn trieát—See Hieàn King Suddhodana, whose capital city of Thaùnh. Kapilavastu was located in what is now Sagely Way: Thaùnh Ñaïo. Nepal. At the age of twenty nine, he left his Saha world: Saha-loka-dhatu (skt)— father's palace and his wife and child in Jambudvida—Theá giôùi cuûa kham nhaãn—The search of the meaning of existence. One world of human beings which is subject to morning at the age of thirty five, he realized suffering, affliction and transmigration—The enlightenment while practicing meditation world of endurance—The world full of seated beneath the Bodhi tree. Thereafter, he sufferings—Endurance world—People in this spent the rest 49 years, until his death at the world endure many sufferings stemming from age of eighty, expounding his teachings to three poisons of greed, anger and delusion as help others to realize the same enlightenment well as earthly desires—Theá giôùi cuûa chuùng that he had—Phaät Thích Ca Maâu Ni, ngöôøi sanh loaøi ngöôøi, nôi chòu nhieàu khoå ñau phieàn khai saùng Ñaïo Phaät. Ngaøi Hoï Kieàu Ñaùp Ma naõo vaø luaân hoài sanh töû—See Ta Baø and Theá vaø teân laø Taát Ñaït Ña. Ngaøi sanh naêm vaøo Giôùi Ta Baø. khoaûng naêm 624 tröôùc Taây lòch, laø con tröôûng cuûa Vua Tònh Phaïn cuûa xöù Ca Tyø La Veä maø Saint (n): Arhat (skt)—Arahat (p)—Worthy baây giôø laø Neùpal, vaø meï laø Hoaøng Haäu Ma One—See Thaùnh and Thaùnh Giaû. Gia. Vaøo naêm 29 tuoåi, Ngaøi xuaát gia, lìa boû Saint of second degree: AÙ Thaùnh. vua cha vaø vôï con nhöõng mong tìm ra chaân lyù (Four) Saints: Töù Thaùnh (Sotapanna: Tu Ñaø cuûa söï hieän höõu. Vaøo moät buoåi saùng naêm Höôøn/Döï Löu, Sakadagami: Tö Ñaø Haøm/Nhöùt Ngaøi ñöôïc 35 tuoåi, Ngaøi ñaït ñeán traïng thaùi Lai, Anagami: A Na Haøm/Baát Lai, Arahant: A Ñaïi Ngoä trong khi ñang toïa thieàn döôùi coäi La Haùn). caây Boà Ñeà. Trong suoát 49 naêm sau ñoù, Ngaøi Sainthood: Arahatta (p)—Quaû vò A La Haùn. ñaõ vaân du ñaây ñoù giaûng thuyeát nhöõng mong Saintliness (n): Thaùnh nhaân hay thaàn Thaùnh giuùp ñôû ngöôøi khaùc cuõng ñaït ñöôïc giaùc ngoä tính.

nhö Ngaøi—See Siddhartha and Thích Ca Maâu (B) In Mahayana Buddhism, samadhi Ni Phaät. designates equilibrium, tranquility, and Sakyamuni Buddha preaches the collectedness of mind. It also designates Dharma: See Phaät Thích Ca Maâu Ni Noùi a completely wakeful total absorption of Phaùp. the mind in itself. It is a nondualistic state of mind in which there is no distinction Sakya tribe: Boä toäc Sakya---Name of a tribe between subject and object, inner and dwelling in Northern India in which Gotama, outer. There is no mind of the meditator or Sakyamuni Buddha was born as prince (subject) that is directed toward an object Siddhartha. of meditation or concentrated on a point Sala tree: Caây Ta la—Buddha Sakyamuni (so-called one-pointedness of mind). In passed away in a grove of sala trees on the Zen, the subject and object are one— outskirts of Kushinagar Trong Phaät giaùo Ñaïi Thöøa, "samadhi" chæ Salient (a): Noåi baäc. söï thaêng baèng beân trong, söï yeân tónh vaø Salient characteristic: Salient feature or taäp trung tinh thaàn, hay traïng thaùi tónh quality—Ñaëc tính noåi baäc. taâm hoaøn toaøn cuûa tinh thaàn, nhöng Salutation with joined hands: See Hôïp khoâng maát ñi yù thöùc veà hieän thöïc. Ñaây laø Chöôûng. moät traïng thaùi phi nhò nguyeân, maø ñaëc Salutation to the Triple Gem:

Ñaûnh leã tröng cuûa noù laø moïi söï phaân bieät giöõa Tam Baûo. chuû theå vaø ñoái töôïng, beân trong vaø beân Salute (v) respectfully: Khaâm baùi. ngoaøi, ñeàu bieán maát. Chuû theå vaø ñoái Salute someone: Chaøo ai. töôïng chæ laø moät. Salute someone with joined hands: Chaáp Samadhi of great pity: See Ñaïi Bi Tam Muoäi. tay xaù chaøo ai. Salute someone respectfully by placing Samadhi of ignorance: See Si Ñònh. palms together: Chaáp tay cung kính chaøo ai. Samadhi of the light of truth: See Phaùp Quang Ñònh. Salute to the three Triratna: Leã baùi Tam Baûo. Samadhi mara: See Tam Muoäi Ma. By saluting: Ñaûnh leã. Samadhi of the nine degrees: See Cöûu Thöù Ñeä Ñònh. Salvation (n): Cöùu ñoä—Saving—Rescuing— Taking across. Samadhi of reality: See Thöïc Töôùng Tam Muoäi. Salvation by personal discipline: See Töï Ñieàu Töï Tònh Töï Ñoä. Samadhi on the three subjects: See Tam Tam Muoäi. Samadhi (skt & p): (A) Tam muoäi (döøng moïi voïng töôûng)— Samadhi of the water wheel: See Thuûy Luaân Tam Muoäi. Concentration---Contemplation on reality—A deep meditative state—A Samantabhadra: Ñaïi Theá Chí Boà Taùt—The state of mind in which the mind is free Buddha's Compassion. from distraction (loaïn ñoäng), is absorbed Samantabhadra Bodhisattva: Universal in intense, purposeless concentration, Sage Bodhisattva, the symbol of virtue—Phoå thereby entering a state of inner serenity. Hieàn Boà Taùt, bieåu töôïng cuûa ñöùc haïnh.

Samatha (skt & p): Tranquility of mind— Sanctimonious (a): Thaønh thieän giaû taïo. Negative sense of withrawal. Sanction (n): Söï cheá taøi. Samatha-Vipasyana: Samadhi—A Sanctivity (n): Thaùnh tích. meditational technique to calm the mind to a Sanctuary (n): Nôi aån naùo. state of tranquility and concentration. Sane (a): Bình thöôøng. Samaya (skt): See Samadhi. A sane man: Thöôøng daân. Samaya commandments: See Giôùi Tam Sangha (skt): Taêng giaø—An assembly of Muoäi. monks—Order of the Monks—Community Samaya-mandala (skt): Tam muoäi Maïn ñaø (congregation) of monks, nuns, and lay la—One of the four kinds of magic circles in Buddhists who cultivate the Way—The which the saints are represented by the Buddhist Brotherhood or an assembly of symbols of their power. brotherhood of monks—Coäng ñoàng Taêng Ni Samaya wisdom: Trí Tam muoäi.—Buddhas' vaø Phaät töû cuøng nhau tu haønh chaùnh ñaïo. or Bodhisattvas' wisdom. **For more information, please see Sangha in Samaya world: See Tam Muoäi Giôùi. Sanskrit/Pali-Vietnamese Section. Sambodhi (skt): Tam Boà Ñeà—The insight, Sangha authority: Uy quyeàn cuûa Taêng wisdom and assimilation of Truth essential to ñoaøn. the higher attainment of arhatship. Sangha of Bhiksunis: Buddhist Sambhogakaya (skt): ÖÙng thaân— Sisterhood—The Order of Buddhist Nins—Ni Nirmanakaya—The Bliss Body of the Chuùng (Giaùo Hoäi Tyø Kheo Ni). Buddha. Sangha law: Luaät Taêng ñoaøn. Sameness (n) of birth, death and Sangha Order: Taêng ñoaøn. nirvana: See Sanh Töû Nieát Baøn Bình Ñaúng. Sangha President: Taêng Thoáng. Sameness of truth: See Phaùp Bình Ñaúng. Sangha structures: Cô caáu Taêng ñoaøn— Samgha: See Taêng and Taêng Giaø. Theå cheá Taêng ñoaøn. Samma Sambuddha (skt): Phaät toaøn giaùc. Sanghabheda(skt): Phaù hoøa hôïp Taêng—To disrupt the harmony of the community of Samsara (skt): Luaân hoài—A cycle of births monks and cause schism by heretical

opinions. and deaths or the round of births and deaths Sansara: See Samsara. (the wheel of life)—Voøng luaân hoài sanh töû (voøng ñôøi). Sapid object: Rasarammana (p)—Vò traàn— Samsara honey: Maät ngoït cuûa voøng luaânSee Six sense objects. hoài—Pleasures in the round of births and Sari (skt): See Xaù Lôïi. deaths are sweet and sticky—Nhöõng duïc laïc Sariputra (skt): Xaù Lôïi Phaát. cuûa voøng luaân hoài ngoït ngaøo vaø dính chaët. 1) One of the ten major disciples of the Samsara is Nirvana, Nirvana is Buddha, foremost in wisdom among all of Samsara: See Luaân Hoài Laø Nieát Baøn in Buddha's Arhat disciples—Moät trong Vietnamese-English Section. möôøi ñaïi ñeä töû cuûa Phaät, laø moät ñeä töû A- Samudaya (skt): Nhaân khoå. La-Haùn coù trí hueä vaøo baäc nhaát cuûa Samyak Sambodhi (skt): Tam mieäu tam boà Phaät—For more information, please see ñeà—Chaùnh ñaúng chaùnh giaùc. Xaù Lôïi Phaát in Vietnamese-English Section. Sanctify (v): Thaàn Thaùnh hoùa.

2) Trí tueä cuûa Xaù Lôïi Phaát—Sariputra's Satisfactory (a): Haøi loøng—Maõn nguyeän. wisdom: According to the Pavarana Sutra Satisfied: Ñaéc yù—Content. in the Samyutta Nikaya, at the Pavarana Satisfy (v): Thoûa maõn—To pander—To Ceremony, the Buddha said to Venerable indulge. Sariputra: "Wise are you, Sariputra, Satisfy with what we have at this very comprehensive and manifold is your wisdom, sharp is your wisdom. Just as the moment: See Tri Tuùc. eldest son of a Wheel Turning King Satori (jap): Ngoä—Illumination or rightly turns the wheel as his father has Enlightenment—In Zen, the state of satori turned it, even so, Sariputra, you do means the state of the Buddha-mind or rightly turn the Supreme Dharma Wheel consciousness of pure consciousness itself— as I have turned it."—Theo Kinh Leã Töï Trong Thieàn traïng thaùi ngoä laø traïng thaùi cuûa Töù trong Taêng Chi Boä Kinh, Ñöùc Phaät Phaät taâm hay tònh thöùc. baûo toân giaû Xaù Lôïi Phaát: "Naøy Xaù Lôïi Satyasiddhi (skt): See Thaønh Thaät toâng. Phaát! OÂng thaät laø hieàn trí, trí tueä cuûa oâng Save (v): Cöùu ñoä—To rescue—To transform thaät laø quaûng baùc, ña dieän, nhanh choùng other human beings—See Teá Ñoä. vaø tinh xaûo. Ví nhö tröôûng töû cuûa Chuyeån Save one's face by saying something: Luaân Thaùnh Vöông chaân chính chuyeån Chöõa theïn. vaän baùnh xe vua cha ñaõ chuyeån vaän, cuõng Save sentient beings: See Ñoä Thoaùt Chuùng vaäy Xaù Lôïi Phaát, oâng ñang chaân chính Sanh. vaän chuyeån Phaùp Luaân toái thöôïng Nhö Save all sentient beings without any Lai ñaõ chuyeån vaän." mental image of sentient beings: See Cöùu Sarnath (skt): Deer Park—The place where Hoä Nhöùt Thieát Chuùng Sanh Ly Chuùng Sanh the Buddha preached his first sermon to his Töôùng Hoài Höôùng. first five disciples right after he attained enlightenment and where foundation of Save someone from unhappiness and Buddhist Order was laid, located outside of sufferings: Cöùu khoå. Benares—Vöôøn Loäc Uyeån, nôi Ñöùc Phaät Save the world: See Cöùu Theá. Thích Ca Maâu Ni giaûng phaùp ñaàu tieân cho Scale of karma: See Nghieäp Xöùng. naêm ñeä töû ñaàu tieân cuûa Ngaøi (naêm anh em Scandal: Vieäc oâ nhuïc—Vieäc xaáu xa. Kieàu Traàn Nhö) ngay sau khi Ngaøi ñaït ñöôïc Scanty (a): Mong manh ñaïi giaùc, nôi neàn taûng Phaät giaùo ñöôïc ñaët leân, Scapegoat (n): Vaät teá thaàn. naèm beân ngoaøi thaønh Ba La Naïi. Scatter (v): Gieo raéc—To disseminate—To Sastra (skt):

Shastra—Luaän taïng-- spread abroad. Commentaries. Scattered mind: Inattentive mind—See Taùn Sastra of the Sarvastivadins: See Soá Taâm. Luaän. Scattered paper money as offerings: See Satan (n): Quyû vöông—AÙc quyû. Taùn Cuùng. Satanism (n): Chuû nghóa suøng baùi quyû vöông. Sceptic (a): Hoaøi nghi. Satipathanasutta (p): See Kinh Nieäm Xöù in Schism (n): Söï ly giaùn. Appendix M. Scholar (n): Hoïc giaû. Satisfaction (n): Contentment—Söï haøi loøng—Söï thoûa maõn. Schools (n): See Toâng and Toâng Phaùi.

School of adornment: See Trang Nghieäm Seat of emptiness of all existent things: Moân. The Buddha sits on the seat of emptiness of School of the collected sastras: See Nhieáp all existent things to expound His ultimate Luaän Toâng. truth— Toøa nhaát thieát phaùp khoâng (choã troáng School of the community: See Ñaïi Chuùng khoâng cuûa taát caû vaïn höõu)—Ñöùc Phaät ngoài Boä. toøa nhöùt thieát phaùp khoâng ñeå giaûng chaân lyù toái thöôïng cuûa Ngaøi. School of the Elders: The Theravada—Thöôïng Toïa Boä. Secluded area: Khu vöïc yeân tónh. School of immortality: See Voâ Sanh Moân. Seclude (v) oneself from society: AÅn daät— Living in isolation. School of Mahayana: See Ñaïi Thöøa Toâng. School of treatise on the bhumis: See Ñòa Second cause: Nguyeân nhaân thöù hai. Luaän. Second ground Bodhisattva: Ñeä Nhò Ñòa Boà Taùt. Scientific (a): Thuoäc veà khoa hoïc Scientism: Chuû nghóa khoa hoïc. Secondary color: See Hoaïi Saéc. Scold and curse: Maéng chöûi. Secondary force: See Duyeân Löïc. Scriptural authority: Thaåm quyeàn veà kinh Secrecy (n): Söï bí maät. ñieån. Secret (a): Bí maät—See Minh. Scripture (n): Baøi kinh Secret discipline: Tín ñieàu bí maät. The Scriptures of Buddhism: Kinh ñieån Secret order: AÙm leänh. Phaät giaùo—See Phaùp Ñieån. Secret signal: AÙm hieäu. Scriptures spoken voluntarily: See Voâ Sect (n): See Toâng and Toâng Phaùi. Vaán Töi Thuyeát. Sect of the Buddha-heart: See Phaät Taâm Scrutinize (v): Xem xeùt kyõ löôõng. Toâng. Sculpture of stone: See Hoûa Thaïch. Sects of Buddhism: See Toâng phaùi. Sculpture on stone: Ñieâu khaéc treân ñaù. Sect held the unreality of all things: See Sea of karma: Bieån nghieäp. Phaù Töôùng Toâng. Sea of spirit: Thaàn bieån. Sect which relies on the externals: See Giaû Moân. Sea turtle which has only one eye: See Nhaát Nhaõn Chi Qui. Sectarian differences: Nhöõng khaùc bieät giöõa caùc toâng phaùi. Seal (n): Mudda (p)—Mudra (skt)—AÁn—Daáu aán—Signet. Sectarianism (n): Chuû nghóa phaân moân heä phaùi—Chuû nghóa toâng phaùi. Seal of approval: See AÁn Chöùng. Seal of Buddha-truth: See Phaùp AÁn. Secular (a): Thuoäc veà traàn tuïc—Worldly— Not spiritual—Not religious. Seal of nirvana: See Nieát Baøn Tónh AÁn. Secular education: Theá hoïc. Seal of suchness: See Nhö Thöïc AÁn. Secular involvement: Söï quan heä vôùi theá Seal of the temple: AÁn—Seal. söï. Search for: Tìm kieám—To look for. Secular people: See Phaøm Phu. Seat: Vastu (skt)—Choã ngoài (toøa)—Place— Secular responsibilities: Vieäc ñôøi See Ñaïo Traøng.

Secularity (n): Söï theá tuïc hoùa—Tö töôûng, neither the form nor the sound is the real thaùi ñoä vaø taâm thöùc tuïc hoùa. Buddha. Those who seek Buddha by form and Secularization (n): Söï theá tuïc hoùa. sound are on the wrong path. The true Buddha is Enlightenment and the true way to know Secularized: Bò theá tuïc hoùa. Buddha is to realize Enlightenment—Ñöøng Security (n): An oån—Tranquility—Peace. caàu Phaät

baèng saéc töôøng hay aâm thanh, vì Sedate: Ñieàm ñaïm—Calm—Quiet. nhöõng thöù naày khoâng phaûi laø Phaät. Nhöõng ai Seduce (v): Caùm doã—To tempt—To allure. mong caàu Phaät baèng saéc töôùng aâm thanh laø See (v) the Buddha: Thaáy Phaät—If someone ñang theo taø ñaïo. Phaät chính laø söï giaùc ngoä sees some excellent features of Buddha and Boà Ñeà vaø con ñöôøng taàm Phaät phaûi laø söï then thinks they sees Buddha, that person is chöùng ngoä ñaïo quaû Boà Ñeà. mistaken by his ignorant eye, for the Buddha Seek fame: Kieám danh. cannot be embodied in a form or seen by Seek to get the truth: Tìm caàu chôn lyù. human eyes—Neáu coù ai ñoù thaáy ñöôïc moät vaøi Seek information: Doø hoûi. hình dung tuyeät haûo cuûa Phaät maø baûo raèng Seek long life: Caàu thoï. thaáy Phaät thì ngöôøi aáy ñaõ bò laàm laãn bôûi con maét voâ minh, vì Phaät khoâng theå thaáy baèng Seek money: Kieám tieàn. hình hay baèng maét phaøm phu ñöôïc—See Kieán Seek (v) peace: Ñi tìm söï an laïc. Phaät. Seek for peace: Caàu hoøa. See the Buddha when the lotus blooms: Seek pleasure and luxury: Kieám laïc thuù vaø See Hoa Khai Kieán Phaät. xa hoa. See face to face: Sacchikaroti (p)— Seek power: Kieám quyeàn uy. Sakshatkaroti (skt)—Thaáy taän maët—See Seek refuge: Veà nöông (Quy-Y) Chöùng. Seek refuge in the Buddha, the Dharma See things upside down: See Kieán Ñieân and the Sangha: Xin quy y Phaät, quy y Ñaûo. Phaùp, quy y Taêng. See the truth purely: See Phaùp Nhaõn Tònh. Seek the refuge in the Buddha who See the way: See Kieán Ñaïo. taught us the way to end all suffering: Seed (n): Haït gioáng—See Chuûng Töû. Quy y Phaät Ñaáng ñaõ daïy chuùng ta caùch chaám • (Medicinal) seed: Haït gioáng döôïc thaûo. döùt khoå ñau. • (Medicinal) seed: Haït gioáng döôïc thaûo. Seek refuge in the Dharma, the only way (Poisonous) seed: Haït gioáng ñoäc. (path) to end all suffering: Quy y Phaùp laø Seed of Buddhahood: See Chuûng Töû Phaät con ñöôøng duy nhöùt giuùp ta chaám döùt ñau khoå and Phaät Chuûng. Seek the refuge in the Sangha, the holy Seed of desire: AÙi chuûng. disciples who understand the Dharma: Seeding spirit: Thaàn Maï. Quy y Taêng, nhöõng ñeä töû Thaùnh thieän cuûa Seeing correctly: See Chaùnh Kieán. Phaät, nhöõng ngöôøi hieåu raønh veà Phaät phaùp. Seeing one's own nature: Dristi-svabhava Seek a shelter (refuge): Tìm nôi nöông naùo. (skt)—Kieán taùnh (thaáy taùnh). Seek solutions: Tìm giaûi phaùp. Seek (v) bodhi: Caàu Boà ñeà. Seek to turn within: Tìm caùch quay vaøo Seek (v) Buddha: Caàu Phaät—Do not seek a beân trong noäi taâm. Buddha by his form or his sound because Seeker (n): Keû taàm ñaïo.

Seer (n): Ngöôøi thaáy tröôùc—Ngöôøi nhìn thaáu Self-emmolation: Self-emmolation, in some suoát. cases, not to escape personal suffering, but Seer of All: The All-Seeing One, an epithet rather for a good cause. Most Venerable of the Buddha—Baäc Chaùnh Bieán Tri, moät Thích Quaûng Ñöùc is a well-known recent danh hieäu cuûa Ñöùc Phaät. example of self-emmolation in 1963—Töï Seeth and bubble: Soâi suøng suïc. thieâu hay töï ñoát thaân mình, trong vaøi tröôøng hôïp, khoâng phaûi ñeå troán chaïy khoå ñau, maø vì Seize (v): Ñoaït laáy—To snatch—To takr by moät lyù töôûng. Hoøa Thöôïng Thích Quaûng Ñöùc force. laø moät thí duï ñieån hình veà töï thieâu vaøo naêm Seizing: See Naêng Thuû. 1963. Seizing and perceiving: See Phan Giaùc. Self-enlightenment: Töï giaùc ngoä Seldom: Ít khi—Rarely. Self-existence: Toàn taïi

ñoäc laäp. Select (v): See Traïch. Self-existence pure mind: Töï taùnh thanh Self: Baûn ngaõ—Non-self: Voâ ngaõ—Without tònh. a self Self-forgetfulness: Vò tha. Self-analysis: Töï phaân tích. Self-generating: Töï sinh saûn. Self-attained enlightenment: See Voâ Sö Self-grasping: Chaáp thuû baûn ngaõ—Self- Trí. grasping is the root of all harmful minds— Self-awareness: Svabuddhi (skt)—Töï bieát— Chaáp thuû baûn ngaõ laø coäi reã cuûa moïi taâm tai Töï giaùc. haïi. Self-cause characteristics: See Nhaân Töï Self-hood: Töï ngaõ trung taâm—Tính töï ngaõ. Tính. Self-indulgence: Indulgence in sense Self-cherishing: Ích kyû---Yeâu meán töï thaân—pleasures—Tham ñaém duïc laïc. Selfish. Self-introduction: Söï töï giôùi thieäu. Self-communication: Truyeàn thoâng vôùi Selfishness: Söï ích kyû. chính mình. Self-knowledge: Svajnana (skt)—Töï tri. Self-compatible: Baûn ngaõ töông hôïp. Self-love: See Ngaõ AÙi and Töï AÙi. Self-conceit: Bhimana (skt)—See Taêng Self-mastery: Svavasa or Vasita (skt)—Töï Thöôïng Maïn. chuû—Self-control. Self-confident: Töï tin. Self-mind: Töï taâm. Self-conquest: Töï thaéng laáy mình. Self-mortification: Söï haønh xaùc. Self-control: Svavasa or Vasita (skt)—Töï Self-nature: Töï Taùnh—Buddha nature— chuû hay töï kieåm soaùt, ñaëc bieät laø kieåm soaùt Self-entity—One's own original nature— caùc giaùc quan—Self-mastery, especially One's own Buddha-nature—Things in the control of the senses. phenomenal world are transient, momentary, Self-deception: Töï doái gaït mình. and without duration; hence they have no self- Self-dedication: Xaû thaân vì tha nhaân. nature—See Tính Töï Tính. Self-denial: Töï choái boû mình. Self-nature Amitabha: Töï taùnh Di Ñaø— Self-discipline: Kyû luaät töï giaùc. Mind-Only Pure Land—Mind is pure, the Self-discovery: Töï khaùm phaù. land, the environment is pure as well.

Self-nature Amitabha, Mind-Only Pure Selflessness (n): Söï khoâng vò kyû. Land: See Di Ñaø Boån Taùnh, Tònh Ñoä Duy Selflessness of person: Pudgalanairatmya Taâm. (skt)—See Nhaân Voâ Ngaõ. Self-ordination: See Töï Theä Thoï Giôùi. Selflessness of thing: Dharma-nairatmya Self and others: Mình vaø ngöôøi. (skt)—See Phaùp Voâ Ngaõ. Self-possessed: Calm and confident—Bình Self-respect : Töï troïng. thaûn vaø töï tin. Semblance of Law period: Thôøi Töôïng Self-power: Jiriki (skt)—One's own power, Phaùp—Lasted 1000 years after the real period merit, intelligence, discrimination—The (Chaùnh phaùp). attempt to attain enlightenment through one's Semi-civilized: Baùn khai. own efforts rather than by relying upon the Semi-consciousness: Nöûa tænh nöûa meâ. compassion of the Buddhas and Semi-monthly service for recitation of Bodhisattvas—Töï löïc. precepts: See Baùn Nguyeät Kyø Tuïng Giôùi. Self-power path: Difficult path to practice Semblance of Dharma: See Töôïng Phaùp. Self-purification: Töï thanh tònh hoùa. Send (v) forth light: Phaùt quang. Self-realization: Svasakshatkara (skt)—Töï Send someone abroad: Phaùi ai ra ngoaïi hieåu mình—Töï nhaän chaân—See Töï Chöùng. quoác. Self-redemption: Töï cöùu laáy mình. Send (v) someone to a concentration Self-reflection: Töï kieåm. camp: Ñöa ai ñi an trí. Self-reliance: Nieàm töï tin. Senior monk: Vò sö tröôûng laõo—See Self-responsibility: Tinh thaàn traùch nhieäm. Ayusmat in Sanskrit/Pali-Vietnamese Section. Self-restrain: Töï keàm cheá. Sensation: Vedana

(skt)—Caûm thoï— Self-righteousness: Töï cho laø ñuùng. Feeling—See Thoï (3). Self-sacrifice: Söï hy sinh töï thaân. Sensationalism: Caûm giaùc luaän. Self-spoken sutra: Kinh voâ vaán töï thuyeát— In a sense: Trong nghóa aáy. Amitabha Buddha Sutra—A sermon Sense desire: Duïc—In the Middle Length spontaneously expounded by the Buddha Discourses, the Buddha taught—Trong Kinh without prior request from the assembly. Trung Boä, Ñöùc Phaät daïy: Self-subsistence: Töï laäp—Töï tuùc. 1) “O Bhikksus, with sense desires as cause, Self-sufficiency: Töï tuùc—Töï laäp. with sense desires as motives, kings are Self-superiority: Ngaõ maïn. fighting with kings, khattiya are fighting Self-training: Töï tu taäp . with khattiya, brahmanas are fighting with brahmanas, householders are fighting Self-transcendence: Töï sieâu vieät laáy chính with householders, mother is fighting with mình. son, son is fighting with mother, father is Selfish (a): Ích kyû—Egoist. fighting with brother, brother is fighting Selfish attitude: Thaùi ñoä ích kyû. with sister, sister is fighting with brother, Selfishness (n): Ích kyû—Egoism. friend is fighting with friend. When they Selfless (a): Khoâng vò kyû—Vò tha—One engage themselves in fighting, in should be selfless in one’s thoughts: Con quarrels, in disputes, they attack each ngöôøi neân suy nghó vò tha other with hands, they attack each other

with stones, they attack each other with Sense-impressions: AÁn töôïng giaùc quan. sticks, they attack each other with swords. Sense of justice: Coâng taâm. Thus they are going to death, or to suffer Sense-pleasures: Duïc laïc. like death—“Naøy caùc Tyû kheo, do duïc Sense-sphere consciousness: See Taâm Duïc laøm nhaân, do duïc laøm duyeân, do duïc laøm Giôùi. nguyeân nhaân, do chính duïc laøm nhaân, vua tranh ñoaït vôùi vua, saùt ñeá lôïi tranh ñoaït Sense-sphere mind: Taâm thuoäc veà Duïc vôùi saùt ñeá lôïi, Baø la moân tranh ñoaït vôùi Giôùi—See Twelve kinds of Unwholesome Baø la moân, gia chuû tranh ñoaït vôùi gia chuû; Minds in English-Vietnamese Section. meï tranh ñoaït vôùi con, con tranh ñoaït vôùi Sense of tolerance: Tinh thaàn bao dung meï; cha tranh ñoaït vôùi con, con tranh ñoaït Sense of vision: See Nhaõn Thöùc. vôùi cha; anh em tranh ñoaït vôùi anh em; Sensible (a): Nhaïy caûm. anh tranh ñoaït vôùi chò, chò tranh ñoaït vôùi Sensibility (n): Caûm tính—Tính nhaïy caûm. anh; baïn beø tranh ñoaït vôùi baïn beø. Khi hoï Sensitivity (n): Söï nhaïy caûm. ñaõ daán thaân vaøo tranh chaáp, tranh luaän, Sensual (a): Ña duïc. tranh ñoaït thì hoï taán coâng nhau baèng tay, taán coâng nhau baèng gaïch, taán coâng nhau Sensual delight: Khoaùi duïc laïc. baèng gaäy, taán coâng nhau baèng ñao kieám. Sensual pleasures: Khoaùi laïc. Roài thì ñi ñeán töû vong hay chòu ñöïng khoå (Enjoyment of) sensual pleasures: Höôûng ñau gaàn nhö töû vong.” thuï khoaùi laïc. 2) “O Bhikksus, with sense desires as cause, Sensualism (n): Duy caûm chuû nghóa. with sense desires as motives, they take Sensuality (n): Söï tham duïc. hold of spears, they take hold of shields, Sentence (n): they wear bows and arrows. They arrange 1) AÙn vaên. themselves in two lines, and arrows are 2) Baûn aùn. thrown at each other, knives are thrown at Sentient (a): Coù tri giaùc. each other, swords are slashed at each other. They pierce each other with Sentient beings: Satta-sacetano (p)—Sattva- arrows, they slash each other with knives, sacetana (skt)—Chuùng sanh—Conscious they cut

each other heads with swords. beings—Living beings—Living creatures— Thus they are going to death, or to suffer Any living being who has a consciousness, like death—“Naøy caùc Tyû kheo, do duïc include those of the six realms (heaven, laøm nhaân, do duïc laøm duyeân, do duïc laøm human, asura, animal, hungry ghost, and nguyeân nhaân, do chính duïc laøm nhaân, hoï hell)—Sinh vaät coù thaàn thöùc vaø soáng trong luïc caàm maâu vaø thuaãn, hoï ñeo cung vaø teân, ñaïo (trôøi, ngöôøi, a-tu-la, suùc sanh, ngaï quyû, vaø hoï daøn traän hai maët vaø teân ñöôïc nhaém ñòa nguïc)—See Höõu Tình Chuùng. baén nhau, ñao ñöôïc quaêng neùm nhau, Sentient beings’ bodies-Buddha’s body: kieám ñöôïc vung cheùm nhau. Hoï baén vaø See Thaân Chuùng Sanh Thaân Phaät. ñaâm nhau baèng teân, hoï quaêng vaø ñaâm Sentimental (a): Ña tình—Amorous. nhau baèng ñao, hoï chaët ñaàu nhau baèng Separated: Bieät ly. kieám. Roài thì ñi ñeán töû vong hay chòu Separation (n): Söï phaân chia—Division. ñöïng khoå ñau gaàn nhö töû vong.” Separatism (n): Chuû nghóa phaân caùch. Sense of detachment: Caûm giaùc buoâng xaû.

Separatist (n): Ngöôøi theo chuû thuyeát phaân Seven Bodhyanga: See Thaát boà ñeà phaàn. ly. Seven Books of the Abhidhamma Pitaka Sequent or associated afflictions: See Tuøy (skt): Baûy Boä Taïng Luaän. Phieàn Naõo. 1) Classification of Dhamma: Serene (a): Thanh thaûn. Dhammasangani—Phaân loaïi caùc Phaùp— Serenity (n): Tónh laëng—Equanimity. Phaùp Tuï. 2) Divisions: Vibhanga—Nhöõng Tieát Muïc— Serenity of mind: Söï tónh laëng cuûa taâm. Phaân Bieät. Serious (a): Traàm troïng. 3) Discourse on Elements: Dhatukatha— Serious action: See Troïng Nghieäp. Luaän giaûi veà caùc nguyeân toá hay Giôùi— Serious hindrance: See Troïng Chöôùng. Giôùi Thuyeát. Serious (real) repentance: See Chaân Saùm 4) The Book on Individuals: Puggala- Hoái in Vietnamese-English Section. Pannatti—Chæ danh nhöõng caù tính—Nhôn Sermon (n): A discourse—A lecture—Baøi Thuyeát. thuyeát giaûng. 5) Points of Controversy: Kathavatthu— Servant (n): Gia nhaân. Nhöõng ñieåm Tranh Luaän—Thuyeát Söï. Serve (v): Phuïng söï. 6) The Book of Pairs: Yamaka—Song Ñoái—Boä saùch veà nhöõng caëp ñoâi. Serviceable (a): Caàn ích—Useful. 7) The Book of Causal Relation: Patthana— Serving group: Ban phuïc vuï. Phaùt Thuù—Boä saùch ñeà caäp ñeán nhöõng Set (v) an example for: Laøm göông. vaán ñeà lieân quan. Set out on a journey: Baét ñaàu cuoäc haønh Seven brilliant ones: See Thaát Tinh. trình. Seven Buddhas: See Thaát Phaät. Set out on a preaching tour: Baét ñaàu Seven calamities: See Thaát Naïn. chuyeán ñi hoaèng phaùp. Seven characteristics of bodhi: See Thaát Set (v) a trap: Chaêng baãy. Boà Ñeà Phaàn. Set up mindfulness: Arouse mindfulness— Seven circumstances that are difficult to Phaùt khôûi chaùnh nieäm. practice Buddha Recitation: See Baûy Settle oneself: Make oneself comfortable— Tröôøng Hôïp Khoù Nieäm Phaät. OÅn ñònh. Seven classes of disciples: See Thaát Chuùng. Settled mind: Ñònh taâm—Fixed mind. Seven consciousnesses: Baûy thöùc— Settled mind-Wandering mind: See Ñònh Consciousness refers to the perception or Taùn. discernment which occurs when our sense Seven abandonments or riddances: See organs make contact with their respective Thaát Chuûng Xaû. objects (for more information, please see Baûy Seven ancient Buddhas: See Thaát Phaät. Thöùc): Seven

appurtenances of a monk: See 1) Sight consciousness: Nhaõn thöùc. Thaát Söï Tuøy Thaân. 2) Hearing consciousness: Nhó thöùc. Seven arrogances: See Thaát Maïn. 3) Scent consciousness: Tyû thöùc. Seven awakening states: Se Thaát Giaùc Chi. 4) Taste consciousness: Thieät thöùc. 5) Touch consciousness: Thaân thöùc. Seven Bodhi shares: See Thaát Boà Ñeà phaàn and Thaát Giaùc Chi.

6) Mind (mano) consciousness: YÙ thöùc— 5) Tranquility: Khinh an giaùc chi. Maït na thöùc. 6) Concentration: Ñònh giaùc chi. 7) Klistamano consciousness: YÙ caên. 7) Equanimity: Xaû giaùc chi. • The first five consciousness ** For more information, please see Thaát Boà correspond to the five senses. Ñeà Phaàn. • The sixth consciousness integrates the Seven fetters: See Thaát Kieát Söû. perceptions of the five senses into Seven flowers of enlightenment: See Thaát coherent images and make judgments Hoa. about the external world. Seven grounds for commendations: See • The seventh consciousness is the Thaát Thuø Dieäu Söï. active center of reasoning, Seven grounds for a happy karma calculation, and construction or fabrication of individual objects. It is the through benevolence to the needy: See source of clinging and craving, and thus Thaát Höõu Y Phuùc Nghieäp. the origin of self or ego and the cause of Seven happy states (The Buddha and illusion that arises from assuming the His Teachings): Baûy caûnh giôùi höõu phuùc. apparent to be real. 1) The realm of human beings: Manussa Seven days being completed: See Taän (p)—Caûnh ngöôøi—The human realm is a Thaát Nhaät. mixture of both pain and happiness. Seven-day retreat: Baûy ngaøy an cö. Bodhisattvas prefer the human realm as it is the best field to serve the world and Seven Days in a Week: Baûy ngaøy trong perfect the requisites of Buddhahood. tuaàn—See Thaát Nhaät. Buddhas are always born as human Seven deadly sins: See Thaát Nghòch. beings—Laø moät caûnh giôùi trong ñoù haïnh Seven defilements: See Thaát Caáu and Baûy phuùc vaø ñau khoå laãn loän. Chö vò Boà taùt Khuynh Höôùng Nguû Ngaàm. thöôøng choïn taùi sanh vaøo caûnh naày vì ôû Seven disasters: See Thaát Naïn. ñaây coù nhieàu hoaøn caûnh thuaän lôïi ñeå phuïc Seven elements: See Thaát Ñaïi. vuï vaø thöïc haønh nhöõng phaùp caàn thieát Seven emotions: See Thaát Tình. nhaèm thaønh töïu Ñaïo Quaû Phaät. Kieáp cuoái Seven evils: See Thaát AÙc. cuøng cuûa chö Boà Taùt luoân luoân ôû caûnh ngöôøi. Seven excellences claimed for the 2) The lowest of the heavenly realms where Buddha's teaching: See Thaát Thieän. the guardian deities of the four quarters Seven Factors of Enlightenment: Baûy yeáu of the firmanent reside with their toá giaùc ngoä hay Thaát Boà Ñeà phaàn hay Thaát followers: Catummaharajika (p)—Caûnh giaùc Chi—According to Bhikkhu Bodhi in Trôøi Töù Ñaïi Thieân Vöông—Caûnh Trôøi Abhidhamma, there are seven factors of thaáp nhaát, nôi maø nhöõng vò trôøi canh enlightenment—Theo Tyø Khöu Boà Ñeà trong phoøng boán höôùng löu ngöï cuøng caùc ñeä töû. Vi Dieäu Phaùp, coù baûy yeáu toá giaùc ngoä: 3) The thirty-three celestial realm of the 1) Mindfulness: Nieäm giaùc chi. thirty-three Devas where Devas Sakka is 2) Investigation of states: Traïch phaùp giaùc the King. Those who perform charitable chi. and good deeds will be reborn in this 3) Energy: Tinh taán giaùc chi. heavenly realm. It was in this heavenly 4) Zest: Phæ giaùc chi. realm that the Buddha

taught the

Abhidharma to the Devas for three Seven inversions: See Thaát Ñieân Ñaûo. months: Tavatimsa (p)—Cung trôøi Ñao Seven Jhana factors: Baûy chi Thieàn— Lôïi laø cung trôøi cuûa ba möôi ba vò trôøi According to Bhikkhu Bodhi in Abhidhamma, trong ñoù trôøi Ñeá Thích laø vua. Nhöõng ai there are seven Jhana Factors—Theo Tyø chuyeân taâm boá thí vaø haønh thieän seõ ñöôïc Kheo Boà Ñeà trong Vi Dieäu Phaùp, coù baûy chi sanh vaøo caûnh trôøi naày. Chính ôû cung trôøi Thieàn: Ñao Lôïi naày laø nôi Ñöùc Phaät giaûng Vi 1) Initial application: Taàm. Dieäu Phaùp cho chö Thieân nghe trong ba 2) Sustained application: Saùt. thaùng lieàn. 3) Zest: Phæ. 4) The realm of Yama Devas: Yama (p)— 4) One-pointedness: Nhaát ñieåm taâm. Devas who destroy pain—Chö Thieân tieâu 5) Joy: Hyû. dieät khoå ñau. 6) Displeasure: Laïc. 5) The realm of delight (Happy-dwellers): 7) Equanimity: Xaû. Tusita (p)—Caûnh Trôøi Ñaâu Suaát—The Seven kinds of almsgiving: Seven kinds of Bodhisattvas who have perfected the offering—See Thaát Chuûng Boá Thí. requisites of Buddhahood reside in this Seven kinds of emptiness: See Thaát Chuûng realm until the opportune moment comes Khoâng. for them to appear in the human realm to attain Buddhahood. The Bodhisattva Seven kinds of imcleanness: See Thaát Maitreya, the future Buddha, is residing Chuûng Baát Tònh. in this realm awaiting the right Seven kinds of offerings made to the opportunity to be born as a human being Sangha: See Baûy Loaïi Cuùng Döôøng Cho and become a Buddha—Nhöõng vò Boà taùt Taêng Chuùng. ñaõ thöïc haønh troøn ñuû caùc phaùp caàn thieát Seven kinds of son: See Thaát Töû. ñeå ñaéc Quaû Vò Phaät ñeàu löu nguï ôû caûnh Seven kinds of uncleanness: See Thaát naày, chôø cô hoäi thích nghi ñeå taùi sanh vaøo Chuûng Baát Tònh. caûnh ngöôøi laàn cuoái cuøng. Boà Taùt Di Laëc, Seven kinds of wives: See Thaát Chuûng Phu vò Phaät töông lai, hieän ñang ôû caûnh trôøi Nhaân. naày chôø ngaøy taùi sanh kieáp choùt vaøo caûnh Seven kinds of wrong-doing of monks ngöôøi tröôùc khi thaønh Phaät. 6) The realm of the Devas who delight in and nuns: See Thaát Thieân Tuï. the created mansions: Nimanarati (p)— Seven knowings: See Thaát Tri. Caûnh Trôøi Hoùa Laïc—Caûnh giôùi cuûa Seven limbs of enlightenment: Thaát giaùc nhöõng vò trôøi cö nguï trong nhöõng cung phaàn—Baûy giai ñoaïn tieán ñeán Tam Boà Ñeà. ñieän to lôùn ñeïp ñeõ. 1) Mindfulness: Tænh thöùc. 7) The realm of the Devas who makes 2) Investigation of the Dharma: Traïch others' creation serve their own ends: phaùp—Discriminative investigation of the Paranimmitavasavatti (p)—Trôøi Tha Hoùa Dharma. Töï Taïi—Caûnh giôùi cuûa nhöõng vò trôøi coù 3) Zeal: Tinh taán—Vigor. khaû naêng taïo theâm nhöõng vò khaùc ñeå phuïc 4) Joy: Hyû laïc. vuï mình. 5) Tranquility of body and mind: Thanh tònh Seven heavens in the form realm: See thaân taâm—Ease of body and mind. Thaát Saéc Thieân. 6) Concentration: Thieàn ñònh. 7) Equanimity: Tònh maëc.

** See Thaát Boà Ñeà Phaàn and Thaát Giaùc Chi. the mighty king, unification, please abide Seven-Limb Prayer-Tibetan tradition forever according to our wishes, not (composed by the First Tibetan Panchen passing beyond sorrow until samsara ends: Duø saéc thaân Kim Cang cuûa ngöôøi Lama): Saùm Hoái Thaát Chi Nguyeän theo

chaúng sinh chaúng dieät, laø coã xe chuyeân truyeàn thoáng Taây Taïng (ñöôïc bieân soaïn bôûi chôû ngoïc Nhö YÙ Hôïp Nhaát, xin Ñöùc Boån Ngaøi Ban Thieàn Laït Ma ñôøi thöù nhaát). Sö maõi maõi ôû cuøng chuùng con vaø nhaän lôøi 1) Before the eyes of those having great kyø nguyeän: xin Ñöùc Boån Sö truï theá cöùu compassion I confess with regret and vow khoå ñoä sinh ñeán khi coõi Ta Baø chaám döùt. never to commit again whatever non- 5) I dedicate the mass of white virtues thus virtuous and evil actions I have done created so that we may be inseparately since beginningless time, caused others to cared for in all lives by venerable Gurus' do, or in which I have rejoiced: Tröôùc töø kind in three ways, and so attain the nhaõn cuûa ñaáng Voâ Löôïng Töø Bi chuùng unified state of Vajradhara: Ñeä töû xin hoài con xin chaân thaønh saùm hoái ñaõ taïo nhöõng höôùng moïi coâng ñöùc tu taäp neáu coù chuùt nghieäp xaáu, gaây hoïa maø chuùng con ñaõ taïo naøo, vaø xin ñöôïc luoân hoä trì qua ñôøi ñôøi töø voâ thæ kieáp. Hoaëc xuùi duïc ngöôøi khaùc kieáp kieáp bôûi Ñöùc Boån Sö vôùi ba haûo gaây ra vôùi loøng vui söôùng. taâm, vaø chuùng con xin nguyeän ñaït ñeán 2) Though all things are like a dream, Giaùc Ngoä Hôïp Nhaát Kim Cang Trì. lacking inherent existence, I sincerely rejoice in the bliss and joy of all Aryas Seven mental attitudes in penitential and ordinary beings, and in every virtue meditation or worship: See Thaát Chuûng that has ever arisen: Duø moïi vaät ñeàu nhö Taâm Saùm Hoái. moäng aûo, khoâng coù töï taùnh vaø khoâng töï 1) Shame. hieän höõu, chuùng con thöïc loøng hoan hyû 2) At not yet being free from mortality. trong nieàm phuùc laïc vaø hyû laïc cuûa hai 3) Fear. giôùi höõu tình: caùc baäc Thaùnh Trí vaø phaøm 4) Of the pain of hell. nhaân. Vaø hoan hyû taát caû thieän nghieäp töø 5) Turning from the evil world. ñoù phaùt sinh. 6) Desire for enlightenment and complete 3) Please let fall a rain of profound and renunciation. extensive Dharma from a hundred 7) Impartiality love to all. thousand billowing clouds of nectar of Seven messengers: See Thaát Söù Giaû. perfect wisdom and compassion to Seven monks: See Thaát Taêng. nurture, sustain and propagate a garden of Seven-monk Assembly: See Thaát Taêng moon flowers for the benefit and bliss of Phaùp Hoäi. all limitless beings: Chuùng con nguyeän Seven northern constellations: See Baéc xin möa Phaùp cao saâu raûi xuoáng töø traêm Phöông Thaát Dieäu Chuùng. ñaùm maây cuoàn cuoän nöôùc Cam Loä vôùi trí Seven perceptions: See Thaát Töôûng. hueä töø bi nhieäm maàu, nuoâi döôõng, duy trì vaø taêng tröôûng vöôøn hoa nguyeät cuùc, Seven perfections: See Thaát Toái Thaéng. mang phuùc laïi cho voâ löôïng voâ soá chuùng Seven persons worthy of offerings: See sanh höõu tình. Baûy Loaïi Ngöôøi Ñaùng Kính Troïng. 4) Though your vajra body is subject to Seven precious things: See Thaát Baûo. neither birth nor death, but is a vessel of Seven pretensions: See Thaát Maïn.

Seven qualities of the true man: See Thaát 1) People should assemble often to discuss Thöôïng Nhaân Phaùp. political affairs, and to provide for Seven-realms perception: See Thaát Taâm national defense: Quoác daân neân thöôøng Giôùi. hoäi hoïp thaûo luaän chính trò vaø phoøng thuû quoác gia. Seven rebellion acts or deadly sins: See 2) People of all social classes should meet Thaát Nghòch. together in unity to discuss their national Seven requisites of concentration: See affairs: Quoác daân moïi töøng lôùp

ñoàng loøng Thaát Ñònh Cuï. tham gia baøn luaän quoác söï. Seven riches: See Thaát Phaùp Taøi. 3) People should respect old customs and Seven riddances: See Thaát Chuûng Xaû. not change them unreasonably, and they Seven right practices: See Thaát Dieäu Phaùp. should also observe the rules of ceremony Seven rules given in the Vinaya for and maintain justice: Quoác daân neân toân settling disputes among monks: See Thaát troïng luaät leä ñöôïc löu truyeàn laïi vaø khoâng Dieät Tranh Phaùp. thay ñoåi chuùng moät caùch voâ lyù. Quoác daân Seven sacred graces: See Thaát Thaùnh. cuõng neân troïng leã nghóa vaø coâng lyù. 4) People should recognize the difference of Seven sins: See Thaát AÙc. sex and seniority, and maintain the purity Seven spreading branches of sins: See of family: Quoác daân neân coâng nhaän söï Thaát Chi. khaùc bieät veà giôùi taùnh vaø baäc tröôûng Seven stages of existence: See Thaát Chuûng thöôïng, cuõng nhö duy trì söï thanh tònh Höõu. trong gia ñình. Seven states of sentient beings: See Thaát 5) People should be filial to their parents Thuù. and faithful to their teachers and elders: Seven stations of consciousness: See Thaát Quoác daân neân hieáu thuaän vôùi meï cha vaø Thöùc Truù. trung nghóa vôùi thaày coâ vaø caùc baäc tröôûng Seven steps in virtue preceding the entry thöôïng. into faultless wisdom: See Thaát Thaùnh. 6) People should honor the ancestors' shrines and keep up the annual rites: Seven successive factors which lead to Quoác daân neân toân danh laêng mieáu toå tieân sambodhi: Thaát giaùc phaàn Tam muoäi (see vaø baûo toàn nghi leã haèng naêm. Seven limbs of enlightenment). 7) People should esteem public morality, Seven surpassing qualities of a Buddha: honor virtuous conduct, listen to See Thaát Thaéng Söï. honorable teachers and make offerings to Seven Tathagatas: See Thaát Nhö Lai. them: Quoác daân neân toân troïng ñaïo ñöùc Seven teachings which lead a country to quaàn chuùng, toân danh vaø cuùng döôøng prosperity: Baûy ñieàu ñöa moät quoác gia ñeán nhöõng vò ñaïo sö ñaïo cao ñöùc troïng. choã phuù cöôøng—In Mahaparinivarna Sutra, Seven tendencies: See Thaát Tuøy Mieân. the Buddha reminded all rulers his seven Seven treasures: Baûy baùu (Gold: vaøng, teachings which lead a country to prosperity— silver: baïc, carnelian: sa cöø, coral: san hoâ, red Trong Kinh Ñaïi Baùt Nieát Baøn, Ñöùc Phaät ñaõ pearl: xích chaâu, agate: maõ naõo, diamond: kim nhaéc nhôû nhöõng nhaø laõnh ñaïo veà baûy ñieàu cöông, crystal: löu ly)—See more in Baûy baùu laøm cho ñaát nöôùc höng thònh.

vaø Thaát Baûo and Thaát Thaùnh Taøi in spoke to her kindly, saying: "Sujata, there are Vietnamese-English Section. seven types of wives." Seven treasures of Enlightened Beings: 1) There is a wife who is like a murderer. See Thaát Thaùnh Taøi in Vietnamese-English She has an impure mind, does not honor Section. her husband and, consequently, turns her Seven types of contemplation on the heart to another man: Coù moät loaïi meänh phuï haønh xöû nhö moät keû saùt nhaân. Taâm impure body: Baûy pheùp quaùn thaân baát tònh: baø ta baát tònh, baø khoâng bieát kính troïng 1) Quaùn cöùu caùnh baát tònh: Contemplation choàng vaø keát quaû laø baø trao tình cho keû that after death the body swelling up and khaùc. rotting away with flesh and bones in 2) There is a wife who is like a thief. She disarray: Sau khi cheát thì thaân naày sình never understands her husband's labor but leân vaø thoái röõa.

thinks of her desire for luxury. She wastes 2) Contemplation on foul odor in profusion: her husband's income to satisfy her own Quaùn cô theå baát tònh. appetite and, by doing so, steals from 3) Contemplation on the impurity of a fetus: him: Coù moät loaïi meänh phuï haønh xöû nhö Quaùn chuûng töû (thai nhi) baát tònh, do tham moät teân troäm. Baø chaúng bao giôø chòu hieåu aùi maø sanh ra. nhöõng noãi vaát vaû cuûa choàng mình, maø chæ 4) Contemplation on impure new-born child, nghó ñeán duïc voïng xa xæ cuûa chính mình. emerging from the womb with pus and Baø laõng phí lôïi töùc cuûa choàng ñeå thoûa blood gushing forth: Quaùn sô sanh baát maõn sôû thích, vaø do ñoù baø haønh xöû nhö tònh. moät teân troäm. 5) Contemplation on the impure area: Quaùn 3) There is a wife who is like a master. She thoï sanh baát tònh, do tinh cha huyeát meï rails at her husband, neglects the hoøa hôïp maø thaønh. housekeeping and always scolds him with 6) Contemplation the impurity of drinking rough words: Coù moät loaïi meänh phuï haønh the mother's blood: Quaùn thöïc ñaïm baát xöû nhö moät ngöôøi thaày. Baø ta hay raày la tònh. choàng, chaúng nhöõng baø xao laõng coâng 7) Contemplation on the impurity of the dirty vieäc noäi trôï maø baø coøn maéng chöôûi choàng area of the womb: Quaùn truï xöù baát tònh. baèng nhöõng lôøi thaäm teä. Seven types of meditation on impurity: 4) There is a wife who is like a mother. She See Thaát Phaùp Baát Tònh Quaùn. cares for her husband as though he were a Seven types of self-nature: See Thaát child, protects him as a mother does her Chuûng Töï Taùnh. son, and takes good care of his income: Seven types of wives: Baûy loaïi meänh phuï— Coù moät loaïi meänh phuï haønh xöû nhö moät Sujata, the young wife of the eldest son of the baø meï. Baø saên soùc choàng raát caån thaän nhö rich merchant, Anathapindada, was arrogant, meï chaêm soùc con, vaø baûo veä lôïi töùc cuûa did not respect others and did not listen to the choàng kieám ñöôïc moät caùch chu toaøn. instructions of her husband and his parents 5) There is a wife who is like a sister. She is and, consequently, some discord arose in the faithful to her husband and serves him family. One day the Blessed One came to visit like a sister with modesty and reserve: Coù Anathapindada and notice this problem. He moät loaïi meänh phuï haønh xöû nhö moät called the young wife, Sujata, to Him and ngöôøi em gaùi. Baø aáy trung thaønh phuïc vuï

choàng nhö moät ñöùa em gaùi vôùi taát caû söï Seventeen Sanghadisesas: See Thaäp Thaát khieâm toán vaø loøng kính troïng. Giôùi Taêng Taøn. 6) There is a wife who is like a friend. She Seventy-five dharmas of the tries to please her husband as if he were a Abhidharma Kosa: See Thaát Thaäp Nguõ friend who had just returned from a long Phaùp and Baûy Möôi Laêm Phaùp Caâu Xaù Toâng. absence. She is modest, behaves correctly Seventy-five rules of conduct: See Thaát and treats him with great respect: Coù moät Thaäp Nguõ Giôùi Chuùng Hoïc. loaïi meänh phuï haønh xöû nhö moät ngöôøi baïn. Baø ta coá gaéng laøm vöøa loøng choàng Seventy-two kinds of entities: Baûy möôi nhö theå choàng vöøa ñi ñaâu xa laâu laém môùi hai phaùp—According to Bhikkhu Bodhi in veà. Baø ta khieâm toán, haønh ñoäng ñuùng ñaén Abhidhamma, there are seventy-two vaø ñoái xöû toân kính vôùi choàng. entities—Theo Tyø Kheo Boà Ñeà trong Vi Dieäu 7) There is a wife who is like a maid- Phaùp, coù baåy möôi hai

phaùp: servant. She serves her husband well and (A) There are four taints—Nhöõng phaùp baát with fidelity. She respects him, obeys his thieän coù boán Laäu Hoaëc: commands, had no wishes of her own, no 1) The taint of sensual desire: Tham duïc hay ill-feeling, no resentment, and always Duïc Laäu. tries to make him happy: Coù moät loaïi 2) The taint of attachment to existence: meänh phuï haønh xöû nhö moät ngöôøi ôû. Baø Luyeán aùi duyeân theo kieáp sinh toàn hay phuïc vuï choàng toát vôùi loøng trung kieân. Baø Höõu Laäu. toân kính choàng, vaâng theo nhöõng chæ thò 3) The taint of wrong views: Taø kieán hay cuûa choàng, khoâng gheùt khoâng thuø, maø Kieán Laäu. luoân luoân coá gaéng laøm cho choàng haïnh 4) The taint of ognorance: Voâ Minh hay Voâ phuùc. Minh Laäu. (B) There are four floods—Coù boán loaïi baïo Seven unavoidables: Baûy ñieàu khoù traùnh: löu hay caûnh ngaäp luït: 1) Rebirth: Taùi sanh. 5) The flood of sensual desire: Traän luït cuûa 2) Old age: Giaø. tham duïc. 3) Sickness: Bònh. 6) The flood of attachment to existence: 4) Death: Cheát. Traän luït cuûa söï luyeán aùi duyeân theo kieáp 5) Punishment for sins: Hình phaït. sinh toàn. 6) Worldly happiness: Haïnh phuùc theá gian. 7) The flood of wrong views: Traän luït cuûa taø 7) Consequences (cause and effect): Nhôn kieán. quaû. 8) The flood of ignorance: Traän luït cuûa voâ ** For more information, please see Thaát minh. Baát (C) Four bonds—Boán thöù troùi buoäc: Khaû Tò. 9) The bond of sensual desire: Troùi buoäc Seven upside-down views: See Thaát Ñieân vaøo tham duïc. Ñaûo. 10) The bond of attachment to existence: Troùi Seven ways of becoming rich in the law: buoäc vaøo luyeán aùi duyeân theo kieáp sinh See Thaát Phaùp Taøi. toàn. Seven wrong practices: See Thaát Phi Dieäu 11) The bond of wrong views: Troùi buoäc vaøo Phaùp. taø kieán.

12) The bond of ignorance: Troùi buoäc vaøo voâ 28) Attachment to existence: Luyeán aùi theo minh. kieáp sinh toàn. (D) There are four bodily knots or ties—Coù 29) Aversion: Saân haän. boán thöù thaét chaët (thaân): 30) Conceit: Ngaõ maïn. 13) The bodily knot of covetousness: Thaét 31) Wrong views: Taø kieán. chaët vaøo tham duïc. 32) Doubt: Hoaøi nghi. 14) The bodily knot of ill-will: Thaét chaët vaøo 33) Ignorance: Voâ minh. söï oaùn gheùt. (H) Ten fetters, acording to the Suttanta 15) The bodily knot of adherence to rites and method—Möôøi thaèng thuùc hay daây troùi ceremonies: Thaét chaët vaøo taø kieán (cuùng buoäc, theo Kinh Taïng: kieán nghi leã). 34) The fetter of sensual lust: Luyeán aùi duyeân 16) The bodily knot of dogmatic belief that theo duïc laïc. “This alone is the truth”: Thaét chaët vaøo 35) Attachment to fine-material existence: giaùo ñieàu raèng thì laø “Chæ coù giaùo phaùp Luyeán aùi duyeân theo saéc giôùi. naày môùi laø chôn lyù.” 36) Attachment in immaterial existence: (E) Four bodily clingings—Boán chaáp thuû Luyeán aùi duyeân theo voâ saéc giôùi. (thaân): 37) The fetter of aversion: Troùi buoäc bôûi saân 17) Clinging to sense pleasures: Chaáp thuû vaøo haän. tham duïc. 38) The fetter of conceit: Troùi buoäc bôûi ngaõ 18) Clinging to wrong views: Chaáp thuû vaøo taø maïn. kieán oaùn haän. 39) The fetter of wrong views: Troùi buoäc bôûi 19) Clinging to rites and ceremonies: Chaáp taø kieán. thuû vaøo leã nghi cuùng kieán sai laàm. 40) Adherence to rites and ceremonies: Chaáp 20) Clinging to a doctrine of self: Chaáp thuû thuû nhöõng leã nghi cuùng kieán sai laàm. vaøo giaùo ñieàu baûn ngaõ, cho raèng coù linh

41) The fetter of doubt: Troùi buoäc bôûi hoaøi hoàn tröôøng toàn. nghi. (F) Six hindrances—Saùu trieàn caùi (chöôùng 42) The fetter of restlessness: Troùi buoäc bôûi ngaïi): phoùng daät. 21) The hindrance of sensual desire: Chöôùng 43) The fetter of ignorance: Troùi buoäc bôûi voâ ngaïi cuûa tham duïc. minh. 22) The hindrance of ill-will: Chöôùng ngaïi (I) Ten fetters, according to the cuûa söï oaùn gheùt. Abhidhamma—Möôøi troùi buoäc, theo Vi 23) The hindrance of sloth and torpor: Dieäu Phaùp: Chöôùng ngaïi cuûa hoân traàm daõ döôïi. 44) The fetter of sensual lust: troùi buoäc bôûi 24) The hindrance of restlessness and worry: luyeán aùi duyeân theo duïc laïc. Chöôùng ngaïi cuûa phoùng daät lo aâu. 45) Attachment to existence: Luyeán aùi duyeân 25) The hindrance of doubt: Chöôùng ngaïi cuûa theo kieáp sinh toàn. söï hoaøi nghi. 46) The fetter of aversion: Troùi buoäc bôûi saân 26) The hindrance of ignorance: Chöôùng ngaïi haän. cuûa söï voâ minh. 47) The fetter of conceit: Troùi buoäc bôûi ngaõ (G) Seven latent dispositions—Baûy thuøy mieân maïn. (taâm taùnh nguû ngaàm): 48) The fetter of wrong views: Troùi buoäc bôûi 27) Sensual lust: Luyeán aùi duïc laïc. taø kieán.

49) Adherence to rites and ceremonies: Chaáp Shave (v) one's hair: Caïo toùc—The reason thuû nhöõng leã nghi cuùng kieán sai laàm. why monks and nuns shave their heads 50) The fetter of doubt: Troùi buoäc bôûi nghi because monastics need to renounce all the hoaëc. mundane desires and longings in order to 51) The fetter of envy: Troùi buoäc bôûi ñoá kî achieve purity, to be free from delusions, to ganh gheùt. remove hindrances, and to enter the way of 52) The fetter of avarice: Troùi buoäc bôûi tham practice. Once they shave their heads, they lam boûn xeûn (xan tham). can easily be distinguished from those who 53) The fetter of ignorance: Troùi buoäc bôûi voâ have not joined the sangha. minh. Shave one's head: See Theá Phaùt. (J) Ten defilements—Möôøi oâ nhieãm: Shed (v): 54) The defilement of Greed: Tham aùi. 1) Chieáu toûa ra: To shed lights. 55) The defilement of Hatred: Saân haän. 2) Laøm chaûy maùu: To shed blood. 56) The defilement of Delusion: Si meâ. 3) Rôi leä: To shed tears. 57) The defilement of Conceit: Ngaõ maïn. Shed the Buddha's blood: Laøm chaûy maùu 58) The defilement of Wrong views: Taø kieán. thaân Phaät. 59) The defilement of Doubt: Nghi hoaëc. 60) The defilement of Sloth: Hoân traàm. Shed (v) more tears: Ñoå nhieàu nöôùc maét 61) The defilement of restlessness: Phoùng Life has so much suffering that human daät. beings shed more tears than the waters 62) The defilement of shamelessness: Khoâng that are held in the four seas: Ñôøi nhieàu hoå theïn toäi loãi. khoå ñau ñeán noãi nöôùc maét chuùng sanh nhieàu 63) Fearlessness of wrong doing: Khoâng sôï hôn nöôùc trong boán bieån. haäu quaû cuûa toäi loãi. Shen-Hsiu: Jinshu (jap)—An instructor of Severe austerity: EÙp xaùc khoác lieät. monks at the monastery of Hung-Jen, the Fifth Severe bodily pain: Khoå nhuïc. Chinese Patriarch in Huang-Mei in Hupei Sex: Giôùi tính. Province. He wrote a gatha for the purpose of Sexual misconduct: Taø daâm—See Daâm and becoming the successor of Hung-Jen, but that Taø Daâm. teacher did not find its sentiment a correct statement of Zen, and chose Hui-Neng for the Sexuality: Naêng löïc tính duïc. status—Thaàn Tuù laø vò Giaùo Thoï Sö taïi chuøa Shadow: Abha or Paribimba (skt)—Boùng. Hoaøng Mai cuûa Nguõ

Toå Hoaèng Nhaãn taïi tænh Shake: Quake—Rung chuyeån. Hoà Baéc. Thaàn Tuù ñaõ vieát keä mong Nguõ Toã Shame for others: Quí (hoå theïn). trao truyeàn y baùt cho laøm Luïc Toå, nhöng Nguõ Shameless: Voâ lieâm só. Toå thaáy keä chöa tôùi vaø trao y baùt cho Hueä Sangha (skt): See Sangha in Sanskrit/Pali- Naêng laøm Luïc Toå—See Thaàn Tuù. Vietnamese Section. Shine (v): Chieáu röïc rôõ—Still shine: Vaãn coøn Sharing, understanding and loving: Chia chieáu saùng röïc rôõ seû, hieåu vaø thöông. Outshine (v): Queùt roïi vaøo Shariputra: See Sariputra in Sanskrit/Pali- Buddha's Dharma is a sun that outshines Vietnamese Section and see also Xaù Lôïi Phaát the glow of lesser lights: Giaùo phaùp cuûa in Vietnamese-English Section. Phaät nhö vaàng thaùi döông queùt roïi vaøo nôi taêm Sharp envoy: See Lôïi Söû. toái.

Shining heart bodhisattva: See Quang Sick-Spreading Ghost King: Haønh Bònh Minh Vöông. Quyû Vöông. Shintoism (n): Thaàn ñaïo—Moät toân giaùo ñòa Sickness (n): Bònh—Disease—Illness—See phöông ôû Nhaät. Bònh. Shock someone: Cause someone a shock— Sickness of the body: Beänh hoaïn nôi thaân. Gaây kích ñoäng cho ai. Sickness is suffering: Bònh khoå. Shocking: Gaây xuùc ñoäng. Siddhartha (skt)—Siddhattha (p): Só Ñaït Shore of enlightenment: See Giaùc Ngaïn. Ña Thaùi Töû—See Siddhartha in Sanskrit/Pali- Short form of Amitabha: See Kinh A Di Vietnamese Section. Ñaø and A Di Ñaø Tieåu Boån. Siddhartha's compassion: Loøng töø bi cuûa Shorten (v) one's life: Giaûm thoï. Thaùi Töû Só Ñaït Ña—Prince Siddhartha's Shortest period of time: See Saùt Na. compassion revealed when he was very young. One day, the Prince was wandering in Shortest way: Ñöôøng taét—Short cut. his father's royal garden alone when he saw a Shortness (n): Söï ngaén nguûi. bird eating insects. He felt sorry for the insects Shoulder (v): Gaùnh vaùc—To take on a and wondered himself why creatures had to responsibility. kill each other with the strong preying on the Show deep gratitude to someone: Toû loøng weak, and why they could not live in peace? bieát ôn saâu xa ñoái vôùi ngöôøi naøo. The Prince had a cousin named Devadatta, Show disrespect to: Toû ra thieáu kính troïng who was the son of King Dronodana and ai. about the same age as the Prince. That day, he Show one's feelings: Giaõi loøng. was also wandering in the royal garden. When Show (v) regard to: Kính vì. he saw a wild goose flying, he stretched his Show respect for: Toân kính—To have bow and shot it down with an arrow. On hearing the goose's crying sound, the Prince respect for—To revere—To pay respect for. rushed to the place to pick up the injured wild Show someone the way: Chæ daãn ñöôøng ñi goose, bandaged its wound and said: "Humans cho ai. lack of compassion and kill small creatures at Show sympathy: Bieåu ñoàng tình—To random. I will cure your wound and then send express agreement—To agree with—To be in you back to mother nature." At that time, accord with. Devadatta also rushed to the place to pick up Show (v) the teaching of one's caste to be the injured goose that he just shot down. The superior to the other: Chöùng toû giaùo lyù cuûa Prince advised him not to kill small creatures giai caáp mình hay hôn giai caáp khaùc. at will. Devadatta not only ignored the Show the way: Höôùng ñaïo. Prince's advice, but he also ridiculed Prince Shown by others: Do ngöôøi khaùc trình baøy. Siddhartha a "coward." Since their dispute Shravasti: Xaù Veä

Quoác. could not be resolved, the matter was brought before King Suddhodana. The King simply Shrine: A place of worship—Nôi ñeå thôø told Devadatta: “Devadatta, just drop the phuïng. issue! Since you have such excellent skills in Shut oneself off from communion with archery, you need not worry about not others: Töi ngöng söi caûm thoâng vôùi ngöôøi shooting down more wild gooses.” The King’s khaùc. resolution made the Prince displeased. He

could not understand why his father was not vaø noù coù theå töi bay ñi ñöôïc thì Thaùi Töû beøn critical of Devadatta for being so cruel and thaû cho noù bay ñi. Nhöng con ngoãng keâu leân fond of killing but, in the contrary, the King hai tieáng löu luyeán khoâng muoán rôøi xa khieán seemed to encourage Devadatta to shoot more Thaùi Töû voâ cuøng caûm ñoäng. wild goose? After a few days, the wound of Side-by-side with someone: Saùt caùnh vôùi ai the little goose had healed, and it could fly (beân caïnh ai). again. The Prince set it free in the garden, but Side-tracked: Leäch höôùng. the little goose squawked to the Prince twice Sigalaka Sutra: See Kinh Thi Ca La Vieät in and was reluctant to leave. The Prince was Appendix J. deeply moved—Loøng töø bi cuûa Thaùi Töû Só Sight (n): Thò giaùc—Nhaõn caên. Ñaït Ña ñaõ theå hieän khi Ngaøi coøn raát treû. Moät hoâm, Thaùi töû ñi daïo moät mình trong vöôøn Sight-seeing tour: Chuyeán du ngoaïn ngaém thöôïng uyeån, Ngaøi nhìn thaáy moät con chim caûnh. ñang moå aên nhöõng coân truøng nhoû, loøng Ngaøi Sights of old age, sickness, and death: xoùt xa. Ngaøi töi nghó, vì sao caùc loaøi laïi saùt haïi Caûnh giaø, beänh vaø cheát. laãn nhau, keû maïnh aên thòt keû yeáu, taïi sao caùc Sign (n): Daáu hieäu. loaøi khoâng theå soáng chung hoøa bình vôùi nhau? Signs and characteristics of gaining Thaùi Töû coù ngöôøi em hoï cuõng khoaûng cuøng rebirth at the last moment: See Thoaïi ÖÙng tuoåi vôùi Ngaøi, teân laø Ñeà Baø Ñaït Ña, con vua (3). Hoäc Phaïn, hoâm ñoù cuõng ñang ñi daïo trong Signet (n): Mudda (p)—Mudra (skt)—Daáu vöôøn thöôïng uyeån. Ñeà Baø nhìn thaáy moät con aán—Seal. ngoãng trôøi beøn vöôn cung baén rôi con ngoãng. Siksamana (skt): Thöùc xoa Ma na—A Nghe tieáng chim keâu, Thaùi Töû voäi chaïy laïi female novice who observes six nhaët chim leân, baêng boù veát thöông cho noù, vaø commandments. noùi: “Con ngöôøi thieáu loøng töø bi neân môùi tuøy tieän saùt haïi sinh vaät. Ta seõ chöõa veát thöông Sila (skt&p): Giôùi—Precepts. cho mi vaø traû cho mi bay veà vôùi thieân nhieân.” Silaparamita sound: Trì giôùi Ñoä. Luùc ñoù Ñeà Baø Ñaït Ña chaïy ñeán ñònh nhaët laáy Silence (n): Vacamtva (skt)—Söi im laëng. con ngoãng maø mình vöøa môùi baén rôi. Thaùi töû Silence of the Buddha: Söi im laëng cuûa khuyeân Ñeà Baø Ñaït Ña khoâng neân saùt haïi sinh Phaät---Buddha Sakyamuni refrained from vaät moät caùch böøa baõi. Ñeà Baø Ñaït Ña chaúng giving a definitive answer to many nhöõng khoâng nghe maø coøn caõi laïi vaø cheâ Thaùi metaphysical questions of his time. This is Töû laø “ñoà heøn nhaùt.” Söi tranh caõi khoâng theå often referred to as the silence of the Buddha. giaûi quyeát ñöôïc neân vaán ñeà ñöôïc ñöa leân cho He always remained silent when the students Vua Tònh Phaïn phaân xöû. Vua chæ noùi vôùi Ñeà asked him if the self exists or not, if an Baø Ñaït Ña: “Naøy Ñeà Baø, con coù ngheà baén enlightened one continues to exist after his cung thieän xaï thì lo gì khoâng baén

ñöôïc nhieàu death, if the world is eternal and unending or ngoãng hôn. Thoâi boû qua ñi!" Vua phaân xöû nhö not. The Buddha explained that he was silent vaäy laøm cho Thaùi töû khoâng haøi loøng, vì Ngaøi on these questions because answers to them nghó raèng taïi sao vua cha khoâng heà chæ trích would in no way further progress on the path; ñeå raên daïy Ñeà Baø Ñaït Ña neân boû aùc taùnh saùt these answers would not contribute to haïi, maø ngöôïc laïi vua cha coøn khích leä cho Ñeà overcoming of the passions nor to the Baø baén theâm ngoãng trôøi, laø theá naøo? Vaøi hoâm attainment of wisdom—Ñöùc Phaät töø choái moïi sau khi veát thöông cuûa con ngoãng con ñaõ laønh söï traû lôøi veà nhieàu vaán ñeà sieâu hình. Ngaøi ñaõ

im laëng khi caùc moân ñoà hoûi Ngaøi xem caùi Ngaõ natural law: See Taùnh Toäi. coù toàn taïi , xem nhöõng ngöôøi Ñaïi giaùc coù toàn Sin of an ordained person: See Taêng Taøn. taïi sau khi cheát baèng caùch naày hay caùch khaùc, Sincere (a): Thaønh thaät—Honest—Frank. xem theá giôùi coù phaûi laø vónh haèng vaø voâ taän Sincere layman: Cö só thuaàn thaønh. hay khoâng, vaân vaân. Ñeå bieän minh cho söï im laëng cuûa mình ñoái vôùi nhöõng caâu hoûi naày, Ñöùc Sincerely: Moät caùch thaønh khaån. Phaät noùi raèng nhöõng lôøi giaûi thích cuûa Ngaøi seõ Sincerity (n): Söï chaân thaät—Honesty. khoâng giuùp ích gì cho ai treân con ñöôøng giaûi Sinful (a): Ñaày toäi loãi. thoaùt, vì chuùng khoâng giuùp ta chieán thaéng ñam Sinful body: See Ueá Thaân. meâ duïc voïng ñeå ñaït tôùi trí naêng toaøn haûo, maø Sinful nature: See Toäi Tính. ngöôïc laïi chuùng chæ laøm cho ta caøng xa rôøi Sing a hymn: Chant a hymn—Recite a con ñöôøng giaûi thoaùt maø thoâi. verse—Ngaâm moät baøi keä. Silent (a): Tónh laëng. Sing a hymn to praise the Buddha: Chant Silent illumination Zen: See Maëc Chieáu a hymn to praise the Buddha—Praise the Thieàn. Buddha in hymns—Ngaâm keä taùn Phaät. Silent voices: Tunhibhuto-vaca (p)—Tieáng Sing (v) Joyfully: Ca hoùt líu lo—Birds sing noùi thaàm laëng hay taâm ngoân (talkative or joyfully: Chim ca ríu rít líu lo. chattering mind). Single-pointedness: Taäp trung vaøo moät ñoái Silently sitting: Tunhim asino (p)—Tusnika töôïng—Nhöùt taâm baát loaïn—Single mark asana (skt)—Maëc toïa (ngoài im laëng khoâng noùi samadhi. moät lôøi). Sink (v): Chìm xuoáng ñaùy. Silly (a): See Si. Sink (v) into emptiness: See Traàm Khoâng. Silly things: Nhöõng ñieàu roà daïi. Sinner (n): Phaøm nhaân. Similar (a): See Töông Töï. Sinners and Saints: Phaøm Thaùnh. Similarity: Ñieåm töông ñoàng. Sins and good deeds: Toäi phöôùc. Similarity in form with the Buddha: See Sit (v) cross-legged: See Kieát Giaø. Töông Töï Töùc Phaät. Sit (v) in meditation: See Toïa Thieàn. Simile (n): Opammam (p)—Aupamya (skt)— Site of a pagoda: Khuoân vieân nhaø chuøa. AÅn duï—Metaphor. Sitting mat: See Boà Ñoaøn. Simple (a): Ñôn giaûn—Taàm thöôøng. Situation (n): Tình hình—Hoaøn caûnh. Simple living: Plain living—Neáp soáng ñôn giaûn. Six able devices of Bodhisattvas: See Luïc Chuûng Quyeát Ñònh. Simplicity (n): Tính ñôn thuaàn. Six Arhats: Luïc A La Haùn—Each Arahant is Simplify (v): Giaûn dò hoùa. escorted by two yaksas bearing candle—Moãi Simultaneity of cause and effect: See vò A La Haùn ñöôïc hai quyû söù ñoäi ñeøn hoä toáng. Nhôn Quaû Ñoàng Thôøi. 1) Almsgiving to Arahants: Leã Boá Thí caùc A Simultaneous (a): Ñoàng thôøi. La Haùn. Simultaneous effect: See Só Duïng Quaû. 2)

Gift-offering to Arahants: Leã Cuùng Simultaneously: Cuøng moät luùc. Döôøng caùc A La Haùn. Sin (n): Toäi loãi. 3) Learner-Admonishing Arahants: Caùc A Sins which are committed according to La Haùn khuyeán hoïc.

4) Dharma Preaching and Hearing Arahants: Sections): Saùu ñieàu kieän sinh hoaït cuûa moät vò Caùc A La Haùn vaên phaùp vaø thuyeát phaùp. Sa Moân (Kinh Töù Thaäp Nhò Chöông). 5) Sinner-Saving Arahants in the Sword 1) Shaving their heads and beards: Caïo boû Mountain Purgatory (hell): Ñao sôn ñòa raâu toùc. nguïc tieáp hoùa A La Haùn—Caùc A La Haùn2) Accepting the Buddha's Dharmas: Laõnh cöùu toäi nhaân trong ñòa nguïc nuùi kieám. thoï giôùi phaùp. 6) Sinner-Saving Arahants in the Icy 3) Renouncing worldly wealth and riches: Purgatory (hell): Ñaïi Haøn ñòa nguïc tieáp Xaû boû cuûa caûi theá gian. hoùa A La Haùn—Caùc A La Haùn cöùu toäi 4) Moderating in acquiring things: Nhu caàu nhaân trong ñòa nguïc cöïc laïnh. vöøa ñuû. Six articles for worship: See Luïc Cuùng Cuï.5) Begging for food, eating only enough to Six auspicious indications: See Luïc Thoaïi. satisfy the hunger, and taking only one Six austerities among outsiders (non- meal a day at noon: Khaát thöïc, aên vöøa ñuû, vaø chæ aên ngaøy moät ngoï. Buddhists): See Luïc Khoå Haïnh Ngoaïi Ñaïo. 6) Passing the night beneath trees: Nguû döôùi Six Bodhisattvas in the Earth-Store goác caây. group: See Luïc Ñòa Taïng. Six conditions of sentient existence: See Six Bodhisatva-stages: See Luïc Chuûng Truï. Luïc Ñaïo. Six bonds of the mind: See Luïc Tröôùc Six conditions tend to the eradication of Taâm. sense-desires (The Buddha and His Six causations of the stages of Teachings): Saùu ñieàu kieän coù khuynh höôùng bodhisattva development: Luïc nhaân. taän dieät tham duïc (Ñöùc Phaät vaø Phaät Phaùp). Six causes of all conditioned things: See 1) Perceiving the loathsomeness of the Luïc Nhaân. objects: Nhaän thöùc veà moái nguy haïi cuûa Six characters of Amitabha Buddha: Luïc ñoái töôïng. töï Di Ñaø (Nam Moâ A Di Ñaø Phaät). 2) Constant meditation on loathsomeness: Six cereals: See Luïc Coác. Kieân trì quaùn töôûng veà nhöõng moái nguy Six characteristics: See Luïc Töôùng. haïi aáy. Six characteristics of a Buddha: See Luïc 3) Sense-restraint: Thu thuùc luïc caên. 4) Moderation in food: Ñieàu tieát vieäc aên Ñöùc. uoáng (AÊn uoáng coù ñoä löôïng). Six chief causes: See Luïc Caên Nhaân. 5) Good friendship: Taïo tình baèng höõu toát. Six chief causes and four sub-causes: See 6) Profitable talk: Ñaøm luaän höõu ích. Luïc Caên Nhaân Töù Trôï Duyeân. Six Consciousnesses: See Luïc Thöùc in Six Chinese Patriarchs: See Luïc Toå Thieàn Vietnamese-English Section. Trung Hoa. Six creatures: See Luïc Chuùng Sanh. Six closest relatives: See Luïc Thaân. Six deceivers common to all the living: Six coarser stages: See Luïc Thoâ and Luïc See Luïc Chuûng Caâu Sinh Hoaëc. Thoâ Töôùng. Six defiled things: See Luïc caáu in Six conceptions: See Luïc Thöùc in Vietnamese-English Section. Vietnamese-English Section. Six desire heavens: See Luïc Duïc Thieân. Six conditions of living activities for a Sramanera (Sutra in Forty-Two

Six deva realms of desire: See Saùu Taàng Six geneal principles: See Saùu Nguyeân Lyù. Trôøi Duïc Giôùi. Six great afflictions: See Luïc Ñaïi Phieàn Six difficult things: Saùu ñieàu khoù gaëp—See Naõo. Luïc Nan. Six great distresses: See Luïc Ñaïi Phieàn 1) To be born in human form: Ñöôïc sanh ra Naõo. laøm ngöôøi laø khoù. Six great

klesa: See Luïc Ñaïi Phieàn Naõo. 2) To be born in the Buddha-age: Ñöôïc sanh Six great things: See Luïc Ñaïi. ra cuøng thôøi vôùi Phaät laø khoù. Six groups of contacts: See Luïc Xuùc Thaân. 3) To hear the true Buddha-law: Nghe ñöôïc chaùnh phaùp laø khoù. Six groups of feeling: See Luïc Thoï Thaân. 4) To beget a good heart: Coù taâm laønh laø Six groups of perception: See Luïc Töôûng khoù. Thaân. 5) To be born in the central kingdom: Ñöôïc Six groups of volition: See Luïc Töï Thaân. sanh ra nôi trung taâm vöông quoác laø khoù. Six heretics of the austerities: See Luïc 6) To be perfect: Tu taäp ñöôïc quaû vò laø khoù. Khoå Haïnh. Six directions: See Luïc Phöông in Six heterodox teachers: See Luïc Sö Ngoaïi Vietnamese-English Section. Ñaïo. Six distressers: See Luïc Ñaïi Phieàn naõo in Six illustrations of unreality: See Luïc Duï. Vietnamese-English Section. Six indifferent investigations: See Saùu Six domestic animals: See Luïc Suùc in Suy Tö Ñeán Xaû. Vietnamese-English Section. Six internal sense-spheres: See Luïc Noäi Six dusts: See Luïc traàn in Vietnamese- Xöù. English Section. Six interpretations of compound terms: Six earthquakes: See Luïc Chuûng Chaán See Luïc Ly Hôïp Thích. Ñoäng. Six kinds of certainty resulting from Six elements: See Luïc Ñaïi. observance of the six paramitas: See Luïc Six elements making for deliverance: See Chuûng Quyeát Ñònh. Luïc Xuaát Ly Giôùi. Six kinds of contemplation: See Luïc Quaùn Six entrances: See Luïc Nhaäp. Phaùp. Six external sense-spheres: See Luïc Ngoaïi Six kinds of direct knowledge Xöù. (supernatural powers): See Luïc Thoâng. Six faiths: See Luïc Tín. Six kinds of endurance: See Luïc Nhaãn. Six feminine attractions: See Nöõ Nhaân Luïc Six kinds of disrespect: See Saùu Khoâng Duïc. Cung Kính Phaùp. Six fold rules of conducts for monks and Six kinds of nature: See Saùu Loaïi Taâm nuns in a monastery: See Luïc Hoøa and Luïc Taùnh. Hoøa Kính Phaùp in Vietnamese-English Six kinds of respect: See Saùu Cung Kính Section. Phaùp. Six fundamental elements: See Luïc Ñaïi. Six kinds of proper practice: See Luïc Six gem-natures of Bodhisattva Chuûng Chaùnh Haønh. development: See Luïc Chuûng Tính.

Six kinds of temperament: See Saùu Loaïi Six Paramitas: Luïc ñoä Ba La Maät—The six Taâm Taùnh. things that ferry one beyond the sea of birth Six kinds of wheel-kings: See Luïc Luaân. and death: Six kinds of wisdoms: See Luïc Hueä. 1) Generosity: Boá thí—Sharing— Almsgiving. Six kinds of wrong-doing: See Luïc Tuï and 2) Observe precepts: Trì giôùi—Keeping Luïc Thieân Tuï. precepts. Six-legged Honoured One: Luïc Tuùc Toân. 3) Patience: Nhaãn nhuïc—Endurance. Six magical penetrations: See Luïc Thoâng. 4) Right effort: Tinh taán—Making right Six main officers in a temple: Saùu vò sö efforts. chính trong moät töï vieän: 5) Meditation: Thieàn ñònh. 1) Ñoâ Töï: Chief officer—Head monk of the 6) Wisdom: Trí hueä. temple. Six paramitas and ten thousand 2) Giaùm Töï: Prior. conducts: See Luïc Ñoä Vaïn Haïnh. 3) Phoù Tö: Assistant Prior. Six paths: See Luïc ñaïo. 4) Ñöôøng Tö (Duy Na): Supervisor of monks in the temple. Six perceptions conducive to 5) Ñieån Toïa: Head cook. penetration: See Luïc Quyeát Traïch Phaàn 6) Tröïc Tueá: Caretaker. Töôûng. Six meanings of the Honoured One: See Six perfections: See Luïc Thaønh Töïu. Saùu YÙ Nghóa Cuûa Chöõ Theá Toân. Six periods in a day: See Luïc Thôøi. Six mental taints: See Luïc Nhieãm Taâm. Six places of abodes of perception or Six minds: See Luïc Taâm. sensation: Luïc xöù—See

Luïc Caên. Six miraculous powers: See Luïc Thoâng. Six places in the body that represent six Six miserable states of sentient beings: paths of reincarnation: See Luïc Ñieåm Taùi See Luïc Ñaïo. Sanh in Vietnamese-English Section. Six monthly fast days: See Luïc Trai Nhöït. Six planes of existence: Six paths—Six Six non-Buddhist works: See Luïc Luaän. states of existence—Luïc phaøm: Six objective fields of the six senses of 1) Realm of hells: Ñòa nguïc—Symbolizing ignorance, greed and aggression. sight: See Luïc caûnh. 2) Realm of hungry ghosts: Ngaï quyû— Six objects of recollection: See Luïc Nieäm Symbolizing greed. Phaùp. 3) Realm of Animals: Suùc sanh— Six organs: Luïc caên—The six roots of Symbolizing ignorance. sensations: 4) Realm of asuras: A Tu La—Symbolizing 1) Eye: Maét. aggression. 2) Ear: Tai. 5) Realm of Humans: Nhaân—Symbolizing 3) Nose: Muõi. social virtue. 4) Tongue: Löôõi. 6) Realm of Celestials: Thieân—Symbolizing 5) Body: Thaân. meditational abstractions. 6) Mind: yù. Six pleasurable investigations: See Saùu Six organs and their purification: See Suy Tö Ñeán Hyû. Luïc caên thanh tònh.

Six points of reverent harmony or unity towards helping those who practice them, in a monastery: Sixfold rules of conduct for putting an end to suffering, the monk should monks and nuns in a monastery—saùu pheùp uphold these views along with his religious hoøa kính cho chö Taêng Ni soáng tu trong caùc töï companions, in public as in private. This vieän—In the Middle Length Discourses, the Dharma should be remembered, building up Buddha taught: “O Bhiksus, there are six mutual love, mutual repsect, leading to Dharmas that should be remembered, building harmony, to no quarrel, to mutual up mutual love, mutual respect, leading to understanding, to common aspiration. O harmony, to no quarrel, to mutual Bhiksus, these six Dharmas should be understanding, to common aspiration. What remembered, building up mutual love, mutual are the six? Here O Bhiksus, the monk respect, leading to harmony, to no quarrel, to performs his bodily activities imbued with mutual understanding, to common love towards his religious companions, in aspiration—Trong Kinh Trung Boä, Ñöùc Phaät public as well as in private. This Dharma daïy: “Naøy caùc Tyû Kheo, coù saùu phaùp caàn phaûi should be remembered, building up mutual ghi nhôù, taïo thaønh töông aùi, taïo thaønh töông love, mutual respect, leading to harmony, to kính, ñöa ñeán hoøa ñoàng, ñöa ñeán khoâng tranh no quarrel, to mutual understanding, to luaän, ñöa ñeán hoøa hôïp. Theá naøo laø saùu? ÔÛ common aspiration. Again O Bhiksus, the ñaây, naøy caùc Tyû kheo, Tyû kheo an truù vôùi thaân monk performs his vocal…his mental haønh ñoái vôùi caùc vò ñoàng phaïm haïnh, caû tröôùc activities imbued with love towards his maët laãn sau löng. Phaùp naøy caàn phaûi ghi nhôù, religious companions, in public as well as in taïo thaønh töông aùi, taïo thaønh töông kính, ñöa private. This Dharma should be remembered, ñeán hoøa ñoàng, ñöa ñeán khoâng tranh luaän, ñöa building up mutual love, mutual respect, ñeán hoøa hôïp. Laïi nöõa, naøy caùc Tyû kheo, Tyû leading to harmony, to no quarrel, to mutual kheo an truù vôùi khaåu haønh ñoái vôùi caùc vò ñoàng understanding, to common aspiration. Again phaïm haïnh, caû tröôùc maët laãn sau löng. Phaùp O Bhiksus, anything that is accepted according naøy caàn

phaûi ghi nhôù, taïo thaønh töông aùi, taïo to Dharma, lawfully, even offerings deposited thaønh töông kính, ñöa ñeán hoøa ñoàng, ñöa ñeán in the begging bowl, the monk should not be khoâng tranh luaän, ñöa ñeán hoøa hôïp. Laïi nöõa, the one who does not share them with his naøy caùc Tyû kheo, ñoái vôùi caùc taøi vaät nhaän virtuous religious companions. This Dharma ñöôïc ñuùng phaùp, hôïp phaùp, cho ñeán nhöõng taøi should be remembered... (as above)... to vaät thaâu nhaän chæ trong bình baùt, Tyû kheo common aspiration. Again O Bhiksus, as to khoâng phaûi laø ngöôøi khoâng san seû caùc taøi vaät monastic rules, which are unbroken, unspoilt, nhaän ñöôïc nhö vaäy, phaûi laø ngöôøi san seû duøng unsullied, which have no impurities, leading chung vôùi caùc vò ñoàng phaïm haïnh coù giôùi ñöùc, to emancipation, praised by the wise, which caû tröôùc maët laãn sau löng. Phaùp naøy caàn phaûi are not be grasped at, leading to ghi nhôù, taïo thaønh töông aùi, taïo thaønh töông concentration, the monk should live in kính, ñöa ñeán hoøa ñoàng, ñöa ñeán khoâng tranh keeping with these rules along with his luaän, ñöa ñeán hoøa hôïp. Laïi nöõa naøy caùc Tyû religious companions, in public as well as in kheo, ñoái vôùi caùc giôùi luaät khoâng coù vi phaïm, private. This Dharma should be khoâng coù tyø veát, khoâng coù vaån ñuïc, khoâng coù remembered... (as above)... to common ueá taïp, giaûi thoaùt, ñöôïc ngöôøi trí taùn thaùn, aspiration. Again O Bhiksus, as to the views khoâng bò chaáp tröôùc, ñöa ñeán thieàn ñònh, Tyû which belong to the Noble Ones, leading up kheo soáng thaønh töïu trong caùc giôùi luaät aáy vôùi caùc vò ñoàng phaïm caû tröôùc maët laãn sau löng.

Phaùp naøy caàn phaûi ghi nhôù, taïo thaønh töông Phaùp, trong phaàn ñaïi cöông cuûa nhöõng aùi, taïo thaønh töông kính, ñöa ñeán hoøa ñoàng, phaân loaïi linh tinh, coù saùu caên: ñöa ñeán khoâng tranh luaän, ñöa ñeán hoøa hôïp. a. Unwholesome Roots—Baát thieän caên: Laïi nöõa naøy caùc Tyû kheo, ñoái vôùi caùc tri kieán, 1) Greed: Tham. thuoäc veà baäc Thaùnh, coù khaû naêng höôùng 2) Hatred: Saân. thöôïng, khieán ngöôøi thöïc haønh chaân chaùnh 3) Delusion: Si. dieät taän khoå ñau, Tyû kheo soâng thaønh töïu tri b. Wholesome Roots—Thieän caên: kieán nhö vaäy chung vôùi caùc vò ñoàng phaïm 1) Non-greed: Voâ tham. haïnh coù giôùi ñöùc, caû tröôùc maët laãn sau löng. 2) Non-hatred: Voâ saân. Phaùp naøy caàn phaûi ghi nhôù, taïo thaønh töông 3) Non-delusion: Voâ si. aùi, taïo thaønh töông kính, ñöa ñeán hoøa ñoàng, Six roots of contention: See Luïc Traùnh ñöa ñeán khoâng tranh luaän, ñöa ñeán hoøa hôïp. Caên. Naøy caùc Tyû kheo, coù saùu phaùp naøy, caàn phaûi Six roots of sensation: See Luïc Caên. ghi nhôù, taïo thaønh töông aùi, taïo thaønh töông Six schools in China: See Luïc Toâng Trung kính, ñöa ñeán hoøa ñoàng, ñöa ñeán khoâng tranh Hoa. luaän, ñöa ñeán hoøa hôïp." Six seasons of a year in India: See Thieân ***For more information, please see Luïc Truùc Luïc Thôøi. Hoøa. Six senses: Luïc nhaäp—Luïc caên. Six prohibition rules for a female 1) Eye: Maét. devotee: See Luïc Phaùp Giôùi. 2) Ear: Tai. Six proofs for the "Mind-Only": See Saùu 3) Nose: Muõi. Luaän Chöùng Veà Duy Taâm. 4) Tongue: Löôõi. Six pure faculties: See Luïc Caên Thanh 5) Body: Thaân. Tònh. 6) Mind: YÙ. Six realms of existence: See Saùu Neûo Luaân Six sense-objects: Luïc traàn—Luïc traàn chaïm Hoài. vôùi luïc caên khôûi sanh luïc

thöùc—The six Six realms of samura: See Luïc phaøm, Luïc sense-objects collide with their respective Ñaïo and Six Planes of Existence. sense-organs giving rise to six types of Six realms of the samsara and four consciousness. realms of the saints: See Luïc Ñaïo and Luïc 1) The visual object: Ruparammana (p)— Phaøm Töù Thaùnh in Vietnamese-English Forms—Saéc traàn. Section. 2) The audible object: Saddarammana (p)— Sounds—Thanh traàn. Six reliances: See Luïc Y. 3) The ordourferous object: Six retributions: See Luïc Baùo. Grandharammana (p)—Odours—Höông Six robbers: See Luïc caên—See Luïc Taëc. traàn. Six roots: Luïc Caên. 4) The sapid object: Rasarammana (p)— (A) See Luïc Caên in Vietnamese-English Taste—Vò traàn. Section. 5) The tactile object: Phassarammana (p) (B) According to Bhikkhu Bodhi in Touch (Tangible)—Xuùc traàn. Abhidhamma, in the compendium of 6) The mental object: Dhammarammana mixed categories there are six roots— (p)—Mental objects—Phaùp traàn. Theo Tyø Kheo Boà Ñeà trong Vi Dieäu

Six senses on which one relies or from nhaéc nhôû saùu nguyeân taéc thaønh thaät ñeå soáng which knowledge is received: See Luïc Y hoøa hôïp. in Vietnamese-English Section. 1) Sincerity of speech: Ngoân ngöõ töø bi. 2) Sincerity and kindness of action: Haønh vi Six sensual attractions: See Luïc Duïc. töø bi. Six sins: See Luïc Teá. 3) Sincerity and sympathy of spirit: YÙ chí töø Six sources of knowledge: See Luïc Tuùc bi vaø caûm thoâng. Luaän. 4) Equal sharing of common property: Coäng Six species: See Luïc Sanh Loaïi. höôûng taøi saûn. Six stable states: See Luïc Haèng Truù. 5) Following the same pure precepts: Cuøng Six stages of Bodhisattva developments giöõ giôùi thanh tònh. as defined in the final teaching: See Luïc 6) Having right views: Cuøng giöõ chaùnh kieán. Töùc Phaät. ** See Luïc Hoøa. Six stages of rebirth for ordinary people Six times of repentance: Luïc thôøi saùm hoái. and four saints: See Luïc Phaøm Töù Thaùnh. Six transcendental powers: See Luïc Six subjects in meditation: See Luïc Haïnh Thoâng. Quaùn. Six types of testing condition: See Luïc Six superknowledges: See Luïc Thoâng. Chuûng Khaûo. Six supernatural powers: See Luïc Thoâng: Six unconditioned dharmas: See Saùu Phaùp Voâ Vi Trong Duy Thöùc Hoïc. 1) Power to see what one wills to see anywhere. Six unimpeded elements: See Luïc Ñaïi Voâ 2) Power to hear and understand all Ngaïi. languages. Six unions of the six sense organs with 3) Power to read thoughts. the six objects of the sense: See Luïc Hoøa 4) Super knowledge of past lives of one’s Hôïp. own. Six unpleasurable investigations: See Saùu 5) Super knowledge of former lives of Suy Tö Ñeán Öu. others. Six unsurpassed things: See Luïc Voâ 6) The deliverance of mind from passions. Thöôïng. Six tastes: See Luïc Vò. Six virtues of perfection: See Luïc Ñoä Ba Six things that defile the pure mind: See La Maät. Luïc Caáu. Six ways of killing which lead to a Six things that enable a bodhisattva to Parajika offense (major offense for a keep perfectly the six paramitas: See Luïc Bodhisattva): Saùu caùch phaïm toäi gieát daãn Söï Thaønh Töïu. tôùi troïng toäi Ba La Di (trong toäi cuûa Boà Taùt). Six things of sincerity that will help to 1) To kill by oneself: Töï mình gieát. lead a Brotherhood to harmony: Saùu ñieàu 2) To encourage others to kill: Baûo ngöôøi thaønh thaät giuùp cho anh em hoøa hôïp—In khaùc gieát. Vinaya, the Buddha reminded six things of 3) To kill by expedient means:

Phöông tieän sincerity that will help to lead a Brotherhood gieát. to harmony—Trong Luaät Taïng, Ñöùc Phaät ñaõ 4) Praising killing: Khen taëng söï gieát.

5) Rejoice at witnessing killing: Thaáy gieát Six ways of sentient existence: See Luïc maø tuøy hyû. Ñaïo. 6) Kill through incantation or deviant Six ways of sexual misconduct which mantras: Duøng buøa chuù ñeå gieát. lead to a Parajika offense (major offense Six ways of lying which lead to a for a Bodhisattva): Saùu caùch phaïm toäi daâm Parajika offense (major offense for a duïc daãn ñeán troïng toäi Ba-La-Di (troïng toäi cuûa Bodhisattva): Saùu caùch phaïm toäi noùi doái daãn Boà Taùt). ñeán troïng toäi Ba-La-Di (troïng toäi cuûa Boà Taùt). 1) To engage in sexual intercourses by 1) To use false words and speech by oneself: Töï mình phaïm toäi daâm. oneself: Töï mình noùi doái. 2) To encourage others to commit sexual 2) To encourage others to lie: Khuyeán khích misconduct: Baûo ngöôøi daâm duïc. ngöôøi noùi doái. 3) To praise one who commits sexual 3) To lie by expedient means: Phöông tieän misconduct: Taùn thaùn ngöôøi taø daâm. noùi laùo. 4) To commit sexual misconduct by 4) To praise those who lie: Taùn thaùn ngöôøi expedient means: Phöông tieän taø daâm. noùi laùo. 5) To rejoice at witnessing committing 5) To rejoice at witnessing lying: Nghe thaáy sexual misconduct: Thaáy ngöôøi taø daâm ngöôøi noùi laùo maø hoan hyû. maø hoan hyû. 6) To lie through incantation or deviant 6) To commit sexual misconduct through mantras: Duøng buøa chuù ñeå noùi laùo gaït incantation or deviant mantras: Duøng buøa ngöôøi. chuù ñeå phaïm toäi taø daâm. Six ways of selling alcoholic beverages Six ways of stealing which lead to a and other intoxicants which lead to a Parajaka offense (major offense for a Parajika offense (major offense for a Bodhisattva): Saùu caùch phaïm toäi troäm caép Bodhisattva): Saùu caùch phaïm toäi buoân baùn daãn ñeán troïng toäi Ba-La-Di (troïng toäi cuûa Boà röôïu vaø nhöõng chaát cay ñoäc khaùc daãn ñeán Taùt). troïng toäi Ba-La-Di (troïng toäi cuûa Boà Taùt). 1) Stealing committed by oneself: Töï mình 1) To trade in alcoholic beverages and other troäm caép. intoxicants by oneself: Töï mình buoân baùn. 2) To encourage others to steal: Baûo ngöôøi 2) To encourage others to do so: Baûo ngöôøi troäm. buoân baùn röôïu vaø nhöõng chaát cay ñoäc. 3) Steal by expedient means: Phöông tieän 3) To trade such intoxicants by expedient troäm caép. means: Phöông tieän buoân baùn nhöõng chaát 4) To praise stealing: Taùn thaùn söï troäm caép. aáy. 5) To rejoice at witnessing stealing: Thaáy 4) To praise others for doing such trade: troäm cöôùp maø tuøy hyû. Thaáy ngöôøi buoân baùn maø taùn thaùn. 6) Steal through incantation or deviant 5) To rejoice at witnessing others people to mantras: Duøng buøa chuù troäm cöôùp. trade such intoxicants: Hoan hyû khi thaáy Six wonderful doors: See Luïc Dieäu Moân. ngöôøi buoân baùn nhöõng chaát aáy. Six wonderful strategies: See Luïc Dieäu 6) To trade such intoxicants through Moân in Vietnamese-English Section. incantation or deviant mantras: Duøng buøa Six Years of Ascetic praticing of the chuù ñeå buoân baùn nhöõng chaát cay ñoäc aáy. Buddha (Ascetic period of the Buddha):

Saùu naêm tu haønh khoå haïnh cuûa Ñöùc Phaät— moät vò tröôûng laõo: “Laøm sao môùi ñöôïc giaùc After Prince Siddhartha left the royal palace, ngoä vaø giaûi thoaùt?” Vò tröôûng laõo ñaùp: “Chuùng he wandered in the forest of ascetics. There toâi sieâng

naêng tu haønh khoå haïnh, chæ mong sau were many practicing ascetics. The Prince khi cheát ñöôïc leân Thieân giôùi höôûng laïc, chöù consulted one of the elders: “How can I attain khoâng bieát caùi gì goïi laø giaùc ngoä hay giaûi true enlightenment and emanicipation?” The thoaùt caû.” Vò tröôûng laõo tieáp theo: “Phöông elder replied: “We practice asceticism phaùp haønh xaùc cuûa chuùng toâi laø ñoùi thì aên reã diligently, hoping that upon our death we coû, voû caây, hoa quaû. Coù luùc chuùng toâi doäi could be reborn in the heavens to enjoy nöôùc laïnh leân ñaàu suoát ngaøy. Coù luùc thì chuùng happiness. We don’t know anything about toâi nguû caïnh löûa noùng cho cô theå bò noùng ñoû. enlightenment and emancipation.” The elder Coù luùc thì chuùng toâi treo nguôïc treân nhöõng added: “The way we take to the asceticism is caønh caây. Chuùng toâi thöïc haønh khoå haïnh baèng that when we are hungry, we eat grassroots, nhieàu caùch khaùc nhau vaø muïc ñích laø ñeå thôø bark, flowers, and fruits. Sometimes we pour maët trôøi, maët traêng, caùc vì sao, hay nöôùc chaûy cold water on our heads all day long. vaø löûa hoàng. Sau khi nghe nhöõng lôøi giaûi thích Sometimes we sleep by a fire, allowing the cuûa vò tröôûng laõo, vò Thaùi töû voán thoâng minh body to be baked and tanned. Sometimes we bieát ngay laø nhöõng ngöôøi naøy chaû bieát gì ñeán hang ourselves upside down on tree branches. vaán ñeà sanh töû, hoï ñaõ khoâng theå töï cöùu mình We practice in different ways, the purpose of noùi chi ñeán cöùu ñoä nhöõng chuùng sanh khaùc. . which is to worship the sun, moon, stars, the Theá laø Thaùi töû quyeát ñònh rôøi boû khoå haïnh running water and the blazing fire.” After laâm ñeå höôùng veà vuøng tu cuûa caùc aån só. Ngaøi listening to the explanations of this elder, the leân nuùi Gaya ñeå töï mình khoå tu vaø tham thieàn wise Prince knew that they had practically no nhaäp ñònh. Söï khoå haïnh cuûa Thaùi töû raát ñôn knowledge of the problems of life and death giaûn, moãi ngaøy Ngaøi chæ aên moät chuùt luùa mì and they could not even redeem themselves, vaø luùa maïch trong khi chuyeân taâm tu trì neân not to mention saving other sentient beings. cô theå cuûa Ngaøi ngaøy caøng yeáu daàn. Sau saùu The ascetics were merely inflicting sufferings naêm tu haønh khoå haïnh trong röøng, nhöng Ngaøi upon themselves. So the Prince decided to vaãn khoâng ñaït ñöôïc taän cuøng yù nguyeän. Cuoái relinquish this kind of ascetic life, left the cuøng Thaùi töû nghó raèng vieäc lôùn giaùc ngoä vaø forest and headed towards other places where giaûi thoaùt khoâng theå baèng tu haønh khoå haïnh the hermits were. He came to Gaya Hill to maø ñöôïc. practice asceticism and meditation. The life Sixteen great powers obtainable by a which the Prince led was very simple. He just Bodhisattva: See Thaäp Luïc Ñaïi Löïc. ate a little wheat and barley everyday while Sixteen kinds of contemplation in the devoting all his energy to his practice. So his Pure Land: See Thaäp Luïc Quaùn. body became thinner by the day. After six years of ascetic practice, the Prince could not Sixteen minds: See Thaäp Luïc Taâm. reach his goal. Finally he realized that the Sixteen roots: See Möôøi Saùu Caên Ñeá. major issue of enlightenment and Sixteen visualizations which help one to emancipation could never be achieved attain one of the nine stages of rebirth in through ascetic practicing alone.—Sau khi rôøi the Pure Land: See Möôøi Saùu Caùch Quaùn boû cung vua, Thaùi töû Só Ñaït Ña

ñi vaøo röøng Töôûng Hay Hình Dung Trong Kinh Quaùn Voâ khoå haïnh. Coù raát nhieàu ñaïo só ñang thöïc haønh Löôïng Thoï Maø Phaät Ñaõ Daïy Baø Hoaøng Haäu khoå haïnh taïi ñoù. Thaùi töû ñeán xin chæ giaùo moät Vi Ñeà Hi Ñöôïc Vaõng Sanh Cöûu Phaåm.

Sixty-two views: See Luïc Thaäp Nhò Kieán. Sloth and torpor: Thinamiddham (p)—Hoân Skandhas (skt): Nguõ uaån—Five traàm thuïy mieân. aggregates—Five skandhas: Slowly: Chaàm chaäm. 1) Form: Saéc. Smack one's tongue: Chaéc löôõi. 2) Feeling: Thoï. Small chiliocosm: See Tieåu Thieân Theá Giôùi. 3) Conception: Töôûng. Small kalpa: See Tieåu Kieáp. 4) Impulse: Haønh. Small-minded: Taâm tieåu nhaân—Mean- 5) Consciousness: Thöùc. spirited. Skill-in-means: Phöông tieän thieän xaûo— Small pagoda: See Am. Expedient means. Small teaching: See Tieåu Giaùo. Skilled in speech: See Bieän Taøi. Small temple: See Small pagoda. Skillful (a): Thieän xaûo. Small tree: See Tieåu Thuï. Skillful means: Phöông tieän—Stratagems— See Upaya in Sanskrit/Pali-Vietnamese Small vehicle: See Tieåu Thöøa. Section. Smaller collection: Taïp Boä Kinh—Taïp A Skilful knowledge: Upayajnana (skt)—See Haøm—See Tieåu A Haøm. Phöông Tieän Trí. Smaller herbs: See Tieåu Thaûo. Skin and flesh: Da thòt. Smell: Muøi—Höông—Tyû caên. Skin bag: Human body—Tuùi da. Smell consciousness: See Tyû Thöùc. Sky (n): See Thieân II. Smuggler: Keû buoân laäu. Sky-god: See Thích Ñeà Hoaøn Nhôn. Snow Mountain: Tuyeát Sôn—A name for Slander (v): Noùi löôõi hai chieàu—Phæ baùng. the Himalayas. Slander the Great Vehicle: Huûy baùng Ñaïi Snuffed out: Bò tieâu tan. Thöøa. Social development: Söï phaùt trieån xaõ hoäi. Slandering: See Noùi Lôøi Ñaâm Thoïc. Social reformer: Nhaø caùch maïng xaõ hoäi. Slay someone: Kill someone—Gieát haïi ai. Social revolution: Caùch maïng xaõ hoäi. Sleep (v) in ignorance: Chìm ñaém trong voâ Social and scientific progress: Söï tieán boä minh. veà xaõ hoäi vaø khoa hoïc. Sleep (v) heavily: Nguû nhö cheát. Socialization (n): Söï xaõ hoäi hoùa. Sleep (v) with one eye open: Nguû chaäp Soft (a): Dòu daøng—Dòu ngoït—Sweet. chôøn. Soft and hard: Nhu vaø cöông. Sleepiness (n): See Tuøy Mieân. Soft words: See Nhuyeãn Ngöõ. Sleeping Buddha: See Nieát Baøn Töôïng. Sogdian: A province of the Ancient Persian Slight (a): Hôi hôi—Ít oûi. Empire with its capital Samarkand—Moät tænh Slight (v) the Triple Jewel: Khinh cheâ ngoâi cuûa ñeá quoác Ba Tö thôøi coå vôùi thuû ñoâ laø Tam Baûo. Samarkand. Slight understanding: Söï hieåu bieát ít oûi. Solace (n): Söï an uûi Slightly: Hôi hôi. Sole (a): Duy nhöùt—Unique—Only. Sloth: Thina (p)—Hoân traàm—See Thuïy Solemn utterance: Lôøi noùi nghieâm trang. Mieân. Solemnly: Long troïng.

Solid (a): Vöõng chaéc. Sound and echo perseverance: AÂm höôûng Solid foundation: Neàn taûng vöõng chaéc. nhaãn—The patience which realizes that all is Solidarity (n): Tính lieân ñôùi. as unreal as sound and echo—See AÂm Nhaãn Höôûng. Solidity (n): Theå ñaëc—Ñaát. Solve one's inner problems: Giaûi quyeát Sound of compassion: Tieáng Töø bi. nhöõng vaán ñeà noäi taâm—To resolve. Sound of great Lion's Roar: Tieáng ñaïi Sö Töû Hoáng. So deep: Saâu xa. So-long: Chöøng aáy Sound of great Thunderstorm: Tieáng Ñaïi Saám. Sombre (a): AÛm ñaïm—Gloomy—Dull— Sound of great wisdom: Tieáng trí tueä. Overcast—Dreary. Son of Buddha: See Phaät Töû. Sound

hearer: See Thanh Vaên. Son of dharma king: Phaùp vöông töû. Sound of joyous giving: Tieáng Hyû xaû. Son of Gods: Devaputta (p)—Thieân töû— Sound of liberation: Tieáng giaûi thoaùt. Tieân ñoàng. Sound of Lion's Roar: Tieáng Sö töû Hoáng. Son of heaven king: See Thieân Töû. Sound (v) reasonable: Coù veû höõu lyù. Son of the True One: See Chaân Töû. Sound of Thunderstorm: Tieáng Maây Saám. Sonship (n): Boån phaän laøm con. Sounding staff: See Thanh Tröôïng. Soon after: Ngay sau khi. Soup is needed for a meal as much as Sooner or later: Khoâng choùng thì chaày. dharma friends needed for a Way Sooth (v): Laéng ñoïng. cultivator: AÊn côm coù canh, tu haønh coù baïn—Who's eating rice needs soup, who's a Soothsaying: Boùi. way cultivator appreciates dharma friends. Sophisticated: Tinh vi. Source of inspiration: Nguoàn caûm höùng. Sotapanna (p): Quaû Döï Löu—Tu Ñaø Southern Buddhism: See Nam Phöông Höôøn—Who attains the first stage of Phaät Giaùo. Sainthood. Sophisticated: Tinh vi. Southern continent: See Nam Thieäm Boä Chaâu. Sorrow (n): Khoå—Suffering—Distress— Southern hill: See Nam Sôn. Pain. Sorrowful (a): Buoàn baõ—AÛo naõo. Southern immediate, Northern gradual: See Nam Ñoán Baéc Tieäm. Sorrowless: Voâ saàu. Southern Jambudvipa: Coõi Nam Dieâm Sorrowless One: The Happy One, an epithet Phuø Ñeà. of the Buddha—Ñaáng thoaùt ly saàu muoän, moät Southern school: The school of Zen danh hieäu cuûa Ñöùc Phaät. dervices from Hui-Neng, the sixth patriarch of Soul (n): Linh hoàn—Thaàn thöùc—The Chinese Zen. The name "Nam Toâng" was intelligent spirit—Incomprehensible or divine used to distinguish with the Northern school wisdom—See Taâm Hoàn. founded by Shen-Hsiu. While the Northern Soul of the dead: Vong hoàn. school was still strongly influenced by No-soul: Voâ ngaõ. traditional Indian Meditation of gradual Sound (n): AÂm thanh—Thanh— (v) Coù veû. enlightenment (enlightenment is reached gradually through slow progress) and placed

great value on study and intellectual Speak (v) like a parrot: Noùi nhö veït. penetration of the scriptures of Buddhism, the Speak (v) loudly: Noùi oang oang. Southern uprooted the Northern school's Speak (v) the truth: Noùi söï thaät. beliefs and stressed the "Sudden Speak (v) impromptu: Noùi öùng khaåu. enlightenment." The Southern school flourished, survived until today, while the Speak (v) sarcastically: Noùi xoû—Talk Northern school declined just right after Shen- sarcastically. Hsiu and died out together—Thieàn Nam Speak (v) the sincere and actual words: Toâng, phaùi Thieàn coù nguoàn goác töø Luïc toå Hueä Thuyeát thaønh thieät ngoân. Naêng beân Trung quoác. Coù teân Nam Toâng ñeå Speak (v) thoughtlessly: Noùi lieàu. ñoái laïi vôùi phaùi thieàn Baéc Toâng cuûa Thaàn Tuù Speak up (v) the truth: Noùi söï thaät. laäp ra ôû mieàn baéc Trung quoác. Trong khi Speak (v) well of someone: Noùi toát ai. Thieàn Baéc Toâng cuûa Thaàn Tuù chòu aûnh höôûng Speak (v) with grace: Noùi lôøi töø aùi. saâu saéc cuûa Phaät giaùo AÁn Ñoä vôùi tieäm giaùo, Speaker (n): Dieãn giaû—Orator. thì Thieàn Nam Toâng ñaùnh baät goác reã tieäm giaùo baèng söï "giaùc ngoä baát thaàn." Thieàn Nam Speaking karma: Khaåu nghieäp. Toâng phaùt trieån maïnh qua caùc trieàu ñaïi vaø toàn Special (a): Ñaëc bieät. taïi cho ñeán hoâm nay, trong khi Thieàn Baéc Special favor: Ñaëc aân. Toâng bò taøn luïi vaø maát haún—See

Hinayana. Special invitation: See Bieät Thænh. Southern sect: See Nam Toâng and Special talent: Bieät taøi. Hinayana. Special transmission: See Bieät Truyeàn. Southern or Theravada school: See Tieåu Special transmission outside of the Thöøa and Hinayana. teaching: See Giaùo Ngoaïi Bieät Truyeàn. Sovereign (n): Chuû quyeàn—Quyeàn uy toái Special vow: See Bieät Nguyeän. thöôïng. Specialization: Söï chuyeân moân hoùa. Sow merits: Gieo troàng phöôùc ñöùc. Species: Chuûng loaïi. Sow (v) the seeds: See Haï Chuûng. Specific karma and delusional views: See Space (n): Khoâng gian. Bieät Nghieäp Voïng Kieán. Space inside and outside: See Noäi Ngoaïi Specific wisdom: See Haäu Ñaéc Trí. Khoâng. Speck (n): haït (buïi)—A speck of dust—A Space spirit: Thaàn Hö Khoâng. mote of dust. Spacelessness: Khoâng bò khoâng gian haïn Speculating: ÖÙc ñoaùn cheá—Voâ khoâng gian. Speculation (n): Söï suy tö—Söï suy luaän— Space-time: Thôøi khoâng. Söï lyù luaän. (Life) span: Quaûng ñôøi. Speculative (a): Coù tính caùch lyù luaän suoâng Spare no pains: Chaúng neä. Speech (n): Lôøi noùi. Speak (v) inconsiderably: AÊn noùi haøm hoà. Speechless (a): Avakha (skt)—Khoâng noùi. Speak (v) indistinctively: AÁp uùng—To Speeches full of love: AÊn noùi nhaõ nhaën. mumble. Spend time and effort on something: Boû Speak (v) in earnest: Noùi trang nghieâm. thì giôø vaø coâng söùc ra ñeå laøm vieäc gì. Speak (v) in harmony: Noùi eâm dòu (ñoàng ñieäu vôùi tha nhaân).

Spend a three-month retreat: Take up a 9) Fragrant Topknot Adornment: Höông Keá three-month retreat—Qua ba thaùng an cö kieát Trang Nghieâm Thaàn. haï. 10) Beautiful jewel Light: Dieäu Böûu Quang Spheres (n): Dhatus (skt)—Realms— Minh Thaàn. Elements—See Thaäp Baùt Giôùi. Spirits—Crop Spirits (The Flower Spiders' webs: Maïng nheän. Adornment Sutra—Chapter 1): Chuû Giaù Spikes and thorns: Choâng gai. Thaàn (Kinh Hoa Nghieâm—Phaåm 1)—All of them had attained perfection of great Spiral (a): Hình troân oác. joyfulness—Chö thaàn naày ñeàu ñaõ thaønh töïu Spiration (n): Söï phaùt sinh—Söï phaùt xuaát. ñaïi hyû: Spirit (n): Thaàn löïc—Tinh thaàn—YÙ nghóa— 1) Gentle Superb Flavor: Nhu Nhuyeãn The Buddha taught: "Teach the Dharma, Thaéng Vò Thaàn. perfect in the beginning, perfect in the middle, 2) Pure Light of Seasonal Flowers: Thôøi perfect in the end, both in the spirit and the Hoa Tònh Quang Thaàn. letter."—Ñöùc Phaät daïy: "Thuyeát phaùp hoaøn 3) Physical Strength Courage and Health: thieän ôû phaàn ñaàu, hoaøn thieän ôû phaàn giöõa, Saéc Löïc Duõng Kieän Thaàn. hoaøn thieän ôû phaàn cuoái, caû veà yù nghóa laãn 4) Increasing Vitality: Taêng Tröôûng Tinh ngoân töø." Khí Thaàn. Spirit-enfolders: See Hoaøi Linh. 5) Everywhere Producing Roots and Fruits: Spirits—City Spirits (The Flower Phoå Sanh Caên Quaû Thaàn. Adornment Sutra—Chapter 1): Chuû 6) Wonderful Adorned Circular Topknot: Thaønh Thaàn—All of them had, over Dieäu Nghieâm Hoaøn Keá Thaàn. innumerable, inconceivable eons, adorned the 7) Moistening Pure Flowers: Nhuaän Traïch mansion in which the Buddhas stayed—Trong Tònh Hoa Thaàn. voâ löôïng baát tö nghì kieáp, chö thaàn naày ñeàu 8) Developing Wonderful Fragrance: Thaønh trang nghieâm thanh tònh cung ñieän cuûa Nhö Töi Dieäu Höông Thaàn. Lai: 9) Like by All Who See: Kieán Giaû AÙi Nhaïo 1) Jewel Peak Radiance: Böûu Phong Quang Thaàn. Dieäu Thaàn. 10)

Undefiled Pure Light: Ly Caáu Tònh 2) Beautifully Adorned Palace: Dieäu Quang Thaàn. Nghieâm Cung Ñieän Thaàn. Spirits—Day Spirits (The Flower 3) Jewel of Pure Joy: Thanh Tònh Hyû Baûo Adornment Sutra—Chapter 1): Chuû Truù Thaàn. Thaàn (Kinh Hoa nghieâm—Phaåm 1)—They all 4) Sorowless Purity: Ly Öu Thanh Tònh had certain faith in the sublime truth and Thaàn. always strived diligently in concert to adorn 5) Flower Lamp Flame Eyes: Hoa Ñaêng the place—Chö thaàn naày coù theå sanh loøng tin Dieäm Nhaõn Thaàn. hieåu nôi dieäu phaùp, thöôøng cuøng nhau sieâng 6) Flame Banner Clearly Showing: Dieäm naêng nghieâm söùc cung ñieän: Traøng Minh Hieän Thaàn. 1) Displaying Palaces: Thi Hieän Cung Ñieän 7) Light of Virue: Thaïnh Phöôùc Quang Minh Thaàn. Thaàn. 2) Bringing Forth the Fragrance of Wisdom: 8) Pure Light: Thanh Tònh Minh Thaàn. Phaùt Khôûi Hueä Höông Thaàn.

3) Delighting in Superb Adornment: Laïc 10) Traveling Everywhere Watching: Chaâu Thaéng Trang Nghieâm Thaàn. Bieán Du Laõm Thaàn. 4) Exquisite Light of Fragrant Flowers: Spirits—Earth Spirits (The Flower Höông Hoa Dieäu Quang Thaàn. Adornment Sutra—Chapter 1): Chuû Ñòa 5) Collecting All Wonderful Herbs: Phoå Taäp Thaàn (Kinh Hoa Nghieâm—Phaåm 1)—They Dieäu Döôïc Thaàn. had all in the past made profound, grave 6) Liking to Make Joyful Eyes: Nhaïo Taùc vows, vowing to always associate with the Hyû Muïc Thaàn. Buddhas and cultivate the same virtuous 7) Appearing in All Places: Phoå Hieän Chö acts—Chö thaàn naày thuôû xöa phaùt nguyeän Phöông Thaàn. roäng lôùn thöôøng gaàn guûi chö Phaät vaø ñoàng tu 8) Light of Great Compassion: Ñaïi Bi Quang phöôùc nghieäp: Minh Thaàn. 1) Pure Flower of Universal Virtue: Phoå 9) Radiance of Goodness: Thieän Caên Quang Ñöùc Tònh Hoa Thaàn. Chieáu Thaàn. 2) Adornment of Stable Blessings: Kieân 10) Garlands of Beautiful Flowers: Dieäu Hoa Phöôùc Trang Nghieâm Thaàn. Anh Laïc Thaàn. 3) Beautiful Flower Adorned Tree: Dieäu Spirits—Direction Spirits (The Flower Hoa Nghieâm Thoï Thaàn. Adornment Sutra—Chapter 1): Chuû 4) Universal Distributor of Treasures: Phoå Phöông Thaàn (Kinh Hoa Nghieâm—Phaåm 1)— Taùn Chuùng Böûu Thaàn. They were able, by means of their skills, to 5) Pure Eye Observing the Season: Tònh emanate light in all directions, always Muïc Quaùn Thôøi Thaàn. illuminating the ten directions continuously 6) Beautiful Supreme Eye: Dieäu Saéc Thaéng without interruption—Chö thaàn naày coù theå Nhaõn Thaàn. duøng phöông tieän phoùng quang minh thöôøng 7) Fragrant Hair Emitting Light: Höông Mao chieáu khaép möôøi phöông chaúng döùt: Phaùt Quang Thaàn. 1) Dwelling Everywhere: Bieán Truï Nhöùt 8) Pleasing Sound: Duyeät YÙ AÂm Thinh Thieát Thaàn. Thaàn. 2) Ubiquitous Light: Phoå Hieän Quang Minh 9) Curled Topknot of Beautiful Flower: Thaàn. Dieäu Hoa Trieàn Keá Thaàn. 3) Array of Light Beams: Quang Haïnh 10) Diamond Adorned Body: Kim Cang Trang Nghieâm Thaàn. Nghieâm Theå Thaàn. 4) Traveling Everywhere Unhindered: Chaâu Spirits—Fire Spirits (The Flower Haønh Baát Ngaïi Thaàn. Adornment Sutra—Chapter 1): Chuû Hoûa 5) Forever Ending Confusion: Vónh Ñoaït Meâ Thaàn (Kinh Hoa Nghieâm—Phaåm 1)—All of Hoaëc Thaàn. them manifest various kinds of light, causing 6) Roaming Everywhere in Pure Space: Phoå the irritations of sentient beings to vanish— Du Tònh Khoâng Thaàn. Chö thaàn naày ñeàu

coù theå thò hieän caùc thöù 7) Great Sound of Cloud Banner: Ñaïi Vaân quang minh laøm cho chuùng sanh döùt tröø nhöõng Traøng AÂm Thaàn. nhieät naõo: 8) Topknot and Eyes Undisturbed: Keâ Muïc 1) Repository of Flames of Universal Light: Voâ Loaïn Thaàn. Phoå Quang Dieäm Taøng Thaàn. 9) Universally Observing the Doings of the 2) Banner of Universal Assembly of Light: Worlds: Phoå Quaùn Theá Nghieäp Thaàn. Phoå Taäp Quang Taøng Thaàn.

3) Great Light Shining Everywhere: Ñaïi Thaàn (Kinh Hoa Nghieâm—Phaåm 1)—They all Quang Phoå Chieáu Thaàn. had infinite pleasing glows—Chö thaàn naày 4) Palaces of Wonders: Chuùng Dieäu Cung ñeàu coù voâ löôïng quang minh khaû aùi: Ñieän Thaàn. 1) Spreading Flowers Like Clouds: Boá Hoa 5) Inexhaustible Light Topknot: Voâ Taän Nhö Vaân Thaàn. Quang Keá Thaàn. 2) Outstanding Trunk Unfolding Light: Traïc 6) Eyes of Various Flames: Chuûng Chuûng Caùn Thô Quang Thaàn. Dieäm Nhaõn Thaàn. 3) Bearing Branch Emitting Radiance: Sanh 7) Palaces in All Directions Like Polar Nha Phaùt Dieäu Thaàn. Mountains: Thaäp Phöông Cung Ñieän Nhö 4) Auspicious Pure Leaves: Caùt Töôøng Tònh Tu Di Sôn Thaàn. Dieäp Thaàn. 8) Sovereign of Awesome Light: Oai 5) Draped Flame Treausry: Thuøy Boá Dieäm Quang Töï Taïi Thaàn. Taøng Thaàn. 9) Light Destroying the Darkness: 6) Pure Light: Thanh Tònh Quang Minh Quang Minh Phaù AÙm Thaàn. Thaàn. 10) Thunder and Lightning: Loâi AÂm Ñieån 7) Pleasant Thunder: Khaû YÙ Loâi AÂm Thaàn. Quang Thaàn. 8) Light and Fragrance All Pervading: Spirits—Footstep-following Spirits (The Quang Höông Phoå Bieán Thaàn. Flower Adornment Sutra—Chapter 1): 9) Subtle Light Shinning far: Dieäu Quang Chuû Tuùc Haønh Thaàn (Kinh Hoa Nghieâm— Hoaùnh Dieäu Thaàn. Phaåm 1)—These spirits, over innumerable 10) Flowers and Fruits Savoring of Light: Hoa past ages, had associated with Buddhas—Chö Quaû Quang Vò Thaàn. thaàn naày trong voâ löôïng kieáp quaù khöù thöôøng Spirits—Herb Spirits (The Flower gaàn guûi Nhö Lai: Adornment Sutra—Chapter 1): Chuû 1) Precious Symbol: Böûu AÁn Thuû Thaàn. Döôïc Thaàn (Kinh Hoa Nghieâm—Phaåm 1)— 2) Lotus Light: Lieân Hoa Quang Thaàn.Their natures were all free from defilement, 3) Topknot of Pure Flower: Thanh Tònh Hoa and they helped beings with kindness and Keá Thaàn. compassion—Chö thaàn naày ñeàu lìa caáu 4) Embodying All beautiful Visions: Nhieáp nhieãm, vì loøng nhaân töø maø cöùu giuùp chuùng Chö Thieän Kieán Thaàn. sanh: 5) Exquisite gem Star Banner: Dieäu Baûo 1) Auspicious: Caùt Töôøng Thaàn. Tinh Traøng Thaàn. 2) Sandalwood Forest: Chieân Ñaøn Laâm 6) Joyfully Uttering Sublime Sounds: Laïc Thaàn. Thoå Dieäu AÂm Thaàn. 3) Pure Light: Thanh Tònh Quang Minh 7) Sandlewood Tree Light: Chieân Ñaøn ThoïThaàn. Quang Thaàn. 4) Universal Renown: Danh Xöng Phoå Vaên 8) Lotus Luminosity: Lieân Hoa Quang Minh Thaàn. Thaàn. 5) Radiant Pores: Mao Khoảng Quang Minh 9) Subtle Light: Vi Dieäu Quang Minh Thaàn. Thaàn. 10) Collection of Fine Flower: Tích Taäp Dieäu 6) Universal Purifier: Phoå trò Thanh Tònh Hoa Thaàn. Thaàn. Spirits—Forest Spirits (The Flower 7) Roarer: Ñaïi Phaùt Hoáng Thinh Thaàn. Adornment Sutra—Chapter 1): Chuû Laâm

8) Banner of Light Outshining the Sun: Teá 2) Light Illumining All Directions: Quang Nhöït Quang Traøng Thaàn. Chieáu Thaäp Phöông Thaàn. 9) Seeing in All Directions:

Minh Kieán Thaäp 3) Oceanic Sound Conquering: Haûi AÂm Phöông Thaàn. Ñieàu Phuïc Thaàn. 10) Energy-Augmenting Clear Eyes: Ích Khí 4) Pure Flower Adorned Topknot: Tònh Hoa Minh Muïc Thaàn. Nghieâm Keá Thaàn. Spirits—Mountain Spirits (The Flower 5) Infinite Dignified Postures: Voâ Löôïng Oai Adornment Sutra—Chapter 1): Chuû Sôn Nghi Thaàn. Thaàn (Kinh Hoa Nghieâm—Phaåm 1)—They 6) Array of Supreme Light: Toái Thöôïng had all attained pure eyes in egarding all Quang Nghieâm Thaàn. things—Chö thaàn naày ñaõ ñöôïc phaùp nhaõn 7) Fragrant Clouds of Pure Light: Tònh thanh tònh ñoái vôùi caùc phaùp: Quang Höông Vaân Thaàn. 1) Jewel Peak Blooming Flower: Böûu Phong 8) Guardian Sustainer: Thuû Hoä Nhieâp Trì Khai Hoa Thaàn. Thaà n . 2) Flower Forest Beautiful Topknot: Hoa 9) Ubiquitious Sheperd: Phoå Hieän Nhieáp Laâm Dieäu Keá Thaàn. Thuû Thaàn. 3) Lofty Banner Shinning Everywhere: Cao 10) Immutable Light: Baát Ñoäng Quang Minh Traøng Phoå Chieáu Thaàn. Thaà n . 4) Undefiled Jewel Topknot: Ly Traàn Tònh Spirits—Night Spirits (The Flower Keá Thaàn. Adornment Sutra—Chapter 1): Chuû Daï 5) Light Illumining All Directions: Quang Thaàn (Kinh Hoa Nghieâm—Phaåm 1)—They all Chieáu Thaäp Phöông Thaàn. practiced diligently, taking delight in truth— 6) Light of Great Power: Ñaïi Löïc Quang Chö thaàn naày thöôøng sieâng naêng tu taäp, vui Minh Thaàn. vôùi chaùnh phaùp: 7) Awesome Light Conquering All: Oai 1) Pure Light of Universal Virtue: Phoå Ñöùc Quang Phoå Thaéng Thaàn. Tònh Quang Thaàn. 8) Light Orb of Subtle Intensity: Vi Maät 2) Observing the World with Joyful Eyes: Quang Luaân Thaàn. Hyû Nhaõn Quaùn Theá Thaàn. 9) Universal Eye Clearly Seeing: Phoå Nhaõn 3) Everywhere Causing Tree Flowers to Hieän Kieán Thaàn. Bloom: Phoå Phaùt Thoï Hoa Thaàn. 10) Adamantine Eye of Mystery: Kim Cang 4) Supporting the World Quintessence: Hoä Maät Nhaõn Thaàn. Theá Tinh Khí Thaàn. Spirits—Multiple-body Spirits (The 5) Tranquil Ocean Sound: Tòch Tònh Haûi AÂm Flower Adornment Sutra—Chapter 1): Thaàn. Thaân chuùng Thaàn (Kinh Hoa Nghieâm—Phaåm 6) Everywhere Manifesting Auspicious 1—Theá Chuû Dieäu Nghieâm)—These spirits Omens: Phoå Hieän Caùt Töôøng Thaàn. had all in the past fulfilled great vows and had 7) Equally Support and Educate Sentient provided for and served all the Buddhas—Töø Beings: Bình Ñaúng Hoä Duïc Chuùng Sanh xöa chö Thaàn naày ñaõ thaønh töïu ñaïi nguyeän Thaàn. cuùng döôøng phuïng söï taát caû chö Phaät: 8) Traveling Joyfully: Du Hí Khoaùi Laïc 1) Flower Topknot Adornment: Hoa Keá Thaàn. Trang Nghieâm Thaàn. 9) All Senses Always Joyful: Chö Caên Thöôøng Hyû Thaàn.

10) Producing Pure Bounty: Xuaát Sanh Tònh 5) Rescuing Sentient Beings: Cöùu Hoä Chuùng Phöôùc Thaàn. Sanh Thaàn. Spirits—Ocean Spirits (The Flower 6) Heatless Pure Light: Voâ Nhieät Tònh Adornment Sutra—Chapter 1): Chuû Haûi Quang Thaàn. Thaàn (Kinh Hoa Nghieâm—Phaåm 1)—They 7) Universally Causing Joy: Phoå Sanh Hoan had all filled their bodies with the great ocean Hyû Thaàn. of virtues of the Buddhas—Chö thaàn naày ñeàu 8) Supreme Banner of Extensive Virtue: duøng bieån caû coâng ñöùc cuûa Nhö Lai ñeå ñaày ñuû Quaûn g Ñöùc Thaéng Traøng Thaàn. thaân mình: 9) Light Shining on All Worlds: Quang 1) Producing Jewel Light: Xuaát Hieän Böûu Chieáu Phoå Theá Thaàn. Quang Thaàn. 10) Light of Oceanic Virtues: Haûi

Ñöùc Quang 2) Diamond Banner: Thaønh Kim Cang Traøng Minh Thaàn. Thaàn. Spirits—Sanctuary Spirits (The Flower 3) Undefiled: Vieãn Ly Traàn Caáu Thaàn. Adornment Sutra—Chapter 1): Chuû Ñaïo 4) Palaces in All Waters: Phoå Thuûy Cung Traøng Thaàn (Kinh Hoa Nghieâm—Phaåm 1)— Ñieän Thaàn. All of them had in the past met innumerable 5) Auspicious Jewel Moon: Caùt Töôøng Böûu Buddhas, perfected their will power, and Nguyeät Thaàn. brought forth extensive offerings—Trong thuôû 6) Beautiful Flower Dragon Topknot: Dieäu quaù khöù, chö thaàn naày ñaõ gaëp voâ löôïng Phaät, Hoa Long Keá Thaàn. thaønh töïu nguyeän löïc thöôøng cuùng döôøng 7) Everywhere Holding the Flavor of Light: Phaät: Phoå Trì Quang Vò Thaàn. 1) Banner of Pure Adornment: Tònh Trang 8) Jewel Flame Flower Light: Böûu Dieäm Nghieâm Traøng Thaàn. Hoa Quang Thaàn. 2) Polar Mountain Jewel Light: Tu Di Baûo 9) Beautiful Diamond Topknot: Kim Cang Quang Thaàn. Dieäu Keá Thaàn. 3) Sign of Thunder Banner: Loâi AÂm Traøng 10) Thunder of the Ocean Tide: Haûi Trieàu Töôùng Thaàn. Loâi AÂm Thaàn. 4) Wonderful Eyes Raining Flowers: Vuõ Spirits—River Spirits (The Flower Hoa Dieäu Nhaõn Thaàn. Adornment Sutra—Chapter 1): Chuû Haø 5) Garland Light Topknot: Hoa Anh Quang Thaàn (Kinh Hoa Nghieâm—Phaåm 1)—All of Keá Thaàn. them diligently concentrating on benefiting 6) Raining Jewel Arrays: Vuõ Böûu Trang living beings—Chö thaàn naày ñeàu aân caàn ñeå yù Nghieâm Thaàn. ñeán lôïi ích cuûa chuùng sanh: 7) Courageous Fragrant Eye: Duõng Maõnh 1) Everywhere Producing Swift Currents: Höông Nhaõn Thaàn. Phoå Phaùt Taùnh Löu Thaàn. 8) Diamond-Colored Cloud: Kim Cang Theå 2) Universally Purifying Springs and Vaân Thaàn. Streams: Phoå Khieát Tuyeàn Giaûn Thaàn. 9) Lotus Light: Lieân Hoa Quang Minh Thaàn. 3) Dustfree Pure Eye: Ly Traàn Tònh Nhaõn 10) Radiance of Ineffable Light: Dieäu Quang Thaàn. Chieáu Dieäu Thaàn. 4) Roaring Everywhere: Thaäp Phöông Bieán Spirits—Space Spirits (The Flower Hoáng Thaàn. Adornment Sutra—Chapter 1): Chuû Khoâng Thaàn (Kinh Hoa Nghieâm—Phaåm 1)—

Their minds were all free from defilement, thoaùt, hieän thaân ñieàu phuïc chuùng sanh, chö broad, vast, clear and pure—Chö thaàn naày Phaät hoùa thaân choã naøo thì caùc Ngaøi cuõng hoùa ñeàu xa lìa traàn caáu, taâm roäng lôùn, quaûng ñaïi, thaân choã ñoù ñeå baûo veä vaø che chôû, haïnh saùng suoát, trong saïch vaø thanh tònh: nguyeän vieân maõn, vaø ñaùo bæ ngaïn: 1) Pure Light Shining All Around: Tònh 1) Demigod of Wonderful Form: Dieäu Saéc Quang Phoå Chieáu Thaàn. Na-La-Dieân Thaàn. 2) Traveling Everywhere Deeply and 2) Banner of Swiftness of the Sun: Nhöït Extensively: Phoå Du Thaâm Quaûng Thaàn. Luaân Toác Taät Traøng Thaàn. 3) Producing Auspicious Wind: Sanh Caùt 3) Light of the Flower of the Polar Töôøng Phong Thaàn. Mountain: Tu Di Hoa Quang Thaàn. 4) Abiding Securely Beyond Obstruction: Ly 4) Pure Sound of Clouds: Thanh Tònh Vaân Chöôùng An truï Thaàn. AÂm Thaàn. 5) Broad Steps and Beautiful Topknot: 5) Sublime Faculties: Chö Caên Myõ Dieäu Quaûng Boä Dieäu Keá Thaàn. Thaàn. 6) Unhindered Light Flames: Voâ Ngaïi 6) Delightful Light: Khaû AÙi laïc Quang Minh Quang Dieäm Thaàn. Thaàn. 7) Unobstructed Conquering Power: Voâ 7) Sound of Thunder in Great Trees: Ñaïi Ngaïi

Thaéng Löïc Thaàn. Thoï Loâi AÂm Thaàn. 8) Spotless Light: Ly Caáu Quang Minh 8) Lion King Light: Sö Töû Vöông Quang Thaàn. Minh Thaàn. 9) Deep and Far-Reaching Sublime Sound: 9) Auspicious Eye of Intense Flames: Maät Thaâm Vieãn Dieäu AÂm Thaàn. Dieäm Thaéng Muïc Thaàn. 10) All Pervading Light: Quang Bieán Thaäp 10) Jewel Topknot of Lotus Light: Lieân Hoa Phöông Thaàn. Quang Ma Ni Keá Thaàn. Spirits—Thunderbolt-bearing Spirits Spirits—Water Spirits (The Flower (The Flower Adornment Sutra— Adornment Sutra—Chapter 1): They Chapter 1—The Wonderful always diligently strived to rescue and protect Adornments of the Leaders of the all beings—Chö thaàn naày thöôøng sieâng naêng cöùu hoä vaø laøm lôïi ích taát caû chuùng sanh: Worlds): Chaáp Kim Cang Thaàn (Kinh Hoa 1) Ubiquitous Cloud Banner: Phoå Höng Vaân Nghieâm—Phaåm 1—Theá Chuû Dieäu Traøng Thaàn. Nghieâm)—These spirits who had constantly 2) Cloudlike Sound of the Ocean Tide: Haûi invoked great vows over countless past eons Trieàu Vaân AÂm Thaàn. to draw near and serve the Buddhas; to 3) Beautiful Round Topknot: Dieäu Saéc Luaân accumulate boundless pure works; to enter Keá Thaàn. into the realm of inconceivable liberation; to 4) Whirlpool of Skills: Thieän Xaûo Trieàn manifest their bodies according to the needs Phuïc Thaàn. of sentient beings; to dwell, guard and protect 5) Stored of Undefiled Fragrance: Ly Caáu the place where the Buddhas dwell, to reach Höông Tích Thaàn. fulfillment and reach the other shore—Chö 6) Virtue Bridge Light Sound: Phöôùc Kieàu thaàn naày thöôøng phaùt nguyeän lôùn trong voâ Quaùn AÂm Thaàn. löôïng kieáp quaù khöù laø gaàn guûi cuùng döôøng 7) Freedom of Contentment: Tri Tuùc Töï Taïi chö Phaät, chöùa nhoùm voâ bieân phöôùc nghieäp Thaàn. thanh tònh, nhaäp caûnh giôùi baát khaû tö nghì giaûi

8) Good Sound of Pure Joy: Tònh Hyû Thieän Spiritual culture: mental development—AÂm Thaàn. Thieàn quaùn. 9) Everywhere Manifesting Awesome Light: Spiritual discipline: Kyû luaät taâm linh— Phoå Hieän Oai Quang Thaàn. Ñöôøng loái qui cuû cuûa taâm linh. 10) Roaring Sound Filling the Sea: Hoáng AÂm Spiritual dryness: Söï khoâ khan ngheøo naøn Bieán Haûi Thaàn. veà tinh thaàn. Spirits—Wind Spirits (The Flower Spiritual ego: Supreme souls or spirit— Adornment Sutra—Chapter 1): Chuû Permanent person—See Thaàn Ngaõ. Phong Thaàn (Kinh Hoa Nghieâm—Phaåm 1)—Spiritual enlightenment: Söï böøng saùng taâm They all worked to dispel the mentality of linh. conceit—Chö thaàn naày ñeàu sieâng naêng laøm Spiritual faculties: Indriya (p & skt)—Naêng tan döùt taâm ngaõ maïn: löïc cuûa taâm linh—Power of the spirituality— 1) Unimpeded Light: Voâ Ngaïi Quang Minh See Caên. Thaàn. 2) Everywhere Manifesting Courageous Spiritual food: Thöùc aên tinh thaàn. Action: Phoå Hieän Duõng Nghieäp Thaàn. Spiritual healing: Trò lieäu taâm thaàn. 3) Wind Striking Cloud Banner: Phieâu Kích Spiritual ignorance: Ajnana (skt)—Baát Vaân Traøng Thaàn. tri—Khoâng hieåu bieát—Ngu si veà taâm linh— 4) Arrays of Pure Light: Tònh Quang Trang Non-cognizance. Nghieâm Thaàn. Spiritual knowledge: Anna (p)—Ajnata 5) Power Able to Dry Up Water: Löïc Naêng (skt)—Tueä vieân maõn hay tueä taâm linh— Kieät Thuûy Thaàn. Highest knowledge—Perfect knowledge. 6) Great Voice Howling Everywhere: Ñaïi Spiritual master: Acariyupajjhaya or Thinh Bieán

Hoáng Thaàn. Upajjhaya (p)—Thaày taâm linh. 7) Tree Branch Hanging Topknot: Thoï Soùc Spiritual nature: Thaàn minh—See Taùnh Thuøy Keá Thaàn. Ñòa. 8) Unimpeded Wherever It Goes: Sôû Haønh Spiritual penetration: Thaàn thoâng. Voâ Ngaïi Thaàn. 9) Various Mansions: Chuûng Chuûng Cung Spiritual power: Thaàn löïc—Miraculous Ñieän Thaàn. powers—Superknowledge; 10) Great Light Shining Everywhere: Ñaïi 1) Clairvoyance: Deva eye—Thieân nhaõn Quang Phoå Chieáu Thaàn. thoâng—Ability to see all forms. 2) Clairaudience: Deva ear—Thieân nhó Spirit of Buddhism: Tinh thaàn Phaät giaùo. thoâng—Ability to hear all sounds. Spirit world of devas: Thaàn ñaïo. 3) Mental telepathy: Tha taâm thoâng— Spiritual (a): Thuoäc veà taâm linh. Ability to know the thoughts of others. Spiritual being: Chuùng sanh höõu tình. 4) Psychic travel: Thaàn tuùc thoâng—Ability Spiritual body: Phaùp thaân. to be anywhere to do anything at will. Spiritual body of all virtuous 5) Knowledge of past and future: Tuùc maïng achievement: Coâng ñöùc phaùp thaân. thoâng. 6) Ability to end contamination: Laäu taän Spiritual body of wisdom: Nhö nhö phaùp thoâng. thaân. Spiritual practice: Söï luyeän taäp tinh thaàn. Spiritual connection: See Kheá Ngoä. Spiritual profit: Höõu ích tinh thaàn.

Spiritual relics: See Phaùp Thaân Xaù Lôïi. 3) Thöông xoùt chuùng sanh moïi loaøi vaø khoâng Spiritual wisdom: Thaàn trí. coøn ueá tröôïc: Who are merciful to all and impure to none. Spiritualism (n): Duy linh luaän—Taâm linh 4) Khoâng coøn quaù vui vì haïnh phuùc hay quaù luaän. buoàn vì khoå ñau: Who are not elated by Spiritualization (n): Tinh thaàn hoùa. joy nor harrowed by distress. Spittle: Nöôùc boït 5) Kham nhaãn chòu ñöïng baát cöù thöù gì coù theå Spoiled root: See Baïi Caên. xaõy ñeán: Who are able to bear whatever Spoiling a visit to the jewelled mountain may come. and returned empty-handed: Laøm hoûng ** For more information, please See Sa Moân cuoäc vieáng thaêm nuùi Baùu baèng caùch ñi roài laïi in Vietnamese-English Section. trôû veà tay khoâng—YÙ noùi nhöõng ngöôøi tu trì Sramanera (skt): Sa di—A male novice khoâng ñuùng caùch, chæ ñoïc tuïng maø khoâng hieåu observer of the minor commandments (caùc laøm phí ñi moät ñôøi tu taäp. giôùi khinh). Spoken teaching: See Ngoân Giaùo. **For more information, please see Sa Di in Sponsor (v): Baûo laõnh—To guarantee. Vietnamese-English Section. Spontaneity (n): Tính töï phaùt—Haønh ñoäng Sramanera Precepts: See Thaäp Giôùi (Sa töï phaùt—Traïng thaùi töï phaùt. Di) in Vietnamese-English Section. Spontaneously: Hoàn nhieân—Khoâng goø boù. Sramanerika (skt): Sa di ni—A female Spotless: See Baát Caáu. observer of the minor commandments. Turn the spotlight to ourselves: Phaûn Sravaka (skt): Thanh vaên—A disciple of a Buddha, may be a monk, a nun, a layman or a quang töï kyû laywoman. Bent on his or her liberation, a Spread the Buddha's teachings: Sravaka follows and practises the teaching of Disseminate (propagate) the Buddha's the Buddha and finally attains Nirvana. He or teachings—Truyeàn baù giaùo lyù cuûa Ñöùc Phaät. she also serves others, but his or her capacity Spread the Dharma: Propagate the to do so is limited—Ñeä töû Phaät, coù theå laø Dharma—Truyeàn baù giaùo phaùp. Taêng Ni hay cö só taïi gia. Tu taäp Phaät Phaùp vaø Spread (v) a rumour: Ñoàn ñaõi. cuoái cuøng ñaït ñöôïc cöùu caùnh Nieát Baøn.

Ngöôøi Spreading everywhere: All-pervading— aáy cuõng ñoä tha, nhöng khaû naêng raát haïn heïp. Lan roäng khaép nôi. **For more information, please see Thanh Springing out of the earth: See Tuøng Ñòa Vaên in Vietnamese-English Section. Doõng Xuaát. Srimala Sutra (skt): Kinh Thaéng Man—This Sprout and Seeding spirits: Thaàn Luùa Maï. sutra takes the form of preaching by Lady Squeeze (v): EÙp—To press—To extract. Srimala, the daughter of King Prasenajit of Sramana: Taêng só—Buddhist monk. Kosala with the help of Sakyamuni's power. It 1) Xuaát gia ly duïc: Who have left their expounds the One-Vehicle doctrine and families and forsaken all the passions. makes clear that the Buddha-nature is 2) Khoâng coøn bò ngoaïi traàn loâi cuoán: Who inherent in all sentient beings. are uncontaminated by outward Srotaapanna (skt): Tu Ñaø Hoaøn—Döï Löu. attractions. Stability: Söï oån ñònh—Söï kieân coá. Stage of distraction: See Taùn Ñòa. Stage of endurance: See Kham Nhaãn Ñòa.

Stage of insight: See Kieán Ñòa. State: Traïng thaùi—Traïng huoáng—Caûnh Stage of patience: See Nhaãn Nhuïc Ñòa and giôùi—Tình huoáng—Tình hình. Nhaãn Vò. State of Arhatship: See Voâ Hoïc Quaû. Stage of proceeding afar: See Vieãn Haønh State of being: Existence—Hieän höõu. Ñòa. State of not being permanent: See Voâ Stage of undefiled endurance: See Voâ Thöôøng. Caáu Nhaãn. State (realm) of Bhutathatatha: Nhaát thaät Stage of undefilement: See Voâ Caáu Ñòa. caûnh giôùi. Stage of universal knowledge: See Phaùp State of boundless knowledge: See Thöùc Vaân Ñaúng Giaùc. Voâ Bieân Xöù. Stagger (v): Ñi chaäp chöõng—To totter. State of Buddhahood: Phaät quaû. Stain: Impure—Stain—Defiled—OÂ nhieãm— State of decay: See Hoaïi Töôùng. Caáu ueá. State of destruction: See Hoaïi Töôùng. Stainless: Unstained—Pure—Undefiled—Voâ State of development: Caên cô. nhieãm. State of exaltation: Traïng thaùi cao caû sieâu Stainless, dustless Dharma vision: Phaùp vieät. nhaõn voâ traàn ly caáu. State of fallen nature: Traïng thaùi sa ñoïa. Stainless garment: See Voâ Caáu Y. State of human nature: Traïng thaùi nhaân Stainless One: The Pure One, an epithet of tính. the Buddha—Baäc Voâ Nhieãm, moät danh hieäu State of humiliation: Traïng thaùi khieâm toán. cuûa Ñöùc Phaät. State of ignorance: See Voâ Minh Truï Ñòa. Stand (v) motionless: Ñöùng trô trô. State of inner serenity: See Tam Ma Ñòa Standard: Tieâu chuaån—Möùc. Boà Ñeà. Standard of judgement: Tieâu chuaån xeùt State of integrity: Traïng thaùi troïn veïn. ñoaùn. State of joy: See Hoan Hyû Ñòa. Standard of living: Möùc soáng. State of life: Traïng thaùi cuoäc soáng. Standardization: Söï tieâu chuaån hoùa—Laøm State of mind: Traïng thaùi taâm thaàn. cho phuø hôïp vôùi tieâu chuaån. State of neither thinking nor not Standpoint: Laäp tröôøng—View point— thinking: Phi töôûng phi phi töôûng xöù. Opinion—Point of view. State of non-existence: See Voâ Sôû Höõu Xöù. Stanza (n): Gatha (p & skt)—Keä—Chant— Poem—Verse. State of pure nature: Traïng thaùi nhaân tính thanh khieát. Stanza for destroying hell: See Keä Phaù Ñòa Nguïc. State of reality: See Nhöùt Thöïc Caûnh Giôùi. Star (n): vì sao. State religion: Quoác giaùo. Starlight: AÙnh saùng sao. State of renunciation: See Xaû Thoï. Startle (v): Giöït mình. State of undefiled endurance: Voâ caáu nhaãn—Final stage of a Bodhisattva. Starvation: Cheát ñoùi. State

of undefilement: Voâ caáu ñòa—The Starve to death: Cheát ñoùi. second stage of a Bodhisattva.

States of woe: Realms of woe—Woeful Stop someone from doing something: state—Caûnh giôùi ñaày thoáng khoå. Caûn ai laøm caùi gì. See AÙc Ñaïo in Vietnamese-English Section. Stop someone's ears: Bòt tai ai. State of wrong views: See Kieán Xöù. Stopping: Döøng laïi—In Buddhist philosophy, Static (a): Tónh—Traïng thaùi tónh. the mind must forever flow and never be Stationary (n): Söï coá ñònh—Baát ñoäng. "stopped" or "block" in a thought. Let the Statue (n): AÛnh töôïng—Image. mind abide nowhere. The idea is to walk on through all problems and situations—Theo Statue of Buddha at his parinirvana: trieát lyù Phaät giaùo thì doøng taâm thöùc troâi chaûy Töôïng Phaät nhaäp Nieát baøn. khoâng ngöøng vaø khoâng theå naøo bò ngaên caûn Statute: Phaùp leänh—Luaät leä—Luaät thaønh ñöôïc. Haõy ñeå cho taâm ñöøng truï vaøo ñaâu, vaên—Qui taéc. nghóa laø haõy daãm ñaïp leân moïi vaán ñeà hay moïi Stay away from someone: Keep away from hoaøn caûnh maø taâm khoâng bò vöôùng maéc—See someone—Traùnh xa ai. Döøng. Saty away from something: Keep away Stopping of all speech: Sarva-vada (skt)— from something—Traùnh xa ñieàu gì. Baët ñöôøng ngoân ngöõ—No longer saying nor Stay breathing steadily and softly: See thinking anything. Chæ Töùc. Store of dust: See Taøng Traàn. Steal (v): AÊn caép—Stealing: Troäm caép. Storehouse (n): See Taïng. Stealing: See Troäm Caép. Storehouse of the Buddha's teaching: Stealthily: Ñoät nhieân. See Nhö Lai Taïng. Stele: Bia (ñaù). Storehouse of fearlessness: See Voâ UÙy Stele inscription: Baøi khaéc treân bia. Taïng. (Boldest) steps: Nhöõng böôùc duõng caûm. Storehouse of knowledge: See Taïng Thöùc. Stewardship (n): Chöùc phaän quaûn gia. Storehouse of mind: See Thöùc Taïng. Stick too much to formalities: Caâu neä. Stories of previous incarnations of the Sticking or remaining in: Baùm chaët vaøo. Buddha and his disciples: See Sanh Kinh. Stimulate (v): Phaùt khôûi—To spring up—To Storing mind: Taøng thöùc. begin—To develop. Straught mirror image requires a Sting (v): Caén röùt. straight object: See Hình Ngay Boùng Stinginess: Keo kieát—Boûn xeûn. Thaúng. Stingly: Boûn xeûn—Avaricious. Straightforward: Thaúng thaén—Upright—Stir (v) up the energy: Khôi daäy tieàm naêng. See Tröïc Taâm. Stock of merit or positive karma: Tích Strainer (n): Ñoà loïc nöôùc. luõy coâng ñöùc hay thieän nghieäp. Strange omen: Ñieàm laï. Stoic (a): Thuoäc veà khaéc kyû giaûm duïc. Stray (v): Laïc höôùng. Stone (n): See Thaïch. Stream-Entrant: See Döï Löu. Stone begging bowl: See Thaïch Baùt. Stream-entry: See Döï Löu. Stone-paved floor: Neàn loùt ñaù. Stream of passions: See Duïc Löu. Stop (v): To halt—See Döøng. Stream spirit: Thaàn Suoái.

Stream of unenlightenment: See Voâ Minh Structurally: Theo söï saép ñaët. Laäu. Structure (n): Caáu taïo—Keát caáu—Caáu truùc. Stream-winner: Sotapanna (p)—Quaû Döï Struggle against the enemy: Khaùng ñòch Löu—Stream-entry—Tu Ñaø Höôøn—Nhaát Struggle against mara: Chieán ñaáu choáng Lai—Who has seen Nibbana for the first ma quaân. time—First state of sainthood—A stream- Struggle for Buddhahood: Chieán ñaáu ñeå winner is no longer subject to the downfall, ñaït ñeán Phaät quaû. and is assured of Enlightenment—Moät baäc Döï Struggle to do something:

Try very hard to Löu khoâng coøn bò ñoïa laïc vaø chaéc chaén seõ do something—Phaán ñaáu laøm vieäc gì. ñöôïc giaùc ngoä—See Döï Löu. Struggle (v) for enlightenment: Noã löïc Streamer: Phöôùn—Banner. giaùc ngoä. Strength (n): Duõng maõnh—Khí löïc. Stubborn (a): Ngoan coá—Öông ngaïnh— Stress (n): Söï caêng thaúng thaàn kinh. Obstinate—Head-strong—Stiff-necked— Strict (a): Nghieâm khaéc—Nghieâm nhaët—Haø Pigheaded. khaéc—Khaéc khe. Stubbornness (n): Söï öông ngaïnh. Strife: Tranh giaønh. Study (n): Nghieân cöùu. Strike (v) up a conversation: Gôïi chuyeän. Study of the discipline: See Giôùi Hoïc. Striking parallel: Töông ñoàng. Study of the eight consciounesses: See Strings of pearls: Chuoãi ngoïc trai—The Duy Thöùc Hoïc. Buddha sees the dew-drops hanging on the Study of the rules: See Giôùi Hoïc. ends of branches like strings of pearls; Study and observe the ten precepts with however, as the sun rises higher, they all melt and sink into the ground—Ñöùc Phaät thaáy all your heart: Hoïc hoûi vaø phuïng trì thaäp nhöõng haït söông treân ñaàu caønh nhö caùc chuoãi giôùi baèng heát taâm trí cuøa mình. ngoïc trai; tuy nhieân, khi vaàng döông leân cao Study of wisdom: See Tueä Hoïc. thì chuùng ñeàu tan bieán xuoáng ñaát. Stupa (skt): Baûo thaùp—Precious stupa. Strive (v): Raùn söùc—To make efforts—To Stupa of king Asoka: See A Duïc Vöông endeavor. Thaùp. Strive (v) with diligence: Sieâng naêng tinh Stupid (a): Foolish—Ñaàn ñoän—Ngu ñaàn. taán. Stupid people: Ngöôøi ngu—Stupid people Strive to produce positive karma: Coá can't tell the difference between right and gaéng laøm phaùt sanh thieän nghieäp. wrong, good and evil. Their stupidity keeps Strive for purification: Noã löïc thanh tònh. them from doing good—Ngöôøi ngu khoâng theå Strive for success: Noã löïc ñeå thaønh coâng. bieän bieät söï khaùc bieät giöõa phaûi traùi, thieän aùc. Söï ngu si cuûa hoï caûn ngaên hoï laøm vieäc thieän. Strive tirelessly: Ñaáu tranh khoâng ngöøng nghæ Stupidity (n): Moha (skt & p)—Voâ minh— Ignorance—Delusion—Dullness---Stroll around: Ñi kinh haønh. Infactuation—One of the three fires which Strong and weak: Cöôøng nhöôïc. must be allowed to die out before Nirvana is Strong attachment of love: See AÙi Tröôùc. attained—The erroneous state of mind which Structuralism: Keát caáu luaän—Chuû nghóa arises from belief in self—See Si and Voâ caáu taïo. Minh.

Stutter (v): Noùi laép baép—To gabble. 4) Subduing afflictions with repentance and Style of living: Caùch aên ôû. recitation sutras, mantras or Amitabha Buddha: Haøng phuïc phieàn naõo baèng caùch Subhadda (skt): The last person who was saùm hoái nghieäp chöôùng vaø tuïng kinh, converted by the Buddha—Ngöôøi ñeä töû cuoái nieäm chuù hay nieäm Phaät. cuøng cuûa Ñöùc Phaät. Subconscious (a): Thuoäc veà tieàm thöùc—Beân Subdue the the worlds of desire: See Haøng Tam Theá. döôùi yù thöùc. Subconscious mind: Tieàm thöùc. Subduing demons: Haøng phuïc ma quaân. Subculture (n): Phuï vaên hoùa—Vaên hoùa thöù Subhavyuha (skt): Dieäu Trang Nghieâm Vöông—Who is reputed to be the father of yeáu. Kuan Yin. Subdue (v): Haøng phuïc—To tame—To Subhuman: Gioáng nhö con ngöôøi, nhöng subjugate—See Haøng Phuïc. keùm ngöôøi thaät. Subdued: Bò khuaát phuïc. Subhuti (skt): Tu Boà Ñeà—One of the ten Subduing afflictions: See Haøng Phuïc Phieàn great disciples of the Buddha.

He is thought to Naõo—There are four basic ways for a have been first in his understanding of Buddhist to subdue afflictions: sunyata. He was preeminent in compassion 1) Subduing afflictions with the mind: To and that he never quarreled with anyone— subdue afflictions by going deep into See Tu Boà Ñeà in Vietnamese-English Section. meditation or Buddha recitation—Haøng Subject (n): Chuû theå—Ñoái töôïng. phuïc phieàn naõo baèng taâm. 2) Subduing afflictions with noumenon: Subject to: Ñoái töôïng cuûa. When deluded thoughts arise which Subject to destruction: Ñoái töôïng cuûa söï cannot be subdued with mind through hoaïi dieät—Impermanence, suffering, and meditation or Buddha recitation, we impurity are sibject to destruction—Voâ should move to the next step by thöôøng, khoå vaø baát tònh laø nhöõng ñoái töôïng visualizing principles—Whenever cuûa söï hoaïi dieät. afflictions of greed develops, we should Subjected to: Phaûi chòu söï chi phoái (cuûa). visualize the principles of impurity, Subject of meditation: Ñeà muïc haønh thieàn. suffering, impermanence and no-self. Subject-object: Chuû theå-khaùch theå. When anger arises, we should visualize Subjection of women: Coi reõ phaùi nöõ. the principles of compassion, forgiveness Subjective (a): Chuû quan—A bit and emptiness of all dharmas—Haøng subjective—Moät chuùt chuû quan. phuïc phieàn naõo baèng quaùn chieáu. 3) Subduing afflictions with phenomena: Subjectivism (n): Chuû nghóa chuû quan. When meditation, Buddha recitation and Subjectivity (n): Tính chuû quan. Noumenon don't work for someone with Subjugation (n): Söï haøng phuïc. heavy karma, phenomena (external Sublimation (n): Söï sieâu thaêng. form/leaving the scene) can be used. Sublime (a): Sieâu phaøm—Traùc tuyeät—Toái When we know that anger or quarrel is thöôïng. about to burst out, we can leave the scene Submission (n): Söï phuïc tuøng—Söï khuaát and slowly sip a glass of water to cool phuïc. ourselves down—Haøng phuïc phieàn naõo baèng caùch quaùn saùt hieän töôïng.

Subordinationism (n): Chuû nghóa tuøy Vietnamese Section, and Chaân Nhö in thuoäc—Thuyeát phuï thuoäc. Vietnamese-English Section. Subscription (n): Laïc quyeân—Collection. Sudarananda: Nanda—Sakyamuni's Subsequent (a): Phuï thuoäc—See Phuï. disciple and younger half brother, the son of Suddhodana and Sakyamuni's maternal aunt Subsequent cause: Nguyeân nhaân phuï thuoäc Mahaprajapati. Subsequently effective karma: See Haäu Sudden Doctrine: Ñoán giaùo—Sudden Nghieäp. teaching—A teaching which enables one to Subside (v): Giaûm bôùt—To decrease—To attain Enlightenment immediately. It is reduce—To diminish—To lessen—To relieve. usually associated with the Avatamsaka and Subsidiarity (n): Nguyeân taéc phuï trôï— Zen schools—Sudden teaching expounds the Nguyeân taéc quaân bình giöõa caù nhaân vaø xaõ hoäi. abrupt realization of the ultimate truth without Subsist (v): Toàn taïi—Soáng soùt. relying upon verbal explanations or Subsistence (n): Tính töï laäp—Tính khoâng progression through various stages of chòu tuøy thuoäc. practice—Phaùp moân giuùp haønh giaû töùc thì Substance (n): Dravya (skt)—Baûn theå hay giaùc ngoä. Phaùp moân naày thöôøng lieân heä ñeán chaát tính—See Thöïc Chaát. toâng Hoa Nghieâm hay Thieàn toâng (ñoán giaùo Substantial (a): Thöïc chaát—Thöïc theå. khoâng duøng ngoân ngöõ vaên

töï). Substantialism (n): Baûn theå luaän—Thöïc theå Sudden-enlightened meditation: See luaän. Thieàn Ñoán Ngoä. Substantiality (n): Dravyatva (skt)—Thöïc Sudden teaching: Ñoán giaùo—See Sudden chaát tính. Doctrine. Substitute (n): Boå khuyeát. Sudhana (skt): Thieän Taøi Boà Taùt—Thieän Subtle (a): Vi dieäu—Tinh teá. Taøi ñoàng töû—Good Wealth Bodhisattva. Subtle form: Hình thöùc tinh teá. Suddhodana (skt): Tònh Phaïn Vöông— Father of Gotama (Buddha Sakyamuni). Subtle sounds: Caùc thöù tieáng vi dieäu. Suffer (v): Chòu khoå. Subtlety: Tuyeät dieäu—Vi dieäu. Suffer a bad reputation: Mang tieáng xaáu. Succeed (v): Thaønh coâng. Suffer a heavy defeat: Ñaïi baïi—To suffer a Succeed in tempting: Thaønh coâng tröôùc söï big loss. caùm doã. Suffer an injustice: Chòu oan. Success (n): Thaønh coâng. Suffer a misfortune or an accident: Bò Success or failure: Duø thaønh hay duø baïi. naïn. Succession (n): Tieán trình. Suffering: Dukkha—See Khoå. Endless succession: Tieán trình voâ taän. Suffering and afflictions: Pain and Successive continuity: Töông tuïc töôùng—afflictions—Khoå ñau vaø phieàn naõo. See Töông Tuïc Thöôøng. Suffering of being separated from those Successor (n): Ngöôøi keá nghieäp (keá vò). whom one loves: See Baùt Khoå (5). Suchness (n): Tathata (skt)—Phaùp taùnh— Suffering and bitterness: Pain and Dharma nature—Thusness—Reality— bitterness—Khoå ñau vaø cay ñaéng. Tathagat-garba—See Tathata in Sanskrit/Pali-

Suffering of birth: Sanh khoå—At the Suffering of death: Cheát khoå—Human moment of birth, both mother and baby suffer. beings always feel a very strong attachment to During pregnancy, the mother lose her life, even though they are stricken by appetite and sleep, she often vomits and feels incurable diseases and other great pain. very weary. At birth, she suffers from Beside, human beings always bemoan the loss hemorrhage or her life may be in danger in of wealth and property, and are saddened by some difficult cases. For the baby, since the impending separation from loved ones as embryo, it is shut up in the dark, wet womb well as a multitude of similar thoughts— and narrower than in prison for nine months or Chuùng sanh luoân chaáp vaøo cuoäc soáng, duø phaûi even longer. When the mother is hungry, it chòu bao nhieâu laø beänh hoaïn baát trò vaø ñau feel haggard; when she is full, it is squeezed. ñôùn. Ngoaøi ra, chuùng sanh cuõng luoân than A screaming at birth is nothing but a sign of a khoùc vì nhöõng maát maùt taøi saûn vaø tieàn cuûa, hoï long string of suffering days—Trong luùc sanh, cuõng luoân buoàn phieàn vì phaûi xa lìa nhöõng caû meï laãn con ñeàu khoå. Khi coù thai, ngöôøi meï ngöôøi thaân thöông vaø nhöõng yù nghó töông töï. bieáng aên maát nguû, thöôøng hay noân möõa vaø raát Suffering of decay: See Hoaïi Khoå. ö laø meät moûi. Vaøo luùc laâm boàn, ngöôøi meï phaûi Suffering of destruction: See Hoaïi Khoå. chòu khoå vì hao moøn tinh huyeát, vaø trong vaøi Suffering of disease: Bònh khoå—Sentient tröôøng hôïp coù theå nguy hieåm ñeán taùnh maïng. beings' body is open to illness, and illness Veà phaàn ñöùa treû, töø luùc coøn laø thai nhi naèm means suffering. Thus, human beings are trong buïng meï baån öôùt vaø chaät heïp hôn lao tuø always subject to illnesses and sufferings— trong chín thaùng hay laâu hôn. Luùc meï ñoùi thì Thaân theå chuùng sanh luoân môû roäng ñoùn chôø con phôø phaïc, khi meï no thì con bò doàn eùp khoù

beänh hoaïn (coù thaân laø coù beänh), maø beänh laø beà cöïa quaäy. Ñeán ngaøy chaøo ñôøi, thì tieáng khoå. Vì theá maø con ngöôøi luoân chòu beänh hoaïn khoùc chæ laø moät daáu hieäu baùo tröôùc moät chuoãi vaø khoå ñau. daøi khoå ñau phieàn naõo. Suffering and distracted humanity: Nhaân Suffering is bodhi: Phieàn naõo laø Boà ñeà. loaïi ñang ñau khoå vaø cuoàng loaïn Suffering of contact with those whom we Suffering due to the raging aggregates: dislike or those who dislike us: Suffering Nguõ aám thaïnh suy khoå—Suffering of all the because of confronting with an undesirable ills of the five skandhas—This is the suffering person or thing—Oaùn taéng hoäi khoå (khoâng öa of a body and mind that are too demanding maø cöù maõi gaëp)—An undesirable person or and almost uncontrollable—Ñaây laø söï khoå thing is similar to an enemy whom we dislike. ñau veà nhöõng thaïnh suy cuûa thaân taâm maø So we suffer when we encounter those whom chuùng ta khoâng kieåm soaùt ñöôïc neân khoå ñau we dislike, hate or oppose, whom we think phieàn naõo. that they always attempt to slander us and Suffering, Empty, Impermanent, look for ways to harm us—Moät ngöôøi hay moät Egoless (Selfless): Khoå, Khoâng, Voâ thöôøng, vaät maø chuùng ta khoâng thích cuõng gioáng nhö Voâ ngaõ. moät keû thuø maø chuùng ta gheùt boû. Nhö vaäy chuùng ta phaûi khoå ñau khi gaëp nhöõng ngöôøi Suffering of frustrated desire: Caàu baát naày vì chuùng ta nghó raèng hoï luoân tìm caùch ñaéc khoå—Suffering due to unfulfilled wishes haõm haïi chuùng ta—See Oaùn Taéng Hoäi Khoå (unattained aims or denial of one’s desires)— and Baùt Khoå. We have many wishes in our life and want to fulfill them very badly; however, life is not easy as we think. We always cannot fulfill

what we wish. So we suffer when those life is a waste of opportunity of wishes are denied or cannot be fulfilled— enlightenment—Theo giaùo thuyeát Phaät Ñaø, Chuùng ta coù nhieàu öôùc muoán trong ñôøi soáng con ngöôøi khoâng theå traùnh ñöôïc khoå ñau hay vaø raát muoán ñöôïc thoûa nguyeän; tuy nhieân, ñôøi luaân hoài sanh töû baèng caùch töï taän. Ñöôïc thaân soáng khoâng deã daøng nhö ta töôûng. Chuùng ta ngöôøi laø khoù, vì theá töï taän laø phí phaïm cô hoäi luoân khoâng theå hoaøn thaønh nhöõng öôùc nguyeän giaùc ngoä cuûa chính mình—See Töï Taän. naày. Vì theá maø chuùng ta luoân khoå ñau moãi khi Suit (v): Thích hôïp. chuùng ta khoâng ñöôïc thoûa nguyeän—See Caàu Sujata (skt): Thieän sanh—A generous lady Baát Ñaéc Khoå. who offered the Buddha some milk rice to Suffering of old age: Giaø khoå—As we grow give him some strength to recover his weak old, we continue to suffer from the body. degeneration of our body. Our faculties Sukhavati (skt): Tònh ñoä—Pure Lands— degenerate, our eyes become blurred, our Western Pure Land—Land of Ultimate Bliss. ears have lost their acuity, our teeth have Sumeru Mountain: Nuùi Tu Di—According ached and fallen out, our back becomes bent, to the Avatamsaka Sutra, Polar Mountain, or hands and legs tremble, gait becomes Mount Sumeru, or Sumeru Mountain, the unsteady, our memory becomes weaker and central mountain of every world, wonderful weaker—Khi chuùng ta giaø, thaân chuùng tieáp height, wonderful brilliancy. It is a mountain tuïc chòu caûnh khoå cuûa söï suy thoaùi hay laõo formed from gold, silver, gems and crystal. It hoùa. Luïc caên suy thoaùi, maét môø, tai ñieác,

raêng is 505,000 miles high. Only heavenly beings long, löng coøng, chaân tay run raåy, ñi ñöùng khoù live there, human beings cannot see or get khaên vaø trí nhôù yeáu daàn. there. According to Buddhist theory, Mount Suffering of separation from our loved Sumeru contained in a Mustard Seed, and a ones: AÙi bieät ly khoå. Mustard Seed contained in Mount Sumeru. In Suffering of separation from whom we the world of relativity, it is impossible for love dies: Töû bieät ly khoå. Mount Sumeru to be contained in a mustard Sufferings and troubles: Khoå ñau phieàn seed; only the reverse hypothesis is possible. naõo—Khoå naõo. However, in the world of the absolute, the realm of those who have experienced full Suffice to do something: Be enough to do enlightenment, both hypotheses can be something—Coù ñuû ñeå laøm vieäc gì. defended as there is no differentiation with Sufficient (a): Ñaày ñuû—Sung maõn. regard to time and space. It is at the top of Sufficient inteligence: Ñuû trí khoân. Indra's heaven, or heavens, below them are Suffocated: Bò ngaït. the four devalokas; around are eight circles of Suffragettes: Hoäi ñoøi hoûi nöõ quyeàn. mountains and between them are the eight Sui and T'ang Dynasties: Thôøi ñaïi nhaø seas, the whole forming nine mountains and Tuøy vaø nhaø Ñöôøng (beân Trung Hoa). eight seas—Theo Kinh Hoa Nghieâm, nuùi Tu Suicide (n): Immolation—Killing oneself— Di laø nuùi trung taâm cuûa taát caû caùc theá giôùi, To take one's life—Töï vaän—According to coøn goïi laø Dieäu Cao hay Dieäu Quang. Nuùi Buddhist doctrine, a man cannot avoid ñöôïc keát thaønh bôûi toaøn vaøng, baïc, chaâu baùu suffering by taking his life, nor does he escape vaø löu ly, cao ñeán 505.000 daäm, chæ coù chö from the wheel of life by so doing. Obtain thieân cö nguï, chöù con ngöôøi khoâng theå thaáy one's life is difficult; therefore, taking one's maø cuõng khoâng theå ñeán ñoù ñöôïc. Theo Phaät

giaùo thì caû nuùi Tu Di chöùa trong moät haït caûi, Superhuman effort: Noã löïc sieâu phaøm. vaø haït caûi chöùa trong nuùi Tu Di. Trong theá Superintendent: Ngöôøi giaùm thò. giôùi töông ñoái thì haït caûi coù theå chöùa ñöïng Superior (a): Thöôïng haïng. trong nuùi Tu Di, chöù khoâng laøm caùch naøo nuùi Superior and good people: Beings of the Tu Di coù theå chöùa ñöïng ñöôïc trong haït caûi. highest virtue. Tuy nhieân, trong theá giôùi tuyeät ñoái, theá giôùi cuûa nhöõng baäc ñaõ chöùng ngoä, thì caû hai ñeàu Superior incarnational Buddha-body: ñuùng, vì trong theá giôùi naày khoâng coù bieän bieät See Thaéng ÖÙng Thaân. cuûa thôøi gian vaø khoâng gian. Treân ñænh nuùi laø Superiority (n): Visesa (p & skt)—Söï öu coõi Trôøi Ñeá Thích, giöõa chöøng nuùi vaø coõi trôøi vieät—Thuø thaéng. naày laø nôi ôû cuûa Töù Thieân Vöông, cung quanh Superflous (a): Dö vaät—Rest—Remnant. coù taùm nuùi taùm bieån bao boïc, toaøn theå taïo Superman (n): Sieâu nhaân. thaønh "cöûu sôn baùt beå" (chín nuùi naày goàm Trì Supermundane (a): Sieâu phaøm. Song, Trì Truïc, Ñaûm Moäc, Thieän Kieán, Maõ Supermundane consciousness: See Taâm Nhó, Töôïng Tî, Trì Bieân, Tu Di ôû trung taâm, Sieâu Theá. vaø beân ngoaøi cuøng laø nuùi Thieát Vi). Supermundane state: Traïng thaùi sieâu vieät. Summer retreat: See Toïa Haï. Supernatural (a): Sieâu nhieân. Sun (n): Maët Trôøi—See Nhaät Dieäu. Supernatural existence: See Dieäu Höõu. Sun-face Buddha: See Nhaät Dieän Phaät. Supernatural

faculties: Abhijna (skt)— Sunlight (n): AÙnh maët trôøi. Psychic powers—See Thaàn Thoâng. Sunlight Bodhisattva: See Nhaät Quang Boà Supernatural hearing: Thieân nhó thoâng— Taùt. Deva Ear. Sundry practices: Various practices for a Supernatural insight: See Thieân Nhaõn Buddhist such as practicing charity, Minh. distributing free sutras, building temple, Supernatural power: Anh linh—See keeping precepts, etc. However, without Nghieäp Thoâng and Thaàn Thoâng. Buddha recitation or meditation, the mind is not able to focus on a single individual Supernatural vehicle: See Chaân Ngoân practice and it is difficult to achieve one- Thöøa. pointedness of mind. Thus, it is difficult to be Supernatural wisdom: Trí tueä xuaát theá reborn in the Pure Land or to achieve the gian. Buddhahood—Coù nhieàu phaùp tu cho ngöôøi Supernaturalism: Chuû nghóa sieâu töï nhieân. Phaät töû nhö boá thí, in kinh, trì giôùi, xaây chuøa. Supernature (n): Sieâu töï nhieân. Tuy nhieân, neáu khoâng nieäm Phaät hay toïa Superorganism (n): Sieâu höõu cô theå. thieàn thì khoù loøng ñaït ñöôïc nhaát taâm baát loaïn. Superstition (n): Meâ tín dò ñoan—Buddhism Do ñoù thaät khoù vaõng sanh Tònh Ñoä hay thaønh means wisdom and Buddhism never accept Phaät—See Tu Phöôùc. superstitions; however, superstitious beliefs Sunken (a): Chìm ñaém. and rituals are adopted to decorate a religion Sunken in grief: Chìm ñaém trong saàu muoän. in order to attract the multitude. But after Sunyata: Emptiness—Void—Taùnh khoâng. some time, the creeper which is planted to Sunyata school: See Khoâng Moân. decorate the shrine outgrows and outshines Superhuman (a): Sieâu phaøm. the shrine, with the result that religious tenets are relegated to the background and

supertitious beliefs and rituals become Taêng Ni thì gia ñình ngöôøi quaù vaõng neân theo predominent—Ñaïo Phaät laø ñaïo cuûa trí tueä vaø nhöõng phöông thöùc sau ñaây: ñaïo Phaät khoâng bao giôø chaáp nhaän meâ tín dò 1) Respectfully place a statue or image of ñoan; tuy nhieân, nhöõng nieàm tin coù tính caùch the standing Amitabha Buddha in front of meâ tín vaø leã nghi cuùng kieán ñaõ ñöôïc moät soá the dying person, so that he or she can see ngöôøi ñöa vaøo ñaïo Phaät nhaèm loâi cuoán quaàn the image of the Buddha: Thænh töôïng chuùng. Nhöng sau moät thôøi gian thì nhöõng leã hay hình Phaät Di Ñaø ñöùng ñeå ngay tröôùc nghi cuùng kieán naày laïi chieám ö theá—See Meâ choã ngöôøi ñang laâm chung ñeå cho ngöôøi Tín Dò Ñoan. aáy thaáy Phaät. Superstring: Thuyeát sieâu tô trôøi. 2) Place a vase of fresh flowers and a burn Supersymmetry: Sieâu ñoái xöùng. light incense with soft fragrance. This will help the dying person to develop right Supervisor of monks: See Duy Na. thoughts. Not to burn so much incense to Super-worldly system: Heä thoáng sieâu theá. prevent choking: Ñaëc moät bình hoa töôi Supplemental ordination: Söï truyeàn giôùi vaø moät bình aém höông muøi thoaûng nhaèm boå tuùc (truyeàn giôùi laïi khi coù söï khaû nghi veà giuùp ngöôøi laâm chung khôûi leân chaùnh phong caùch ñaïo ñöùc cuûa ngöôøi ñöôïc truyeàn nieäm. Khoâng neân ñoát quaù nhieàu nhang ñeå giôùi). khoûi bò ngoäp. Support (v): Cuùng döôøng—To offer—To 3) If there is a monk or a nun who guide the make offerings—To supply—To offer to practice of supportive recitation, that’s Buddha—Material and spiritual support—Söï good. If not, anybody

(the best is about uûng hoä vaät chaát vaø tinh thaàn. four to five person at a time) can take Supports and columns: Röôøng coät— turns to practice the supportive recitation. Keystone. Try to prevent any crowded gathering Supported: Ñöôïc giuùp ñôû. around the dying person because the Supporter (n): Ngöôøi hoä trì—Buddha's person always needs fresh air to supporters: Nhöõng ngöôøi hoä trì Phaät. breathe—Neáu coù vò Taêng hay Ni höôùng daãn thì toát. Neáu khoâng thì ai cuõng coù theå Supportive karma: See Nghieäp Trôï Duyeân. thay phieân nhau tuïng ñöôïc (toát nhaát laø Supportive Recitation: Hoä Nieäm (see Trôï moãi laàn töø boán naêm vò laø ñuû). Neân traùnh Nieäm)—Supportive recitation is recitation co cuïm ñoâng quaù quanh ngöôøi laâm chung, performed by one or more Pure Land vì ngöôøi aáy vaãn caàn khoâng khí trong saïch practitioners alongside a dying person, to ñeå thôû. assist him in achieving rebirth in the Pure 4) Participants in the supportive recitation Land. Such Supportive Recitation should should take turns to recite continuously follow the guidelines of the chief monk. (uninterrupted); each session should last Where there is no monk or nun, family about an hour. Other than reciting the members of the dying person should follow name of Amitabha Buddha, no ther the following procedures—Hoä nieäm ñöôïc sounds or voice should be raised: Ngöôøi nhöõng ngöôøi theo tröôøng phaùi Tònh Ñoä thöïc tham döï neân thay phieân tuïng nieäm khoâng haønh beân caïnh ngöôøi saép cheát nhaèm giuùp cho giaùn ñoaïn; moãi phieân coù theå keùo daøi ngöôøi aáy ñöôïc vaõng sanh Tònh Ñoä. Phöông moät tieáng ñoàng hoà. Ngoaøi tieáng nieäm thöùc hoä nieäm phaûi theo söï höôùng daãn cuûa moät Phaät ra khoâng neân khôûi leân baát cöù aâm vò Taêng chuû leã. Neáu nôi naøo khoâng coù chö thanh hay tieáng noùi naøo khaùc.

5) The best recitation recommended by the thaáp vì laøm nhö vaäy chuùng ta caûn ngaên söï famous master Yin Kuang is only the thu nhaän aâm thanh nôi caùi taâm quaù yeáu words of "Amitabha Buddha" because at cuûa ngöôøi saép quaù vaõng. that time the dying person is very weak in 9) If the person is too weak and is not able both body and mind: Söï trì nieäm toát nhaát to hear external recitation, we can recite maø Ngaøi AÁn Quang Ñaïi sö ñaõ ñeà nghò laø into the person's ear. This will help keep chæ caàn nieäm luïc töi Di Ñaø (Nam Moâ A Di the person's mind clear and steady with Ñaø Phaät) laø ñuû vì trong luùc naày ngöôøi saép only the words of Amitabha Buddha or laâm chung raát yeáu veà caû theå xaùc laãn tinh whatever name of the Buddha the person thaàn. likes: Neáu ngöôøi aáy quaù yeáu, khoâng theå 6) Before starting supportive recitation, if nghe ñöôïc lôøi tuïng nieäm, chuùng ta coù theå the dying person is still able to talk and nieäm saùt vaøo loå tai ngöôøi aáy ñeå taâm ngöôøi respond to questions even with a very aáy luoân vöõng vaøng trong saùng khi chæ weak or soft voice, family members can nghe hoàng danh Phaät A Di Ñaø hay hoàng ask the person about what kind of danh cuûa vò Phaät naøo maø ngöôøi aáy muoán. recitation the person likes to recite. To do 10) In conclusion, we should try to recite so this we help the dying person silently that the name of the Buddha can pass recite along with the supportive recitation through the person's ears and penetrate party. If we recite what the person does deep into his or her Alaya consciousness, not like or

not his or her habits, we may so that when his or her dying time comes, cause uneasiness and destroy the person's his Alaya consciousness only bears the right thought: Tröôùc khi baét ñaàu tuïng words of Amitabha Buddha, he or she will nieäm, neáu ngöôøi saép laâm chung vaãn coøn surely go to the Pure Land: Noùi toùm laïi, coù theå noùi vaø traû lôøi duø raát yeáu, gia ñình chuùng ta phaûi trì nieäm theá naøo cho lôøi neân hoûi xem ngöôøi aáy muoán hay thích nieäm ñöôïc vaøo tai vaø thaám saâu vaøo taâm nieäm gì. Laøm nhö vaäy laø giuùp cho ngöôøi thöùc ngöôøi aáy, ñeå khi laâm chung ngöôøi aáy saép laâm chung coù theå nieäm thaàm theo, vì chæ coù moät nieäm Di Ñaø, aáy laø Taây Phöông neáu chuùng ta töï yù tuïng nieäm, thì nhöõng lôøi Tònh Ñoä. aáy coù theå khoâng ñuùng sôû thích cuûa ngöôøi Suppress something: Put an end to aáy cuõng gaây neân khoù chòu vaø maát chaùnh something—Tieâu dieät caùi gì. nieäm cho ngöôøi saép laâm chung. Suppress one's tears: Gaït nöôùc maét. 7) When reciting we should not recite too Suppression: Söï ñeø neùn—Söï aùp cheá—Söï fast or too loud because by doing this we ñaøn aùp—Söï aùp böùc. create uneasiness for the dying person to Supremacy (n): Söï toái thöôïng. catch up reciting with us: Khi nieäm chuùng ta khoâng neân tuïng quaù nhanh hay quaù lôùn Supreme (a): Toái thöôïng—Chí toân—See vì laøm nhö vaäy chuùng ta gaây khoù chòu cho Tuyeät Ñoái. ngöôøi saép laâm chung muoán baét kòp trì Supreme being: Moät Ñaáng sieâu nhaân—See nieäm vôùi chuùng ta. Phaïm. 8) When reciting, try not to recite too slow Supreme bodhi: Voâ thöôïng boà ñeà—See Ñaïi or too soft because by doing this we Giaùc (1), Tam Chuûng Boà Ñeà and Voâ Thöôïng prevent the dying person's weakened Boà Ñeà. mind to register the words: Khi tuïng, neân Supreme Buddha's Dharma: Voâ thöôïng coá ñöøng tuïng quaù chaäm hay aâm thanh quaù phaùp luaân.

Supreme dharma: See Voâ Thöôïng Phaùp. sutra emphasizes the power of samadhi, Supreme enlightenment: Giaùc ngoä toái through which enlightenment can be attained, thöôïng—See Cöùu Caùnh Giaùc. and explained the various methods of emptiness meditation through the practice of Supreme enlightenment mind: Taâm giaùc which everyone can realize enlightenment. It ngoä toái thöôïng. describes the tranquilizing of the mind by Supreme eye: Voâ thöôïng nhaõn. exclusion of concepts arising directly or Supreme eye: See Voâ Thöôïng Nhaõn. indirectly from sensory experiences, the Supreme field of blessednesses: Voâ thöôïng nature of truth realized in samadhi or deepest phöôùc ñieàn. contemplation, and the transcendental virtues Supreme good: Chí thieän—Highest good. and powers resulting—Kinh Thuû Laêng Supreme happiness: Cöïc laïc hay haïnh phuùc Nghieâm nhaán maïnh veà löïc Tam Muoäi, nhôø ñoù toái thöôïng—Nirvana. maø haønh giaû ñaït ñöôïc giaùc ngoä. Kinh giaûi lyù Supreme knowledge: Söï hieåu bieát toái nhöõng phaùp Khoâng Quaùn vaø tònh taâm baèng thöôïng—See Thaùnh Trí. caùch loaïi boû nhöõng nieäm khôûi leân duø tröïc tieáp Supreme lamp: Voâ thöôïng ñaêng. hay giaùn tieáp. Supreme mara king: Ma vöông. Surpass: Vöôït troäi—The Buddha's halo surpasses that of gods—AÙnh haøo quang cuûa Supreme mystic enlightenment: Voâ ñöùc Phaät vöôït troäi cuûa chö Thieân. thöôïng dieäu giaùc. Surpassing: Vöôït troäi. Supreme nirvana: Voâ thöôïng

Nieát Baøn. Surpassing fruit: See Thaéng Quaû. Supreme Peerless Honored One: Voâ thöôïng Toân. Surpassing lake: See Thuø Thaéng Trì. Supreme peerless Two-Legged Honored Surpassing the supra-mundane: See Xuaát Xuaát Theá Gian. One: Voâ thöôïng Löôõng tuùc Toân. Surpassingly wonderful body: See Thuø Supreme perfect enlightenment: Samyak- Dieäu Thaân. sambodhi—See Voâ Thöôïng Chaùnh Bieán Tri— Supreme Buddhahood—Unexcelled perfect Surprise someone: Laøm cho ai ngaïc nhieân. enlightenment—The perfect wisdom which Survey something: Quan saùt moät caùi gì. comprehends truth that is attained only by a Suspended in space: Huyeàn khoâng (treo lô Buddha. löûng). Supreme right and balanced state of Suspicious (a): AÙm muoäi—Shady—Fishy— bodhi: See Voâ Thöôïng Chaùnh Ñaúng Chaùnh Doubtful—Underhand—Dark—Distrustful. Giaùc. Suspicious mind: Nghi taâm. Supreme supra-worldly knowledge: See Sustain (v): Chaáp nhaän moät lôøi ñeà nghò. Xuaát Theá Gian Thöôïng Thöôïng Trí. Sustained application: See Saùt (7). Supreme vehicle: See Ñeä Nhöùt Thöøa. Sustained thought: Thought kept up for a Supreme wisdom: Aryajnana (skt)—Voâ long time—Töù, tö töôûng ñöôïc duy trì moät thôøi thöôïng hueä—See Thaùnh Trí. gian daøi. Supreme Zen: Toái thöôïng Thieàn. Sutra (skt): Sutta (p)—A religious lesson— Surangama Sutra: Kinh Thuû Laêng Kinh (Phaät). Nghieâm—The Sutra of Heroic One—The Sutra of Amitabha: Kinh A Di Ñaø.

Sutra chanting: Tuïng kinh. Swindle and deceive the white-robed: Sutra of the Diamond-Cutter of Löøa ñaûo vaø gaït gaãm haøng baïch y. Supreme Wisdom: See Kinh Kim Cang Baùt Swindler: keû löøa ñaûo. Nhaõ Ba La Maät Ña. Sword of Buddha-truth: Göôm trí hueä— Sutras and commandments: See Kinh Able to cut off the functioning of illusions— Giôùi. See Phaùp Kieám. Sutra in Forty-two Sections: Töù thaäp Nhò Sword of wisdom: Göôm trí hueä—See Trí Chöông Kinh—Essential teachings of the Kieám and Tueä Kieám. Lesser Vehicle, such as impermanence and Syllogism: Tam ñoaïn luaän (tieàn ñeà—tieåu ñeà desire or craving. vaø keát luaän). Sutra of Great Assembly: See Ñaïi Phöông Symbol (n): Bieåu töôïng. Ñaúng Ñaïi Taäp Kinh. Symbolism (n): Tính chaát töôïng tröng. Sutra of the Heroic One: See Kinh Laêng Symbolize (v): Tieâu bieåu. Nghieâm. Sympathetic (a): Trìu meán. Sutra of Hui-Neng: Platform Sutra—Sixth Sympathetic understanding: Caûm thoâng. Partriarch Sutra—Kinh Phaùp Baûo Ñaøn. Sympathy (n): Thieän caûm. Sutra of Infinite Life: Kinh Voâ Löôïng Synagogue (n): Thaùnh ñöôøng Do Thaùi giaùo. Thoï—Long Amitabha Sutra. Synchronous offering: See Ñaúng Cuùng. Sutra of Kindness: See Kinh Töø Thieän. Synonymous (a): Ñoàng nghóa. Sutra of the Lotus Flower: Dieäu Phaùp Synthesis (n): Toång hôïp. Lieân Hoa kinh—Wonderful Law Lotus Flower—The Lotus of the True Law. System of monastic education: Heä thoáng giaùo duïc Phaät giaùo. Sutra of Perfect Enlightenment: See Kinh Vieân Giaùc. Systematic (a): Thuoäc veà heä thoáng—Coù heä thoáng. Suvarnaprabhasa-Sutra: See Kinh Kim Quang Minh. Suyama Heaven: Trôøi Tu Dieäm Ma. Svastika (skt): See Swastika in Sanskrit/Pali- Vietnamese Section. Swallow insult: Nuoác nhuïc. Swastika: See Swastika in Sanskrit/Pali-Vietnamese Section. Swear (v): Theà nguyeàn—Chöûi theà—See Theä Nguyeän. T Sweep the floor: See Taûo Ñòa. Tactile consciousness: See Thaân Thöùc. Sweet: Ngoït

ngaøo. Tackle life problems in the right Sweet dew: See Cam Loä. perspective: Haønh xöû ñuùng tröôùc nhöõng khoù khaên trong cuoäc ñôøi. Sweet sound: See Myõ AÂm. Sweetness: Söï ngoït ngaøo. Tactile objects: Phassarammana (p)—Xuùc traàn—See Six sense objects—See Xuùc Traàn. Swindle (v): Löøa ñaûo—Deceive. Take advantage of someone: Lôïi duïng.

Take away: Laáy maát. Take refuge in the three jewels, accept Take by force: Ñoaït laáy—To seize—To and perfectly observe all moral precepts, snatch. and maintain a dignified conduct: See Take care of: Chaêm nom—Be responsible Thoï Tam Quy, Trì Nguõ Giôùi, Giöõ Oai Nghi. for—To look after—To care for—Chòu traùch Take precepts to give up killing: Xin giöõ nhieäm veà. giôùi laø töø boû saùt sanh. Take charge of something: Take care of Take refuge in the Triple Gem: Seek something—Be responsible for something— refuge in the Triple Gem—Go to the Triple Deal with something—Chòu traùch nhieäm veà Gem for refuge—Take the Three Refuges— ñieàu gì. Quy-Y Tam Baûo. Take delight in: Hoan hyû trong—A Buddhist Take refuge in the Triple Gem for always takes delight in doing good things to Secret Sects: Quy-Y Tam Baûo cho tröôøng others. phaùi Maät toâng, theo Ngaøi Ban Thieàn Laït Ma Take delight in something: Tìm vui trong ñôøi thöù nhaát bieân soaïn (composed by the first ñieàu gì. Tibetan Panchen Lama). Take a flight: Go away to escape the (I) Quy-Y Tam Baûo—Taking Refuge in the enemy—Troán chaïy keû thuø. Triple Gem: Take initiative in doing something: Coå 1) With great bless, I arise as my Guru xöôùng vieäc gì. Yidam: Trong nieàm ñaïi hyû laïc, ñeä töû bieán Take a long step (stride): Ñi moät böôùc daøi. thaønh Ñöùc Phaät Boån Sö. 2) From my clear body masses of light rays Take a mean advantage of someone: Lôïi diffuse into the ten directions: Töø thaân duïng ai moät caùch heøn haï. con trong suoát, voâ löôïng aùnh haøo quang Take no notice of one's wrong doing: toûa raïng möôøi phöông. Laøm ngô tröôùc toäi loãi. 3) Blessing the world and all sentient beings: Take notice: Ñeám xæa—To pay attention to. Chuù nguyeän hoä trì choán naøy cuøng moïi Take one's promise to do something: chuùng sanh nôi ñaây. Keep one's promise to do something—Giöõ 4) All becomes perfectly arrayed with only haïnh nguyeän laøm gì. extremely pure qualities: Taát caû bieán Take over the patriarch position: See thaønh toaøn haûo vaø chæ mang nhöõng phaåm Truyeàn Thöøa. haïnh cöïc kyø thanh tònh. Take part in the conversation: Noùi xía voâ. 5) From the state of an exalted and virtuous Take a photograph as a souvenir: Chuïp mind: Töø traïng thaùi cuûa taâm thöùc sieâu aûnh laøm kyû nieäm. vieät vaø ñöùc haïnh. Take precautious: Ñeà phoøng—To prevent. 6) I and all infinite, old mother sentient beings: Ñeä töû cuøng voâ löôïng chuùng sanh Take refuge in: Dung thaân—Quy y. ñaõ töøng laø meï cuûa ñeä töû. Take refuge in the Buddha: Buddham- 7) From this moment until our supreme saranam—gacchami—Quy y Phaät. enlightenment: Töø baây giôø cho ñeán khi Take refuge in the Dharma: Dharman- Giaùc Ngoä. saranam-gacchami—Quy y Phaùp. 8) We vow to go for refuge to the Gurus and Take refuge in the Sangha: Sangham- the Three Precious Gems: Chuùng con saranam-gacchami—Quy y Taêng.

nguyeän xin quy-y Ñöùc Boån Sö vaø Tam sky spreading out inconceivably: Maây Baûo. thanh tònh cuùng döôøng beân ngoaøi, beân 9) Homage to the Guru (Namo Gurubhya): trong vaø bí maät. Duyeân hôïp chuùng con laïi Ñeä töû xin ñaûnh leã Ñöùc Boån Sö. vôùi Ñöùc Boån Sö, quaùn töôûng cuùng döôøng 10) Homage to the Buddha (Namo traøn ngaäp taän cuøng hö khoâng, ñaát vaø trôøi, Buddhaya): Ñeä töû xin ñaûnh leã Ñöùc Phaät. traûi roäng khaép cuøng, toät cuøng baát khaû tö 11) Homage to the Dharma (Namo nghì. Dharmaya): Ñeä töû xin ñaûnh leã Phaùp. 21) In essence wisdom-knowledge in aspect 12) Homage to the Sangha (Namo Sanghaya inner offerings and various offerings three times): Ñeä töû xin ñaûnh leã Taêng Giaø objects as enjoyments of the six senses (ba laàn). they function to generate the special 13) For the sake of all mother sentient beings: wisdom-knowledge of bliss and voidness: Vì taát caû chuùng sanh meï. Tinh tuùy chính laø Kim Cang Boà Ñeà Giaùc 14) I shall become my Guru Deity: Ñeä töû xin Ngoä, hieån baøy baèng söï cuùng döôøng beân hoùa thaønh Ñöùc Phaät Boån Sö. trong vaø caùc phaåm vaät cuùng döôøng coát ñeå 15) And place all sentient beings in the phaùt sinh toái thöôïng Kim Cang Boà Ñeà supreme state of a Guru Deity (three Giaùc Ngoä cuûa Taùnh khoâng vaø Hyû laïc. Ñoù times): Vaø xin nguyeän daãn daét moïi chuùng cuõng laø nieàm hyû laïc maø luïc caên an truï. sanh ñaït ñeán Giaùc Ngoä toái thöôïng cuûa (II) Hundred Thousand Buddhas in the Pure Ñöùc Phaät Boån Sö (ba laàn). Land—Baùch Thieân Chö Phaät taïi Cöïc Laïc 16) For the sake of al mother sentient beings, Quoác: I shall quickly attain supreme state of a 1) I take safe direction from the Three Guru Deity in this very life (three times): Precious Gems; I shall liberate every Vì taát caû caùc chuùng sanh meï, ñeä töû xin limited being. I reaffirm and correct my nguyeän nhanh choùng ñaït ñeán Giaùc Ngoä bodhicitta aim (three times)—Ñeä töû xin toái thöôïng cuûa Ñöùc Phaät Boån Sö ngay quy-y Tam Baûo vaø xin nguyeän giaûi thoaùt trong kieáp naøy (ba laàn). moïi chuùng sanh höõu tình. Ñeä töû xin phaùt 17) I shall free all mother sentient beings nguyeän haønh trì ñaït Giaùc Ngoä (ba laàn). from suffering and place them in the great 2) May the surface of the land in every bliss of Buddhahood (three times): Ñeä töû direction be pure, without even a pebble. xin nguyeän giaûi thoaùt moïi chuùng sanh meï As smooth as the palm of a child’s hand; khoûi khoå ñau vaø daãn daét hoï ñeán coõi Cöïc naturally polished, as is a beryl gen—Xin Laïc cuûa Phaät quoác (ba laàn). cho toaøn coõi möôøi phöông treân traùi ñaát 18) Therefore, I shall now practice the naøy thaønh thanh tònh, khoâng coù caû moät haït profound path of Guru-Yidam yoga (three saïn. Trôn tru nhö loøng baøn tay treû thô. times): Vì muïc ñích naøy, ñeä töû xin Saùng boùng töï nhieân nhö phieán ñaù ñaõ maøi nguyeän tu taäp phaùp moân thaâm dieäu Du nhaün. Giaø Ñöùc Phaät Boån Sö (ba laàn). 3) May divine and human objects of offering 19) Om-Ah-Hum (three times): Om-Ah-Hum actually arrayed and those envisioned as (ba laàn). peerless clouds of Samantabhadra 20) Pure clouds of outer, inner and secret offerings—Xin cho moïi nôi ñeàu traøn ngaäp offerings. Fearsome items and objects to phaåm vaät cuùng döôøng cuûa chö nhaân thieân, bond us closely and fields of vision tröôùc maët ñeä töû vaø trong nieàm quaùn töôûng pervade the reaches of space, earth and

nhö ñaùm maây tuyeät traàn cuùng döôøng Ñöùc 7) We prostrate to you whom to behold, Phoå Hieàn Boà Taùt. hear, or recall is worthwhile—Ñeä töû xin 4) From the heart of the Guardian of the ñaûnh leã nôi ngaøi, chieâm ngöôõng, laéng hundreds of deities of Tusita, the Land of nghe vaø töôûng nhôù ñeán ngaøi, ngöôøi ñaõ Joy, on the tip of a rain-bearing cloud mang laïi thaät nhieàu lôïi laïc. resembling a mound of fresh, white 8) Refreshing offerings of water, assorted curd—Töø traùi tim cuûa Ñöùc Hoä Phaùp Baùch flowers, fragrant incense, lights, scented Thieân Chö Phaät taïi Cöc Laïc Quoác bay ra water, and more—Nöôùc cuùng döôøng, hoa ñaùm maây nhö khoái söõa ñaëc traéng, töôi ñuû loaïi cuùng döôøng hoan hyû chö Phaät. maùt. Höông traàm, ñeøn vaø nöôùc thôm vaø vaân 5) We request you alight and grace this site, vaân. King of the Dharma, Lozang-Dragpa, the 9) This ocean of clouds of offerings, actually omniscient, with the pair of your spiritual arranged and envisioned here—Moät bieån sons. Seated on lion-thrones, lotus, and phaåm vaät hieän höõu vaø quaùn töôûng nhö moon in the sky before us, ennobling, maây cuùng döôøng. impecable gurus, we request you remain, 10) We present to you foremost fields for with white smile of delight—Baäc Toaøn growing a positive force—Ñeä töû xin daâng Trí Toáng Laït Ba, vò Phaùp Vöông, cuøng leân ngaøi, baäc Toái Thöôïng Phöôùc Ñieàn. caùc chö toân ñeä töû, con caàu xin nguôøi thò 11) Whatever destructive actions of body, hieän ra ngay nôi ñaây. Hôõi Ñöùc Boån Sö speech and mind that we have committed, Toân Kính ñang mæm cöôøi töø bi an laïc. Toïa piling up over beginningless time, and treân ngai sö töû, nguyeät luaân vaø nhaät luaân especially the breaches of our three sets trong khoâng gian tröôùc maët ñeä töû. of vows, we openly admit, one by one, 6) For hundreds of eons to further the with fervent regret from our heart—Taát teachings as the foremost fields for caû moïi nghieäp aùc töø thaân khaåu yù maø con growing a positive force for us with minds ñaõ tích tuï töø voâ thæ voâ löôïng kieáp, vaø nhaát of belief in the facts—Con caàu xin ngaøi laø nhöõng toäi vi phaïm ba giôùi, ñeä töû xin thöôøng truï laïi voâ löôïng a taêng kyø kieáp ñeå saùm hoái nhieàu nöõa vôùi loøng thieát tha töø hoaèng hoùa ñaïo phaùp. Vaø laø Toái Thöôïng taän ñaùy loøng. Phöôùc Ñieàn trong loøng tín taâm suøng kính 12) In this degenerate age, you perserved in a cuûa con. phenominal amount of study and practice • Your minds have the intellect that and, by riding yourselves of the eight comprehends the full extent of what can childish feelings, you made the respites be known—Taâm thöùc cuûa ngaøi mang trí and enrichments of your lives worthwhile, hueä Toaøn Giaùc Toaøn Trí thaáu hieåu moïi söï and from the depth of our hearts, we vaät vaø taát caû moïi phaùp. rejoice, O Guardians, in the towering • Your speech, with its elegant waves of your enlightening deeds—Töø expalnations, becomes an adornment for thaâm saâu trong loøng con, con hoan hyû, hôõi the ears of those of good fortune—Khaåu ñaáng Hoä Phaùp, trong voâ taän ñöùc haïnh cuûa ngöõ cuûa Ngaøi truyeàn ñaït giaùo phaùp, hoùa ngöôøi, baäc tinh taán tu hoïc vaø haønh trì thaønh ñoâi hoa tai cuûa nhöõng baäc phuù quí. trong thôøi maït phaùp naøy, vaø mang laïi cho • Your bodies are radiantly handsome with kieáp soáng yù nghóa khi töø boû taùm ngoïn gioù glory renowned—Thaân ngaøi ñeïp toûa raïng tö lôïi. haøo quang

löøng laãy.

13) In the towering waves of your negative forces, obstacles, and constant enlightening deeds that billow in the skies habits, baring none. Our bodies become of your Dharmakayas, we request you to as pure and as clear as a crystal—Ñeä töû release a rain of profound and vast xin daâng maïn ñaø la chaâu baùu naøy leân caùc Dharma to shower on the absorbent earth ngaøi, Ñöùc Boån Sö toân quyù. Nhôø nguyeän of us, eager to be tamed in fitting ways— löïc vôùi loøng thieát tha caàu xin nhö theá. Coät Hôõi baäc Boån Sö Thaùnh Trí toân kính, töø aùnh saùng traéng toûa töø taâm, töø ñaáng Töø ñaùm maây töù bi hình thaønh treân baàu trôøi trí Phuï toân kính vaø töø hai ñeä töû, cuoái cuøng hueä cuûa Phaùp Thaân Ngaøi, xin raûi ñaùm nhaäp moät vaø ñi vaøo ñaûnh ñaàu cuûa con. Töø möa ñaïo Phaùp roäng lôùn vaø thaâm dieäu, kheá nöôùc Cam Loä traéng, maàu nhö söõa ñeà hoà, hôïp kyø dieäu vôùi caên cô cuûa ñeä töû. chaûy doïc theo coät aùnh saùng traéng daãn 14) May whatever constructive forces built up ñöôøng, giuùp con taåy saïch moïi beänh taät, by this benefit the teachings and those phieàn naõo, aùc nghieäp, chöôùng ngaïi vaø caùc who wander, and may they especially huaân taäp khoâng soùt chuùt naøo. Thaân con enable the heart of the teachings of the trôû thaønh thanh tònh vaø trong suoát nhö pha ennobling, impeccable Lozang-dragpa to leâ beat ever on—Ñeä töû xin hoài höôùng moïi 18) You are Avalokitesvara, a great treasure coâng ñöùc ñaõ tích luõy cho söï lôïi ích hoaèng of unaimed affection. Manjusri, a Phaùp ñeán moïi chuùng sanh höõu tình, vaø commander of flawless wisdom. nhaát laø cho giaùo Phaùp tinh tuùy cuûa Toå Vajrapani, a destroyer of all hordes of Toáng Laït Ba toân quyù thöôøng truï toûa raïng. demonic forces—Ngaøi laø hieän thaân cuûa 15) By directing and offering to the Buddha- Ñöùc Quaùn Theá AÂm, nguoàn töø bi traân quí fields this base, anointed with fragrant lôùn, khoâng nhaèm muïc ñích hieän höõu ñích waters, strewn with flowers, and decked thöïc. Vaø hieän thaân Boà Taùt Vaên Thuø Sö with Mount Meru, four islands, the sun, Lôïi, baäc ñaïi trí toaøn myõ. Cuõng laø ñaáng and the mon—Xin daâng Maïn Ñaø La naøy Kim Cang Thuû, tieâu dieät ñaùm ma vöông leân coõi chö Phaät treân Baûo Ñaøn loäng laãy khoâng ngoaïi leä. huy hoaøng ñaày hoa, nöôùc ngheä thôm ñeå 19) Tsongkhapa, the crown jewel of the trang hoaøng nuùi Tu Di, boán Ñaïi Chaâu erudite masters of the Land of Snow. At cuøng Nhaät Nguyeät. your feet, Lozang-Dragpa, we make you 16) May all those who wander be led to pure requests (three times)—Hôõi Toå Toáng Laït land—Xin nguyeän moïi chuùng sanh ñöôïc Ba, vò vua cuûa moïi hieàn giaû treân Xöù tieáp daãn veà coõi Cöïc Laïc. Tuyeát. Ñeä töû xin quyø ñaûnh leã Toå, Phaùp 17) I send forth this mandala to you precious danh ngöôøi laø Lozang-Dragpa (ba laàn). gurus by the force of having made fervent 20) Glorious, precious root guru, come grace requests in this way. From the hearts of the lotus and moon seats at the crowns of the ennobling, impeccable father and the our heads—Xin ñaáng Boån Sö toân quyù vaø pairs of his spiritual sons, hollow beams röïc rôõ ñeán ngöï treân toøa sen vaø nguyeät of white light radiate forth. Their tips luaân ngöï trò treân ñænh ñaàu cuûa con. combine into one and penetrate us • Taking care of us through your great through the crowns of our heads. Through kindness—Gìn giöõ hoä

trì con trong aùnh the conduit of these white tubes of light, ñaïi töø ñaïi bi cuûa ngöôøi. white nectars flow freely, the color of • Direct us to the actual attainments of your milk, purging us of diseases, demons, body, speech and mind—Cuùi xin ngöôøi

ban pheùp laønh cho con ñeå con ñaït ñeán Take a stride (a long step): Ñi moät böôùc thaân khaåu yù giaùc ngoä cuûa ngöôøi. daøi. 21) Glorious, precious guru, come grace the Take the trouble: Chaáp nhaän trôû ngaïi lotus seats at our hearts—Xin ñaáng Boån Take up one's residence: Löu truù. Sö toân quyù vaø röïc rôõ ñeán ngöï treân toøa sen Take what is not given: Laáy cuûa khoâng vaø nguyeät luaân ngöï trò trong traùi tim con. cho. • Taking care of us through your great kindness—Gìn giöõ hoä trì con trong aùnh Take wrongly: Laáy loän. ñaïi töø ñaïi bi cuûa ngöôøi. Taking across: Ñoä thoaùt—Salvation— • Remain steadfast to the core of our Saving. enlightenment—Xin ngöôøi thöôøng truï ôû Talisman: Thö toâm buøa ngaõi theá gian hoaèng phaùp cho ñeán khi chuùng Talk (n&v): Noùi chuyeän. con Giaùc Ngoä Boà Ñeà. Talk of love or desire: See AÙi Luaän. 22) By this constructive act, may we quickly Talk in one way and act in another way: actualize ourselves as Guru-Buddhas and Noùi moät ñöôøng laøm moät neûo. thereafter lead to that state, all wandering Talk nonsense: AÊn noùi quaøng xieâng. beings, not neglecting even one—Nguyeän xin coâng ñöùc naøy giuùp cho ñeä töû mau Talk of love and desire: AÙi luaän. choùng ñaït ñeán taâm giaùc ngoä cuûa Ñöùc Boån Talk sarcastically: Noùi xoû. Sö vaø xin nguyeän daãn daét voâ löôïng Talk secretly: Noùi leùn. chuùng sanh khoâng töø ai ñaït ñeán taâm giaùc Talk too much: Vacal or Vagvana (skt)— ngoä cuûa Ñöùc Phaät Boån Sö. Noùi huyeân thuyeân—Chattering. Take (v) a rest: An döôõng—To rest. Talkative mind: See Taâm Ngoân. Take refuge in the three Precious Ones: Talking vainly or idly: Hyù luaän hay noùi See Tam Quy-Y. chuyeän voâ boå khoâng ñaâu vaøo ñaâu caû. Take secretly: Laáy leùn. Tame (v): Haøng phuïc—To subdue—To Take (v) someone across: Ñoä ai. subjugate. • Have been taken across: Ñaõ ñoä. Tame (v) the body and mind: Ñieàu phuïc • Are being taken across: Ñöông ñoä. thaân taâm. • Will be taken across: Seõ ñoä (Chöa ñoä). Tame the deluded mind: See Ñieàu Phuïc Take someone's life: Kill someone—Gieát Voïng Taâm. hay ñoaït maïng cuûa ai. Tame the mind: See Toàn Taâm. Take (v) the Three Refuges: Thoï trì Tam Tangible (a): Xuùc chaïm—Xaùc thöïc. Baûo. Tangible objects: Ñoái töôïng xuùc chaïm. To take the refuge in the Buddha, Tanha (skt): AÙi duïc. Dharma and Sangha: Those who take the Tantric Buddhism: See Maät Toâng. refuge in Buddha, Dharma and Sangha shall Tao: Ñaïo—The Way—The path. not go to the woeful doom. After casting human life away, they will fill the world of Tao of Bodhi: The way of Bodhi—The Way heaven. of Enlightenment. Take a rest: Have a rest—Nghæ ngôi. Taoism (n): Laõo giaùo—Chinese religion founded by Lao Tzu and based on Tao or way Take shelter from the rain: Ñuït möa. of nature. Taoist practitioners traditionally

strive for immortality, which, in Buddhism, is Tathagata Zen: Thieàn Nhö Lai—Tathagata a classic example of deluded attachment to Zen follows the methods and the six paramitas the body. taught in Mahayana sutras. All schools of Taste (n): Vò. Buddhism, whether Patriaichal Zen (Thieàn Taste consciousness: See Thieät Thöùc.

toâng) or Pure Land (Tònh ñoä) or Tantrism Taste of dharma: Phaùp vò. (Maät toâng) are merely expedients “Fingers pointing to the moon.” The true mind inherent Tathagata (skt): Nhö Lai—Thus-Come in all sentient beings—See Nhö Lai Thieàn. One—Ñaáng ñaõ ñaït ñöôïc giaùc ngoä toái thöôïng—One who has attained Supreme Tathagata-garbha: Phaùp taùnh—Thusness— Enlightenment—Ñaáng ñaõ khaùm phaù ra (ñaït True Suchness—Dharma Nature—Tathagata- ñeán) chaân lyù—One who has discovered (come garbha—The absolute, the true nature of all to) Truth—Moät trong möôøi danh hieäu cuûa things which is immutable, immovable and Phaät, thöôøng ñöôïc Phaät duøng khi Ngaøi noùi veà beyond all concepts and distinctions—See Ngaøi vaø chö Phaät—One of the ten titles of the Nhö Lai Taïng. Buddha, which he himself used when Tathagata of unerring performance: See speaking of himself or other Buddhas. Baát Khoâng Thaønh Töïu Nhö Lai. ** For more information, please see Nhö Lai Tathata (skt): See Tathagata-garbha. in Vietnamese-English Section. Tattvajnana (skt): Chaân trí—Knowledge of Tathagata day: See Nhö Lai nhöït. absolute truth. Tathagata store: See Nhö Lai Taïng. Taunt (v) someone: Khieâu khích ai. Tathagata’s Ten Epithets: Thaäp hieäu Nhö Tax exemption: Mieãn thueá. Lai. Teach the Dharma: Thuyeát Phaùp. 1) The Tathagata: Nhö Lai. Teach and transform: Giaùo hoùa vaø söûa ñoåi. 2) The Worthy One (Perfected One): ÖÙng Teachers (n): Thaày Toå. Cuùng. Teach the Dharma: Preach the Dharma— 3) The Fully Self-Awakened One: Chaùnh Giaûng phaùp. Bieán Tri. 4) One who endowed with knowledge and Teacher of the discipline: See Giôùi Sö Nguõ right conduct: Minh Haïnh Tuùc. Ñöùc. 5) The Well-Farer: The Welcome One— Teacher of Gods and Humans: Thaày cuûa The Happy One—Thieän Theä. Trôøi Ngöôøi—See Thieân Nhaân Sö. 6) The Knower of the worlds: Theá Gian Teaching: Giaùo huaán. Giaûi. Teaching of Buddha: Lôøi daïy cuûa Ñöùc 7) The Supreme Matchless Leader, Phaät—Teaching of the Awakened Ones: “Not Charioteer of men willing: Voâ Thöôïng Só, to commit any sin, to do good, to purify one’s Ñieàu Ngöï Tröôïng Phu. mind.”—“Chôù laøm caùc ñieàu aùc, neân laøm 8) The Teacher of gods and men: Thieân nhöõng vieäc laønh, giöõ taâm yù thanh saïch.” Ñoù laø Nhaân Sö. lôøi daïy cuûa chö Phaät—See Lôøi Phaät Daïy and 9) The Buddha: The Awakened One—Phaät. Phaùp Moân. 10) The Blessed One: The Exalted One—The Teaching derived from external events: Lord—Theá Toân. See Tích Hoùa. Tathagata Vehicle: Nhö Lai Thöøa.

Teaching of Emptiness: Giaùo lyù veà Taùnh Ten advices regarding the Zen koan Khoâng. from T’ui-Yin: See Möôøi Lôøi Khuyeân Veà Teaching of the Lotus and Nirvana Coâng AÙn Thieàn Cuûa Thoái AÅn. sutras surpasses the eight other schools: Ten appellations of greatness of Great See Sieâu Baùt. Enlightening Beings (The Flower Teaching of the nature of the eight Adornment Sutra—Chapter 38): See consciousness: See Duy Thöùc Hoïc. Möôøi Danh Hieäu Ñaïi Tröôïng Phu Cuûa Chö Teaching dealing with phenomena: See Ñaïi Boà Taùt. Söï Giaùo. Ten Ariyan dispositions: See Möôøi Thaùnh Teaching without speech: See Voâ Ngoân Cö. Thuyeát Ñaïo. Ten armies of mara: See Thaäp Ñaïo Binh Teaching of unreality: See Khoâng Giaùo. Ma. Original teaching: Giaùo lyù nguyeân thuûy Ten aspects of the ocean: See Ñaïi Haûi Teaching of

Zen: See Thieàn Giaùo. Thaäp Töôùng. Tears of all beings are much more than Ten aspects of the turning of the turning water in the oceans: Nöôùc maét chuùng sanh of the great wheel of teaching by Truly nhieàu hôn nöôùc bieån ñaïi döông. Awakened Buddhas (The Flower Telephotograph (n): AÛnh chuïp xa. Adornment Sutra): See Möôøi Caùch Chuyeån Tell someone to do something: Ask (bid) Phaùp Luaân Cuûa Caùc Ñöùc Nhö Lai. someone to do something—Baûo ai laøm vieäc Ten Bodhisattva practices: See Möôøi gì. Haïnh Cuûa Chö Ñaïi Boà Taùt. Tell (v) a story: Recount a story—Keå Ten bodies of a Buddha: See Thaäp Thaân chuyeän—To relate. Phaät. Telling little: Ít noùi. Ten bonds: See Möôøi Ñieàu Raøng Buoäc. Temperament (a): Taùnh khí. Ten branches of evils: See Thaäp Chi. Temperance (n): Tieát ñoä—Töï cheá—Khaéc Ten Buddhas or Bodhisattvas connected kyû. with the ten fast days: See Thaäp Trai Nhöït Temperate (a): Ñieàu ñoä. Phaät. Temple: Chuøa—Pagoda—Monastery. Ten Buddha's powers of understanding Temporality (n):Tính taïm thôøi. or wisdom: See Thaäp Phaät Trí. Temporary (a): Taïm thôøi. Ten causes and conditions of Great Tempt (v): Caùm doã. Bodhisattvas' development of the will Temptation (n): Söï caùm doã—Quyeán ruõ. for enlightenment: See Möôøi Nhaân Duyeân Temptation of desire: See Tham Duïc Söû. Khieán Boà Taùt Phaùt Taâm Boà Ñeà. Ten actions of knowledge: See Thaäp Trí Ten causes and conditions of sentient Nghieäp. beings' development of the will for Ten admonitions a wise father should enlightenment: See Möôøi Nhaân Duyeân instruct his daughter: See Nghieâm Ñöôøng Khieán Chuùng Sanh Phaùt Taâm Boà Ñeà. Huaán Nöõ Thaäp Giaùo. Ten causes and ten effects: See Thaäp Nhaân Thaäp Quaû.

Ten characters of Bodhicitta: See Möôøi ** See Thaäp giôùi. Ñaëc Ñieåm Cuûa Boà Ñeà Taâm. Ten commandments of Sramanera: See Ten characteristics of the body of Möôøi Giôùi Sa Di. Buddha: See Thaäp Töôùng Thaân Nhö Lai. Ten concentrations of the Buddhas (The Ten charateristics of the Diamond Heart Flower Adornment Sutra—Chapter 27): as developed by a Bodhisattva: See Thaäp Thaäp Ñònh cuûa chö Phaät (Kinh Hoa Nghieâm— Kim Cang Taâm. Phaåm 27—Thaäp Ñònh)—See Thaäp Tam Muoäi. Ten characteristics of Sravakas: See Ten considerations when Buddhas have Möôøi Ñaëc Tính Cuûa Thanh Vaên Trong Chuùng done their Buddha-work, they manifest Hoäi Hoa Nghieâm. final extinction (The Flower Adornment Ten cherishing desires of Bodhisattvas: Sutra—Chapter 38): See Möôøi Nghóa Maø See Möôøi Phaåm Haïnh Cuûa Chö Boà Taùt. Chö Nhö Lai Quaùn Saùt Khi Ñaõ Thöïc Haønh Ten chief disciples: See Thaäp Ñaïi Ñeä Töû. Xong Phaät Söï. Ten circumstances in which Ten demonesses mentioned in the Lotus Bodhisattvas develop their sutra: See Thaäp La Saùt Nöõ. compassionate minds: See Möôøi Hoaøn Ten determinations of Great Caûnh Khôûi Taâm Ñaïi Bi. Enlightening Beings (The Flower Ten commandments: See Thaäp Giôùi Phaïm Adornment Sutra—Chapter 38): See Voõng Kinh. Möôøi Thöù Phaùt Taâm Cuûa Chö Ñaïi Boà Taùt. Ten commandments for the ordained: Ten directions: Möôøi phöông—This term is See Ten commandments observed by a novice often used in Buddhism to denote the endless Buddhist and Giôùi Sa Di. universe in all directions—Töø naày thöôøng Ten commandments observed by a ñöôïc duøng trong

Phaät giaùo ñeå ñònh nghóa “vuõ novice Buddhist: See Thaäp thieän nghieäp truï voâ taän möôøi phöông”. and Sa Di giôùi in Vietnamese-English Section: 1) Baéc: North. 1) Not to kill: Khoâng saùt sanh. 2) Nam: South. 2) Not to steal: Khoâng troäm caép. 3) Ñoâng: East. 3) Not to commit adultery: Khoâng taø daâm. 4) Taây: West. 4) Not to lie: Khoâng noùi doái. 5) Ñoâng Baéc: Northeast. 5) Not to drink wine: Khoâng uoáng röôïu. 6) Taây Baéc: Northwest. 6) Not to eat food out of regulated hours: 7) Ñoâng Nam: South east. Khoâng aên saùi giôø. 8) Taây Nam: Southwest. 7) Not to use garlands or perfumes: Khoâng 9) Treân: Above. aên nguõ vò taân vaø khoâng duøng daàu thôm. 10) Döôùi: Below. 8) Not to sleep on high or broad beds: Ten directional decisions: See Thaäp Phaùt Khoâng naèm giöôøng cao roäng. Thuù Taâm. 9) Not to take part in singing, dancing or Ten (chief) disciples of Sakyamuni playing musical instrument: Khoâng ca haùt, Buddha: Ten great disciples of the Buddha— nhaûy muùa, ñôøn ñòch. Ten most important students of the Buddha, 10) Not to store money, gold, silver or ivory: who are frequently mentioned in the sutras of Khoâng tích luõy, tieàn baïc, vaøng, baïc, ngoïc the Mahayana—Thaäp ñaïi ñeä töû cuûa Phaät. Teân ngaø.

hoï thöôøng xuaát hieän trong caùc kinh ñieån Ñaïi (Maintaining the rules—Trì luaät)—Öu Ba thöøa: Ly, ngöôøi coù uy quyeàn veà nghi thöùc vaø kyû 1) Sariputra: Xaù Lôïi Phaát—Sariputra was luaät. distinguished by his wisdom and 9) Rahula: La Haàu La—He is the only son mentioned in Mahayana sutras as the of the Buddha and the master of the most important disciples of the Buddha— Esoteric Buddhism (Esoteric—Maät Ngöôøi coù trí naêng xuaát saéc, Ngaøi ñöôïc chæ haïnh)—La Haàu La, con trai duy nhöùt cuûa ñònh laø moân ñoà chính cuûa Phaät ñaõ ñöôïc Phaät vaø laø thaày cuûa Maät giaùo. ñeà caäp trong caùc kinh ñieån Ñaïi thöøa 10) Ananda: A Nan (Hearing and (wisdom—trí tueä). remembering—Ña vaên)—See A Nan. 2) Maudgalyayana: Muïc Kieàn Lieân— Ten dharma realms: See Thaäp Phaùp Giôùi. Maudgalyayana was distinguished by his Ten directions: Möôøi phöông—In all supernatural power. He and Sariputra directions—In all space—Trong Phaät giaùo, formed the most important pair of möôøi phöông coù nghóa laø vuõ truï voâ taän trong Buddha’s disciples in Mahayana möôøi phöông—In Buddhism, “ten directions” Buddhism—Ñaïi Muïc Kieàn Lieân, ngöôøi means the endless universe in all directions— noåi baäc vôùi nhöõng khaû naêng sieâu nhieân, See Thaäp Phöông. cuøng vôùi Xaù Lôïi Phaát laøm moät caëp ñaïi ñeä Ten directional decisions: Thaäp phaùt thuù töû Phaät trong phaùi Ñaïi thöøa (Supernatural taâm: power—Thaàn thoâng). 1) Mind of renouncement of the world: Xaû 3) Mahakasyapa: Ñaïi Ca Dieáp—One who taâm. was considered the first patriarch of the 2) Mind of observance of the Indian lineage of Zen—Tröôûng laõo ñaàu commandments: Giôùi taâm. tieân thuoäïc doøng Thieàn AÁn ñoä 3) Mind of patience or endurance: Nhaãn (Disciplines—Khoå haïnh ñaàu ñaø). nhuïc taâm. 4) Anirudha: A Na Luaät— Anirudha was the 4) Mind of zealous progress: Taán taâm. master who intelligently use the heavenly 5) Mind of meditation: Ñònh taâm. eye—Thaày xöû duïng con maét trôøi (Deva 6) Mind of wisdom or perfecting vision—Thieân nhaõn). understanding: Hueä taâm. 5) Subhuti: Tu Boà Ñeà—Subhuti was the 7) Mind of the will for the good for

onself expounder of the emptiness of existents and others: Nguyeän taâm. (Explaining the void of immaterial—Giaûi 8) Mind of protection of the Triratna: Hoä khoâng)—Tu Boà Ñeà, oâng laø söù ñoà veà tính taâm. hö khoâng cuûa moïi thöïc theå. 9) Mind of joy: Hyû taâm. 6) Purna: Phuù Laâu Na—Purna was the 10) Mind of highest wisdom: Ñænh taâm. principle expounder of the dharma Ten disturbers of the religious life: See (Expounding the law—Thuyeát phaùp)— Thaäp Naõo Loaïn. Phuù Laâu Na, Söù ñoà veà chö Phaùp. 7) Katyayana: Ca Chieân Dieân—The master Ten doors or connection between of dharma discussions (Fundamental noumena or substance and phenomena: principles—Luaän nghóa)—Ca Chieân See Thaäp Moân. Dieân, thaày tranh bieän vaø bình giaûi. Ten duties of a Buddhist: See Möôøi Boån 8) Upali: Öu Ba Ly—Who was responsible Phaän Cuûa Moät Phaät Töû. for ritual questions and disciplinary Ten Dwellings: See Thaäp Truï.

Ten dwelling minds: See Thaäp Tröôûng 7) Voâ Thöôïng Só Ñieàu Ngöï Tröôïng Phu Döôõng Taâm. (Baäc cao toät trong chuùng sanh): Anuttara- Ten elements of a body (The Buddha Pnrusa-damya-sarathi—Unsurpassable teacher of men. and His Teachings): Möôøi thaønh phaàn cuûa 8) Thieân Nhôn Sö (Thaày cuûa trôøi ngöôøi): thaân (Ñöùc Phaät vaø Phaät Phaùp). Sasta-devamanusyanam—Teacher of 1) Earth (the element of extension): Pathavi gods and men. (p)—Ñaát hay nguyeân toá coù taùnh duoãi ra. 9) Phaät (Baäc giaùc ngoä hoaøn toaøn): Buddha— 2) Water (the element of cohesion): Apo Awakened One. (p)—Nöôùc hay nguyeân toá coù taùnh laøm 10) Theá Toân (baäc cao hôn heát trong coõi Ta dính lieàn. baø): Lokanatha—Sublime One. 3) Heat (the element of heat): Tejo (p)— *** See Thaäp Hieäu. Löûa hay nguyeân toá coù taùnh noùng. 4) Wind (the element of motion): Vayo Ten even greater things attained by (p)—Gioù hay nguyeân toá coù taùnh chuyeân Enlightening Beings once they have ñoäng. attained purity in practice (The Flower 5) Color: Vanna (p)—Maøu saéc. Adornment Sutra—Chapter 28): See 6) Odour: Gandha (p)—Muøi. Möôøi Phaùp Taêng Thaéng Cuûa Chö Boà Taùt. 7) Taste: Rasa (p)—Vò. Ten evil actions: See Thaäp AÙc. 8) Nutritive essence: Oja (p)—Baûn taùnh Ten evil deeds (acts): Möôøi aùc nghieäp (Baát dinh döôõng. thieän nghieäp)—Ten evil acts—Ten sins: 9) Together with vitality: Jivitindriya (p)— 1) Killing: Saùt sanh. Sinh khí. 2) Stealing: troäm caép. 10) Body: Kaya (p)—Thaân. 3) Sexual misconduct: Taø daâm. Ten elements can accomplish the 4) Lying: Noùi doái. supreme skillful cultivation of 5) Slander: Noùi lôøi vu khoáng. omniscience of Buddhas: See Möôøi Voâ 6) Coarse language: Noùi lôøi thoâ loã. Löôïng Ñaïo Haïnh Tu Taäp Cuûa Chö Ñaïi Boà 7) Frivolous chatter: Noùi lôøi voâ ích—Vain Taùt. talk—Idle talk. Ten epithets of a Buddha: Möôøi danh hieäu 8) Covetousness: Noùi lôøi nònh hoùt bôï ñôû. cuûa Phaät: 9) Angry speech: Noùi lôøi giaän döõ. 1) Nhö Lai (baäc Toaøn Haûo): Tathagata— 10) Wrong views: Taø kieán. The Perfect One. ** For more information, please see 2) ÖÙng Cuùng: Araht—Holy One or Saint. Thaäp AÙc Nghieäp. 3) Chaùnh Bieán Tri (Ñaïi Giaùc): Samyak- Ten exhaustive knowledges of all sambuddha—Fully Enlightened. Buddhas (The Flower Adornment 4) Minh Haïnh Tuùc (baäc coù ñuû trí tueä vaø ñöùc Sutra—Chpater 33): See Möôøi Ñieàu Bieát haïnh): Vidyacarana-sampanna—Gifted in Heát Taát Caû Caùc Phaùp Khoâng

Thöøa Soùt Cuûa knowledge and conduct. Chö Phaät. 5) Thieän theä (Baäc luoân ñi treân neûo laønh): Ten extraordinary, unprecedented Sugata—Well-gone One. events occur when Great Enlightening 6) Theá Gian Giaûi (Baäc hieåu roõ lyù söï cuûa vaïn höõu): Lokavid—Knower of the world. Beings sit on the site of enlightenment (The Flower Adornment Sutra—

Chapter 38): See Möôøi Söï Kyø Dieäu Chöa 2) Keeping precepts (morality): Sila (p)—Töøng Thaáy Khi Chö Ñaïi Boà Taùt Ngoài Vaøo Trì giôùi. Ñaïo Traøng. 3) Meditation: Dhyana—Thieàn ñònh— Ten fast days: See Thaäp Trai Nhöït vaø Thaäp Meditation can help gain higher Trai Nhöït Phaät. knowledge and emancipation—Thieàn ñònh coù theå giuùp ñaït ñöôïc trí tueä vaø giaûi Ten fetters: Thaäp Kieát Söû—See Samyojana thoaùt. in Sanskrit/Pali-Vietnamese Section. 4) Reverence: Apacayana (p)—Toân kính (leã Ten forms of Buddha: See Giaûi Caûnh Thaäp baùi—bieát troïng ngöôøi ñaùng kính). Phaät. 5) Services: Veyyavacca (p)—Phuïc vuï. Ten forms of understanding: See Thaäp 6) Transference of merit: Pattidana (p)—Hoài Trí. höôùng phöôùc baùu. Ten Good Deeds: Thaäp Thieän Nghieäp: 7) Rejoicing or praising in others' good (A) actions (merit): Anumodana (p)—Tuøy hyû (a) To keep the body pure with three good coâng ñöùc—Rejoicing in others' merit can deeds—Giöõ cho thaân thanh tònh vôùi ba help you eradicate selfishness—Tuøy hyû thieän nghieäp: coâng ñöùc coù theå giuùp baïn nhoå taän goác 1) Not to Kill: Khoâng Saùt Sanh. taùnh vò kyû. 2) Not to Steal: Khoâng Troäm Cöôùp. 8) Hearing the doctrine: Dhammasavana 3) Not to engage in illicit sex: Khoâng Taø (p)—nghe phaùp—Hearing the doctrines Daâm. can help yourself increase your own (b) To keep speech pure with four good wisdom—Nghe Phaùp nhaèm töï giuùp mình deeds—Giöõ cho khaåu thanh tònh vôùi boán taêng tröôûng trí hueä. thieän nghieäp: 9) Expounding the doctrine: Dhammadesana 4) Not to Lie: Khoâng Noùi Doái. (p)—Giaûng phaùp—Expounding doctrines 5) Not to Slander: Khoâng voïng ngöõ hay noùi can help sentient beings increase lôøi theâu deät. wisdom—Thuyeát phaùp nhaèm giuùp chuùng 6) Not to Speak Coarse Speech: Khoâng Noùi sanh taêng tröôûng tri hueä. Lôøi Ñoäc AÙc. 10) Straightening one's own views: 7) Not to Chatter or Converse Vain Talks: Ditthijjukamma (p)—Cuûng coá chaùnh Khoâng Noùi Lôøi Voâ Ích. kieán—Strengthening one's own views (c) To keep the mind pure with three good means strengthening one's own deeds—Giöõ cho yù thanh tònh vôùi ba thieän confidence—Cuûng coá chaùnh kieán cuõng coù nghieäp: nghóa laø cuûng coá nieàm tin. 8) Not to Be Greedy: Khoâng Tham muoán. Ten fields of concentration: See Chæ Quaùn 9) Not to be Anger: Khoâng Saân Haän. Thaäp Ñònh. 10) Not to Have Delusion: Khoâng Si Meâ. Ten good deeds: See Thaäp Thieän and Thaäp (B) Ten kinds of meritorious actions (The Thieän Nghieäp. Buddha and His Teachings): Thaäp Thieän Ten good ways for deliverance from (Ñöùc Phaät vaø Phaät Phaùp). 1) Generosity: Dana (p)—Boá thí— mortality: See Thaäp Thieän. Generosity means yielding wealth—Boá Ten grades of Bodhisattva's faith: See thí laø xaû boû cuûa caûi. Thaäp Tín Taâm. Ten great benefits: See Thaäp Thaéng Söï.

Ten great disciples: See Thaäp Ñaïi Ñeä Töû. 10) Tenth, transfer merits and virtues Ten great metaphysical treasuries of universally: Thaäp giaû phoå giai hoài höôùng. Great

Enlightening Beings (The Flower Ten greater things of Great Adornment Sutra—Chapter 27): See Bodhisattvas: See Möôøi Phaùp Taêng Thaéng Möôøi Phaùp Taïng Lôùn Cuûa Chö Ñaïi Boà Taùt. Cuûa Chö Boà Taùt. Ten great powers of a Buddha: See Thaäp Ten grounds: See Thaäp Truï. Löïc Nhö Lai. Ten hindrances: See Thaäp Chöôùng. Ten great qualities that are hard to Ten hindrances that any Bodhisattva believe of all Buddhas (The Flower must overcome before achieving Adornment Sutra—Chapter 33): See enlightenment: See Thaäp Chöôùng. Möôøi Phaùp Quaûng Ñaïi Khoù Tin Cuûa Chö Ten illuminations of knowledge of Great Phaät. Enlightening Beings (The Flower Ten great undertakings of Great Adornment—Chapter 38): See Möôøi Trí Enlightening Beings (The Flower Quang Chieáu Cuûa Chö Ñaïi Boà Taùt. Adornment Sutra): See Möôøi Phaùp Ñaïi Ten incomprehensibles: See Thaäp Dieäu. Phaùt Khôûi Cuûa Chö Ñaïi Boà Taùt. Ten indications: See Thaäp Phaùp Cuù Cuûa Ten great vows of Samantabhadra Chö Boà Taùt Trong Kinh Hoa Nghieâm. Bodhisattva: Möôøi Ñaïi Haïnh cuûa Boà Taùt Ten inexhaustible treasures: See Thaäp Voâ Phoå Hieàn—Ten vows of Samantabhadra Taän Taïng. Bodhisattva: Ten inexhaustible vows: See Thaäp Voâ Taän 1) First, worship and respect all Buddhas: Nguyeän. Nhöùt giaû leã kænh chö Phaät. Ten Infinities of Phenomena: See Thaäp 2) Second, praise the Thus Come Ones: Nhò Voâ Löôïng Söï. giaû xöng taùn Nhö Lai. Ten infinite things: See Thaäp Voâ Löôïng Söï. 3) Third, make abundant offerings: Tam giaû Ten inexhaustible treasuries attained by quaûng tu cuùng döôøng. 4) Fourth, repent misdeeds and hindrances: Enlightening Beings once they have Töù giaû saùm hoái nghieäp chöôùng. fulfilled ten vows (The Flower 5) Fifth, rejoyce at others' merits and Adornment Sutra—Chapter 18): See virtues: nguõ giaû tuøy hyû coâng ñöùc. Thaäp Voâ Taän Taïng. 6) Sixth, request the Buddha to turn the Ten Infinities of things that the Dharma Wheel: Luïc giaû thænh chuyeån manifestation of Buddha can be phaùp luaân. accomplished: See Möôøi Voâ Löôïng Traêm 7) Seventh, request the Buddha to remain in Ngaøn Voâ Soá Söï Nhö Lai Xuaát Hieän Ñöôïc the world: Thaát giaû thænh Phaät truï theá. Thaønh Töïu. 8) Eighth, follow the teachings of the Ten kinds of abiding of Great Buddha at all times: Baùt giaû thöôøng tuøy hoïc Phaät. Enlightening Beings (The Flower 9) Ninth, accommodate and benefit all Adornment Sutra—Chapter 38): See sentient beings: Cöûu giaû haèng thuaän Möôøi Choã An Truï Cuûa Chö Ñaïi Boà Taùt. chuùng sanh. Ten kinds of abode, abiding therein in all things of all Buddhas (The Flower

Adornment Sutra—Chapter 33): See Ten kinds of attainment of powers of the Thaäp Phaùp Truï. enlightened of Enlightening Beings (The Ten kinds of abode: See Thaäp Phaùp Truï. Flower Adornment Sutra—Chapter 38): Ten kinds of abode of Great See Möôøi Ñieàu Thaønh Nhö Lai Löïc Cuûa Chö Enlightening Beings (The Flower Ñaïi Boà Taùt. Adornment Sutra—Chapter 38): See Ten kinds of attainment of wisdom of Möôøi Choã Sôû Truï Cuûa Chö Ñaïi Boà Taùt and Great Enlightening Beings (The Flower Thaäp Phaùp Truï. Adornment Sutra—Chapter 38): See Ten kinds of acceptance (The Flower Möôøi Phaùp Ñöôïc Trí Hueä Cuûa Chö Ñaïi Boà Adornment Sutra—Chapter 29): See Taùt. Thaäp Nhaãn. Ten kinds of basis on which Great Ten kinds of action of

Great Enlightening Beings carry out their Enlightening Beings (The Flower practices (The Flower Adornment Adornment Sutra—Chapter 38): See Sutra—Chapter 38): See Thaäp Y Chæ. Möôøi Haïnh Cuûa Chö Ñaïi Boà Taùt. Ten kinds of benefits for those who Ten kinds of actions of knowledge: See sculpt or paint an image of Earth-Store Thaäp Trí Nghieäp. Bodhisattva: See Möôøi Lôïi Ích Cho Nhöõng Ten kinds of activity of Great Ai Toâ Veõ Hay Taïc Töôïng Thôø Ngaøi Ñòa Taïng Enlightening Beings (The Flower Boà Taùt. Adornment Sutra—Chapter 38): See Ten kinds of birth of Great Enlightening Möôøi Nghieäp Cuûa Chö Ñaïi Boà Taùt. Beings (The Flower Adornment Sutra— Ten kinds of adamantine mind of Chapter 38): See Möôøi Caùch Sanh Cuûa Chö commitment to universal enlightenment Ñaïi Boà Taùt. (The Flower Adornment Sutra— Ten kinds of body of Enlightening Chapter 38): See Möôøi Taâm Theä Nguyeän Beings (The Flower Adornment Sutra— Ñaïi Thöøa Nhö Kim Cang. Chapter 38): See Möôøi Thaân Cuûa Chö Ñaïi Ten kinds of adornment of Great Boà Taùt. Bodhisattvas: See Möôøi Trang Nghieâm Cuûa Ten kinds of boundless will of Great Chö Ñaïi Boà Taùt. Enlightening Beings (The Flower Ten kinds of afflictions: See Thaäp Phieàn Adornment Sutra—Chapter 27): See Naõo. Thaäp Voâ Bieân Taâm. Ten kinds of animals that will be reborn Ten kinds of broad knowledge (The as a human: See Thaäp Loaïi Nhaân Thuù. Flower Adornment Sutra—Chapter 36): Ten kinds of armor of Great See Thaäp Quaûng Ñaïi Trí. Enlightening Beings (The Flower Ten kinds of Buddha: See Thaäp Phaät. Adornment Sutra—Chapter 38): See Ten kinds of Buddha-action of Great Möôøi Thöù Maëc Giaùp Cuûa Chö Ñaïi Boà Taùt. Enlightening Beings (The Flower Ten kinds of attainment of peace of Adornment Sutra—Chapter 38): See mind: See Thaäp Taâm An OÅn. Möôøi Phaät Nghieäp Cuûa Chö Ñaïi Boà Taùt.

Ten kinds of Buddha's grace: See Thaäp (The Flower Adornment Sutra— Phaät AÂn. Chapter 38): See Möôøi Trí Quaùn Saùt Cuûa Ten kinds of Buddha whom Great Chö Ñaïi Boà Taùt. Enlightening Beings speak of (The Ten kinds of control of Great Flower Adornment Sutra—Chapter 38): Enlightening Beings (The Flower Ñaïi Boà Taùt noùi möôøi Phaät (Phaåm 38—Kinh Adornment Sutra—Chapter 38): See Hoa Nghieâm)—See Thaäp Phaät. Möôøi Töï Taïi Cuûa Chö Ñaïi Boà Taùt. Ten kinds of Budha-work in all worlds Ten kinds of cultivation of Great in all times of the Buddhas: Möôøi thöù Phaät Enlightening Beings (The Flower söï cuûa chö Phaät tam theá—See Thaäp Phaät Söï. Adornment Sutra—Chapter 38): See Ten kinds of causes of Great Möôøi Ñieàu Tu Cuûa Chö Ñaïi Boà Taùt. Enlightening Beings's development of Ten kinds of dedication expounded by the will for enlightenment (The Flower the Buddhas of past, present and future Adornment Sutra—Chapter 38): See (The Flower Adornment Sutra— Möôøi Nhaân Duyeân Khieán Boà Taùt Phaùt Taâm Chapter 25): Thaäp Hoài Höôùng (Kinh Hoa Boà Ñeà. Nghieâm—Phaåm 25—Thaäp Hoài Höôùng). Ten kinds of certain understanding of 1) Dedication to saving all sentient beings Great Enlightening Beings (The Flower without any mental image of sentient Adornment Sutra—Chapter 38): See beings: See Cöùu hoä taát caû chuùng sanh ly Möôøi Thöù Quyeát Ñònh Giaûi. chuùng sanh töôùng hoài höôùng. Ten kinds of certain understanding of 2) Indestructible dedication: See Baát hoaïi hoài höôùng. Great

Bodhisattvas: See Möôøi Thöù Quyeát 3) Dedication equal to all Buddhas: See Ñònh Giaûi Cuûa Chö Ñaïi Boà Taùt. Ñaúng nhöùt thieát chö Phaät hoài höôùng. Ten kinds of certain understanding of 4) Dedication reaching all places: See Chí the realm of sentient beings (The Flower nhöùt thieát xöù hoài höôùng. Adornment—Chapter 38): See Möôøi Thöù 5) Dedication inexhaustible treasuries of Boà Taùt Bieát Roõ Chuùng Sanh Giôùi. virtue: See Voâ taän coâng ñöùc taïng hoài Ten kinds of comprehensive mind of höôùng. Great Enlightening Beings (The Flower 6) Dedication causing all roots of goodness Adornment Sutra—Chapter 38): See to endure: See Nhaäp nhöùt thieát bình ñaúng Möôøi Taâm Cuøng Khaép Cuûa Chö Ñaïi Boà Taùt. thieän caên hoài höôùng. Ten kinds of conceited action of Great 7) Dedication equally adapting to all sentient beings: See Ñaúng tuøy thuaän nhöùt Enlightening Beings (The Flower thieát chuùng sanh hoài höôùng. Adornment Sutra—Chapter 38): See 8) Dedication with the character of true Möôøi Maïn Nghieäp Cuûa Chö Ñaïi Boà Taùt. Thusness: See Chôn nhö töôùng hoài höôùng. Ten kinds of conscious knowledge (The 9) Unattached, unbound, liberated Flower Adornment Sutra—Chapter 38): dedication: See Voâ phöôïc, voâ tröôùc giaûi See Thaäp Tuøy Giaùc Trí. thoaùt hoài höôùng. Ten kinds of contemplation of knowledge of Great Enlightening Beings

10) Boundless dedication equal to the Ten kinds of demons: See Thaäp Ma. cosmos: See Nhaäp phaùp giôùi voâ löôïng hoài Ten kinds of demons of Great höôùng. Enlightening Beings (The Flower Ten kinds of dedication of roots of Adornment Sutra—Chapter 38): See goodness of Great Enlightening Beings Thaäp Ma. (The Flower Adornment Sutra—Ten kinds of demons' actions of Great Chapter 38): Möôøi thöù thieän caên hoài höôùng Enlightening Beings (The Flower (Kinh Hoa Nghieâm—Phaåm 38)—Enlightening Adornment Sutra—Chapter 38): See beings who abide by these can attain supreme Möôøi Ma Nghieäp. dedication of roots of goodness—Boà Taùt an Ten kinds of development of boundlessly truï trong phaùp naày coù theå ñöôïc thieän caên hoài höôùng voâ thöôïng. vast mind of Great Enlightening Beings 1) They dedicate their roots of goodness to (The Flower Adornment Sutra— be the same as the enlightened guides in Chapter 38): See Möôøi Phaùp Phaùt Voâ Löôïng terms of vows; they dedicate their roots of Voâ Bieân Quaûng Ñaïi Taâm. goodness to develop in this way and none Ten kinds of development of fearlessness other: Do thieän caên ñoàng thieän tri thöùc of Great Enlightening Beings (The nguyeän thaønh töïu nhö ñaây chôù thaønh töïu Flower Adornment—Chapter 38): See khaùc. Möôøi Phaùp Phaùt Taâm Voâ UÙy Cuûa Chö Ñaïi Boà 2) In terms of mind: Thieän tri thöùc taâm. Taùt. 3) In terms of action: Thieän tri thöùc haønh. Ten kinds of diligent practices of Great 4) In terms of faculties: Thieän tri thöùc caên. 5) In terms of impartiality: Thieän tri thöùc Enlightening Beings (The Flower bình ñaúng. Adornment Sutra—Chapter 38): See 6) In terms of mindfulness: Thieän tri thöùc Möôøi Ñieàu Tu Tinh Chuyeân Cuûa Chö Ñaïi Boà nieäm. Taùt. 7) In terms of purity: Thieän tri thöùc thanh Ten kinds of doors of liberation of Great tònh. Enlightening Beings (The Flower 8) In terms of state: Thieän tri thöùc sôû truï. Adornment Sutra—Chapter 38): See 9) In terms of fulfillment: Thieän tri thöùc Möôøi Cöûa Giaûi Thoaùt Cuûa Chö Ñaïi Boà Taùt. thaønh maõn. Ten kinds of

ear of Great Enlightening 10) In terms of incorruptibility: Thieän tri thöùc Beings (The Flower Adornment Sutra— baát hoaïi. Chapter 38): See Möôøi Tai Cuûa Chö Ñaïi Boà Ten kinds of definitive mark of Great Taùt. Enlightening Beings (The Flower Ten kinds of enjoyment of Great Adornment Sutra—Chapter 38): See Bodhisattvas: See Möôøi Ñieàu Vui Thích Möôøi AÁn Cuûa Chö Ñaïi Boà Taùt. Cuûa Chö Ñaïi Boà Taùt. Ten kinds of definitive understanding of Ten kinds of entry into ages by worlds of Great Enlightening Beings Enlightening Beings mentioned by the (The Flower Adornment Sutra— Buddha in The Flower Adornment Chapter 38): See Möôøi Quyeát Ñònh Giaûi Sutra: See Möôøi Caùch Nhaäp Kieáp Cuûa Chö Cuûa Chö Ñaïi Boà Taùt. Boà Taùt.

Ten kinds of entry into concentration of Sutra—Chapter 33): See Möôøi Moân Dieãn Great Enlightening Beings (The Flower Thuyeát Voâ Löôïng Cuûa Chö Phaät. Adornment Sutra—Chapter 38): See Ten kinds of expression of the true Möôøi Phaùp Nhaäp Tam Muoäi Cuûa Chö Ñaïi Boà meaning of the Buddhas' Teaching (The Taùt. Flower Adornment Sutra—Chapter 38): Ten kinds of entry into worlds by Great See Möôøi Thieät Nghóa Phaät Phaùp Cuûa Chö Enlightening Beings: See Möôøi Caùch Nhaäp Ñaïi Boà Taùt. Theá Giôùi Cuûa Chö Ñaïi Boà Taùt. Ten kinds of extraordinary thought of Ten kinds of equanimity of Great Enlightening Beings: See Möôøi Tö Töôûng Enlightening Beings (The Flower Sieâu Phaøm Cuûa Chö Ñaïi Boà Taùt. Adornment Sutra—Chapter 38): See Ten kinds of extremely pure bodies of Möôøi Taâm Bình Ñaúng Cuûa Chö Ñaïi Boà Taùt. power Enlightening Beings gain when Ten kinds of eternal law of all Buddhas they enter concentration of knowledge of (The Flower Adornment Sutra— the adornments of Buddhas of all worlds Chapter 33): See Möôøi Thöù Thöôøng Phaùp (The Flower Adornment Sutra— Cuûa Chö Phaät. Chapter 27): See Möôøi Thaân Oai Ñöùc Ten kinds of excellence (The Flower Thanh Tònh Cuûa Chö Boà Taùt. Adornment Sutra—Chapter 27): See Ten kinds of eyes: See Thaäp Nhaõn. Möôøi Thöù Thuø Thaéng Cuûa Chö Ñaïi Boà Taùt. 1) Eyes of flesh: Nhuïc nhaõn—Ordinary Ten kinds of exertion of energy of Great eyes—Worldly eyes. Bodhisattvas: See Möôøi Sieâng Naêng Tinh 2) Deva eyes: Thieân nhaõn. Taán Cuûa Chö Boà Taùt. 3) Wisdom eyes: Hueä nhaõn. 4) Dharma eyes: Phaùp nhaõn. Ten kinds of exertion of energy which 5) Buddha eyes: Phaät nhaõn. help Great Bodhisattvas fully achieve 6) Eyes of judgment: Trí nhaõn. the unexcelled transcendent energy of 7) Eyes shinning with Buddha-light: Quang the Buddha: See Möôøi Sieâng Naêng Tinh minh nhaõn. Taán Cuûa Chö Boà Taùt. 8) Immortal eyes: Xuaát sinh töû nhaõn. Ten kinds of explanation of past, present 9) Unhindered eyes: Voâ ngaïi nhaõn. and future utilized by Enlightening 10) Omniscient eyes: Nhöùt thieát trí nhaõn. Beings mentioned by the Buddha in The Ten kinds of eye of Great Enlightening Flower Adornment Sutra: See Möôøi Phaùp Beings (The Flower Adornment Sutra— "Giaûng Noùi Tam Theá" Cuûa Chö Boà Taùt Chapter 38): See Möôøi Maét Cuûa Chö Ñaïi Ten kinds of explanation of things of Boà Taùt and Thaäp Nhaõn. Great Enlightening Beings (The Flower Ten kinds of faculties of Great Adornment Sutra—Chapter 38): See Enlightening Beings (The Flower Möôøi Phaùp Thuyeát Giaûng Cuûa Chö Ñaïi Boà Adornment Sutra—Chapter 38): See Taùt. Möôøi Caên Cuûa Chö Ñaïi Boà Taùt. Ten

kinds of exposition of the Ten kinds of fearlessness of Great inumerable facets of the Teaching of the Enlightening Beings (The Flower Buddhas (The Flower Adornment

Adornment Sutra—Chapter 38): See power of the Buddhas (The Flower Möôøi Voâ UÙy Cuûa Chö Ñaïi Boà Taùt. Adornment Sutra—Chapter 33): Möôøi Ten kinds of feet of Great Enlightening Thöù Phaät Söï Quaûng Ñaïi Voâ Löôïng Voâ Bieân Beings (The Flower Adornment Sutra— Baát Tö Nghì—Theo Kinh Hoa Nghieâm, Phaåm Chapter 38): See Möôøi Chaân Cuûa Chö Ñaïi 33, coù möôøi Phaät söï quaûng ñaïi, voâ löôïng voâ Boà Taùt. bieân, baát tö nghì, maø taát caû caùc haøng thieân nhôn khoâng theå bieát ñöôïc. Tam theá taát caû Ten kinds of foulness: See Möôøi Ñeà Muïc Thanh Vaên Ñoäc giaùc cuõng chaúng bieát ñöôïc, Baát Tònh. chæ tröø thaàn löïc cuûa chö Nhö Lai—According Ten kinds of fruitfulness Great to the Flower Adornment Sutra, Chapter 33, Enlightening Beings attain when they there are ten kinds of great Buddha-work, realize the treasury of light of immeasurable, boundless, inconceivable, and knowledge (The Flower Adornment unknowable to all celestial and human Sutra—Chapter 27): See Möôøi Thöù Baát worldlings, unknowable even to the past, Khoâng Maø Chö Ñaïi Boà Taùt Ñaït Ñöôïc Khi present and future Buddhist disciples and self- Chöùng Quang Minh Taïng Trí. enlightened ones, except by the spiritual Ten kinds of fulfillment: See Möôøi Vieân power of the Buddhas—See Möôøi Thöù Phaät Maõn and Thaäp Phaät Söï. Söï Vì Chuùng Sanh Cuûa Chö Phaät. Ten kinds of fulfillment which Ten kinds of great joy and solace of Enlightening Beings cause sentient Great Enlightening Beings (The Flower beings to attain after they obtain ten Adornment Sutra—Chapter 38): See kinds of extremely pure body of power Möôøi Phaùp Ñaïi Hoan Hyû Vaø An UÛi Cuûa Chö Ñaïi Boà Taùt. (The Flower Adornment Sutra— Ten kinds of great virtue that are Chapter 27): See Möôøi Thöù Vieân Maõn and Thaäp Phaät Söï. impeccably pure of all Buddhas (The Ten kinds of good karma which may Flower Adornment Sutra—Chapter 33): See Möôøi Coâng Ñöùc Lôùn Hoaøn Toaøn Rôøi Loãi ripen in the sense-sphere: See Möôøi Thanh Tònh Cuûa Chö Phaät. Nghieäp Laønh Taïo Quaû Troå Sanh Trong Duïc Giôùi. Ten kinds of grove of Great Ten kinds of grasping by which they Enlightening Beings (The Flower perpetuate the practices of Enlightening Adornment Sutra—Chapter 38): See Beings (The Flower Adornment Sutra— Möôøi Loaïi Vieân Laâm Cuûa Chö Ñaïi Boà Taùt. Chapter 38): See Möôøi Ñieàu Thuû Laáy Cuûa Ten kinds of guts of Great Enlightening Chö Ñaïi Boà Taùt. Beings (The Flower Adornment Sutra— Ten kinds of great Buddha-work, Chapter 38): See Möôøi Buïng Cuûa Chö Ñaïi immeasurable, inconceivable, Boà Taùt. boundless, and unknowable to all Ten kinds of habit energy of Great celestial and human worldlings, Enlightening Beings (The Flower unknowable even to the past, present Adornment Sutra—Chapter 38): See Möôøi Taäp Khí Cuûa Chö Ñaïi Boà Taùt. and future Buddhist disciples and self- enlightened ones, except by the spiritual

Ten kinds of hand of Great Enlightening Ten kinds of indestructible faith of Beings (The Flower Adornment Sutra— Great Enlightening Beings (The Flower Chapter 38): See Möôøi Tay Cuûa Chö Ñaïi Adornment Sutra—Chapter 38): See Boà Taùt. Möôøi Baát Hoaïi Tín Cuûa Chö Boà Taùt. Ten kinds of head of Great Enlightening Ten kinds of

indomitable attitude of Beings (The Flower Adornment Sutra— Great Enlightening Beings (The Flower Chapter 38): See Möôøi Ñaàu Cuûa Chö Ñaïi Adornment Sutra—Chapter 38): See Boà Taùt. Möôøi Taâm Chaúng Haï Lieät Cuûa Chö Boà Taùt. Ten kinds of heart of Great Ten kinds of inexhaustible qualities of Enlightening Beings (The Flower Enlightening Beings (The Flower Adornment Sutra—Chapter 38): See Adornment Sutra—Chapter 27): See Möôøi Taâm Ñaïi Boà Taùt. Möôøi Phaùp Moân Voâ Taän Cuûa Chö Ñaïi Boà Ten kinds of hidden treasury of Taùt. Enlightening Beings (The Flower Ten kinds of infinite aids to Adornment Sutra—Chapter 38): See enlightenment of Great Enlightening Möôøi Phuïc Taïng Cuûa Chö Ñaïi Boà Taùt. Beings (The Flower Adornment Sutra— Ten kinds of illumination (The Flower Chapter 38): See Möôøi Voâ Löôïng Trôï Ñaïo Adornment Sutra—Chapter 27): See Cuûa Chö Boà Taùt. Möôøi Quang Minh Choùi Saùng Cuûa Chö Ñaïi Ten kinds of infinite path of Great Boà Taùt. Enlightening Beings (The Flower Ten kinds of immeasurable Adornment Sutra—Chapter 38): See inconceivable Buddha-concentrations Möôøi Voâ Löôïng Ñaïo Cuûa Chö Ñaïi Boà Taùt. (The Flower Adornment Sutra— Ten kinds of infinite ways of cultivation Chapter 28): See Möôøi Phaät Tam Muoäi Baát of Great Enlightening Beings (The Khaû Tö Nghì. Flower Adornment Sutra—Chapter 38): Ten kinds of immortals: See Thaäp Tieân. See Möôøi Voâ Löôïng Ñaïo Haïnh Tu Taäp Cuûa Ten kinds of impartiality possessed by Chö Ñaïi Boà Taùt. great enlightening beings (The Flower Ten kinds of infinity of the Buddha’s Adornment Sutra—Chapter 38): See voice: See Möôøi Thöù Voâ Löôïng Cuûa AÂm Möôøi Bình Ñaúng Cuûa Chö Ñaïi Boà Taùt. Thanh Cuûa Ñöùc Nhö Lai. Ten kinds of inconceivability of Great Ten kinds of insight of Great Enlightening Beings (The Flower Enlightening Beings (The Flower Adornment Sutra—Chapter 38): See Adornment Sutra—Chapter 38): See Möôøi Baát Khaû Tö Nghì Cuûa Chö Ñaïi Boà Taùt. Möôøi Thöù Minh Cuûa Chö Ñaïi Boà Taùt. Ten kinds of inconceivable anointment Ten kinds of instantly creative which Enlightening Beings received knowledge of the Buddhas (The Flower from the Enlightened (The Flower Adornment Sutra—Chpater 33): See Adornment Sutra—Chapter 27): See Möôøi Thöù Nieäm Xuaát Sanh Trí Cuûa Chö Phaät. Möôøi Phaùp Quaùn Ñaûnh Baát Tö Nghì. Ten kinds of intellectual power of Great Enlightening Beings (The Flower

Adornment Sutra—Chapter 38): See Ten kinds of law of Great Enlightening Möôøi Thöù Bieän Taøi Cuûa Chö Ñaïi Boà Taùt. Beings (The Flower Adornment Sutra— Ten kinds of intense profound mind of Chapter 38): See Möôøi Phaùp Cuûa Chö Ñaïi Great Enlightening Beings (The Flower Boà Taùt. Adornment Sutra—Chapter 38): See Ten kinds of liberation of Great Möôøi Thaâm Taâm Taêng Thöôïng Cuûa Chö Ñaïi Enlightening Beings (The Flower Boà Taùt. Adornment—Chapter 38): See Möôøi Ten kinds of internal organs of Great Phaùp Giaûi Thoaùt Cuûa Chö Ñaïi Boà Taùt. Enlightening Beings (The Flower Ten kinds of lion’s roar of Enlightening Adornment Sutra—Chapter 38): See Beings (The Flower Adornment Sutra— Möôøi Taïng Cuûa Chö Boà Taùt. Chapter 38): See Möôøi Sö Töû Hoáng Cuûa Ten kinds of jewel-like state in Chö Ñaïi Boà Taùt. unexcelled complete perfect Ten kinds of magical displays of Great enlightenment (The Flower Adornment Enlightening Beings (The Flower

Sutra—Chapter 38): See Möôøi Thöù Nhö Adornment Sutra—Chapter 38): See Thieät Truï Nôi Voâ Thöôïng Boà Ñeà. Möôøi Phaùp Bieán Hoùa Cuûa Chö Ñaïi Boà Taùt. Ten kinds of knowledge of all Buddhas Ten kinds of mastery of all Buddhas (The Flower Adornment Sutra— (The Flower Adornment Sutra— Chapter 33): See Möôøi Trí Cuûa Chö Phaät. Chapter 33): See Möôøi Phaùp Töï Taïi Cuûa Ten kinds of knowledge of Chö Phaät. differentiation of Enlightening Beings Ten kinds of mastery of Great mentioned by the Buddha in The Flower Enlightening Beings (The Flower Adornment Sutra—Chapter 38): See Adornment Sutra (Chapter 38— Möôøi Thöù Voâ Ngaïi Cuûa Chö Ñaïi Boà Taùt. Detachment from The World): See Möôøi Ten kinds of mastery of nondual action Sai Bieät Trí Cuûa Boà Taùt. of all Buddhas (The Flower Adornment Ten kinds of knowledge of Sutra—Chapter 33): See Möôøi Ñieàu Voâ differentiation of entry into Nhò Thöïc Haønh Phaùp Töï Taïi Cuûa Chö Phaät. concentration of Great Enlightening Ten kinds of mastery of self-control: See Beings (The Flower Adornment Sutra— Möôøi Söï Ñieàu Ngöï. Chapter 27): See Möôøi Moân Nhaäp Tam Ten kinds of measureless, inconceivable Muoäi Sai Bieät Trí. ways of fulfillment of Buddhahood of all Ten kinds of knowledge of skills in entry Buddhas (The Flower Adornment into great concentration of Great Sutra—Chapter 33): See Möôøi Thöù Voâ Enlightening Beings (The Flower Löôïng Baát Tö Nghì Phaùp Vieân Maõn Cuûa Chö Adornment Sutra—Chapter 27): See Phaät. Möôøi Moân Trí Thieän Xaûo Nhaäp Ñaïi Tam Ten kinds of mental command of Muoäi Cuûa Chö Ñaïi Boà Taùt (Kinh Hoa Enlightening Beings mentioned by the nghieâm—Phaåm 27—Thaäp Ñònh). Buddha in The Flower Adornment

Sutra (Chapter 38—Detachment from to arouse their great compassion (The the World): See Thaäp Chuûng Ñaø La Ni. Flower Adornment Sutra—Chapter 38): Ten kinds of meritorious actions which See Möôøi Quaùn Saùt Cuûa Chö Ñaïi Boà Taùt (B). may ripen in the sense-sphere: See Möôøi Ten kinds of ocean (The Flower Nghieäp Laønh Taïo Quaû Troå Sanh Trong Duïc Adornment Sutra—Chapter 27): See Giôùi. Möôøi Thöù Haûi Cuûa Chö Ñaïi Boà Taùt. Ten kinds of might with enormous Ten kinds of oceanic knowledge power of all Buddhas (The Flower entering into unexcelled, complete Adornment Sutra—Chapter 33): See perfect enlightenment (The Flower Möôøi Löïc Cuûa Chö Phaät. Adornment Sutra—Chapter 38): See Ten kinds of mind of Great Enlightening Möôøi Trí Nhö Bieån Nhaäp Voâ Thöôïng Boà Ñeà. Beings (The Flower Adornment Sutra— Ten kinds of offerings: See Thaäp Cuùng Chapter 38): See Möôøi Taâm Ñaïi Boà Taùt. Döôøng. Ten kinds of mind outstanding like a Ten kinds of oral recitation: See Thaäp mountain of Great Enlightening Beings Chuûng Trì Danh. (The Flower Adornment Sutra— Ten kinds of other shores of spiritual Chapter 38): See Möôøi Taâm Taêng Thöôïng powers of Great Enlightening Beings Nhö Nuùi Cuûa Chö Boà Taùt. (The Flower Adornment Sutra— Ten kinds of minds of sympathy and Chapter 27): See Möôøi Thaàn Thoâng Bæ compassion (pity): See Möôøi Taâm Thöông Ngaïn Cuûa Chö Ñaïi Boà Taùt. Xoùt. Ten kinds of palace of Great Ten kinds of nonattachment of Great Bodhisattvas: See Möôøi Cung Ñieän Cuûa Enlightening Beings: See Möôøi Khoâng Chö Ñaïi Boà Taùt. Dính Maéc. Ten kinds of path of Great

Enlightening Ten kinds of nondoing (The Flower Beings (The Flower Adornment Sutra— Adornment Sutra—Chapter 27): See Chapter 38): See Möôøi Ñaïo Cuûa Chö Boà Möôøi Voâ Sôû Taùc. Taùt. Ten kinds of nonindulgence (The Flower Ten kinds of peerless inconceivable Adornment Sutra—Chapter 18): See realms of all Buddhas (The Flower Möôøi Baát Phoùng Daät. Adornment Sutra—Chapter 33): See Ten kinds of nose of Great Enlightening Möôøi Caûnh Giôùi Voâ Tyû Cuûa Chö Boà Taùt. Beings (The Flower Adornment Sutra— Ten kinds of penetrations of actions of Chapter 38): See Möôøi Muõi Cuûa Chö Ñaïi sentient beings (utilized by a Great Boà Taùt. Enlightening Being) in the Flower Ten kinds of observation of Great Adornment Sutra: See Möôøi Phaùp Nhaäp Enlightening Beings (The Flower Chuùng Sanh Cuûa Chö Ñaïi Boà Taùt. Adornment Sutra—Chapter 38): See Ten kinds of performance of Buddha- Möôøi Quaùn Saùt Cuûa Chö Ñaïi Boà Taùt. work for sentient beings of all Buddhas Ten kinds of observations of sentient (The Flower Adornment Sutra— beings which help Enlightening Beings

Chapter 33): See Möôøi Phaät Söï Vì Chuùng Möôøi Thaâm Nhaäp Phaät Phaùp Cuûa Chö Ñaïi Boà Sanh Cuûa Chö Phaät. Taùt. Ten kinds of physical action of great Ten kinds of proper timing of all enlightening beings (The Flower Buddhas (The Flower Adornment Adornment Sutra—Chapter 38): See Sutra—Chapter 33): See Möôøi Ñieàu Möôøi Thaân Nghieäp Cuûa Chö Ñaïi Boà Taùt. Chaúng Loãi Thôøi Cuûa Chö Phaät. Ten kinds of pleasure of Great Ten kinds of pure benevolence of Great Bodhisattvas: See Möôøi Moân Du Hyù Cuûa Enlightening Beings (The Flower Chö Ñaïi Boà Taùt. Adornment Sutra—Chapter 38): See Ten kinds of possession by demons of Möôøi Thanh Tònh Töø Cuûa Chö Ñaïi Boà Taùt. Great Enlightening Beings (The Flower Ten kinds of pure compassion of Great Adornment Sutra—Chapter 38): See Enlightening Beings (The Flower Möôøi Ñieàu Bò Ma Nhieáp Trì Cuûa Chö Ñaïi Boà Adornment Sutra—Chapter 38): See Taùt. Möôøi Thanh Tònh Bi Cuûa Chö Ñaïi Boà Taùt. Ten kinds of power possessed by Great Ten kinds of pure discipline of Great Enlightening Beings: See Möôøi Löïc Cuûa Enlightening Beings (The Flower Chö Ñaïi Boà Taùt and Thaäp Löïc Boà Taùt. Adornment Sutra—Chapter 38): See Ten kinds of practice of Great Möôøi Thanh Tònh Giôùi Cuûa Chö Ñaïi Boà Taùt. Enlightening Beings: See Möôøi Haïnh Boà Ten kinds of pure energy of Great Taùt and Thaäp Haïnh Boà Taùt. Enlightening Beings (The Flower Ten kinds of precepts: See Thaäp Loaïi Giôùi Adornment Sutra—Chapter 38): See Ten kinds of principle of Great Möôøi Thanh Tònh Tinh Taán Cuûa Chö Ñaïi Boà Enlightening Beings (The Flower Taùt. Adornment Sutra—Chapter 38): See Ten kinds of pure equanimity of Möôøi Giôùi Cuûa Chö Ñaïi Boà Taùt. Enlightening Beings (The Flower Ten kinds of principle of Great Adornment Sutra—Chapter 38): See Bodhisattvas: See Möôøi Nghóa Cuûa Chö Ñaïi Möôøi Thanh Tònh Xaû Cuûa Chö Ñaïi Boà Taùt. Boà Taùt. Ten kinds of pure giving of Great Ten kinds of profound great Enlightening Beings (The Flower determinations that Great Bodhisattvas Adornment Sutra—Chapter 38): See do not abandon: See Möôøi Phaùp Chaúng Boû Möôøi Thanh Tònh Thí Roát Raùo Cuûa Chö Ñaïi Taâm Thaâm Ñaïi Cuûa Chö Boà Taùt. Boà Taùt. Ten kinds of profound mind of Great Ten kinds of pure joy of

Great Enlightening Beings (The Flower Enlightening Beings (The Flower Adornment Sutra—Chapter 38): See Adornment Sutra—Chapter 38): See Möôøi Thaâm Taâm Cuûa Chö Ñaïi Boà Taùt. Möôøi Thanh Tònh Hyû Cuûa Chö Ñaïi Boà Taùt. Ten kinds of profound penetration of Ten kinds of pure meditation of Great the Buddhas's teachings of Great Enlightening Beings (The Flower Enlightening Beings (The Flower Adornment Sutra—Chapter 38): See Adornment Sutra—Chapter 38): See

Möôøi Thanh Tònh Thieàn Ñònh Cuûa Chö Ñaïi Adornment Sutra—Chapter 38): See Boà Taùt. Möôøi Luaät Nghi Cuûa Chö Ñaïi Boà Taùt. Ten kinds of pure things of Buddhas Ten kinds of sphere of action of Great that should always be remembered by Bodhisattvas: See Möôøi Choã Sôû Haønh Cuûa Enlightening Beings (The Flower Chö Ñaïi Boà Taùt. Adornment Sutra—Chapter 38): See Ten kinds of sitting of Great Möôøi Ñieàu Cuûa Chö Phaät Maø Chö Ñaïi Boà Taùt Enlightening Beings (The Flower Haèng Ghi Nhôù. Adornment Sutra—Chapter 38): See Ten kinds of pure tolerance of Great Möôøi Choã Ngoài Cuûa Chö Ñaïi Boà Taùt. Enlightening Beings (The Flower Ten kinds of skill in means of all Adornment Sutra—Chapter 38): See Buddhas (The Flower Adornment Möôøi Thanh Tònh Nhaãn Cuûa Chö Ñaïi Boà Taùt.Sutra—Chapter 33): See Möôøi Phöông Ten kinds of pure wisdom of Great Tieän Thieän Xaûo Cuûa Chö Phaät. Enlightening Beings (The Flower Ten kinds of skillful analytic knowledge Adornment Sutra—Chapter 38): See of Great Enlightening Beings (The Möôøi Thanh Tònh Hueä Cuûa Chö Ñaïi Boà Taùt. Flower Adornment Sutra—Chapter 38): Ten kinds of purity (The Flower See Möôøi Trí Thieän Xaûo Cuûa Chö Ñaïi Boà Adornment Sutra): See Möôøi Thanh Tònh. Taùt. Ten kinds of quest for truth of Great Ten kinds of skillful esoteric sayings of Enlightening Beings (The Flower Great Enlightening Beings (he Flower Adornment Sutra—Chapter 38): See Adornment Sutra—Chapter 38): See Möôøi Ñieàu Caàu Phaùp Cuûa Chö Ñaïi Boà Taùt. Möôøi Maät Ngöõ Thieän Xaûo Cuûa Chö Ñaïi Boà Ten kinds of quest for truth of Great Taùt. Bodhisattvas: See Möôøi Ñieàu Caàu Phaùp Ten kinds of speech of Great Cuûa Chö Ñaïi Boà Taùt. Enlightening Beings (The Flower Ten kinds of realizational knowledge Adornment Sutra—Chapter 38): See possessed by Great Enlightening Beings Möôøi Ngöõ Ngoân Cuûa Chö Ñaïi Boà Taùt. (The Flower Adornment Sutra— Ten kinds of speed of all Buddhas (The Chapter 38): See Möôøi Ñieàu Chöùng Tri Cuûa Flower Adornment Sutra—Chapter 33): Chö Ñaïi Boà Taùt. See Möôøi Phaùp Nhanh Choùng Cuûa Chö Phaät. Ten kinds of reclining of Great Ten kinds of sphere of action of Great Enlightening Beings (The Flower Enlightening Beings (The Flower Adornment Sutra—Chapter 38): See Adornment Sutra—Chapter 38): See Möôøi Choã Naèm Cuûa Chö Ñaïi Boà Taùt. Möôøi Choã Sôû Haønh Cuûa Chö Ñaïi Boà Taùt. Ten kinds of reliance of Great Ten kinds of spirit when Great Enlightened Beings: See Möôøi Y Chæ Xöù Enlightening Beings develop the will for Cuûa Chö Ñaïi Boà Taùt. supreme enlightenment and attend and Ten kinds of rules of behavior of Great serve teachers in order to awaken to Enlightening Beings (The Flower omniscient knowledge (The Flower Adornment Sutra—Chapter 38—

Detachment from the World): See Möôøi Ten kinds of teaching expounded by Taâm Phaùt Khôûi Khi Chö Ñaïi Boà Taùt Phaùt Great Enlightening Beings (The Flower Taâm

Voâ Thöôïng Boà Ñeà. Adornment Sutra—Chapter 38): See Ten kinds of spiritual friends: See Möôøi Möôøi Phaùp Cuûa Chö Ñaïi Boà Taùt (B). Loaïi Thieän Höõu Tri Thöùc. Ten kinds of technical knowledge of the Ten kinds of spiritual powers of Great Buddha teachings (The Flower Enlightening Beings (The Flower Adornment Sutra—Chapter 36): See Adornment Sutra—Chapter 38): See Möôøi Phaät Phaùp Thieän Xaûo Trí. Möôøi Phaùp Thaàn Thoâng Cuûa Chö Ñaïi Boà Taùt. Ten kinds of tireless mind of Ten kinds of springing of Great Enlightening Beings mentioned by the Enlightening Beings (The Flower Buddha in The Flower Adornment Adornment Sutra—Chapter 38): See Sutra (Chapter 38—Detachment): See Möôøi Ñieàu Phaán Taán Cuûa Chö Ñaïi Boà Taùt. Möôøi Taâm Khoâng Moûi Nhoïc Nhaøm Chaùn Cuûa Ten kinds of sublime mind (The Flower Chö Boà Taùt. Adornment Sutra—Chapter 36): See Ten kinds of tongue of Great Möôøi Taâm Thaéng Dieäu. Enlightening Beings (The Flower Ten kinds of sufficiency of insight of Adornment Sutra—Chapter 38): See Great Enlightening Beings (The Flower Möôøi Löôõi Cuûa Chö Ñaïi Boà Taùt. Adornment Sutra—Chapter 38): See Ten kinds of treasury of great Möôøi Minh Tuùc Cuûa Chö Ñaïi Boà Taùt. knowledge possessed by Enlightening Ten kinds of support by Buddhas: See Beings when they first attain the Möôøi Ñieàu Ñöôïc Chö Phaät Nhieáp Trì. concentration of knowledge of the Ten kinds of support of power of Great adornments of Buddhas (The Flower Enlightening Beings (The Flower Adornment Sutra—Chapter 27): See Adornment Sutra—Chapter 38): See Möôøi Trí Taïng Quaûng Ñaïi. Möôøi Löïc Nhieáp Trì Cuûa Chö Ñaïi Boà Taùt. Ten kinds of truth seal (The Flower Ten kinds of support by truth of Great Adornment Sutra—Chapter 27): See Enlightening Beings (The Flower Möôøi Thöù Phaùp AÁn. Adornment Sutra—Chpater 38): See Ten kinds of ultimate purity of all Möôøi Ñieàu Ñöôïc Phaùp Nhieáp Trì Cuûa Chö Buddhas (The Flower Adornment Phaät. Sutra—Chapter 33): See Möôøi Thanh Tònh Ten kinds of supreme adornment of all Roát Raùo Cuûa Chö Phaät. Buddhas (The Flower Adornment Ten kinds of understanding of truth of Sutra—Chapter 33): See Möôøi Trang Great Enlightening Beings (The Flower Nghieâm Voâ Thöôïng Toái Thaéng Cuûa Chö Phaät. Adornment Sura—Chapter 38): See Ten kinds of supreme qualities of all Möôøi Phaùp Minh Lieãu Cuûa Chö Ñaïi Boà Taùt. Buddhas (The Flower Adornment Ten kinds of unimpeded functions of Sutra—Chapter 33): See Möôøi Phaùp Toái Great Enlightening Beings (The Flower Thaéng Cuûa Chö Phaät. Adornment Sutra—Chapter 38): See Möôøi Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt.

Ten kinds of unimpeded function Flower Adornment Sutra—Chapter 38): relating to bodies of Great Enlightening See Möôøi Thaàn Thoâng Voâ Ngaïi. Beings (The Flower Adornment Sutra— Ten kinds of unimpeded function Chapter 38): See Möôøi Thaân Voâ Ngaïi Duïng relating to vows (The Flower Cuûa Chö Ñaïi Boà Taùt. Adornment Sutra—Chapter 38): See Ten kinds of unimpeded function Möôøi Nguyeän Voâ Ngaïi Duïng Cuûa Chö Ñaïi relating to knowledge (The Flower Boà Taùt. Adornment Sutra—Chapter 38): See Ten kinds of unimpeded liberation of Möôøi Trí Voâ Ngaïi Duïng Cuûa Chö Ñaïi Boà Taùt. the Buddhas (The Flower Adornment Ten kinds of unimpeded function Sutra—Chapter 28): See Möôøi Voâ Ngaïi relating to lands of Great

Enlightening Giaûi Thoaùt Cuûa Chö Phaät. Beings (The Flower Adornment Sutra): Ten kinds of universal entry of Great See Möôøi Quoác Ñoä Voâ Ngaïi Duïng Cuûa Chö Enlightening Beings (The Flower Ñaïi Boà Taùt. Adornment—Chapter 38): See Möôøi Bieán Ten kinds of unimpeded function Nhaäp Cuûa Chö Ñaïi Boà Taùt. relating to miraculous abilities (The Ten kinds of universal observation of Flower Adornment Sutra—Chapter 38): Great Enlightening Beings (The Flower See Möôøi Thaàn Löïc Voâ Ngaïi Duïng. Adornment Sutra—Chapter 38): See Ten kinds of unimpeded function Möôøi Phoå Quaùn Saùt Cuûa Chö Ñaïi Boà Taùt. relating to phenomena and principles Ten kinds of Uninersally Good Mind (The Flower Adornment Sutra— developed by Enlightening Beings (The Chapter 38): See Möôøi Phaùp Voâ Ngaïi Duïng. Flower Adornment Sutra—Chapter 38): Ten kinds of unimpeded function See Möôøi Taâm Phoå Hieàn. relating to power (The Flower Ten kinds of unshakable mind of Great Adornment Sutra—Chapter 38): See Bodhisattvas: See Muôøi Taâm Baát Ñoäng Cuûa Möôøi Löïc Voâ Ngaïi Duïng. Chö Ñaïi Boà Taùt. Ten kinds of unimpeded function Ten kinds of versalities of Great relating to realms (The Flower Enlightening Beings (The Flower Adornment Sutra—Chapter 38): See Adornment Sutra—Chapter 38): See Möôøi Caûnh Giôùi Voâ Ngaïi Duïng Cuûa Chö Ñaïi Möôøi Moân Du Hyù Cuûa Chö Ñaïi Boà Taùt. Boà Taùt. Ten kinds of virtues of inexhaustible Ten kinds of unimpeded function oceans of knowledge of the Buddhas relating to sentient beings of Great (The Flower Adornment Sutra— Enlightening Beings (The Flower Chapter 33): See Möôøi Phaùp Trí Haûi Voâ Adornment Sutra—Chapter 38): See Taän Cuûa Chö Phaät. Möôøi Voâ Ngaïi Duïng Chuùng Sanh Cuûa Chö Boà Ten kinds of way of adornment of Great Taùt. Enlightening Beings (The Flower Ten kinds of unimpeded function Adornment Sutra—Chapter 38): See relating to spiritual capacities (The Möôøi Ñaïo Trang Nghieâm Cuûa Chö Ñaïi Boà Taùt.

Ten kinds of ways of entry into Ten Non-Seeking Practices: See Möôøi universality of all Buddhas (The Flower Ñieàu Taâm Nieäm and Thaäp Taâm Nieäm. Adornment Sutra—Chapter 33): See Ten norms of practice of Great Möôøi Phaùp Phoå Nhaäp Cuûa Chö Phaät. Enlightening Beings (The Flower Ten kinds of weapon of Great Adornment Sutra—Chapter 38): See Enlightening Beings (The Flower Möôøi Phaùp Tu Haønh Cuûa Chö Ñaïi Boà Taùt. Adornment Sutra—Chapter 38): See Ten objects for the attainment of Möôøi Khí Giôùi Cuûa Chö Ñaïi Boà Taùt. absorption: See Möôøi Bieán Xöù. Ten kinds of well-nourished mind or Ten objects in meditation: See Thaäp Caûnh. heart: See Thaäp Tröôûng Döôõng Taâm. Ten objects of thought of a Bodhisattva: Ten kinds of wrong views (The Buddha See Thaäp Nieäm Xöù. and His Teachings): See Möôøi Taø Kieán. Ten Oceans of World: Thaäp Haûi Theá Giôùi. Ten lesser evils: See Tieåu Phieàn Naõo Ñòa Ten Offerings: See Möôøi Moùn Cuùng Döôøng. Phaùp. Ten Ox-Herding Pictures: See Thaäp Ngöu Ten lesser illusions: See Tieåu Phieàn Naõo Ñoà. Ñòa Phaùp. Ten Oxen Pictures: See Ten Ox-herding Ten lesser temptations: See Tieåu Phieàn pictures vaø Thaäp Ngöu Ñoà. Naõo Ñòa Phaùp. Ten Paramitas: Thaäp ñoä Ba La Maät: Ten Major Precepts: See Möôøi Giôùi Troïng 1) Charity: Boá thí—Almsgiving—Giving. Cuûa Chö Boà Taùt Trong Kinh Phaïm Voõng. 2) Moral conduct: Trì giôùi. Ten mental

conditions for cultivation of 3) Patience: Nhaãn nhuïc. 4) Correct energy (devotion): Tinh taán. goodness: See Ñaïi Thieän Ñòa Phaùp. 5) Contemplation (meditation): Thieàn ñònh. Ten merits: SeeThaäp Coâng Ñöùc. 6) Prajan (knowledge): Trí hueä Baùt nhaõ. Ten merits or powers commended by 7) Use of expedient or proper means: the Buddha to his bhiksus: See Thaäp Coâng Phöông tieän thieän xaûo—Ingenuity—Skill-Ñöùc. in-means. Ten merits of the cultivation of the 8) Vow for Bodhicitta and helpfulness: Phaùt mindfulness of the body: See Möôøi Coâng Boà ñeà taâm. Ñöùc Cuûa Tu Taäp Thaân Haønh Nieäm 9) Strength: Duõng maõnh—Power. Ten methods of maturing doubts: See 10) Wisdom: Trí hueä—Prajna knowledge. Möôøi Phöông Phaùp Thuaàn Thuïc Nghi Tình. Ten Paths Of Emancipation Of Great Ten minds developed by the Pure Land Enlightening Beings (The Flower practitioners: See Thaäp Taâm Tònh Ñoä. Adornment Sutra—Chapter 38): See Ten minds of sympathy and pity: See Möôøi Ñaïo Ly Sanh Cuûa Chö Ñaïi Boà Taùt. Möôøi Taâm Thöông Xoùt. Ten peerless states (of Great Ten necessary activities of a Enlightening Beings) which no listeners Bodhisattva: See Thaäp Haïnh Boà Taùt. or individual illuminates can equal (The Ten necessary practices of a Flower Adornment Sutra—Chapter 38): Bodhisattva: See Thaäp Haïnh Boà Taùt. See Möôøi Voâ Ñaúng Truï Cuûa Chö Boà Taùt. Ten negations: See Thaäp Baát Trung Ñaïo.

Ten perfect bodies of Buddha: See Phaät 5) The different inclinations of beings: Tri Cuï Thaäp Thaân. tha chuùng sanh duïc löïc—Ngaøi bieát caùc Ten perfect characteristics of Buddha: chí höôùng, tính caùch sai bieät cuûa caùc loaøi See Thaäp cuï thaäp thaân. höõu tình. 6) The lower and higher faculties of beings: Ten perfecting Mahayana rules: See Tri chuùng sanh tri caên thöôïng haï löïc— Thaäp Phaùp. Ngaøi bieát caùc caên cao thaáp cuûa caùc loaïi Ten perfections: See Thaäp Ba La Maät. höõu tình. Ten points of consideration when 7) The defilement of, the purity of, the Buddhas have done their Buddha-work: emergence from attainments in See Möôøi Nghóa Maø Chö Nhö Lai Quaùn Saùt Absorptions, Deliverances and Khi Ñaõ Thöïc Haønh Xong Phaät Söï. Concentration: Tri chö Thieàn, giaûi thoaùt Ten powers of a Bodhisattva: See Thaäp tam muoäi löïc—Ngaøi bieát söï oâ nhieãm, söï Löïc Boà Taùt. thanh tònh vaø söï xuaát khôûi töø caùc caáp ñoä Ten powers of a Buddha: Dasa-Tathagata- chöùng ñaéc thieàn, giaûi thoaùt vaø ñònh. Balani (skt)—See Thaäp Löïc Nhö Lai and 8) He remember his former births: Tri maïng Thaäp Phaät Trí Löïc—According to the Lion’s tuùc trí löïc—Ngaøi nhôù laïi caùc tieàn thaân Roar Sutra in the Middle Length Discourses, cuûa Ngaøi. there are ten powers, endowed with which a 9) With his divine eye, he sees other beings’ Tathagata claims the leader’s place, roars his passing away and arising according to lion’s roar in all assemblies and set rolling the their deeds: Chö höõu tình sinh töû trí löïc Brahma-Wheel—Theo Kinh Ñaïi Sö Töû Hoàng hay thieân nhaõn trí löïc—Vôùi thieân nhaõn, trong Kinh Trung Boä, coù möôøi löïc maø ñaày ñuû Ngaøi thaáy söï sinh töû cuûa caùc höõu tình theo 10 löïc naày, ñöùc Nhö Lai tuyeân boá vò trí ngöôøi nghieäp cuûa hoï. laõnh ñaïo, tieáng roáng sö töû hoáng giöõa moïi hoäi 10) By the destruction of the cankers he chuùng vaø chuyeån Phaïm Luaân: enters on and abides in the freedom of 1) A Tathagata comprehends according to mind,

freedom through wisdom that are reality the possible as possible and the cankerless, having realized them here and impossible as impossible: Tri thò xöù phi now by his own superknowledge: Laäu taän xöù trí löïc—Ñöùc Nhö Lai bieát nhö thaät xöù trí löïc—Nhôø ñoaïn taän laäu hoaëc, Ngaøi theå laø xöù, phi xöù laø phi xöù. nhaäp vaø an truù voâ laäu taâm giaûi thoaùt, tueä 2) He comprehends the result of deeds in the giaûi thoaùt, sau khi chöùng ñaéc ngay ñôøi past, present and future: Tri tam theá naøy baèng chính thaéng trí cuûa mình. nghieäp baùo löïc—Ngaøi bieát keát quaû cuûa Ten powers which Great Bodhisattvas caùc nghieäp trong quaù khöù, hieän taïi, vò lai. who acquired will be called truly 3) The path leading to all bourns: Tri nhaát awakened: See Möôøi Ñieàu Thaønh Nhö Lai thieát ñaïo trí löïc—Ngaøi bieát con ñöôøng Löïc Cuûa Chö Ñaïi Boà Taùt. ñöa ñeán moïi caûnh giôùi, sinh thuù (nôi ñeán Ten Practice: See Thaäp Haïnh. cuûa caùc loaøi höõu tình, caû thieän laãn aùc Ten Praises to the Buddhas: Thaäp Giaû thuù). Kính (see Phoå Hieàn Thaäp Nguyeän). 4) The world with its various and diverse features: Tri theá gian chuûng chuûng taùnh Ten Praise-worthy qualities (The löïc—Ngaøi bieát theá giôùi vôùi nhieàu ñaëc tính Flower Adornment Sutra—Chapter 27): sai bieät. See Möôøi Phaùp Xöng Taùn Choã Khen Ngôïi.

Ten precepts: See Möôøi Giôùi Sa Di, and Ten raksasi mentioned in the Lotus Thaäp Giôùi. sutra: See Thaäp La Saùt Nöõ. Ten preliminary conditions that lead to Ten real native countries of Great the cherishing of the desires for supreme Bodhisattvas: See Möôøi Sinh Ñòa Ñích Thöïc enlightenment: See Möôøi Ñieàu Kieän Khôûi Cuûa Chö Boà Taùt. Ñaàu Ñöa Ñeán Hoaøi Baûo Giaùc Ngoä. Ten realms: Thaäp giôùi—Ten realms of living Ten principles (The Flower Adornment beings—See Luïc Phaøm Töù Thaùnh and Thaäp Sutra—Chpater 36): See Möôøi Phaùp Cuûa Giôùi. Chö Ñaïi Boà Taùt (A). 1) Hell: Ñòa nguïc. Ten principles of Universally Good 2) Hungry ghosts: Ngaï quyû. 3) Animals: Suùc sanh. which Enlightening Beings have (The 4) Asuras: A-tu-la. Flower Adornment Sutra—Chapter 38): 5) Men: Nhôn. See Möôøi Phoå Hieàn Haïnh Phaùp. 6) Devas: Thieân. Ten principles (abiding) which help 7) Sravakas: Thanh Vaên. Enlightening Beings to fulfill their great 8) Pratyeka-buddha: Duyeân Giaùc. vows (The Flower Adornment Sutra— 9) Bodhisattvas: Boà Taùt. Chapter 18): See Möôøi Truï Phaùp Giuùp Chö 10) Buddhas: Phaät. Boà Taùt Vieân Maõn Ñaïi Nguyeän. Ten realms of the unenlightened: See Ten profound minds: See Möôøi Thaâm Taâm Möôøi Caûnh Chöa Giaùc Ngoä. Cuûa Chö Ñaïi Boà Taùt (A) and Thaäp Thaâm Ten reasons Enlightening Beings appear Taâm. as children (The Flower Adornment Ten profound theories: See Thaäp Huyeàn Sutra—Chapter 38): See Möôøi Lyù Do Moân. Khieán Chö Ñaïi Boà Taùt Thò Hieän ÔÛ Thaân Ten pure vows of Enlightening Beings Ñoàng Töû. (The Flower Adornment Sutra— Ten reasons Enlightening Beings appear Chapter 18): See Möôøi Nguyeän Thanh Tònh to live in a royal palace (The Flower Cuûa Chö Ñaïi Boà Taùt. Adornment Sutra—Chapter 38): See Ten purposes of conquering of demons Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò Hieän (The Flower Adornment Sutra—ÔÛ Vöông Cung. Chpater 38): See Möôøi Muïc Ñích Thò Hieän Ten reasons that cause sentient beings to Haøng Ma Cuûa Chö Ñaïi Boà Taùt. develop Bodhi-mind: See Möôøi

Lyù Do Phaùt Ten qualities of certainty of Great Taâm Boà Ñeà. Enlightening Beings (The Flower Ten reasons Enlightening Beings leave Adornment Sutra—Chapter 38): See home or the royal palace (The Flower Möôøi Phaùp Quyeát Ñònh Cuûa Chö Ñaïi Boà Taùt. Adornment Sutra—Chapter 38): See Ten qualities of Great Bodhisattvas: See Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Xuaát Gia. Möôøi Phaåm Haïnh Cuûa Chö Boà Taùt. Ten reasons that all things in the real Ten qualities of non-learners: See Möôøi world ought to have harmony among Phaùp Voâ Hoïc. themselves: See Möôøi Lyù Do Vaïn Höõu Hoøa Ñieäu Trong Phaùp Giôùi Duyeân Khôûi.

Ten reasons Great Enlightening Beings Ten spheres of Enlightening Beings (The practice austerities (The Flower Flower Adornment Sutra—Chapter 38): Adornment Sutra—Chapter 38): See See Möôøi Caûnh Giôùi Cuûa Chö Ñaïi Boà Taùt. Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò Hieän Ten stages: See Thaäp Ñòa. Khoå Haïnh. Ten spiritual powers of a Buddha: See Ten reasons related to daily life which Thaäp Thaàn Thoâng Löïc. lead practitioners desire for Ten stages of the development of a enlightenment: See Möôøi Lyù Do Lieân Heä bodhisattva into a Buddha: See Thaäp Ñòa Ñeán Ñôøi Soáng Khieán Haønh Giaû Mong Caàu Boà Taùt. Giaùc Ngoä. Ten stages for a hearer: See Thaäp Ñòa Ten reasons Great Enlightening Beings Thanh Vaên Thöøa. show the act of walking seven steps (The Ten stages in Bodhisattva-wisdom: See Flower Adornment Sutra—Chapter 38): Thaäp Truï. See Möôøi Lyù Do Khieán Chö Ñaïi Boà Taùt Thò Ten stages of a Mahayana Bodhisattva: Hieän Ñi Baûy Böôùc. Thaäp ñòa Boà Taùt: Ten reasons why Great Enlightening 1) Pramudita: The stage of joy in which one Beings smile and make a promise in rejoices at realizing a partial aspect of the truth—Having overcome the former their hearts to tame and pacify sentient difficulties and now entering on the path beings (The Flower Adornment Sutra— to Buddhahood—Hoan hyû ñòa. Chapter 38): See Möôøi Lyù Do Khieán Chö 2) Vimala: The stage of purity in which one Ñaïi Boà Taùt Thò Hieän Vi Tieáu, Taâm Töï Theä is free from all defilements—Freedom Ñieàu Phuïc Chuùng Sanh. from all possible defilements—The stage Ten recitations in one breath: See Thaäp of purity—Ly caáu ñòa. Nieäm Kyù Soá. 3) Prabhakari: Stage of further Ten recollections: See Möôøi Ñeà Muïc Suy enlightenment—The stage of the Nieäm. emission of light in which one radiates the Ten regal vows: Thaäp nguyeän (see ten great light of wisdom—Phaùt quang ñòa. vows). 4) Arcismati: Stage of glowing glowing Ten reliances: See Thaäp Y Chæ. wisdomin which the flame of wisdom Ten repetitions of an invocation (Namo burns away earthly desires—Dieãm hueä ñòa. Amitabha): See Thaäp Nieäm Xöù. 5) Sudurjaya: The stage of mastery of Ten rules which produce no regrets: See utmost or final difficulties—The stage of Thaäp Baát Hoái Giôùi. overcoming final illusions of darkness— Ten rules which produce no regrets: Cöïc nan thaéng ñòa. Thaäp baát hoái giôùi—See Möôøi Giôùi Baát Hoái. 6) Abhimukhi: Stage of the open way of Ten schools of Chinese Buddhism: See wisdom above definitions of impurity and Thaäp Toâng. purity—The stage of the sign of supreme Ten sins: Thaäp toäi (see ten evil deeds). wisdom in which supreme wisdom Ten small mantras: See Thaäp Chuù. appears—Hieän tieàn ñòa. 7) Duramgama: Stage of proceeding afar, getting above

ideas of self in order to

help others—The stage of progression in Ten stages of spiritual development: See which one rises above the state of two Möôøi Giai Ñoaïn Phaùt Trieån Taâm Cuûa Toâng Vehicles—Vieãn haønh ñòa. Chaân Ngoân. 8) Acala: Stage of attainment of calm Ten states of consciousness-skandha: See unperturbedness—The stage of Thaäp Thöùc AÁm Ma. immobility in which one dwell firmly in Ten states of feeling-skandha: See Thaäp the truth of the Middle Way—Baát ñoäng Thuï AÁm Ma. ñòa. Ten states of the form-skandha: See Thaäp 9) Sadhumat: Stage of the finest Saéc AÁm Ma. discriminatory wisdom, knowing where and how to save—The stage of all Ten states of formation-skandha: See penetrating wisdom in which one Thaäp Haønh AÁm Ma. preaches the Law freely and without Ten states of thinking-skandha: See Thaäp restriction—Thieän hueä ñòa. Töôûng AÁm Ma. 10) Dharmamegha: Stage of attaining to the Ten stations of omniscience of all fertilizing powers of the Law-cloud—The Buddhas (The Flower Adornment stage of the Cloud of Teaching in which Sutra—Chpater 38): See Möôøi Nhaát Thieát one benefits all sentient beings with the Trí Maø Chö Phaät Haèng Truï. Law (Dharma)—Phaùp vaân ñòa. Ten supernatural powers: See Thaäp *** See Thaäp Ñòa Boà Taùt Ñaïi Thöøa. Thoâng. Ten stages or objects in meditation: Thaäp Ten supreme virtues every Bodhisattva caûnh thieàn ñònh—See Thaäp Caûnh. practices in order to gain the supreme 1) Life’s distress and delusion: Phieàn naõo caûnh. goal: See Thaäp Ñoä Ba La Maät. 2) Sickness (cause and cure): Bònh hoaïn 1) Perfection in Giving: Coâng haïnh Boá Thí caûnh. vieân maõn. 3) Age-along karmic influences: Nghieäp 2) Perfection in Morality: Coâng haïnh Trì tuôùng caûnh. Giôùi vieân maõn. 4) Mara affairs (how to overthrow their 3) Perfection in Wisdom: Coâng haïnh Trí Tueä rules): Ma caûnh. vieân maõn. 5) The condition of meditation and 4) Perfection in Renunciation: Coâng haïnh concentration: Thieàn ñònh caûnh. Vieãn Ly vieân maõn. 6) Various views anf doubts that arise: Chö 5) Perfection in Energy: Coâng haïnh Tinh kieán caûnh. Taán vieân maõn. 7) Pride in progress and the delusion that 6) Perfection in Patience: Coâng haïnh Nhaãn one has attained nirvana: Ngaõ maïn caûnh. Nhuïc vieân maõn. 8) Temptation to be content with the lower 7) Perfection in Truthfulness: Coâng haïnh nirvana: Nhò thöøa caûnh. Chaân Thaät vieân maõn. 9) Bodhisattvahood: Boà Taùt caûnh. 8) Perfection in Resolution: Coâng haïnh 10) Buddhahood: Phaät caûnh. Nguyeän Löïc vieân maõn. 9) Perfection in Loving-kindness: Coâng haïnh Ten stages of the pratyekabuddha: See Töø vieân maõn. Thaäp Ñòa Duyeân giaùc. 10) Perfection in Equanimity: Coâng haïnh Xaû vieân maõn.

Ten surpassing things: See Möôøi Phaùp Ten things which Enlightening Beings Vöôït Troäi. cause the Buddhas to rejoice (The Ten tenets of the Hua-Yen School: See Flower Adornment—Chapter 18): See Thaäp Toâng Cöông Yeáu. Möôøi Phaùp Laøm Cho Chö Phaät Hoan Hyû. Ten theories that independently cause Ten things that give protection: See Möôøi the manifestation of the ideal world: See Hoä Trì Nhaân Phaùp. Thaäp Huyeàn Duyeân Khôûi. Ten things occur when Great Ten things that cause Enlightening Bodhisattvas go to the site of Beings to regress from the Buddha

enlightenment: See Möôøi Söï Chö Boà Taùt Ñi teachings, which they should avoid (The Ñeán Ñaïo Traøng. Flower Adornment Sutra—Chapter 38): Ten things that pervade the infinite See Möôøi Ñieàu Thoái Thaát Phaät Phaùp Cuûa cosmos of the Buddhas (The Flower Chö Ñaïi Boà Taùt. Adornment Sutra—Chapter 33): See Ten things that Enlightening Beings Möôøi Phaùp Khaép Cuøng Voâ Löôïng Voâ Bieân attain when they abide in the Phaùp Giôùi Cuûa Chö Phaät. Unimpeded wheel concentration (The Ten things which great Enlightening Flower Adornment Sutra—Chapter 27): Beings preserve (The Flower See Möôøi Phaùp Chö Ñaïi Boà Taùt Ñaït Ñöôïc Adornment Sutra—Chapter 38): See Khi Truï Vaøo Voâ Ngaïi Luaân Tam Muoäi. Möôøi Phaùp Trì Cuûa Chö Ñaïi Boà Taùt. Ten things which the Buddha advises Ten things occur when Great any father to educate his daughter Enlightening Beings go to the site of before she gets married: See Möôøi Ñieàu enlightenment (The Flower Adornment Ñöùc Phaät Khuyeân Ngöôøi Cha Daïy Con Gaùi. Sutra—Chapter 38): See Muôøi Söï Chö Boà Ten things which Buddhas plant pure Taùt Ñi Ñeán Ñaïo Traøng. elements in the minds of sentient beings Ten things occur when Great which are not in vain when they (Truly Enlightening Beings sit on the site of Awakened Buddhas) turn the wheel of enlightenment (The Flower Adornment teaching: See Möôøi Söï Chö Nhö Lai Duøng Sutra—Chapter 38): See Möôøi Söï Xaõy Ra Ñeå Gieo Phaùp Baïch Tònh. Khi Chö Ñaïi Boà Taùt Ngoài ÔÛ Ñaïo Traøng. Ten things which cause the practices of Ten things surpassing all the gods of the Enlightening Beings to be pure (The Thirty-Three-Fold Heaven attained by Flower Adornment Sutra—Chapter 18): the god-king when he obtained the Mani See Möôøi Phaùp Khieán Cho Nhöõng Thöïc Haønh Jewel (The Folwer Adornment Sutra— Cuûa Chö Ñaïi Boà Taùt Trôû Neân Thanh Tònh. Chapter 27): See Möôøi Phaùp Vöôït Troäi. Ten things which cause Enlightening Ten thousand chances: Vaïn haïnh. Beings to quickly enter the stages (The Ten thousand happiness: Vaïn phuùc. Flower Adornment Sutra—Chapter Ten Thousand Practices Thus Come 18—Clarifying Methods): See Möôøi Phaùp One: Vaïn Haïnh Nhö Lai. Laøm Cho Chö Ñaïi Boà Taùt Choùng Nhaäp Ñòa.

Ten tireless minds: See Möôøi Taâm Khoâng Ten vows of a Bodhisattva: See Thaäp Moûi. Nguyeän Boà Taùt. Ten titles of a Buddha: Thaäp hieäu Phaät— Ten vows of respects of Samantabhadra See Thaäp Hieäu. Bodhisattva: See Phoå Hieàn Haïnh Nguyeän 1) Tathagata: Nhö Lai. and Thaäp Ñaïi Haïnh Cuûa Boà Taùt Phoå Hieàn. 2) Arhat: A-La-Haùn: ÖÙng Cuùng. Ten ways in which Buddhas remain 3) Samyak-Sambuddha: Chaùnh Bieán Tri. unhindered (The Flower Adornment 4) Vidyacarana-Sampanna: Minh Haïnh Tuùc. Sutra—Chapter 33): See Möôøi Truï Voâ 5) Sugata: Thieän Theä. Chöôùng Ngaïi Cuûa Chö Phaät. 6) Lokavid: Theá Gian Giaûi. 7) Anuttara: Voâ Thöôïng Só. Ten ways of development sentient 8) Purusa-Damya-Sarathi: Ñieàu Ngöï Tröôïng beings: See Möôøi Thaønh Töïu Chuùng Sanh Phu. Cuûa Chö Ñaïi Boà Taùt. 9) Sasta-deva-Manusyanam: Thieân Nhôn Ten ways of developing a mind free Sö. from doubt by Great Enlightening 10) Buddha-lokanatha-bhagavan: Phaät Theá Beings (The Flower Adornment Sutra—Toân. Chapter 38): See Möôøi Taâm Khoâng Nghi Ten transcendent ways possesed by

Cuûa Chö Ñaïi Boà Taùt. Great Enlightening Beings (The Flower Ten ways of entering enlightenment: See Adornment Sutra—Chapter 38): See Möôøi Phaùp Nhaäp Nhö Lai Cuûa Chö Boà Taùt. Möôøi Ba La Maät Cuûa Chö Ñaïi Boà Taùt. Ten ways of entry into the state of Ten transferences: See Thaäp Hoài Höôùng. Enlightening Beings: See Möôøi Phaùp Nhaäp Ten types of characteristics of Boà Taùt. manifestation of a Buddha: See Möôøi Ten ways by which Great Bodhisattvas Töôùng Xuaát Hieän Cuûa Ñöùc Nhö Lai. explain all pasts, presents and futures: Ten types of people who cannot recite See Möôøi Phaùp Giaûng Noùi Tam Theá Cuûa Chö the Buddha's name at near-death time: Boà Taùt. See Möôøi Loaïi Ngöôøi Khoâng Nieäm Phaät Ten ways of fulfillment of the Buddha Ñöôïc Luùc Laâm Chung. teachings of Great Enlightening Beings Ten ultimate great tasks of great (The Flower Adornment Sutra— enlightening beings (The Flower Chapter 38): See Möôøi Thaønh Töïu Phaät Adornment Sutra—Chapter 38): See Phaùp Cuûa Chö Ñaïi Boà Taùt. Möôøi Ñaïi Söï Roát Raùo Cuûa Chö Ñaïi Boà Taùt. Ten ways of generating knowledge of Ten universals of a Bodhisattva: See Great Enlightening Beings (The Flower Thaäp Phoå Moân. Adornment Sutra—Chapter 38): See Ten unwholesome courses of action: See Möôøi Phaùp Xuaát Sanh Trí Hueä Cuûa Chö Ñaïi Möôøi Baát Thieän Ñaïo. Boà Taùt. Ten virtues: Thaäp giôùi haïnh—See Ten Ten ways of generating the qualities of Precepts. Buddhahood of Great Enlightening Ten virtues of perfection: See Thaäp Ñoä Ba Beings (The Flower Adornment Sutra— La Maät.

Chapter 38): See Möôøi Ñaïo Xuaát Sanh Phaät Tendencies of mind: Khuynh höôùng cuûa Phaùp Cuûa Chö Ñaïi Boà Taùt. taâm. Ten ways of getting rid of demons' Tendency: Khuynh höôùng—Xu höôùng—Xu actions of Great Enlightening Beings theá—Trend. (The Flower Adornment Sutra— Tender (a): Meàm maïi—Moûi (chaân/tay). Chapter 38): See Möôøi Ñieàu Rôøi Boû Ma Tender care: Chaêm soùc chu ñaùo. Nghieäp Cuûa Chö Ñaïi Boà Taùt. Tenet: Hoïc thuyeát—Giaùo ñieàu. Ten ways of knowing the worlds of past, Tension: Söï caêng thaúng—AÙp löïc—Pressure. present and future of all Enlightening Tentativeness: Tính giaû ñònh—Giaû thieát. Beings mentioned by the Buddha in The Term: Thôøi khaéc—Thôøi kyø. Flower Adornment Sutra (Chapter 38— Termination: Söï chaám döùt. Detachment from The World): See Möôøi Terrible: Gay go—Desperate—Keen. Phaùp Bieát Tam Theá Cuûa Chö Boà Taùt. Terrify (v): Laøm thaát kinh. Ten ways of purifying speech of Great Terrifying: Ñaùng sôï. Enlightening Beings (The Flower Territorialism: Chuû nghóa theá quyeàn. Adornment Sutra—Chapter 38): See Terrorist: Keû khuûng boá. Möôøi Ñieàu Tònh Tu Ngöõ Nghieäp Cuûa Chö Ñaïi Testimony: Chöùng tích—Chöùng ngoân— Boà Taùt. Chöùng minh—Thanh minh—See Evidence. Ten ways of receiving the prediction of Text to begin a sutra: See Khai Kinh Keä. Budhahood: See Thaäp Phaùp Thoï Kyù. Thank (v) respectfully: Kính taï. Ten ways of seeing Buddhas of Great Thatched hall: See Thaûo Ñöôøng. Enlightening Beings (The Flower Theism: Höõu thaàn luaän. Adornment Sutra—Chapter 38): See Theocentric: Laáy thöôïng ñeá laøm trung taâm. Möôøi Moân Kieán Phaät Cuûa Chö Ñaïi Boà Taùt Theocentricism: Chuû nghóa laáy thöôïng ñeá Ten wholesome acts: See Thaäp Thieän laøm trung taâm. Nghieäp. Theocentricity: Vieäc laáy thöôïng ñeá laøm Ten wholesome advantages of a trung

taâm. hermitage: See Nhaøn Cö Thaäp Thieän. Theological dualism: Thuyeát nhò nguyeân. Ten wholesome courses of action: See Not theorizing: Khoâng baèng lyù thuyeát. Thaäp Thieän and Thaäp Thieän Nghieäp. Theory of causation: See Duyeân Khôûi. Ten worlds: Thaäp giôùi (see Ten Realms). Theory and practice are in harmony: Ten wonders: See Thaäp Dieäu. See Lyù Söï Vieân Dung. Ten wrong ways into which Zen Theory of relativity: Thuyeát töông ñoái. practitioners may fall: See Möôøi Laàm Laïc Theory of the twelve causes: Lyù thuyeát veà Thieàn Giaû Coù Theå Bò Rôi Vaøo. 12 nhaân duyeân—From the arising of this, that Ten wrong views: See Thaäp Taø Kieán. arises. From the ceasing of this, that ceases— Ten wrongs: See Thaäp AÙc Nghieäp. Caùi naày sanh neân caùi kia sanh. Caùi naøy dieät Tend to: Mang laïi—Nuoâi döôõng—Chaên giöõ. neân caùi kia dieät—See Thaäp Nhò Nhaân Duyeân. Tend (v) water buffalo: Chaên traâu. Therapeutic: Thuoäc veà trò lieäu—Therapies (n).

Theravada (skt): The school of the Elders— Third of the five periods of Budha's Thöôïng Toïa Boä. teaching: See Phöông Ñaúng Thôøi. Theravada Buddhism: Phaät Giaùo Nguyeân Third ground Bodhisattva: Ñeä Tam Ñòa Thuûy—Teaching corresponds to the Agama Boà taùt. sutras. These teachings generally hold that the Third person introduction: Söï giôùi thieäu self is without substance, the separate moät ngöôøi qua trung gian moät ngöôøi khaùc. elements (dharmas) are real, and Nirvana is Thirst of desire: See AÙi Khaùt. neither total annihilation. Thirst of honor and fame: Haùo danh. Theravadin monk: Taêng só Thöôïng Toïa Boä. Thirst of love: AÙi khaùt. There is nothing created, nor is anything Thirteen Chinese Pure Land Patriarchs: destroyed. Anyone who perceives this See Möôøi Ba Toå Tònh Ñoä Trung Hoa. truth, would see Budha come true: Chaúng Thirteen elements of supreme coù phaùp naøo sanh, maø cuõng chaúng coù phaùp enlightenment: See Möôøi Ba Yeáu Toá Cuûa naøo dieät. Ai hieåu ñöôïc nhö theá, laø thaáy Phaät Söï Giaùc Ngoä. hieän tieàn. Thirteen offences which entail monks Thesaurus of discourses: See Kinh Taïng. and nuns temporary expulsion from the Thesaurus of discussions: See Luaän Taïng. Order: See Thaäp Tam Giôùi Taêng Taøn. Thief: Keû troâm ñaïo—Burglar. Thirty offences which require Things are going as one's wishes: See Sôû Caàu Nhö YÙ. explanation and punishment for the Things are real: Phaùp höõu. offenders is sixty-day room retention: Things are unreal: Phaùp khoâng—The See Tam Thaäp Giôùi Xaû Ñoïa Tyø Kheo Ni and Tam Thaäp Giôùi Xaû Ñoïa Tyù Kheo Taêng. emptiness or unreality of all things. Thirteen powers of bodhisattvas of the Think (v): Cinteti (p)—Cintayati (skt)—Suy nghó—To have thought or idea—To think Pure Land school: See Thaäp Tam Boà Taùt about—To think of—See Töôûng. Löïc. Think about: See Think. Thirty-seven aids to enlightenment: Ba möôi baûy phaåm trôï ñaïo—Thirty-seven Think alone: Traàm tö moät mình. Elements of the Path of enlightenment: Think inwardly: Nghó thaàm. (I) Four Points of Mindfulness: Think for self: Töï tö duy. Smrityupasthana (skt)—Töù Nieäm Xöù— Think of: See Think. Four stages of memory or four subjects of Think of the welfare of others: Nghó tôùi reflection (four objects of meditation). phuùc lôïi tha nhaân. The Buddha called mindfulness the one Thinking: YÙ nghó. way to the elimination of afflictions. He Thinking faculty: Manas (skt)—Naêng löïc tö said that the

mind is the rot of all virtues. duy—See Maït Na, Maït Na Thöùc, and YÙ in Therefore, the most important thing for Vietnamese-English Section, and Manas in any Buddhist is to discipline the mind— Sanskrit/Pali-Vietnamese Section. Ñöùc Phaät goïi chaùnh nieäm laø caùch duy nhaát ñeå loaïi boû phieàn naõo. Ngaøi noùi raèng Third dhyana: See Ñeä Tam Thieàn. taâm laø goác reã cuûa moïi coâng ñöùc. Vì theá

chuyeän quan troïng nhaát cho baát cöù Phaät 4) Power of Contemplation or reflection: töû naøo laø phaûi reøn luyeän taâm yù cuûa mình. Mimamsa (skt)—Quaùn Nhö YÙ Tuùc. 1) Quaùn thaân baát tònh: Kaya (skt)— (IV) Five Spiritual Faculties or five controlling Mindfulness of the unclean body. principles: Panca-indriyani (skt)—Nguõ 2) Quaùn thoï thò khoå: Vedana (skt)— Caên: Mindfulness of all feelings are painful. 1) Faculty of Faith: Sraddha (skt)—Tín Caên. 3) Quaùn taâm voâ thöôøng: Citta (skt)— 2) Faculty of Perseverance, or Effort, or Mindfulness of the mind or thought is energy: Virya (skt)—Taán Caên. transcient or impermanent. 3) Faculty of Mindfulness: Smriti (skt)— 4) Quaùn phaùp voâ ngaõ: Dharma (skt)— Nieäm Caên Mindfulness of the Dharma is without- 4) Faculty of Concentration: Samadhi self. (skt)—Ñònh Caên. (II) Four Right Efforts: Samyakprahana 5) Faculty of Precise Awareness or Wisdom: (skt)—Töù Chaùnh Caàn—Four proper lines Prajna (skt)—Hueä Caên. of exertion: (V) Five Spiritual Powers: Pancabalani 1) Efforts to eliminate existing bad states (to (skt)—Nguõ Löïc—Naêm naêng löïc cuõng uproot evils that have already been put in gioáng nhö nguõ caên, löïc naày ñöôïc xem nhö action): Tinh caàn taän dieät caùc ñieàu xaáu aùc laø moät loaïi nguyeân lyù maø nhôø ñoù löïc kia ñaõ sanh. ñöôïc bieåu hieän—The five powers which 2) Efforts to prevent future arsing of bad are the same as the five Indriyas; the one states (to keep down evils that have not is conceived as a sort of principle by yet been done): Tinh caàn ngaên ngöøa which the other is manifested: nhöõng ñieàu xaáu aùc chöa phaùt sanh. 1) Power of Faith: Tín Löïc. 3) Efforts to foster good states (to do goods 2) Power of Effort: Taán Löïc. that have not yet been done): Tinh caàn 3) Power of Mindfulness: Nieäm Löïc nuoâi döôõng vaø laøm phaùt sanh nhöõng ñieàu 4) Power of Concentration: Ñònh Löïc toát chöa sanh. 5) Power of Wisdom: Hueä Löïc. 4) Efforts to further develop existing good (VI) Seven Branches of Enlightenment: Sapta- states (to make goods already done grow bodhyanga (skr)—Thaát Giaùc Chi, baûy yeáu ever stronger): Tinh caàn tieáp tuïc phaùt toá ñöa ñeán söï giaùc ngoä—Seven degree of trieån nhöõng ñieàu toát ñaõ sanh. enlightenment, or seven factors leading (III) Four Bases of Psychic Powers: to enlightenment: Riddhipada (skt)—Töù Nhö YÙ Tuùc—Four 1) Discernment: Dharmapravicaya (skt)— steps towards supernatural power (four Traïch Phaùp—A discerning judgment for strong determinations to attain the right doctrine—Moät phaùn ñoaùn roõ supernatural powers by means of raøng veà hoïc thuyeát ñuùng ñaén. concentration): 2) Diligence or energy: Virya (skt)—Tinh 1) Power of Desire: Chanda (skt)—Duïc Taán. Nhö YÙ Tuùc. 3) Joy or Joyfulness: Priti (skt)—Hyû Laïc. 2) Power of Effort: Virya (skt)—Tinh Taán 4) Alleviation or repose: Prasrabdhi (skt)— Nhö YÙ Tuùc. Khinh An. 3) Power of Concentration or thought: 5) Mindfulness: Smriti (skt)—Nieäm. Citta (skt)—Nhaát Taâm Nhö YÙ Tuùc. 6) Concentration: Samadhi

(skt)—Ñònh.

7) Detachment or equanimity: Upeksha Thirty-three-fold heavens: Ba möôi ba (skt)—Xaû. taàng trôøi—Heaven of the thirty-three. (VII) Eightfold Right Path: Angikamarga Thirty-two auspicious marks: See Tam (skt)—Baùt Chaùnh Ñaïo—The eight Noble Thaäp Nhò Haûo Töôùng Cuûa Phaät. Paths of righteousness. Thirty-two forms of Sakyamuni 1) Right Insight or right view: Samyagdrishti Buddha: See Tam Thaäp Nhò Haûo Töôùng Cuûa (skt)—Chaùnh Kieán hay caùi thaáy ñuùng Phaät. ñaén. 2) Right Though or right thinking: Kalpa Thirty-two marks of perfection: See (skt)—Chaùnh Tö Duy hay söï suy nghó Dvatrimshadvara-lakshana and Tam Thaäp Nhò ñuùng ñaén. Haûo Töôùng Cuûa Phaät. 3) Right Speech: Vag (skt)—Chaùnh Ngöõ hay Thirty-two response bodies: See Tam söï noùi naêng ñuùng ñaén. Thaäp Nhò ÖÙng Thaân. 4) Right Action or right conduct: Karmanta Thirty types of impure giving: See Tam (skt)—Chaùnh Nghieäp hay söï haønh xöû Thaäp Chuûng Baát Tònh Boá Thí. ñuùng ñaén. Thorn: Gai—Bed of thorns: Giöôøng gai. 5) Right Livelihood: Jiva (skt)—Chaùnh Thorough doctrine and expression: See Maïng hay söï sinh hoaït ñuùng ñaén. Toâng Thuyeát Caâu Thoâng. 6) Right Effort:Vyayama (skt)—Chaùnh Tinh Thorough study in the three religions: Taán hay söï noã löïc ñuùng ñaén. See Tam Giaùo Thoâng Khaûo. 7) Right Recollection: Smriti (skt)—Chaùnh Thoroughly: Moät caùch töôøng taän. Nieäm hay söï töôûng nieäm ñuùng ñaén. 8) Right Meditation: Samadhi (skt)—Chaùnh Thought-reading: Tha taâm thoâng. Ñònh hay caùi taâm ñöôïc thieàn taäp ñònh tænh. Thought: Tö töôûng—See Nieäm, Tö Töôûng Thirty seven limbs of Enlightenment: Ba and YÙ. möôi baûy phaåm trôï ñaïo—The thirty-seven • Evil thoughts: Tö töôûng xaáu xa. limbs of Enlightenment are classified under • Pure thoughts: Tö töôûng thanh tònh. seven groups—Ba möôi baûy phaåm trôï ñaïo Thought and deed in accord: See Taâm phaân laøm baûy nhoùm: Haønh Baát Ly. 1) Four mindfulnesses: Satipatthana (p)—Töù Thought is like a horse: YÙ Maõ. Nieäm Xöù. 1) According to Mahamudra Master, an 2) Four right efforts: Sammappadanna (p)— Indian famous monk: “Thought is like a Töù Chaùnh Caàn. horse, let it go free, just like a dove 3) Four roads to supernatural powers: released from a ship in the middle of the Iddhipada (p)—Töù Nhö YÙ Tuùc. infinite ocean. For just as the bird finds 4) Five controlling faculties: Indriya (p)— nowhere to land but back on the ship, Nguõ Caên. thoughts have no place to go other than 5) Five powers: Baja (p)—Nguõ Löïc. returning to their place of origin.”—Theo 6) Seven limbs of Enlightenment: Bojjhanga Sö Ñaïi AÁn, moät danh Taêng AÁn Ñoä: “YÙ (p)—Thaát Boà Ñeà Phaàn. nhö con ngöïa, haõy ñeå cho noù ñi töï do nhö 7) The Noble Eightfold Path: Atthangika-chim boà caâu ñöôïc thaû ra töø moät chieác taøu magga (p)—Baùt Thaùnh Ñaïo. ôû giöõa ñaïi döông voâ taän. Vì cuõng gioáng ** For more information, please see Thirty-nhö con chim khoâng tìm thaáy ra nôi naøo Seven Aids to Enlightenment.

ñeå ñaäu töø phi noù trôû laïi chieác taøu, yù cuõng Three active dharmas: See Tam Höõu Vi khoâng coù nôi naøo ñeå ñi khaùc hôn laø trôû veà Phaùp. vôùi nguoàn goác cuûa chuùng.” Three active things: See Tam Taïo Taùc 2) Thus, Mahamudra Master wrote a verse Phaùp. on “Thought” as follow—Chính vì theá maø Three additions: See

Tam Ña. Ngaøi ñaõ vieát baøi keä veà YÙ nhö sau: Three afflictions of the body: See Tam Clouds that drift in the sky have no roots. Chuûng Thaân Khoå. They have no home. Conceptual thoughts that float in the mind Three affluences: See Tam Laäu Hoaëc. are the same. Three ailments: See Tam Bònh. When we see the nature of mind, Three aims of meditation: See Ba Muïc All discrimination ends. Tieâu Cuûa Toïa Thieàn. Maây troâi treân baàu trôøi khoâng coù goác reã. Three analogies concerning Chuùng khoâng coù nôi cö truù. retrogression of practitioners who have Nhöõng yù nghó troâi noåi trong trí cuõng vaäy experienced awakening: See Ba Thí Duï Veà Khi chuùng ta thaáy baûn chaát cuûa taâm, Söï Ngoä Ñaïo Coøn Bò Thoái Thaát. Moïi söï phaân bieät ñeàu chaám döùt. Three asankhyeya kalpas: See Tam Kieáp. Thought after thought: See Nieäm Nieäm. Three aspects of Bhutatathata: See Tam Thoughtful: Traàm tö maëc töôûng. Chaân Nhö. Thoughtless: Nis-cinta (skt)—Khoâng suy Three aspects of Dukkha: See Tam Khoå in nghó—Not thinking. Vietnamese-English Section. Thoughtless Heaven: See Voâ Töôûng Thieân. Three aspects of the omniscience of Thoughtlessness: Acinta (skt)—See Voâ Buddha: See Tam Ñaït. Nieäm. Three aspects of suffering: See Tam Khoå One's thoughts which either purify or in Vietnamese-English Section. defile a person: Tö töôûng coù theå laøm cho con Three attachments: See Tam Chaáp Thuû. ngöôøi thanh tònh hay baát tònh. Three attainments in the Pure Land: Thoughts of harmlessness or compassion Tam phaåm Tònh Ñoä: to all beings: Tö töôûng khoâng laøm haïi ai vaø 1) Superior: Thöôïng phaåm—To be born in töø bi vôùi moïi chuùng sanh. the Vairocana Pure Land. Thought of knowing: Smriti-vijnanana 2) Medium: Trung phaåm—To be born in the (skt)—Nieäm bieát—Discerning thought. Western Paradise of Pure Land. Thought power: Söùc maïnh tinh thaàn. 3) Inferior: Haï phaåm—To be born in the Sun Thought of self: Ngaõ töôûng—The thought Palace among the devas. that the ego has reality. Three bad roots: See Tam Baát Thieän Caên. Thousand blessings: Nghìn phöôùc. Three barriers: See Tam Chöôùng. Threaten (v): Ñe doïa—To menace—To Three baskets of Buddhist teachings: See intimidate. Tam Taïng. Three abidings: See Tam Truù. Three baskets of the Holy Canon Three accumulations of pure precepts: (Scriptures): Tam Taïng Kinh Ñieån. See Tam Tuï Tònh Giôùi.

Three big days of the year in Budhism (everything is the direct result of causes tradition: See Tam Nguyeân. and condtions). Our existence in the world is impermanent. It is only through Three births to become a Buddha: See understanding of our true self that we can Tam Sinh Thaønh Phaät. be at peace within the concepts of Three bodies of the Buddha: See Tam "Permanence, Happiness, True Nature Thaân Phaät: (True Ego), and Purity." After his 1) Dharmakaya: The Dharma-body or the enlightenment, Sakyamuni Buddha body of reality which is formless, disseminated his teachings for unchanging, transcendental, and approximately 49 years, until his entering inconceivable—Phaùp thaân. into nirvana at the age of 80. 2) Sambhogakaya: The body of 2) Phaät Döôïc Sö: Medicine Buddha—Who enjoyment—The celestial body of the is on the right, the teacher of the Eastern Buddha—Personification of eternal Pure Land and Azure Radiance. perfection in its ultimate sense—Baùo Renowned as the Great Medicine King in thaân. Buddhism, he heals the afflictions of the 3)

Nirmanakaya: The incarnated body of the body and the mind. As a Bodhisattva, the Buddha—ÖÙng thaân. Medicine Buddha made twelve great Three bodies of pure precepts: Three vows to diliver those who invoke his comprhensive precepts—Three kinds of pure name. precepts—See Tam Thaân Thanh Tònh: 3) Phaät A Di Ñaø: Amitabha Buddha—On the 1) Do not do what is evil: Khoâng laøm caùc left, the teacher of the Western Pure ñieàu aùc. Land. As a Bodhisattva, he made forty 2) Do what is good: Laøm caùc haïnh laønh. eight great vows. He has established the 3) Be of benefit to all sentient beings: Luoân Western Pure Land in order to receive laøm lôïi laïc cho chuùng sanh. sentient beings who sincerely and Three in the body-four in the speech- repeatedly recite his name at the time of three in the mind: See Thaân Tam Khaåu Töù their passing. In the Western Pure Land, YÙ Tam. devotees will continue to receive the Three Buddhas in the Main Shrine: Ba teachings of Buddhas and Bodhisattvas Ñöùc Phaät trong Ñaïi Huøng Baûo Ñieän: until their attainment of Buddhahood. 1) Phaät Thích Ca Maâu Ni: Sakyamuni Three Buddha's virtues: See Tam Ñöùc. Buddha—The Buddha in the center is the Three calamities: Tam tai (Fire: Hoûa tai, teacher and founder of Buddhism. He was War: Ñao binh, Flood: Thuûy tai)—See Tam born in northern India to a royal family of Tai. Ksatriya caste (Saùt Ñeá Lôïi) over two Three causes: See Tam Nhôn. thousand five hundred years ago, his Three causes of karmic obstructions: See given name was Siddhartha Gautama. At Ba Nguyeân Nhaân Phaùt Sanh Chöôùng Nghieäp. the age of twenty nine, he left his family Three causes practitioners of Buddha in search of the truth of human suffering caused by birth, old age, sickness and Recitation cannot achieve "One- death. After spending six years in the pointedness" of mind: See Ba Lyù Do Haønh jungle, he finally became enlightened to Giaû Nieäm Phaät Khoâng Ñöôïc Nhaát Taâm Baát the law of "Dependent Origination" Loaïn.

Three causes produce their three effects: Three consequences associated with the See Tam Nhôn Tam Quaû. causes for a child to be reborn into a Three causes of the rise of the passions certain family: See Tam Quaû. or illusions: See Tam Chuûng Sinh AÙi Duïc. Three contemplations: See Tam Quaùn. Three certain things for any true Three countless aeons: See Tam Kieáp. disciple: See Tam Kieân. Three cultivated levels: See Tam Caên. Three characteristics of Buddha's Three cultivations of pure precepts: See nature: Se Tam Nhôn Phaät Taùnh. Tam Tuï Tònh Giôùi. Three characters of a good Buddhist or Three daughters of Mara: Ba naøng con gaùi a monk: Tam dieäu haïnh cuûa moät Phaät töû: cuûa Ma Vöông. 1) Control his body: Keàm thuùc nôi thaân. 1) AÙi Duïc: Tanha—Pleasure of love. 2) Control his mouth: Keàm thuùc nôi khaåu. 2) Baát Maõn: Arati—Hatred. 3) Control his mind: Keàm thuùc nôi taâm. 3) Tham Voïng: Raga—Desire. Three characteristics of a good monk: Three decisions a good king should See Tam Dieäu Haïnh. make when there may be a conspiracy Three characteristic marks of all against him: Ba quyeát ñònh maø moät minh Hinayana sutras: See Tieåu Thöøa Tam AÁn. quaân neân laøm khi coù aâm möu choáng laïi Three characteristics of all phenomenal mình—The Buddha reminded a good king one of the three wise decisions—Ñöùc Phaät ñaõ existence: See Tam Phaùp AÁn. nhaéc

nhôû moät minh quaân veà ba quyeát ñònh Three classes of delusive views or khoân ngoan. delusions: See Tam Chuûng Kieán Hoaëc. 1) These conspirators or foreign enemies are Three classes of delusions: See Tam threatening the good order and welfare of Chuûng Kieán Hoaëc. our country, I must protect the people and Three clear conceptions of all beings: country even with armed forces: Khi See Tam Minh Trí. nhöõng keû aâm möu hay nhöõng ngoaïi nhaân Three comprehensive precepts: see Tam ñe doïa traät töi trò an cuûa ñaát nöôùc, ta phaûi Thaân Thanh Tònh. baûo veä quoác daân vaø ñaát nöôùc, neáu caàn Three conditions that evil beings may be phaûi duøng ñeán vuõ löïc. reborn in the Pure Land: See Ba Tröôøng 2) I will try to find some way of defeating them without the use of arms: Ta seõ tìm Hôïp Keû Naëng Nghieäp Vaãn Ñöôïc Vaõng Sanh. caùch ñaùnh baïi hoï maø khoâng caàn ñeán vuõ Three conditions that are necessary to löïc. complete the evil of harsh speech: Ba 3) I will try to capture them alive, without ñieàu kieän caàn thieát ñeå taïo nghieäp noùi lôøi thoâ kiling them if possible, and disarm them: loã. Ta seõ tìm caùch baét soáng vaø giaûi giôùi, chöù 1) A person to be abused: Naïn nhaân cuûa lôøi khoâng gieát hoï. noùi thoâ loã. Three defilers: See Tam Caáu, Tam Ñoäc vaø 2) Angry thought: Tö töôûng saân haän. Tam Caáu Nhieãm. 3) Actual abuse: Thoát ra lôøi thoâ loã thaät söï. 1) Desire: Tham—Greed—Wrong desire. Three conditions of karma: See Tam 2) Anger: Saân—Ire—Hate—Resentment. Nghieäp.

3) Stupidity: Si—Unwillingness to accept 2) Help other attain enlightenment: Giaùc Buddha-truth—Unintelligence— tha. Ignorance. 3) Perfect enlightenment and achievement: Three degrees of knowledge: See Ba Caáp Giaùc haïnh vieân maõn. Ñoä Kieán Thöùc. Three entrance gate: Coång tam quan. Three delusions: See Tam Hoaëc. Three equal consequences: See Tam Ñaúng Three devil destinies: See Hoûa Huyeát Ñao. Löu. Three divisions of the day: See Tam Thôøi. Three equal currents: See Tam Ñaúng Löu. Three dharanis or powers to maintain Three equal and universal wisdom or knowledge: See Tam Ñaø La Ni. characteristics of the one Tathagata: See Three dharmas: See Tam Phaùp. Tam Ñaúng. Three dharma seals: Tam phaùp aán—Three Three equal or universal currents or marks of existence: consequences: See Tam Ñaúng löu. 1) Impermanence: Voâ thöôøng. Three essential articles for worship: See 2) Suffering: Khoå. Tam Cuï Tuùc. 3) No-self: Voâ ngaõ. Three eternal qualities in a Buddha: See Three divisions: See Tam Thôøi. Tam Chuûng Thöôøng. Three divisions of the Buddha's Three evil gati: See Tam AÙc Ñaïo. Teaching: Tam thöøa—Three Vehicles— Three evil mental states: See Tam AÙc Three yanas. Giaùc. Three divisions of a treatise on a sutra: Three evil paths: See Tam Ñoà AÙc Ñaïo. See Tam Phaân Khoa Kinh. Three evil realms: Haï Tam Ñoà—The paths Three doctrines: See Tam Giaùo (B). of hells, hungry ghosts and animality. These Three doors of unwholesome karma: See paths can be taken as states of mind, i.e., Tam Baát Thieän Nghieäp Moân. when someone has a vicious thought of Three doors of wholesome karma harming or killing another, he is effectively reborn, for that moment, in the hells—Ba pertaining to the sense-sphere: See Tam ñöôøng ñòa nguïc, ngaï quyû vaø suùc sanh. Nhöõng Thieän Nghieäp Moân Duïc Giôùi. ñöôøng naøy coù theå ñöôïc xem nhö traïng thaùi Three

doubts: Tam nghi ngaïi—See Tam taâm thöùc, tyû nhö ai ñoù nghó ñeán chuyeän laøm Nghi. toån haïi hay gieát haïi chuùng sanh khaùc, thì ngay 1) Doubt of self: Nghi ngaïi töï ngaõ. luùc ñoù bò ñoïa vaøo ñòa nguïc—See Luïc Ñaïo 2) Doubt of teacher: nghi ngaïi toân sö. (A). 3) Doubt of dharma: Nghi ngaïi phaùp. Three excisions of beguiling delusion: Three doubts in the mind of a See Tam Ñoaïn. Bodhisattva: See Nhöùt Taâm Tam Hoaëc. Three fallacious postulates: See Tam Giaû. Three doubts of practitioners about the Three fires: See Tam Hoûa. Pure Land: See Ba Moái Nghi Cuûa Phaät Töû Three flavors: See Tam Vò (A). Veà Tònh Ñoä. Threefold gate: Triple gate—Coång tam Three enlightenments: Tam giaùc ngoä: quan. 1) Enlightenment for self: Töï giaùc.

Threefold great thousand world system: Three good deeds of the body: See Tam See Tam Thieân Ñaïi Thieân Theá Giôùi. Chuûng Thieän Thaân in Vietnamese-English Threefold knowledge: The Three Section. Knowledges—Tam minh. Three good deeds of the mind: See Tam Threefold observation: See Khoâng Giaû Chuûng Thieän Taâm in Vietnamese-English Trung. Section. Threefold training: See Tam Voâ Laäu Hoïc. Three good roots: See Tam Thieän Caên. Threefold truth of the T'ien-T'ai: See Three good roots for monks and nuns: Tam Ñaúng Thieân Thai. Tam thieän caên cho chö Taêng Ni: Threefold World: Tam giôùi—Triple Realm. 1) No selfish desire, no ire, no stupidity: Voâ tham, voâ saân, voâ si. Three forms: See Tam Töôùng. 2) Almsgiving, kindness, wisdom: Boá thí, töø Three forms of all phenomena: See Tam bi, trí tueä. Höõu Vi Töôùng. 3) Good deeds, good words, good thoughts: Three forms of endurance: See Tam Thaân laønh, khaåu laønh, yù laønh. Nhaãn. Three good roots for ordinary people: Three forms of forebearance: See Tam Tam thieän caên cho ngöôøi thöôøng: Nhaãn. 1) Almsgiving: Boá thí. Three forms of giving: See Tam Thí. 2) Mercy: Bi maãn. Three forms of knowledge: See Tam Töï 3) Wisdom: Trí hueä. Tính Töôùng. Three good upward directions of Three forms of ksanti: See Tam Nhaãn. existence: See Tam Thieän Ñaïo. Three forms of patience: See Tam Nhaãn. Three good upward states of existence: Three forms of phenomena: See Tam Höõu See Tam Thieän ñaïo. Vi Töôùng. Three grades of hearers: See Tam Phaåm Three forms of tolerence: See Tam Nhaãn. Thính Phaùp. Three forms of giving: See Tam Thí. Three grades of Sramanera: See Tam 1) Giving of goods: Taøi thí. Phaåm Sa Di. 2) Giving the Law or truth-giving of dharma: Three gradual stages: See Tam Vò Tieäm Phaùp thí. Thöù. 3) Giving of fearlessness: Voâ uùy thí. Three great asamhkeya kalpas: See Tam Three forms or positions: See Tam Töôùng. A Taêng Kyø Kieáp. Three functioning dharmas: See Tam Höõu Three great characteristics in the Vi Phaùp. awakening faith: See Tam Ñaïi. Three gates to (the city of) nirvana: Ba Three guidelines to consolidate faith: See cöûa vaøo nieát baøn—See Tam Coång Nieát Baøn Tam Löôïng. and Tam Nieát Baøn Moân. Three hearts: See Tam Taâm. 1) The emptiness: Khoâng—The void— Three Hinderers: See Tam Chöôùng. Immaterial. 2) Formless: Voâ töôùng—Voâ saéc. Three Holy ones: See Tam Thaùnh. 3) Inactivity: Voâ taùc. Three Honoured Ones: See Tam Toân. Three good deeds: See Tam Thieän Nghieäp.

Three immaterialities: See Tam Khoâng in Three kinds of charity: See Tam Boá Thí in Vietnamese-English Section. Vietnamese-English Section. Three immediate families:

See Tam Toäc in Three kinds of clean flesh: See Tam Tònh Vietnamese-English Section. Nhuïc: Three incomparable kinds of rareness: 1) Has not seen the animal killed: Khoâng See Tam Kyø Ñaëc. thaáy gieát. Three infections: See Tam Nhieãm and Tam 2) Has not heard the animal killed: Khoâng Taïp Nhieãm In Vietnamese-English Section. nghe gieát. 3) Has not doubt that the animal killed to Three inheritances: See Tam nghieäp in offer to the monk's meal: Khoâng nghi ngôø Vietnamese-English Section. con vaät bò gieát ñeå cuùng döôøng cho mình. Three inseparable aspects for any Three kinds of clear-vision (The Path of cultivators: See Tam Tu in Vietnamese- Purification): Tam Minh (Thanh Tònh Ñaïo). English Section. 1) Recollection of past life: Tuùc Maïng Three insights: See Tam Minh in Minh—Nhôù laïi caùc ñôøi tröôùc. Vietnamese-English Section. 2) Knowledge of the passing away and Three joys: See Tam Laïc in Vietnamese- reappearance of beings: Thieân Nhaõn English Section. Minh—Bieát söï cheát vaø taùi sanh cuûa chuùng Three karmas: See Tam Nghieäp in höõu tình. Vietnamese-English Section. 3) Knowledge of Destruction of cankers: Three kasayas: See Tam Nhieãm in Laäu Taän Minh—Ñoaïn tröø taát caû caùc laäu Vietnamese-English Section. hoaëc. Three kinds of affliction: See Tam Phieàn ** For more information, please see Tam Naõo. Minh in Vietnamese-English Section. Three kinds of appearance: See Tam Three kinds of craving (The Buddha Chuûng Saéc and Tam Chuûng Töôùng in and His Teachings): Ba loaïi aùi duïc (Ñöùc Vietnamese-English Section. Phaät vaø Phaät Phaùp)—See Tam AÙi and Tam Three kinds of attainment in the Pure Khaùt AÙi. Land: See Tam Phaåm Tònh Ñoä in 1) Craving for sensual pleasures: Kama- Vietnamese-English Section. tanha (p)—AÙi duïc duyeân theo nhuïc duïc Three kinds of baptism: See Tam Chuûng nguõ traàn. 2) Craving for for sensual pleasures Quaùn Ñaûnh in Vietnamese-English Section. associated with the view of eternalism: Three kinds of barrenness: See Tam Bhava-tanha (p)—AÙi duïc duyeân theo Hoang Vu. nhöõng khoaùi laïc vaät chaát coù lieân quan ñeán Three kinds of bodhi: See Tam Chuûng Boà chuû nghóa thöôøng kieán. Ñeà. 3) Enjoying pleasures thinking that they are Three kinds of Buddha-nature: See Tam imperishable, and craving for sensual Phaät Taùnh in Vietnamese-English Section. pleasures with the view of nihilism: Three kinds of Buddhist followers: See Vibhava-tanha (p)—AÙi duïc duyeân theo Tam Chuûng Phaät Töû. nhöõng khoaùi laïc vaät chaát coù lieân quan ñeán Three kinds of burning: See Tam Nhieät. chuû tröông ñoaïn kieán. Three kinds of characters: See Tam Taùnh.

Three kinds of cutting off: See Tam Three kinds of light: See Tam Chuûng Chuûng Ñoaïn vaø Tam Ñoaïn. Quang Minh. Three kinds of delusions: See Tam Chuûng Three kinds of major wisdom: See Tam Kieán Hoaëc. Chuûng Ñaïi Trí. Three kinds of demons: See Tam Chuûng Three kinds of mental distress: See Tam Ma. Chuûng Taâm Khoå. Three kinds of desire: See Tam Duïc. Three kinds of merit: Coù ba loaïi coâng ñöùc Three kinds of dharani: See Tam Ñaø La (Charitable giving/Generosity: Boá thí Daøna, Ni. Morality/Virtue conduct: Trì giôùi Saøla, Three kinds of dharma-body: See Tam Meditation: Thieàn ñònh Bhaøvana). Phaùp Thaân. Three kinds of monk's garments: See Three kinds of endurance: See Tam Nhaãn. Tam Y. Three kinds of

enlightenments: See Tam Three kinds of non-retreat: See Tam Baát Giaùc. Thoái Chuyeån. Three kinds of existence: See Tam Chuûng Three kinds of object-domain: See Tam Höõu, Tam Höõu and Tam Chuûng Hieän Höõu. Caûnh. Three kinds of forbearance: See Tam Three kinds of obstacles: Tam chöôùng— Nhaãn. Buddhist cultivators always face three types Three kinds of full understanding: See of obstacles: 1) Obstacles of Afflictions: Phieàn naõo Tam Lieãu Tri. chöôùng. Three kinds of good roots: See Tam 2) Obstacles of Karma: nghieäp chöôùng. Chuûng Thieän Caên. 3) Obstacles of Retribution: Quaû baùo chöôùng Three kinds of good spiritual advisors: (thöôûng phaït cuûa nghieäp). See Tam Chuûng Thieän Tri Thöùc. Three kinds of obtaining the Three kinds of happy rebirth: See Tam commandments: See Tam Ñaéc. Chuûng Laïc Sanh. Three kinds of offerings: See Tam Cuùng Three kinds of haughtiness: See Tam Döôøng and Tam Nghieäp Cuùng Döôøng. Kieâu Maïn. Three kinds of organizations: Ba loaïi toå Three kinds of heaven: See Tam Chuûng chöùc—According to Soceyyan Sutra, the Thieân. Buddha reminded people with three kinds of Three kinds of hells: Tam Chuûng Ñòa Nguïc. organizations—Theo Thanh Tònh Kinh, Ñöùc Three kinds of hindrances: See Tam Phaät nhaéc nhôû chuùng ta ba loaïi toå chöùc. Chöôùng. 1) There are those that are organized on the Three kinds of icchantika: See Tam basis of the power, wealth or authority of Chuûng Xieån Ñeà. great leaders: Coù nhöõng ngöôøi gia nhaäp toå Three kinds of identity: See Tam Vieân chöùc vì quyeàn löïc, cuûa caûi vaø uy quyeàn Dung. laõnh tuï. Three kinds of incense: See Tam chuûng 2) There are those that are organized höông. because of its convenience to the Three kinds of karma: See Tam Nghieäp. members, which will continue to exist as long as the members satisfy their

conveniences and do not quarrel: Coù loaïi ngöôøi treân theá gian naày; tuy nhieân, theo nhöõng ngöôøi gia nhaäp toå chöùc vì phöông Phaät giaùo thì coù ba loaïi. tieän vaø söï deã chòu, toå chöùc naày seõ toàn taïi 1) Those who are like letters carved in rock, chöøng naøo maø phöông tieän deã chòu coøn vaø they easily give way to anger and retain khoâng coù söï tranh chaáp. their angry thoughts for a long time: 3) Those that are organized with some good Nhöõng ngöôøi gioáng nhö chöõ khaéc treân ñaù, teaching as its center and harmony as its taâm taùnh noùng naûy deã giaän, vaø khi giaän ai very life. Of course, this is a true hoï giaän raát dai. organization, from which the unity of 2) Those who are like letters written on spirit and various kinds of virtues will sand, they give way to anger also, but arise. In such organization, there will their angry thoughts quickly pass away: prevail harmony, satisfaction and Loaïi ngöôøi nhö chöõ vieát treân caùt, hoï cuõng happiness: Toå chöùc thöù ba laáy giaùo phaùp noùng naûy deã giaän, nhöng côn giaän döõ cuûa laøm trung taâm vaø hoøa hôïp laøm sinh meänh hoï choùng qua ñi. cuûa cuoäc soáng. Dó nhieân laø toå chöùc naày laø 3) Those who are like letters written on toå chöùc thaät söï vaø töø ñoù söï hoøa hôïp taâm running water, they do not retain their linh cuõng nhö voâ löôïng coâng ñöùc seõ ñöôïc passing thoughts: Loaïi nguôøi nhö chöõ vieát khôûi leân. Trong toå chöùc ñoù seõ coù hoøa hôïp, treân nöôùc ñang chaûy, hoï khoâng giöõ laïi maõn nguyeän vaø haïnh phuùc. moät nieäm giaän hôøn naøo trong taâm töôûng. Three kinds of

paramitas: Ba loaïi Ba la (B) There are three other kinds of maät—See Tam Chuûng Ba La Maät. people. 1) Paramitas of people in general relating to 1) Those who are proud, act rashly and are this world: Theá gian Ba la maät. never satisfied: Loaïi kieâu haõnh, haønh 2) Paramitas of Sravakas and Pratyeka- ñoäng luïp chuïp vaø chaúng bao giôø maõn buddhas relating to the future life for nguyeän. themselves: Xuaát theá gian Ba la maät. 2) Those who are courteous and always act 3) Paramitas of the supreme one of after consideration: Loïai ngöôøi lòch thieäp bodhisattvas, relating to the future life for vaø luoân haønh ñoäng sau khi ñaõ caân phaân all: Xuaát theá gian thöôïng thöôïng Ba la kyõ caøng. maät. 3) Those who have overcome desire Three kinds of patience: Ba loaïi nhaãn completely: Loaïi ngöôøi ñaõ hoaøn toaøn nhuïc: chaám döùt duïc voïng. 1) Patience or forbearance of the body: Three kinds of praises: See Tam Nghieäp Thaân nhaãn. Cuùng Döôøng. 2) Patience or forbearance of the mouth: Three kinds of pure flesh: Tam Tònh Khaåu nhaãn. Nhuïc—In early time of Buddhism, the 3) Patience or forbearance of the mind: YÙ Buddha always emphasizes on “Compassion.” nhaãn. All Buddhists, including monks and nuns, Three kinds of people: Ba loaïi ngöôøi— should know what he means. If you say you There are so many kinds of people in the are compassionate to all sentient beings and world; however, according to the Buddhism, you are still eating meat every day (especially there are three kinds of people—Coù raát nhieàu monks and nuns), what does your “compassionate” mean? At the time of the

Buddha, the reason why the Buddha allowed Three kinds of right conduct: See Tam monks and nuns to eat whatever lay people Thieän Haïnh. offered because there was huge drought in Three kinds of rupa: See Tam Chuûng Saéc. India that caused the disappearance of most Three kinds of scents or incense: See vegetables. That was why the Buddha allowed Tam Chuûng Höông. monks and nuns to eat what he called “Three Three kinds of searches: See Tam Chuûng kinds of clean flesh.” As long as a monk does Taàm Caàu. not kill an animal himself or the animal has not been killed specifically for him, or he Three kinds of Sramanera: See Tam does not see or is not aware of it being killed Chuûng Sa Di. specifically for him, or he does not hear it Three kinds of sufferings: See Tam Khoå. cries… That’s the time of the Buddha when Three kinds of teachers in Buddhism: one could not find any vegetables. What about See Tam Sö. now, we do not lack vegetables and a Three kinds of troubles: See Tam Dao varieties of fruits and vegetables contain Ñoäng. adequate vitamins for a human body. Be Three kinds of unclean flesh to a monk: careful!!!—Trong thôøi phoâi thai cuûa Phaät See Tam Tònh Nhuïc and Tam Baát Tònh Nhuïc. giaùo, Ñöùc Phaät luoân nhaán maïnh ñeán “loøng töø Three kinds of unity: See Tam Vieân Dung. bi.” Phaät töû, keå caû chö Taêng Ni chaéc haún ñaõ Three kinds of unwholesome perception: bieát Ñöùc Phaät muoán noùi gì. Neáu baïn noùi baïn See Tam Baát Thieän Töôûng. töø bi ñoái vôùi chuùng sanh muoân loaøi maø ngaøy ngaøy vaãn aên thòt chuùng sanh (ñaëc bieät laø chö Three kinds of unwholesome roots: See Taêng Ni), thì nghóa cuûa chöõ “töø bi” maø baïn Tam Baát Thieän Caên. noùi laø nghóa gì? Trong thôøi Phaät coøn taïi theá, sôû Three kinds of unwholesome thought: See Tam Baát Thieän Tö Duy. dó Ngaøi cho

pheùp chö Taêng Ni thoï duïng baát cöù Three kinds of vigor: See Tam Chuûng Tinh moùn gì maø ngöôøi taïi gia cuùng döôøng laø vì vaøo Taán. thôøi aáy ñaõ xaõy ra moät traän haïn haùn kinh khuûng taïi AÁn Ñoä laøm cho haàu heát caây coû ñeàu bieán Three kinds of wholesome conduct: See maát. Vaøo thôøi ñoù Ñöùc Phaät cho pheùp chö Tam Thieän Haïnh. Taêng thoï duïng thòt maø Ngaøi goïi laø "Tam Tònh Three kinds of wholesome element: See Nhuïc" khi vò Taêng khoâng töï mình gieát con vaät Tam Thieän Giôùi. hay con vaät khoâng bò gieát ñeå cuùng döôøng cho Three kinds of wholesome perception: mình, hay vò Taêng khoâng nghe thaáy con vaät bò See Tam Thieän Töôûng. gieát. Ñoù laø chuyeän thôøi Ñöùc Phaät, coøn baây Three kinds of wholesome roots: See Tam giôø, chuùng ta naøo coù thieáu rau caûi thöïc vaät, Chuûng Thieän Caên. nhöõng thöù cuõng cung caáp ñaày ñuû chaát boå cho Three kinds of wholesome volition: Tam thaân theå con ngöôøi. Quí vò neân caån troïng!!!— See Tam Tònh Nhuïc. Thieän Haønh. Three kinds of wisdom: See Tam Trí. Three kinds of rebirth in the Pure Land: See Tam Chuûng Vaõng Sanh. (A) 1) Sravaka (skt) and Pratyeka-buddha: Nhöùt Three kinds of rebirth in the realm of thieát trí (Thanh vaên vaø Duyeân giaùc). sense-desire: See Tam Duïc Sanh. 2) Bodhisattva-knowledge of all things in Three kinds of Refuges: See Tam Quy Y. their proper discrimination: Ñaïo chuûng trí.

3) Buddha-knowledge, or perfect knowledge everyday in their life—Ba thieân loâi maø ai of all things in their every aspect and cuõng gaëp trong ñôøi soáng haèng ngaøy. relationship, past, present and future: 1) An old person bent with age and walking Nhöùt thieát chuûng trí. with a cane, who warns you of your own (B) growing old: Moät ngöôøi giaø khom löng vaø 1) Earthly or ordinary wisdom: Theá gian phaûi choáng gaäy, ngöôøi caûnh baùo cho baïn trí—Normal worldly knowledge or ideas: bieát veà tuoåi giaø cuûa chính baïn. Theá gian trí. 2) A poor, sick and friendless person who 2) Supra-mundane or spiritual wisdom: Xuaát warns you of your own sickness: Moät theá gian trí—The wisdom of Sravaka and ngöôøi ngheøo khoå beänh hoaïn khoâng ngöôøi Pratyeka-buddha: Xuaát theá gian trí. chaêm soùc, ngöôøi caûnh baùo baïn veà söï beänh 3) Supreme wisdom of bodhisattvas and hoaïn cuûa chính mình. Buddhas: Xuaát theá gian thöôïng thöôïng trí. 3) A dead person who warns you of your Three kinds of wrong conduct: See Tam own death sometime: Moät ngöôøi cheát AÙc Haïnh. ngöôøi caûnh baùo veà caùi cheát cuûa chính baïn Three lines of action that affect karma: moät ngaøy naøo ñoù. See Tam Haønh. ** For more information, please see Three occations when it is impossible for a son to Three links with the Buddha resulting aid his mother or a mother to help her son. from calling upon him: See Tam Duyeân. Three methods of attaining abstraction: Three lower paths of transmigration: See Tam Chuûng Chæ Quaùn. See Tam AÙc Ñaïo. Three methods in the Pure Land Three lusts: See Tam Duïc. cultivation: See Tam Moân Tònh Ñoä. Three main monks in a monastery: See Three minds: See Tam Taâm. Tam Cöông (B). Three main vehicles: See Tam Thöøa (B) Three minor calamities: See Tam Tieåu Tai. and (C) in Vietnamese-English Section. Three major calamities: See Tam Ñaïi Tai. Three miserable paths and six realms: See Tam Ñoà Luïc Ñaïo. Three major kinds of wisdom:

Tam chuûng Three mixed dyes: See Tam Taïp Nhieãm. ñaïi trí. Three marks of existence: See Tam Phaùp Three mixed infections: See Tam Taïp Nhieãm. AÁn. Three means to cultivate or practice Three modes of attaining moral wisdom: See Tam Hueä. Buddha dharma: See Tam Phöông Tieän. Three modes of Buddha's discourses: Three meditations: See Tam Quaùn. See Tam Phaät Ngöõ. Three meditations on the relationship of Three modes of the Buddha's teaching the noumenal and phenomenal: See Tam of the Southern sects: See Tam Giaùo Muoäi Phaùp Giôùi. Töôùng. Three mental conditions of all actions Three modes of entering dhyana: See and speech: See Tam Tö. Tam Chuûng Chæ Quaùn. Three messengers: Ba söù giaû (thieân loâi)— Three modes of existence: Ba hình thöùc Three heavenly messengers that people see hieän höõu—See Tam Höõu—After perceiving

the true picture of life, the Buddha claimed interdependence or the interrelatedness that the Three Modes of Existence as it were of phenomena in the processes of creation in blazing fire—Sau khi nhaän chaân ra boä maët and destruction—Vì queân laõng vaø thaønh thaät cuûa ñôøi soáng, Ñöùc Phaät tuyeân boá raèng kieán neân chuùng ta thöôøng phuû leân thöïc taïi tam giôùi nhö hoûa traïch (ba coõi nhö nhaø löûa moät lôùp coá chaáp, vì vaäy thöïc taïi bò mang ñang chaùy). maøu saéc "Bieán Keá Chaáp." Bieán Keá Chaáp Three modes of repentance: See Tam laø caùi thaáy sai laàm veà thöïc taïi, cho raèng Chuûng Saùm Hoái Phaùp. thöïc taïi laø nhöõng thöïc theå taùch bieät, Three modes of Sakyamuni's teaching: nhöõng caùi ngaõ, nguyeân nhaân cuûa söï phaân See Thieân Thai Tam Giaùo and Nam Trung bieät, kyø thò, giaän hôøn. Ñeå ñoái trò Bieán Keá Tam Giaùo. Chaáp, haønh giaû neân quaùn nieäm töï taùnh Y Tha Khôûi, töùc laø söï töông duyeân cuûa vaïn Three modes of Sakyamuni's teaching höõu trong quaù trình sinh dieät. according the Lotus sutra: See Phaùp Hoa 2) Interdependence: Y Tha Khôûi—The Tam Giaùo. consideration is a way of contemplation, Three modes of serving the Buddha: See not the basis of a philosophic doctrine. If Ba Loaïi Cuùng Döôøng and Tam Cuùng Döôøng. one clings merely to a system of 1) Offerings of incense, flowers and fruits: concepts, one only becomes stuck. The Daâng höông, hoa, quaû. meditation on interdependence is to help 2) Offerings of praise and reverence: Toû one penetrate reality in order to be one loøng toân kính. with it, not to become caught up in 3) Good (right) conduct: Haønh trì toát. philosophical opinion or meditation Three months of summer retreat: Ba methods. The raft is used to cross the thaùng an cö kieát haï. river. It is not to be carried around on Three mores: See Tam Dö. your shoulders. The finger which points at Three mystic things of the Tathagata: the moon is not the moon itself—Y Tha See Tam Maät. Khôûi caàn ñöôïc söû duïng nhö moät duïng cuï Three natures of reality: quaùn chieáu chöù khoâng ñöôïc nhaän thöùc Svabhavalakshana-traya (skt)—Tam Töï Taùnh nhö moät trieát thuyeát. Coá chaáp vaøo Y Tha cuûa Vaïn Höõu—According to the Mind-Only Khôûi nhö moät heä thoáng khaùi nieäm thì seõ School, reality has three natures: bò maéc keït. Quaùn chieáu Y Tha Khôûi laø ñeå 1) Imagination: Bieán Keá Chaáp—Because of thöïc chöùng thöïc taïi, ñeå theå nhaäp thöïc taïi forgetfulness and prejudices, we chöù khoâng phaûi laø ñeå bò keït vaøo Y Tha generally cloak reality

with a veil of false Khôûi, cuõng nhö chieác beø ñöôïc duøng ñeå views and opinions. This is seeing reality qua soâng, chöù khoâng phaûi ñeå vaùc treân vai. through imagination. Imagination is an Ngoùn tay chæ traêng khoâng phaûi laø maët illusion of reality which conceives of traêng. reality as an assembly of small pieces of 3) The nature of ultimate perfection: Vieân separate entities and selves, causes of Thaønh Thöïc Taùnh—In the nature of distinction, discrimination and hatred. In ultimate perfection, reality is freed from order to deal and break through all false views produced by the interdependence, practitioner should imagination. Reality is reality. It meditate on the nature of transcends every concept. There is no concept that can adequately describe it,

not even the concept of interdependence. help her son: Ba tröôøng hôïp cöïc kyø hieåm To assure that one doesn't become nguy khi maø con khoâng giuùp ñöôïc meï, cuõng attached to a philosophical concept, nhö meï khoâng giuùp ñöôïc con. Mind-Only School speaks of the three 1) Sickness: Beänh hoaïn—A son can take non-natures to prevent the individual from care of his mother during the time of becoming caught up in the doctrine of the sickness, but he cannot do anything to three natures. The essence of Mahayana make his mother not to have sickness— Buddhist teaching lies in this—Vieân Con coù theå chaêm soùc meï trong luùc beänh Thaønh Thöïc Taùnh laø moät töø ñöôïc duøng ñeå hoaïn, nhöng khoâng laøm sao cho meï ñöøng chæ thöïc taïi khi thöïc taïi ñaõ ñöôïc thoaùt beänh. khoûi maøn Bieán Keá Chaáp. Vieân Thaønh 2) Growing old: Laõo hoùa (giaø)—Again, a Thöïc Taùnh coù nghóa laø thöïc taïi laø thöïc taïi, son can help take care of his mother when noù sieâu vieät khaùi nieäm; baát cöù khaùi nieäm she is old but he cannot do anything to naøo cuõng khoâng mieâu taû ñöôïc thöïc taïi, duø stop her growing old—Laàn nöõa, con coù cho ñoù laø yù nieäm Y Tha Khôûi. Ñeå chaéc theå chaêm soùc meï luùc tuoåi giaø, nhöng chaén hôn, Duy Thöùc Hoïc ñeà ra Tam Voâ khoâng caùch gì laøm cho meï ñöøng giaø. Taùnh haàu dung hoøa vôùi Tam Töï Taùnh, vaø 3) Death: Cheát—No matter how much they ñeå ngöôøi hoïc Duy Thöùc khoâng bò maéc keït may love or how intimate they may have vaøo Tam Töï Taùnh. Tam Voâ Taùnh laø tinh been, neither can one help the other when tuùy cuûa giaùo lyù Phaät Giaùo Ñaïi Thöøa. the moment of death approach—Duø hoï *** For more information, please see Tam Töï yeâu thöông vaø gaàn guûi nhau theá maáy, meï Tính Töôùng and Tam Voâ Sai Bieät. con khoâng caùch gì giuùp nhau ñöøng cheát Three nidanas or links with the Buddha khi töû thaàn ñaõ ñeán. resulting from calling upon him: See Tam Three parts of mental cultivation: See Duyeân. Tam Vò (B). Three noble Buddhas: See Tam Theá Phaät. Three paths of evil deeds: See Tam Ñoà AÙc Three non-backslidings: See Tam Baát Ñaïo. Thoái Chuyeån. Three paths all have to tread: See Tam Three non-seeking practices: See Tam Voâ Ñaïo. Sôû Caàu. Three perfect enlightenments: See Tam Three objects of meditation that lead Baùt Nhaõ. toward liberation: Se Tam Giaûi Thoaùt. Three periods: See Tam Theá. Three occasions full of perils; however, Three periods of the Buddha's teaching: there still exists a chance for a son or a See Tam Luaân Giaùo and Tam Thôøi Chuyeån Phaùp. mother to help each other: Ba tröôøng hôïp cöïc kyø nguy hieåm, nhöng vaãn

coù cô cho meï Three periods and characteristics of con giuùp ñôû laãn nhau. Buddha's teaching: See Tam Thôøi Chuyeån 1) A fire: Hoûa hoaïn. Phaùp. 2) A flood: Luït loäi. Three periods of dharma: See Tam Thôøi 3) A burlary: Troäm cöôùp. Phaùp. Three occasions when it is impossible for a son to aid his mother and a mother to

Three places where the Buddha always world, asuras, animality, hungry ghosts, rests his mind and wisdom in: See Tam and hells. Nieäm Truï Xöù. 2) Rupadhatu: Saéc giôùi—The realm of form. Being in the world of form have material Three places where Sakyamuni is said to form, but it is above the lust world (free have transmitted his mind or thoughts from desires). It is represented in the direct and without speech to Kasyapa: fourth Heavens or Brahmalokas (töù thieàn See Tam Xöù Truyeàn Taâm. thieân). Three places of mind-transmission: See 3) Arupadhatu: Voâ saéc giôùi—The formless Tam Xöù Truyeàn Taâm. realm of pure spirit. The world of Three pleasant savours: See Tam Vò. formless is free from both desire and the Three points of view: See Bieán Y Vieân. restrictions of matter. There are no Three poisons: See Tam Ñoäc. bodies, palaces, things. Where the mind Three positions: See Tam Töôùng. dwells in mystic contemplation. ** See Tam giôùi (B). Three powers: See Tam Löïc. Three reasons of a bodhisattva's pity: Three powers of change: See Tam Naêng See Tam Töø Bi. Bieán. Three reasons for demonic obstructions: Three Prajnas: See Tam Baùt Nhaõ. See Ba Lyù Do Ma Söï Phaùt Sanh. Three Precious Ones: See Tam Baûo. Three reasons elder Bhikkhus are to be Three progressive developments of blamed: See Ba Tröôøng Hôïp Ñaùng Bò Quôû Buddha's teaching: See Tam Tieäm. Traùch Cuûa Moät Vò Thöôïng Toïa Tyø Kheo. Three properties of matter: See Tam Three reasons middle Bhikkhus are to Töôùng Höõu Vi. be blamed: See Ba Tröôøng Hôïp Ñaùng Bò Three prostrates: See Tam Ñaûnh Leã. Quôû Traùch Cuûa Moät Vò Trung Toïa Tyø Kheo. Three Pure Land Sutras: See Tam Kinh Three reasons practitioners do not vow Tònh Ñoä in Vietnamese-English Section. to have rebirth in the Tushita Heaven: Three purities of a bodhisattva: Tam See Ba Lyù Do Haønh Giaû Nieäm Phaät Khoâng thanh tònh cuûa chö Boà Taùt—See Tam Chuûng Nguyeän Vaõng Sanh Veà Ñaâu Suaát Thieân. Thanh Tònh. Three reasons why rebirth in the Pure 1) A pure body: Thaân thanh tònh. 2) Perfectly pure and adorned appearance: Land does not necessarily depend on the Töôùng thanh tònh. weight of bad karma: See Tam Lyù Taâm 3) A mind free of impurity: Taâm thanh tònh. Duyeân Quyeát Ñònh. Three realms: Tam giôùi—Comprised of the Three reasons for reciting Amitabha realm of desire, the realm of form, and the Buddha: See Ba Lyù Do Haønh Giaû Nieäm Phaät formless realm of pure spirit—See Tam Giôùi Nguyeän Vaõng Sanh Taây Phöông Cöïc Laïc. (A) (B) (C) and Tam Phaùp Giôùi. Three recompenses: See Tam Baùo. 1) Kamadhatu: Duïc giôùi—The world of Three refined conceptions: See Tam Teá. desire is so called because its inhabitants Three Refuges: Three fold refuges—Tam are ruled by various desires—The realm Quy Y—See Tam Quy Y in Vietnamese- of sensuous desire of sex and food. It English. includes the six heavens, the human

1) To the Buddha I go for refuge (the Three shinings of the sun compared to 1ST/2ND /3RD time) Ñeä töû xin quy y Phaät. the Buddha's teaching: See Tam Chieáu. 2) To the

Dharma I go for refuge (the Three signs: See Tam AÁn. 1ST/2ND /3RD time) Ñeä töû xin quy y Phaùp. Three sources of cultivation: See Tam 3) To the Sangha I go for refuge (the 1ST/2ND Quyõ. /3RD time) Ñeä töû xin quy y Taêng. Three sources of felicity: See Tam Phöôùc. Three relations of a man's duty taught Three sources of all passions and in Confucian theory: See Tam Cöông. delusions: See Tam Ñoäc. Three religions: See Tam Giaùo (A). Three sources of the rise of the passions Three remainders after death: See Tam Dö. or illusions: See Tam Chuûng Sinh AÙi Duïc. Three results: See Tam Baùo. Three sovereign powers for converting Three roots for the passionless life: See others: See Tam Luaân Hoùa Ñaïo. Tam Voâ Laäu Caên. Three special months of abstinence: See Three root precepts: Tam Thaân Thanh Trai Nguyeät. Tònh—Three bodies of pure precepts—Three Three special qualities of the lotus: See comprehensive precepts or three kinds of pure Ba Phaåm Chaát Ñaëc Bieät Cuûa Hoa Sen. precepts. In Mahayana, three groups of Three stages of karma: See Tam Thôøi precepts which form the basis of all Nghieäp. Bodhisattva practice—Tam thaân thanh tònh. Three stains: See Tam Caáu Nhieãm and Tam Theo Ñaïi Thöøa, ñaây laø ba nhoùm giôùi caên baûn Ueá. cuûa moät vò Boà Taùt: Three states of consciousness: See Tam 1) Do not do what is evil: Khoâng laøm caùc Thöùc. ñieàu aùc. Three states of mind or consciousness: 2) Do what is good: Laøm caùc haïnh laønh. See Tam Thöùc. 3) Be of benefit to all sentient beings: Luoân Three states of sensation: See Tam Thoï. laøm lôïi laïc cho chuùng sanh. Three states of vedana or sensations: See Three sages or holy ones: See Tam Thaùnh. Tam Thoï. Three Sakyamuni's teachings: See Tam Three store houses: See Tam Taïng. giaùo (B). Three studies: See Tam Hoïc. Three samadhis or samadhi on the three Three studies of the non-outflow: See subjects: See Tam Tam Muoäi. Tam Voâ Laäu Hoïc. Three seasons of an Indian year: See Three studies (endeavors) of the Thieân Truùc Tam Thôøi. passionless life and escape from Three sects of the Hinayana school: See Tieåu Thöøa Tam Toâng. transmigration: Tam voâ laäu hoïc: 1) Moral discipline: Giôùi. Three selfs: See Tam Töï. 2) Meditation: Ñònh. Three self-moderations: Se Tam Töï Ñieàu. 3) Resulting wisdom: Hueä. Three sets of commandments: See Tam Three subjects of indealistic reflection: Giôùi (D). See Duy Thöùc Quaùn. Three subtle conceptions: See Tam Teá.

Three subtle marks: See Tam Töôùng Vi Tam Voâ Sai Bieät and Tam Voâ Sai Bieät Töï Teá. Taùnh. Three subversions or subverters: Tam Three things that are without essential Ñieân Ñaûo: difference: See Tam Voâ Sai Bieät. 1) Evil thoughts: Töôûng ñieân ñaûo. Three thoughts: See Tam Töôûng. 2) False views: Kieán ñieân ñaûo. Three thousand demeanors: See Ba Ngaøn 3) Deluded mind: Taâm ñieân ñaûo. Oai Nghi. Three subverters: See Tam Ñieân Ñaûo. Three-Thousand-Great Thousand Three superior monks and seven Worlds: Billion-world universe—World witnesses for a full ordination: See Tam system---See Tam Thieân Ñaïi Thieân Theá Giôùi. Sö Thaát Chöùng. Three ties: See Tam Keát. Three sure things for any true disciple: Three togethers: See Tam Cuøng. See Tam Kieân. Three tones of all dharmas: See Tam Phaùp Three taints: See Tam Laäu Hoaëc. Taùnh. Three things: See Tam Phaùp. Three translations of the Avatamsaka Three things impossible to a Buddha: Ba Sutra: See Hoa

Nghieâm Tam Dòch. ñieàu Phaät khoâng theå laøm ñöôïc: Three treasures: See Tam Baûo. 1) He cannot annihilate causality karma: 1) The Buddha: The supremely enlightened Khoâng theå loaïi tröø quaû nghieäp baùo cho being—Phaät. chuùng sanh. 2) The Dharma: The teaching imparted by 2) He cannot save unconditionally: Khoâng Buddha—Phaùp. theå cöùu roãi voâ ñieàu kieän. 3) The Sangha: The congregation of monks 3) He cannot end the realm of the living: and nuns or of genuine Dharma followers: Khoâng theå chaám döùt caùc ñöôøng döõ cho Taêng. chuùng sanh. Three treasures are mutually related Three things possible to a Buddha: Ba and interdependent: See Tam Baûo Töông ñieàu Phaät coù theå laøm ñöôïc: Heä Töông Tuøy. 1) He can have perfect knowledge of all things: Khaû naêng hieåu bieát vaïn vaät. Three turns of the law-wheel when the 2) He can have perfect knowledge about the Buddha preached in the Deer Park: See nature of all beings: Khaû naêng hieåu bieát Tam Chuyeån. baûn chaát thaät cuûa vaïn höõu. Three types of obstacles: See Ba Chöôùng. 3) He can save countless beings: Khaû naêng Three Types of Suffering: Ba loaïi khoå. cöùu ñoä voâ löôïng chuùng sanh. 1) Suffering of misery: Khoå khoå. Three things of Tathagata has no need 2) Pervasive suffering: Haønh khoå. to guard against: See Ba Ñieàu Nhö Lai 3) Sufering of change or destruction: Hoaïi Khoâng Caàn Gìn Giöõ. khoå. Three things that are of the same ** For more information, please see Tam Khoå. nature: See Tam Voâ Sai Bieät. Three unhappy gati or ways: See Tam Three things that are without a nature Ñoà: or separate existence of their own: See 1) The hell of fires: Hoûa ñoà.

2) The hell of blood where animals devour Threshold: Ngöôõng cöûa.
each other: Huyeát ñoà. Thrill (v): Laøm rung ñoäng.
3) The hell of swords where leaves and
Thrive (v): Phaùt sinh—To produce—To grasses are sharp-edged swords: Ñao ñoà.
grow—To initiate.
Three universal characteristics: Tam Throne (v): Leân ngoâi.
Phaùp Töôùng.
Through: Qua.
Three unreal objects in meditation: See
Thunder of dharma: See Phaùp Loâi.
Tam Giaû Quaùn.
Thus Come One: Ñaáng Theá Toân—See
Three unrealities: See Tam Giaû.
Tathagata, Nhö and Nhö Lai.
Three unstable things: See Tam Baát Kieân
Thus-gone: Tathagata (skt)—See Nhö Lai.
Phaùp.
Thus Have I Heard: Toâi nghe nhö vaày—
Three unwholesome investigations: See

See Nhö Thò Ngaõ Vaên.
Tam Baát Thieän Taàm.
Thusness (n): Phaùp taùnh—See Suchness,
Three unwholesome qualities: See Tam
Nhö Lai and Nhö Thöïc Nguyeân Lyù.
Baát Thieän Caên.
Thusness of mind: Citta-tathata (skt)—See
Three unwholesome roots: See Tam Baát
Taâm Nhö.
Thieän Caên.
Ti-Lun School: See Ñòa Luaän Toâng.
Three upward paths: See Tam Thöôïng
Ñaïo. Tibetan Buddhism: Phaät giaùo Taây Taïng.
Three vehicles: See Tam Thöøa vaø Tam Xa. Tibetan Secret Doctrine: Maät Giaùo Taây Taïng.
Three vehicles are one: See Tam AÁn Nhöùt.
Tie (v): a knot: Keát—To bound—to tie—To
Three voids: See Tam Khoâng.
knot.
Three vows of the awakening of faith:
Tie and knot: See Keát Phöôïc.
See Tam Phaùt Taâm.
Time division of the day: See Thôøi Phaân.
Three ways in which bodhisattvas
Time of eating the principal meal: See manifest themselves for saving those
Thöïc Thôøi.
suffering the pain of hell: See Tam Chuûng
Time medications or drugs: See Thôøi
Thò Ñaïo.
Döôïc.
Three ways of discipline of a hearer: See
Time waits for no one: Thôøi gian khoâng
Tam Tu.
chôø khoâng ñôïi moät ai—To Buddhists, a day in
Three ways to Enlightenment: Tam which no meritorious deeds nor meditation
Hoïc—See Tam Tu (B) can be achieved is a lost day. That is
Three wheels: See Tam Luaân. equivalent with going towards your own tomb
Three wholesome roots: See Tam Thieän with ignorance—Vôùi Phaät töû, moät ngaøy maø

Caên. khoâng tu taäp phöôùc ñöùc hay thieàn ñònh keå nhö

Three worlds: See Tam Theá Gian. laø moät ngaøy maát traéng. Ñieàu naøy töông ñöông

Three worlds and six realms of life: See vôùi vieäc ñi tôùi nhaø moà baèng söï voâ minh.

Ba Neûo Saùu Ñöôøng. Timeless (a): Vöôït thôøi gian—Voâ taän

Three worldly intimate relations: See Timeless message: Thoâng ñieäp vöôït thôøi

Tam Thaân Theá Tuïc. gian.

Three yanas: Tam Thöøa. Tip of a hair: Ñaàu sôïi loâng.

Tiredness: Boredom—Noãi buoàn chaùn. Tone (n): Tinh thaàn—Caûm thoï. Tisarana (skt): Tam Baûo—The Three • Emotional tone: Caûm thoï. Refuges. • The tone of displeasure: Khoâng thích Titanic demons: See Coõi A Tu La. thuù. Toddle (v): Ñi chaäp chöõng—To go with short • The tone of indifference: Khoâng khoå and unsteady steps. khoâng laïc. Toe-nail: See Traûo Thöôïng. • The tone of pleasure: Thích thuù. Tofu: Soybean cake, a kind of soft food made Tongue consciousness: See Thieät thöùc. from soybean milk—Ñaäu huû, moät loaïi thöïc Torment (v): Daøy voø—To worry. phaåm meàm laøm baèng söõa ñaäu naønh. Torn robe: See Lieät Thöôøng. Toil (v): Nhoïc nhaèn. Tortoise hairs and rabbit horns: One sees Tolerance (n): Taùnh khoan dung. something where nothing really exists, such as Tolerance of non-birth: Insight into the seeing atman in a person—Loâng ruøa söøng thoû. non-Arising of Dharmas—Insight into the non- Total unitive fulfillment: Anuttara- Origination of Dharmas—Insight into the non- samyak-sambodhi (skt)—Supreme perfect substantial nature of all phenomenal enlightenment—Voâ thöôïng Boà ñeà. existence—Tolerance (insight) that comes Totalitarianism: Chuû nghóa chuyeân cheá— from the knowledge that all phenomena are Chuû nghóa cöïc quyeàn. unborn—Insight into emptiness, the non- Totality (n): Toaøn boä—Toaøn theå. origination or birthlessness of things or beings Totalization (n): Toaøn theå hoùa—Hôïp nhöùt realized by Bodhisattvas who have attained hoùa. the eight stages to Buddhahood. When a Totter (v): Ñi chaäp chöõng—To stagger. Bodhisattva realized this insight, he has attained the stage of Non-retrogression—See Touch (n): See Xuùc (3). Voâ Sanh Phaùp Nhaãn. Touch (v) on: Ñaû ñoäng—To mention. Tolerance of non-birth dharma: See Voâ Touch (n): Xuùc—Warm touch of love: Söï Sanh Phaùp Nhaãn. giao tieáp aám aùp cuûa tình thöông Tolerance for others: Khoan dung vôùi Touched: Caûm ñoäng—Moved—Affected. ngöôøi. Toward a single person: Vôùi baát cöù ai. Tolerant (a): Khoan dung. Tower (v): Ñaït ñeán ñænh. Tolerate (v): Bao dung. Towering: Ñaït ñeán ñænh. Tongue (n): Löôõi—Thieät caên. Towering wisdom: Trí tueä toät ñænh. Topmost place: Ñöùng ñaàu. Tradition (n): Truyeàn thoáng. Torment (v): Haønh haï—To torture. Traditions of a sect: See Toâng Phong. Tormenting of the body: Haønh haï thaân Traditional custom: taäp tuïc truyeàn thoáng. xaùc—Extreme tormenting of the body: Traditionalism: Chuû nghóa truyeàn thoáng. Haønh haï thaân xaùc quaù ñaùng. Traditionally: Theo truyeàn thoáng. Torpor: Hoân traàm—See Thuïy Mieân. Train the human mind: Reøn luyeän taâm trí. Torture (v): Haønh haï. Train onself to

eliminate hatred, anger Total: Hoaøn toaøn. and selfishness: Töï taäp loaïi tröø nhöõng ganh Total ignorance: Si meâ hoaøn toaøn. gheùt, saân haän, vaø vò kyû cuûa chính mình.

Trainer: A learner—Vò höõu hoïc. Transform (v) all beings: See Thaønh Töïu Trample (v): Chaø ñaïp. Chuùng Sanh. Trance (n): Söï xuaát hoàn. Transform (v) other beings: See Hoùa Ñoä. Tranquil (a): Töï taïi—Tónh laëng—Calm— Transformation (n): Söï chuyeån ñoåi. Peaceful—Serene—See An. Transformation body: ÖÙng thaân (tuøy thôøi Tranquil concentration: See Tòch Ñònh. hieän thaân)—See Hoùa Thaân. Tranquility (n): Samatha (skt)—Söï tòch Transformation into: Söï bieán ñoåi—See tònh—Yeân tænh—Calmness—Absence of Bieán Ñoåi. passion—Cessation—See Chæ (4) and Tòch Transformation of potential Dieät. enlightenment: Chuyeån hoùa tieàm naêng giaùc Tranquility of thoughts: Ceto-samatha (p ngoä. & skt)—Taâm chæ—Nieäm yeân laëng hay taâm Transformed: Ñöôïc chuyeån bieán. yeân laëng—Mental quiescence. Transforming: Parinamin (skt)—Ñang Transcend (v): Thaêng hoa. chuyeån hoùa—Changing—Altering. Transcendency (n): Tính sieâu vieät. Transforming being: Chuùng sanh sanh Transcendent (a): Visesa (p & skt)—Thuø baèng caùch hoùa sanh. thaéng. Transgress a law: Go beyond the limit of Transcendental (a): Sieâu vieät—Öu vieät. the law—Break a moral law or rule—Phaù Transcendental Buddhism: Phaät giaùo sieâu giôùi. vieät. Transgression (n): Law-breaking—Wrong- Transcendental ego: See Chaân Ngaõ. doing—Söï phaïm toäi. Transcendental rupa: See Taùnh Saéc. Transgression sin by action: See Taùc Transcendental wisdom: Trí hueä thuø thaéng. Phaïm. Transcendentalism: Sieâu vieät luaän. Transignification (n): Bieán ñoåi yù nghóa. Transfer (n&v): Chuyeån ñöa—Chuyeån hoaùn. Transitory (a): Chuyeån tieáp. Transfer of merit: Hoài höôùng coâng ñöùc— Translate one's words into action: Dedication of merit—See Hoài Höôùng. Chuyeån lôøi noùi thaønh haønh ñoäng. Transference of merits: See Hoài Höôùng. Translating and publishing Council: Hoäi ñoàng phieân dòch vaø aán haønh. Transference (n) of merits to the Pure Land: See Hoài Höôùng Tònh Ñoä. Translating and publishing the Transference of mind: Chuyeån di taâm thöùc. Tripitaka: Phieân dòch vaø aán haønh Tam Taïng kinh ñieån. Transfiguration (n): Caûi bieán hình maïo. Transmigrate (v): Ñaàu thai. Transform (v): To change—To translate— Transmigration (n): Luaân hoài—See Ñaàu To turn into—Chuyeån—Bieán ñoåi—Practice thai. Dharma is to transform our negative thoughts into positive or beneficial ones—Tu laø chuyeån Transmission of the Heart-Seal of the tö töôûng xaáu thaønh toát—Practice Dharma is to Buddha: See Truyeàn (Phaät) Taâm AÁn. transform bad karma into good karma—Tu laø Transmission (n): Chuyeån sang—Chuyeàn chuyeån nghieäp—See Chuyeån (3). sang—Truyeàn baù.

Transmission of the Buddha mind: Treatise on logic: See Nhaân Minh Nhaäp Truyeàn Phaät taâm—See Truyeàn Taâm, and Chaùnh Lyù Luaän. Truyeàn Phaät Taâm AÁn. Treatise of the Middle School: See Luaän Transmission of the lamp: Truyeàn ñaêng—Trung Quaùn. See Truyeàn Taâm, and Truyeàn Phaät Taâm AÁn. Tree spirit: Tree ghost—When trees become Transmission of the mind: Truyeàn taâm— large and old,

they are known to be dwellings See Truyeàn Taâm, and Truyeàn Phaät Taâm AÁn. for ghosts and spirits—Thaàn Moäc. Transmitted from generation to another: Tree-top: Ngoïn caây. Gia truyeàn. Tremble (v): Run sôï. Transparent (a): Trong suoát. Trend: Traøo löu. Trapped in : Bò maéc baãy (trong). Trend of Buddhist thought: Traøo löu tö Trapper: Ngöôøi gaøi baãy. töôûng Phaät giaùo. Travel (v): Du haønh. Trespass (v): Quaù böôùc—Vöôït qua. Traveler (n): See Khaùch Löõ Haønh. Trial (a&n): Thaåm vaán—Xöû aùn. Trayastrimsas (skt): See Ñao Lôïi Thieân. Tribulation (n): Khoå naïn—Hoaïn naïn. Trayastrimsha Heaven: The second level Trice a day meditation: See Tam Thôøi Toïa heaven of six heavens of Desire—Cung Trôøi Thieàn. Ñao Lôïi—Coõi trôøi thöù hai trong saùu coõi trôøi Trikaya (skt): Tam thaân Phaät (see three Duïc giôùi—For more information, please see bodies of the Buddha). Trôøi Ñao Lôïi in Vietnamese-English Section. Trikona (skt): See Nhöùt thieát Phaät taâm aán. Trayastrimsha Heaven's King: See Vua Tripitaka (skt): Tam Taïng Kinh Ñieån (Kinh, Trôøi Ñao Lôïi. Luaät, Luaän)—The whole of Buddhist canon— Treacherous (a): Gian taø—Boäi baïc. Three sets of Sacred Buddhist Books—The Tread (v): Böôùc leân—Buddha showed us the Theravada canon written in Pali and the Path to Liberation; however, to reach Nirvana, Mahayana canon written in Sanskrit. we must tread the path ourselves. Tripitaka Dharma Master: Tam Taïng Tread the Path: Thöïc haønh con ñöôøng. Phaùp Sö—A master who is fluent in stras, Treasure (n): See Baûo. precepts and sastras (explanation of sutras)— Treasure of Buddha-teaching: Nhö Lai See Tam Taïng Phaùp Sö. Taïng. Tripitaka school: See Giôùi Noäi Söï Giaùo and Treasure of men: Nhaân baûo (Buddha). Taïng Giaùo. Treasure of merits: Kho baûo coâng ñöùc. Triple gate: Threefold gate—Coång tam quan. Treasury of all phenomena: See Phaùp Giôùi Taïng. Triple Gems: Triple Jewel—Three treasures—See Tam Baûo. Treasury of precious things: See Baûo Taïng. Triple Jewel: Triple Gems—Three treasures—See Tam Baûo. Treat (v) someone well: Ñoái xöû töû teá vôùi ai. Treatise (n): Sastra—Sutra—Kinh ñieån. Triple platform ordination: See Tam Sö Thaát Chöùng. Treatise on Buddhist Philosophy: Luaän Triple realm: Threefold world—Triple veà Trieát Hoïc Phaät Giaùo. world—Three realms (World of desire—

World of form—World of formless)—Tam thaät—Theå taùnh chaân thaät—True being—See giôùi (see three realms). Chaân Taùnh and Giaùc Taùnh. Triple training: See Tam Tu. True nature of things: Vastu-dharma Triple truth of harmony: See Vieân Dung (skt)—Chaân taùnh cuûa söï vaät. Tam Ñeá. True nature of Zen: Baûn chaát thaät cuûa Triple world: Tam giôùi (see three realms). Thieàn: Triple world is but one mind: See Tam *A special transmission outside the Giôùi Duy Nhöùt Taâm. scriptures; No dependence upon words and letters; Trouble someone greatly: Disturb someone Direct pointing at the mind of men; greatly—Gaây xaùo troän maïnh cho ai. Seeing into one's nature and the Troubled: AÙy naùy—Anxious—Restless— attainment of Buddhahood. Uneasy—Disquiet—Unquiet. *Giaùo ngoaïi bieät truyeàn, True (a): Thaät söï—Real—See Nhö Thöïc. Baát laäp vaên töï, True being: See True nature. Tröïc chæ nhaân taâm, True Buddha son: Chaân Phaät töû---The one Kieán taùnh thaønh Phaät. who has attained the first stage of True religion: Chaùnh Ñaïo. bodhisattvahood. True

sect: See Chaân Toâng. True Buddhist: Phaät töû chaân chaùnh—See True and single-minded devotion Chaân Phaät Töû. towards the Buddha: A person devoted True emptiness: Wonderful existence— with all his heart and soul to the teaching and Emptiness—Chaân khoâng—True emptiness is guidance of Buddha and no one else. not empty; it gives rise to Wonderful True suchness: Dharma-nature—Phaùp taùnh Existence. Wonderful Existence does not (see Suchness). exists; It does not obstruct True Emptiness— True sutras: See Thöïc Kinh. From the void which seemingly contains nothing, absolutely everything descends—See True Teachings: Saddhamma (p)— Chaân Khoâng. Saddharma (skt)—Right doctrine means true teaching, the Buddha's teachings, the right True and false: Chaân nguïy—Chaùnh taø—See method which is often used as for the Noble Chaân Voïng. Eightfold Path. In Mahayana, true teachings True and false mind: See Chaân Voïng Nhò primarily refer to those of the Lotus and Taâm. Avatamsaka Sutras. While Expedient True knowledge: See Chaân Trí. teachings include all other practical True light of the Buddha: Phaät quang. teachings—Chaùnh Phaùp laø giaùo lyù chaân True mark of the Bhutatathata: See Chaân chaùnh, laø lôøi daïy cuûa Phaät, laø phöông phaùp Nhö Thöïc Töôùng. ñuùng, thöôøng ñöôïc duøng ñeå chæ Baùt Chaùnh True mind: Bhutacitta (skt)—Chaân taâm— Ñaïo. Trong Phaät giaùo Ñaïi Thöøa, Chaùnh Phaùp Real mind—See Chaân Taâm. thöôøng duøng ñeå chæ nhöõng kinh Phaùp Hoa vaø True mind and true nature: Chaân taâm Hoa Nghieâm. Trong khi Phaùp phöông tieän chaân taùnh. goàm nhöõng lôøi daïy thöïc tieån khaùc—See True nature: Tatbhava, Bhutabhava, or Chaùnh Phaùp. Vastu (skt)—Baûn chaát thaät—Baûn taâm chaân True Thusness: See True Suchness.

True Thusness samadhi: See Chaân Nhö Truth will always remain: Chaân lyù Tam Muoäi. khoâng bao giôø thay ñoåi True value: Chaân giaù trò. The four Noble Truths: Boán chaân lyù cao True Vehicle: Chaân thöøa. thöôïng. True void: See Chaân Khoâng. The Truth of the end of suffering: Dieät True void is wonderful existence: See ñeá. Chaân Khoâng Dieäu Höõu. The truth of suffering: Khoå ñeá. True way: See Thöïc Ñaïo. The truth of the cause of suffering: Taäp True way to know Buddha: Thaät söï thaáy ñeá. Phaät—The true way to know Buddha is to The truth of the path that leads to the realize Enlightenment—Thaáy phaùp hay chöùng end of suffering: Ñaïo ñeá. ngoä Boà Ñeà laø thaät söï thaáy Phaät. Truthfulness: Nhö thò—Chaân lyù tính. True wisdom: See Chaân Minh. Try (v): Coá gaéng—To strive—To endeavor— True words: See Chaân Ngoân and Thöïc Ngöõ. To exert. True word sect: See Chaân Ngoân Toâng and Try to evade: Coá traùnh. Maät Toâng. Try to get up: Göôïng daäy—To raise oneself Trust (v): Tin töôûng—Tín caån. after a fall. Trust in the law, not in men: Y phaùp baát y Tsog Offerings: Offerings to Goddess on the nhaân. 10th and 25th lunar calendar, according to the Trust someone: Believe someone—Tin Tibetan tradition—Cuùng döôøng Thieân nöõ vaøo töôûng ai. nhöõng ngaøy 10 vaø 25 aâm lòch theo truyeàn Trust in truth, not in words: Y nghóa baát y thoáng Taây Taïng. ngöõ. 1) Pure clouds of outer, inner and secret offerings, and fields of vision pervade the Truth (n): Suchness—True emptiness— reaches of space, earth and sky, spreading Wonderful existence—See

Chaân Lyù and out inconceivably. In essence wisdom- Chaân Thöïc. knowledge, in aspect inner offerings and Truth and convention: Chaân tuïc. various oferings objects; as enjoyments of Truth-wisdom: Chaân minh—Buddha- the six senses they function to generate illumination. the special wisdom-knowledge of bliss Noble truth: Chaân lyù cao thöôïng. and voidness—Maây thanh tònh cuûa söï Truth and convention: See Chaân Tuïc. cuùng döôøng beân ngoaøi, beân trong vaø bí Truth of the end of suffering: See Dieät maät, nhöõng ñoái töôïng keát gaàn chuùng ta laïi Ñeá. vaø trong phaïm truø quaùn töôûng, traøn ngaäp Truth can only be fully comprehended taän cuøng khoâng gian, ñaát vaø trôøi. Traûi by insight: Chaân lyù chæ coù theå hieåu ñöôïc roäng toät cuøng roát raùo baát khaû tö nghì. Tinh tuùy ñoù chính laø Kim Cang Boà Ñeà Giaùc töôøng taän baèng trí tueä Ngoä, theå hieän trong söï cuùng döôøng beân Truth does not give satisfaction to the trong vaø caùc phaåm vaät cuùng döôøng. Coát emotion and intellect: Chaân lyù khoâng thoûa ñeå phaùt sinh toái thöôïng Kim Cang Boà Ñeà maõn caûm xuùc vaø trí naêng Giaùc Ngoä cuûa taùnh Khoâng vaø hyû laïc. Ñoù cuõng laø nieàm hyû laïc maø luïc caên an truï.

2) E-ma-ho! In the grand place of wisdom- increased. E-ma-ho, it becomes an ocean knowledge, all realms are vajra-fields, gleaming with everything delightful OM and all structures majestic vajra-palaces. AH HUM—Töø ba chuûng töï, chieáu ra aùnh Oceans of clouds of Samantabhadra saùng toûa raïng khaép möôøi phöông. Mang offerings blaze forth—E-ma-ho! Trong trôû veà ba Kim Cang vôùi Cam Loä. Hoøa tan nieàm giaùc ngoä kim cang, vaø moïi nhaø töøng caùi moät vaøo trong ba chuûng töï, roài thaønh ñieän kim cang huy hoaøng. Bieån laïi chaûy tan thaønh nöôùc Cam Loä troän ñeàu maây thanh tònh cuùng döôøng Phoå Hieàn Boà vaøo caùc thöùc thanh tònh hoùa, chuyeån hoùa Taùt cuoàn cuoän daâng ñeán. vaø taêng tröôûng. E-ma-ho trôû thaønh bieån 3) All desired wealth is endowed with glory, oùng aùnh huy hoaøng cuûa taát caû nhöõng gì coù all beings are actual viras and virinis, theå öôùc nguyeän. OM AH HUM. there is not even a word “impurity” or 7) Compassionate-natured root and lineage “flaw”; it is but infinitely pure—Moïi vaät Guru, assembly of Yidams and Deities, ñeàu thaám nhuaàn haøo quang ñaïi nguyeän. Three Jewels of Refuge, Viras, Dakinis, Moïi höõu tình hoùa thaønh chö Thieân Vira. hosts of protectors and guardinas. I Caû chöõ “baát tònh” hoaëc “toäi loãi” cuõng request you to come to this offering site— khoâng coøn nöõa. Taát caû laø thanh tònh voâ Hôõi doøng chö Toå, chö Phaät vaø chö Thieân, bieân. Ta Baûo Quy-Y, Vira, Thieân Nöõ, Hoä Phaùp 4) HUM! Within Dharmakaya, all mental vaø chö Thieân hoä trì Phaät phaùp, chuùng con fabrications stilled, above a turbulent xin thænh nguyeän nôi ngöôøi, laø nguoàn taùnh wind and blazing fire, a tripod of three töø bi. Xin thò hieän treân ñaøn leã cuùng döôøng human heads. AH within a proper human naøy. skullcup, OM each substance brillantly 8) Admist an ocean of clouds of outer, inner shines. Above them are OM AH HUM— and secret offerings, on a beautiful throne HUM! Trong traïng thaùi cuûa phaùp thaân maø made of jewels, firmly place your radiant taát caû voïng töôûng ñeàu laëng yeân treân ñænh feet, Supreme Siddha, and grant me ngoïn gioù xoaùy vaø löûa hoàng, treân kieàng ba every desired attainment—Xin ngöôøi haõy chaân vôùi ba

soï ngöôøi. AH, trong ñuùng ñaët ñoâi chaân vöõng chaõi toûa raïng haøo chieác soï ngöôøi, OM, caùc thaønh phaàn saùng quang leân ngai chaâu baùu ñeïp huy hoaøng. ngôøi xuaát hieän töøng thöùc moät. Treân taát caû Giöõa bieån maây cuùng döôøng beân ngoaøi, caùc thöùc laø ba chuûng töï OM AH HUM. beân trong vaø bí maät. Xin ban cho chuùng 5) Each sparkles with brilliant color, wind con, nhöõng chuùng sanh höõu tình ñi tìm moves, fire blazes, the substances melt Giaùc Ngoä toái thöôïng thaønh ñaït nguyeän and boil. Vapor rises up—Moãi chuûng töï öôùc doõng maõnh ñaéc Phaät quaû voâ thöôïng choùi saùng vôùi maøu saéc röïc rôõ, gioù xoaùy Boà Ñeà. caøng maïnh, löûa boác hoàng, vaø caùc thöùc 9) Ho! Blessed by samadhi, mantra and chaûy tan ra. Töø söï soâi suïc boác ra caùc mudra, this ocean of offering feast of luoàng khoùi daày ñaëc. uncontaminated nectar, we offer to please 6) From the three letters hosts of light rays you hosts of root and lineage Gurus radiate out in the ten directions, drawing contented by enjoying an abundance of back the three vajras and nectar which everything desirable. E-ma-ho, please let dissolve into the respective letters. They fall a great rain of blessings—Ho! Bieån melt into nectar and blend with the cuùng döôøng Tsog ñaày Cam Loä thanh tònh essences, purified, transformed and ñaõ ñöôïc hoä trì bôûi thieàn ñònh, chuù nguyeän

vaø aán kieát, chuùng con daâng leân ñeå cuùng you hosts of dakinis and Dharma döôøng hoan hyû Ñöùc Boån Sö truyeàn tieáp protectors. Contented by enjoying an nhaân cuûa doøng chö Toå, chö Ñaïo Sö. OM abundance of everything desirable. E-ma-AH HUM, chuùng con hoan hyû trong hoä trì ho! Please let fall a great rain of cuûa chö Phaät ñaày huy hoaøng mong öôùc. enlightened activities—Ho! Bieån cuùng E-ma-ho, xin raûi xuoáng traän möa chuù döôøng Tsog ñaày Cam Loä thanh tònh ñaõ nguyeän hoä trì. ñöôïc hoä trì bôûi thieàn ñònh, chuù nguyeän vaø 10) Ho! Blessed by samadhi, mantra and aán kieát, chuùng con daâng leân ñeå cuùng mudra, this ocean of offering feast of döôøng hoan hyû Ñöùc Boån Sö, laø tieáp nhaân uncontaminated nectar, we offer to please cuûa Thieân nöõ vaø chö Hoä Phaùp. OM AH you hosts of yidams, deities and your HUM. Chuùng con hoan hyû trong hoä trì cuûa retinues. Contented by enjoying an chö Phaät ñaày huy hoaøng mong öôùc. E- abundance of everything desirable. E-ma- ma-ho, xin raûi xuoáng traän möa giôùi haïnh ho! Please let fall a great rain of cao quí. attainments—Ho! Bieån cuùng döôøng Tsog 13) Ho! Blessed by samadhi, mantra and ñaày Cam Loä thanh tònh ñaõ ñöôïc hoä trì bôûi mudra, this ocean of offering feast of thieàn ñònh, chuù nguyeän vaø aán kieát, chuùng uncontaminated nectar, we offer to please con daâng leân ñeå cuùng döôøng hoan hyû Ñöùc you hosts of mother sentient beings. Boån Sö, laø tieáp nhaân cuûa chö Phaät, cuøng Contented by enjoying an abundance of Thaùnh chuùng thò giaû. OM AH HUM. everything desirable. E-ma-ho! May all Chuùng con hoan hyû trong hoä trì cuûa chö deceptive appearances and suffering be Phaät ñaày huy hoaøng mong öôùc. E-ma-ho, quelled—Ho! Bieån cuùng döôøng Tsog ñaày xin raûi xuoáng traän möa Giaùc Ngoä duõng Cam Loä thanh tònh ñaõ ñöôïc hoä trì bôûi maõnh. thieàn ñònh, chuù nguyeän vaø aán kieát, chuùng 11) Ho! Blessed by samadhi, mantra and con daâng leân ñeå cuùng döôøng hoan hyû Ñöùc mudra, this ocean of offering feast of Boån Sö, laø tieáp

nhaân cuûa muoân chuùng uncontaminated nectar, we offer to please sinh ñaõ töøng laø meï töø bi cuûa chuùng con. you hosts of precious Jewels of Refuge. OM AH HUM. Chuùng con hoan hyû trong Contented by enjoying an abundance of hoä trì cuûa chö Phaät ñaày huy hoaøng mong everything desirable. E-ma-ho! Please let öôùc. E-ma-ho, xin ngöøng taát caû khoå ñau fall a great rain of true Dharma—Ho! ñeán töø voâ minh sai laàm. Bieån cuùng döôøng Tsog ñaày Cam Loä thanh 14) E-ma-ho, the great ritual feast, path of the tònh ñaõ ñöôïc hoä trì bôûi thieàn ñònh, chuù thre times Sugatas, is the source of all nguyeän vaø aán kieát, chuùng con daâng leân ñeå attainment. Understanding this Great cuùng döôøng hoan hyû Ñöùc Boån Sö, laø tieáp Hero, abandoning superstitious nhaân cuûa Tam Baûo Quy-Y, nôi chuùng ñeä conceptions, always delight in the ritual töû quay veà nöông töïa. OM AH HUM. feast—E-ma-ho. Ñaây laø ñaïi vieân cuùng Chuùng con hoan hyû trong hoä trì cuûa chö döôøng Tsog. Hôõi ngöôøi laø baäc toân quyù Phaät ñaày huy hoaøng mong öôùc. E-ma-ho, theo chaân cuûa chö Phaät trong ba ñôøi, nhaän xin raûi xuoáng traän möa Phaùp lôùn nhieäm chaân ngöôøi laø nguoàn Giaùc Ngoä duõng maàu. maõnh. Hôõi baäc Ñaïi Huøng Ñaïi Trí Duõng 12) Ho! Blessed by samadhi, mantra and Vira, ngöôøi ñaõ töï giaûi thoaùt khoûi moïi taø mudra, this ocean of offering feast of kieân si meâ, chuùng con xin ngöôøi tieáp tuïc uncontaminated nectar, we offer to please

thoï höôûng ñaïi vieân cuùng döôøng Tsog, A- with great bliss, and the body moves in la-la-ho. dance, may the bliss enjoying the mudra's 15) OM I visualize myself as a Guru-Yidam lotus be offered to the hosts of yoginis. in nature inseparable from the three Host of immaculate dakinis, look upon us vajras. AH This uncontaminated wisdom with love, and grant us all brave and nectar. HUM without moving from strong enlightenments—HUM. Chuùng bodhicitta. I enjoy to satisfy the deities con khaán nguyeän Ñöùc Boån Sö, ñaáng Nhö within my body—OM, ñeä töû quaùn töôûng Lai, Ñaùo Bæ Ngaïn, ñaáng Ñaïi Huøng, Du mình laø Ñöùc Phaät Boån Sö vôùi töï taùnh Giaø Nöõ, cuøng chö Vira, Yoginis, chö khoâng lìa ba Kim Cang. AH, nöôùc Cam Thieân Nam vaø Nöõ, qua caùc chuyeån bieán Loä naøy thanh tònh ñaày vò Kim Cang Giaùc taâm thöùc Ñaïi Hyû Laïc, qua caùc vuõ ñieäu Ngoä. HUM, khoâng lìa traïng thaùi Boà Ñeà chuyeån ñoäng cuûa thaân, phaùt sinh Ñaïi Hyû Taâm. Con haønh leã ñeå hoan hyû chö Phaät Laïc trong hoa sen cuûa chö Phaät maãu Hyû trong loøng chuùng con. Laïc. Chuùng con kính daâng Ñaïi Hyû Laïc Tsog Offerings Song: A song to move the naøy leân muoân vaøn hoùa thaân Phaät maãu Dakinis' Hearts—Baøi ca xuùc ñoäng taâm chö Yoginis. A-la-la-la-la-ho a-i-a-ah a-ra-li- Thieân Nöõ (Thöôøng ñöôïc duøng ñeå taùn tuïng ho. Ngöôøi laø muoân vaøn hoùa thaân tònh trong nghi thöùc cuùng döôøng Tsog cuûa Phaät khieát cuûa chö Thieân Nöõ, nhìn chuùng ñeä töû Giaùo Maät Toâng—Usually used to praise in baèng con maét tình thöông, ban cho chuùng Tsog Offerings of Tibetan Buddhism). sanh giaùc ngoä duõng maõnh. 1) HUM. All you Tathagatas, heroes and 3) HUM. All you Tathagatas, heroes and yoginis, viras, dakas and dakinis, we yoginis, viras, dakas and dakinis, we make request to you all. Heruka who make request to you all. Lady dancing in enjoys great bliss, come to the bliss charming, peaceful manner, most joyful intoxicated lady, and with enjoyment,

Lord and dakini host, abide before me according to the rite, enter into the union and bless me, bestow innate great bliss of innate bliss. Host of immaculate upon me. Host of immaculate dakinis, dakinis, look upon us with love, and grant look upon us with love, and grant us all us all brave and strong enlightenments— brave and strong enlightenments—HUM. HUM. Chuùng con khaán nguyeän Ñöùc Boån Chuùng con khaán nguyeän Ñöùc Boån Sö, Sö, ñaáng Nhö Lai Ñaùo Bæ Ngaïn, ñaáng ñaáng Nhö Lai, Ñaùo Bæ Ngaïn, ñaáng Ñaïi Ñaïi Huøng, Du Giaø Nöõ, cuøng chö Vira, Huøng, Du Giaø Nöõ, cuøng chö Vira, Yoginis, chö Thieân Nam vaø Nöõ, chuùng Yoginis, chö Thieân Nam vaø Nöõ, chö Phaät con thænh caàu chö vò Heruka trong Ñaïi Hyû maãu Yoginis trong vuõ ñieäu nhieäm maàu, Laïc ñeán vôùi chö Phaät maãu Hyû Laïc, vaø caùc chuyeån ñoäng dòu daøng, laø ñaáng Hoä hoan hyû theo caùc nghi thöùc, nhaäp vaøo Hyû Phaùp cöïc kyø hoan hyû. Vaø muoân vaøn hoùa Laïc hoøa hôïp noäi taïi. A-la-la-la-la-ho a-i- thaân cuûa chö Thieân Nöõ, thò hieän tröôùc a-ah a-ra-li-ho. Ngöôøi laø muoân vaøn hoùa chuùng ñeä töû vaø hoä trì ban pheùp laønh ban thaân tònh khieát cuûa chö Thieân Nöõ, nhìn cho chuùng con nieàm Ñaïi Hyû Laïc noäi taïi. chuùng ñeä töû baèng con maét tình thöông, A-la-la-la-la-ho a-i-a-ah a-ra-li-ho. Ngöôøi ban cho chuùng sanh giaùc ngoä duõng maõnh. laø muoân vaøn hoùa thaân tònh khieát cuûa chö 2) HUM. All you Tathagatas, heroes and Thieân Nöõ, nhìn chuùng ñeä töû baèng con maét yoginis, viras, dakas and dakinis, we tình thöông, ban cho chuùng sanh giaùc ngoä make request to you all. As the mind stirs duõng maõnh.

4) HUM. All you Tathagatas, heroes and tònh khieát cuûa chö Thieân Nöõ, nhìn chuùng yoginis, viras, dakas and dakinis, we ñeä töû baèng con maét tình thöông, ban cho make request to you all. You possessing chuùng sanh giaùc ngoä duõng maõnh. liberating great bliss don’t abandon it for 6) HUM. All you Tathagatas, heroes and great asceticism which cannot liberate in yoginis, viras, dakas and dakinis, we one lifetime. Great bliss abides within the make request to you all. Just as bees supreme lotus. Host of immaculate gather from all sides to extract the honey- dakinis, look upon us with love, and grant essence from every flower, may I be us all brave and strong enlightenments— fulfilled tasting the nectar held by the HUM. Chuùng con khaán nguyeän Ñöùc Boån mature lotus of six qualities. Host of Sö, ñaáng Nhö Lai, Ñaùo Bæ Ngaïn, ñaáng immaculate dakinis, look upon us with Ñaïi Huøng, Du Giaø Nöõ, cuøng chö Vira, love, and grant us all brave and strong Yoginis, chö Thieân Nam vaø Nöõ. Ñaïi Hyû enlightenments—HUM. Chuùng con khaán Laïc coù ñaày ñuû coâng naêng giaûi thoaùt. Ñaïi nguyeän Ñöùc Boån Sö, ñaáng Nhö Lai, Ñaùo Hyû Laïc khoâng theå thieáu cho giaûi thoaùt Bæ Ngaïn, ñaáng Ñaïi Huøng, Du Giaø Nöõ, giaùc ngoä ngay trong ñôøi naøy. Daàu ñaõ qua cuøng chö Vira, Yoginis, chö Thieân Nam nhieàu tu taäp khoå haïnh, nieàm Ñaïi Hyû Laïc vaø Nöõ. Nhö con ong ñeán huùt maät töø nhuïy vaãn toàn taïi trong caùc trung taâm hoa sen hoa, xin nguyeän cho chuùng con an vui nhö toái thöôïng. A-la-la-la-la-ho a-i-a-ah a-ra- theá nhôø uoáng ñöôïc nöôùc Cam Loä cuûa ñoùa li-ho. Ngöôøi laø muoân vaøn hoùa thaân tònh hoa sen hoaøn thieän coù ñaày ñuû saùu ñöùc khieát cuûa chö Thieân Nöõ, nhìn chuùng ñeä töû haïnh. A-la-la-la-la-ho a-i-a-ah a-ra-li-ho. baèng con maét tình thöông, ban cho chuùng Ngöôøi laø muoân

vaøn hoùa thaân tònh khieát sanh giaùc ngoä duõng maõnh. cuûa chö Thieân Nöõ, nhìn chuùng ñeä töû baèng 5) HUM. All you Tathagatas, heroes and con maét tình thöông, ban cho chuùng sanh yoginis, viras, dakas and dakinis, we giaùc ngoä duõng maõnh. make request to you all. Supreme yogini, 7) HUM, impure false appearances are by the bliss of your lotus which, like a purified in emptiness. AH, this sublime lotus born in mud, is desire-born but nectar achieved by wisdom-knowledge. unstained by its faults; quickly free me OM, becomes a vast ocean of all desired from samsara's bonds. Host of things—HUM. Caùc taø kieán si hoaëc ñaõ immaculate dakinis, look upon us with ñöôïc giaûi tröø trong voøm caàu cuûa Taùnh love, and grant us all brave and strong Khoâng. AH, nöôùc Cam Loä nhieäm maàu enlightenments—HUM. Chuùng con khaán sinh ra töø Kim Cang Giaùc Ngoä. OM, hoùa nguyeän Ñöùc Boån Sö, ñaáng Nhö Lai, Ñaùo thaønh bieån lôùn cuûa taát caû thöùc öôùc muoán. Bæ Ngaïn, ñaáng Ñaïi Huøng, Du Giaø Nöõ, OM AH HUM (three times). cuøng chö Vira, Yoginis, chö Thieân Nam 16) Ho! Blessed by samadhi, mantra and vaø Nöõ. Nhö hoa sen moïc töø buøn, Ñaïi Hyû mudra, this ocean of remaining tsog of Laïc duø sanh ra töø duïc voïng vaãn khoâng oâ uncontaminated nectar, we offer to please nhieãm vì duïc voïng. Hôõi ñaáng toái thöôïng you hosts of oath-bound realm protectors. Phaät maãu Yoginis, nhôø Ñaïi Hyû Laïc trong Contented by enjoying an abundance of hoa sen cuûa nguôøi. Xin nguyeän cho sôïi everything desirable. E-ma-ho may yogic daây troùi buoäc cuûa Ta Baø Luaân Hoài mau activities be accomplished properly—Ho! choùng thaùo gôõ. A-la-la-la-la-ho a-i-a-ah Bieån thöïc vaät cuùng döôøng Tsog coøn dö laïi a-ra-li-ho. Ngöôøi laø muoân vaøn hoùa thaân ñaày Cam Loä thanh tònh ñaõ ñöôïc hoä trì bôûi

thieàn ñònh, chuù nguyeän vaø aán chuù. Chuùng con nguû yeân khoâng aùc moäng, khoâng gaëp con daâng leân ñeå cuùng döôøng hoan hyû Ñöùc caùc ñieàm döõ hoaëc tai hoïa. Boån Sö truyeàn tieáp nhaân cuûa chö Ñaïi 11) Let the world be happy, crops be good, Nguyeän Hoä Phaùp cuûa caùc caûnh giôùi. OM harvests increase and Dharma flourish. AH HUM, chuùng con hoan hyû trong hoä trì Let all happiness and goodness arise and cuûa chö Phaät ñaày huy hoaøng mong öôùc. all wishes in our minds be fulfilled—Xin E-ma-ho, xin hoaøn thaønh caùc giôùi haïnh ban cho chuùng con haïnh phuùc theá gian, cuûa phaùp moân Du Giaø nhö ñaõ theä nguyeän muøa maøng thu hoïaïh nhieàu toát ñeïp. Xin (mang thöïc vaät Tsog cuùng coâ hoàn ngaï quyû cho Phaät Phaùp nôû roä, moïi ñieàu laønh vaø hyû ra sau nhaø). laïc phaùt sinh, vaø xin cho taát caû caùc öôùc 8) Ho! Remaining guests and your retinues nguyeän trong taâm thöùc chuùng con ñöôïc accept this ocean of remaining tsog, let thaønh töïu. the precious teachings spread and its 12) By the force of this bountiful giving may I upholders, patrons and helpers, and become a self-made Buddha for the sake especially we yogis, all gain health, long of beings and by my generosity may I life and power, glory, fame, good fortune liberate the multitudes of beings not and full attainment of every desirable liberated by previous Buddhas—Vaø nhôø thing—Ho! Do cuùng döôøng bieån vaät thöïc oai luïc boá thí roäng lôùn, xin cho con hoùa Tsog coøn laïi cho caùc khaùch coøn laïi chung thaønh Ñöùc Phaät Töï Giaùc ñeå mang ñeán lôïi vôùi aùc tuøy tuøng, xin nguyeän Giaùo Phaùp ích moïi chuùng sanh. Vaø nhôø

haïnh boá thí, toân quí ñöôïc hoaèng hoùa, xin caùc thieän tri ñeä töû xin nguyeän giaûi thoaùt voâ löôïng thöùc baûo toàn ñaïo phaùp. Leã cuùng döôøng chuùng sanh vaãn coøn luaân hoài qua caùc thôøi baûo hoä cuøng caùc haøng tuøy tuøng, vaø nhaát laø chö Phaät quaù khöù. chuùng ta, haønh giaû Du Giaø, xin nguyeän Tuneful: Tieáng du döông. chuùng ta giaûi tröø moïi beänh taät, ñöôïc thoï Turn (v): Quay laïi. maïng laâu daøi, thaønh coâng, may maén, taøi Turn afflictions into bodhi: Bieán phieàn vaät doài daøo vaø ñaït ñaày ñuû moïi thöù öôùc naõo thaønh boà ñeà—The worst situation is to muoán. lose a loved one; however, if we understand 9) Bestow on us accomplishment of actions that disease and death are common lot of all such as pacification, increase and so forth. sentient beings, we will realize the truth of Oath-bound Protectors, protect us; help us impermanence. We already turn afflictions to obtain all accomplishments—Xin ban cho bodhi. chuùng con haønh trì duõng maõnh, ñaït nhieàu Turn around and around: Quay cuoàng— quaû vò nhö an laïc, tinh taán taêng thöôïng tu To be in a whirl. hoïc vaø vaân vaân. Hôõi ñaáng Hoä Phaùp Ñaïi Nguyeän, xin hoä trì chuùng con! Xin giuùp Turn the Dharma Wheel: Chuyeån Phaùp chuùng con ñaït taát caû Phaät quaû uy duõng. Luaân—The Dharma Wheel symbolizes the 10) Eliminate untimely death, sickness, Buddha's Teaching. The eight spokes of the demons and interfering spirits. Let there wheel represent the Noble Eight-fold Path. be no bad dreams, ill omens or Nowadays, the Dharma Wheel is used calamity—Xin traùnh cho chuùng con hoaïnh internationally as the symbol of Buddhism— töû (söï cheát baát ngôø), beänh taät, quyû taø hoaëc Phaùp Luaân töôïng tröng cho giaùo lyù cuûa Ñöùc laø caùc hoàn ma quaáy nhieãu. Giuùp chuùng Phaät. Taùm caây caêm cuûa baùnh xe töôïng tröng cho Baùt Thaùnh Ñaïo. Ngaøy nay, Phaùp Luaân

ñöôïc quoác teá duøng laøm bieåu töôïng cuûa ñaïo 4) Begging in succession: Khaát thöïc khoâng Phaät. löïa choïn. Turn pale: Trôû neân xanh xao. 5) Eating only once in the middle of the day: Turn the spotlight to oneself: Phaûn quang Chæ aên ngaøy moät ngoï. töï kyû. 6) Reducing the measure of what one eats: Bieát aên uoáng tieát ñoä. Turnabout: Ñoåi höôùng. 7) Not drinking juice afternoon: Khoâng uoáng Turn back: Paravrit (skt)—Chuyeån ñoåi—To sinh toá (nöôùc eùp rau quaû) sau buoåi tröa. change—To exchange. 8) Dwelling in aranya (still and quiet place): Turn one's back on the precepts: Traùi Truï nôi yeân tænh. phaïm giôùi luaät. 9) Dwelling at the foot of a tree: Soáng döôùi Turn together (in one direction): See coäi caây. Tam Mieäu. 10) Dwelling under the open sky: Soáng nôi A turning about: Söï phaûn tænh. troáng traõi. Turning of the wheel: See Luaân Chuyeån. 11) Dwelling in a graveyard: Soáng nôi nghóa Turning the wheel of the dharma: trang. Chuyeån baùnh xe phaùp—See Chuyeån Phaùp 12) Ribs not touching the mat (not lying down Luaân. to sleep): Chæ ngoài chöù khoâng naèm. Turn the Wheel of Truth: Chuyeån Phaùp Twelve aspects of the Bhutatathata: See Luaân. Thaäp Nhò Chaân Nhö in Vietnamese-English Tushita Heaven: The fourth of the six Section. heavens in the world of senses (sense- Twelve categories of living beings: See desires)—Taàng trôøi thöù tö trong saùu taàng trôøi Thaäp Nhò Loaïi Chuùng Sanh. duïc giôùi—See Ñaâu Suaát. Twelve conditions of cause and effect: Tushita prince: See Ñaâu Suaát Thieân Töû. See Thaäp Nhò Nhaân Duyeân.

Twelve animals: See Möôøi Hai Con Giaùp Twelve divisions of Mahayana Sutras and Thaäp Nhò Thuù. (canon): The twelve kinds of Buddhist Twelve animals which represent the scriptures distinguished according to different twelve months of the year, which also styles of exposition---Thaäp nhò boä kinh. 1) Sutra: Tu-ña-la—The Buddha's represent the 24 hours of the day: See exposition in prose (sutra)—Kheá kinh— Thaäp Nhò Thuù. Boån phaùp—Kinh tröôøng haøng. Twelve ascetic practices: Thaäp Nhò khoå 2) Geya: Kyø-daï—Verses which repeat the haïnh—The Buddha recommended these ideas already expressed in prose—ÖÙng twelve ascetic practices in the Flower tuïng—Truøng tuïng. Adornment Sutra for practitioners of the 3) Vyakarana: Hoøa-ca-la-na—Prophecies by way—Möôøi hai khoå haïnh maø Ñöùc Phaät ñaõ ñeà the Buddha regarding his disciples' nghò trong kinh Hoa Nghieâm cho nhöõng ngöôøi attainment of Buddhahood—Kinh Thoï tu ñaïo: Kyù. 1) Wearing rag robes: Maëc aùo vaù ñuøm. 4) Itivritaka: Y-ñeá-muïc-ña-giaø—Narratives 2) Wearing only three robes: Chæ coù ba boä y. of past lives of the Buddha's disciples— 3) Always begging for one's food: Chæ khaát Kinh Boån Söï. thöïc ñoä thaân.

5) Gatha: Giaø-ñaø—Verses containing ideas teachings of the Buddha. This Law not expressed in prose—Kinh Phuùng emphasizes an important principle that all tuïng—Coâ khôûi tuïng. phenomena in the universe are relative, 6) Nidana: Narratives of the past which conditioned states and do not arise explain a person's present state—Kinh independently of supportive conditions—See Nhôn Duyeân. Thaäp Nhò Duyeân Khôûi. 7) Jataka: Xaø-ñaø-giaø—Narratives of past 1) Ignorance: Voâ minh—Stupidity. lives of the Buddha—Kinh Boån Sanh. 2) Action: Haønh—Volition actions— 8) Abdhuta-dharma: A-phuø-ñaø-ñaït-ma— Activity—Moving. Accounts of miracles performed by the 3) Consciousness: Thöùc. Buddha or a deva—Kinh Vò Taèng Höõu 4) Name and form: Danh saéc. Thuyeát Nhôn Duyeân. 5) Six senses-organs: Luïc nhaäp. 9) Avadana: A-ba-ñaø-na—An exposition of 6) Contact: Xuùc. the dharma through allegories—Kinh Thí 7) Feelings: Thoï—Perception. Duï. 8) Desire: AÙi—Craving—Attachment. 10) Upadesa: Öu-baø-ñeà-xaù—Discussions of 9) Laying hold of: Clinging---Thuû. doctrine—Kinh Luaän nghò—Thuyeát veà 10) Owning: Höõu—Possessing—Becoming. Lyù luaän. 11) Birth: Sanh. 11) Udana: U-ñaø-na—An exposition of the 12) Old age, illness and death: Laõo, bònh, töû. Dharmaby the Buddha without awaiting ** For more information, please seeThaäp questions or requests from his disciples— Nhò Duyeân Khôûi vaø Thaäp Nhò Nhaân Kinh Voâ Vaán Töï Thuyeát. Duyeân. 12) Vaipulya: Tyø-Phaät-löôïc—An extensive Twelve links of karmic causality: See exposition of principles of truth—Kinh Thaäp Nhò Duyeân Khôûi. Phöông Quaûng. Twelve Months of a Year in India: Möôøi Twelve entrances: See Thaäp Nhò Nhaäp. hai thaùng trong naêm ôû AÁn Ñoä—See Thaäp Nhò Twelve kinds of ascetic practices Nguyeät. (dhuta): See Thaäp Nhò Haïnh Ñaàu Ñaø. Twelve Path Factors: Möôøi hai chi ñaïo— Twelve kinds of immaterial-sphere According to Bhikkhu Bodhi in Abhidhamma, consciousness: See Möôøi Hai Taâm Voâ Saéc there are twelve path factors—Theo Tyø Kheo Giôùi. Boà Ñeà trong Vi Dieäu Phaùp, coù 12 chi ñaïo: Twelve kinds of life and death: See Thaäp (A) Eight Paths which lead to the blissful Nhò

Chuûng Sanh Töû. states of existence—Taùm chi ñaïo daãn ñeán traïng thaùi an laïc: Twelve kinds of living beings: See Thaäp 1) Right View: Chaùnh kieán. Nhò Loaïi Chuùng Sanh. 2) Right Intention: Chaùnh tö duy. Twelve kinds of people who have truly 3) Right Speech: Chaùnh ngöõ. good heart and genuine giving: See Thaäp 4) Right Action: Chaùnh nghieäp. Nhò Chaân Thaät Haûo Taâm Boá Thí Nhaân. 5) Right Livelihood: Chaùnh maïng. Twelve links of cause and effect: Thaäp nhò 6) Right Effort: Chaùnh tinh taán. nhôn duyeân—Twelve links of Dependent 7) Right Mindfulness: Chaùnh nieäm. Origination—The Law of Dependent 8) Right Concentration: Chaùnh ñònh. Origination is one of the most important

(B) Four Paths lead to the woeful states— 3) Wholesome consciousness pertaining to Boán chi ñaïo daãn ñeán traïng thaùi ñau khoå: the base of nothingness: Taâm Thieàn 9) Wrong View: Taø kieán. Thieän trong Voâ Sôû Höõu Xöù. 10) Wrong Intention: Taø tö duy. 4) Wholesome consciousness pertaining to 11) Wrong Effort: Taø tinh taán. the base of neither-perception-nor-non- 12) Wrong concentration: Taø nhaát ñieåm taâm. perception: Taâm Thieàn Thieän trong Phi Twelve sense bases: According to Bhikkhu Töôûng Phi Phi Töôûng Xöù. Bodhi in Abhidhamma, there are twelve sense (B) Four types of Immaterial-Sphere bases—Theo Tyø Khöu Boà Ñeà trong Vi Dieäu Resultant consciousness—Boán loaïi Taâm Phaùp, coù möôøi hai xöù: Quaû thuoäc Voâ Saéc Giôùi: (A) 5) Resultant consciousness pertaining to the 1) The eye base: Nhaõn. base of infinite space: Taâm Thieàn Quaû 2) The ear base: Nhó. trong Khoâng Voâ Bieân Xöù. 3) The nose base: Tyõ. 6) Resultant consciousness pertaining to the 4) The tongue base: Thieät. base of infinite consciousness: Taâm Thieàn 5) The body base: Thaân. Quaû trong Thöùc Voâ Bieân Xöù. 6) The mind base: YÙ. 7) Resultant consciousness pertaining to the (B) base of nothingness: Taâm Thieàn Quaû 7) The visible form base: Saéc traàn. trong Voâ Sôû Höõu Xöù. 8) The sound base: Thinh traàn. 8) Resultant consciousness pertaining to the 9) The smell base: Höông traàn. base of neither perception-nor-non- 10) The taste base: Vò traàn. perception: Taâm Thieàn Quaû trong Phi 11) The tangible base: Xuùc traàn. Töôûng Phi Phi Töôûng Xöù. 12) The mental-object base: Phaùp traàn. (C) Four types of Immaterial-Sphere Twelve spirits connected with the Functional Consciousness—Boán loaïi Taàm Haønh thuoäc Voâ Saéc Giôùi: Master of Healing: See Thaäp Nhò Thaàn 9) Functional consciousness pertaining to the Minh Vöông. base of infinite space: Taâm Thieàn Haønh Twelve sutras: See Thaäp Nhò Boä Kinh. trong Khoâng Voâ Bieân Xöù. Twelve types of Immaterial-Sphere 10) Functional consciousness pertaining to the consciousness: According to Bhikkhu Bodhi base of infinite consciousness: Taâm Thieàn in Abhidhamma, there are twelve types of Haønh trong Thöùc Voâ Bieân Xöù. Immaterial-Sphere minds—Theo Ngaøi Tyø 11) Functional consciousness pertaining to the Khöu Boà Ñeà trong Vi Dieäu Phaùp, coù möôøi hai base of nothingness: Taâm Thieàn Haønh taâm thuoäc Voâ Saéc Giôùi: trong Voâ Sôû Höõu Xöù. (A) Four types of Immaterial-Sphere 12) Functional consciousness pertaining to the Wholesome minds—Coù boán loaïi Taâm base of neither perception-nor-non- Thieän Voâ Saéc giôùi: perception: Taâm Thieàn Haønh trong Phi 1) Wholesome consciousness

pertaining to Töôûng Phi Phi Töôûng Xöù. the base of infinite space: Taâm Thieàn Twelve Unwholesome Minds (Sense- Thieän trong Khoâng Voâ Bieân Xöù. sphere minds—Taâm thuoäc Duïc giôùi): 2) Wholesome consciousness pertaining to According to Bhikkhu Bodhi in Abhidhamma, the base of infinite consciousness: Taâm there are twelve kinds of unwholesome Thieàn Thieän trong Thöùc Voâ Bieân Xöù.

minds—Theo Tyø Khöu Boà Ñeà trong Vi Dieäu Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh Phaùp, coù möôøi hai taâm baát thieän: cuøng thoï Öu, vaø coù lieân hôïp vôùi aùc yù. (A) Eight types of unwholesome minds which 10) Mind prompted, accompanied by are accompanied by greed—Taùm taâm Baát displeasure, associated with aversion: Thieän baét nguoàn töø caên tham: Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï 1) Mind unprompted, accompanied by joy, Öu, coù lieân hôïp vôùi aùc yù. associated with wrong view: Taâm khoâng (C) Two kinds of unwolesome minds rooted bò xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû vaø in Delusion—Hai loaïi taâm baát thieän baét lieân hôïp vôùi taø kieán. nguoàn töø caên Si: 2) Mind prompted, accompanied by joy and 11) Mind accompanied with equanimity and associated with wrong view: Taâm bò xuùi associated with doubt: Taâm ñoàng phaùt duïc, ñoàng phaùt sanh cuøng thoï hyû vaø lieân sanh cuøng thoï Xaû vaø lieân hôïp vôùi hoaøi hôïp vôùi taø kieán. nghi. 3) Mind unprompted, accompanied by joy, 12) Mind accompanied by equanimity and dissociated from wrong view: Taâm khoâng associated with restlessness: Taâm ñoàng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï hyû, phaùt sanh cuøng thoï Xaû vaø lieân hôïp vôùi duø khoâng lieân heä vôùi taø kieán. phoùng daät. 4) Mind prompted, accompanied by joy, Twelve vows of Avaloitesvara dissociated from wrong view: Taâm bò xuùi Bodhisatva: See Möôøi Hai Lôøi Nguyeän Cuûa duïc, ñoàng phaùt sanh cuøng thoï hyû, vaø Ñöùc Quaùn Theá AÂm Boà Taùt. khoâng lieân hôïp vôùi taø kieán. Twelve vows of Bhaishajya-Guru 5) Mind unprompted, accompanied by Buddha: See Möôøi Hai Lôøi Nguyeän Cuûa equanimity, associated from wrong view: Ñöùc Döôïc Sö Löu Ly Quang Phaät. Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh cuøng thoï Xaû, lieân hôïp vôùi taø kieán. Twelve vows of the Medicine Buddha: 6) Mind prompted, accompanied by See Möôøi Hai Lôøi Nguyeän Cuûa Ñöùc Döôïc Sö equanimity, associated with wrong view: Löu Ly Quang Phaät. Taâm bò xuùi duïc, ñoàng phaùt sanh vôùi thoï Twenty devas: See Nhò Thaäp Thieân Vöông. Xaû, lieân hôïp vôùi taø kieán. Twenty differences between Sravakas 7) Mind unprompted, accompanied by and Bodhisattvas: See Hai Möôi Söï Khaùc equanimity, dissociated from wrong view: Bieät GiöõaThanh Vaên Vaø Boà Taùt. Taâm khoâng bò xuùi duïc, ñoàng phaùt sanh Twenty difficulties: See Twenty difficulties cuøng thoï Xaû, vaø khoâng lieân hôïp vôùi taø people always encounter and Hai Möôi Ñieàu kieán. Khoù. 8) Mind prompted, accompanied by Twenty difficulties people always equanimity, dissociated from wrong view: encounter (Sutra in Forty-Two Taâm bò xuùi duïc, ñoàng phaùt sanh cuøng thoï Xaû, vaø khoâng lieân hôïp vôùi taø kieán. Sections): Hai möôi ñieàu khoù trong Kinh Töù (B) There are two kinds of unwholesome Thaäp Nhò Chöông: minds rooted in hatred—Coù hai loaïi taâm 1) It is difficult to give when one is poor: baát thieän baét nguoàn töø caên Saân:

Ngheøo maø phaùt taâm boá thí laø khoù. 9) Mind unprompted, accompanied by 2) It is difficult to study the Way when one displeasure, associated with aversion: has power and wealth: Giaøu coù vaø quyeàn theá maø phaùt taâm tu haønh laø ñieàu khoù.

3) It is difficult to aboandon life and face the 18) It is difficult to save sentient beings with certainty of death: Töø boû theá tuïc ñeå means appropriate to their situations: Cöùu ñöông ñaàu vôùi caùi cheát laø ñieàu khoù. ñoä chuùng sanh theo ñuùng hoaøn caûnh cuûa 4) It is difficult to encounter the Buddha hoï laø ñieàu khoù. sutras: Gaëp ñöôïc kinh Phaät laø ñieàu khoù. 19) It is difficult to see a state and not be 5) It is difficult to be born at the time of a moved by it: Thaáy söï vieäc maø khoâng bò Buddha: Sanh ra vaøo thôøi coù Phaät laø ñieàu caûm xuùc laø ñieàu khoù. khoù. 20) It is difficult to have a good understanding 6) It is difficult to resist lust and desire: of skill-in-means (apply to it well): Hieåu Choáng laïi ñöôïc vôùi tham duïc laø ñieàu khoù. vaø thöïc haønh ñuùng theo chaùnh phaùp laø 7) It is difficult to see good things and not ñieàu khoù. seek them: Thaáy vieäc maø khoâng phaûi tìm Twenty-eight chapters in the Lotus caàu laø ñieàu khoù. Sutra: See Nhò Thaäp Baùt Phaåm Phaùp Hoa. 8) It is difficult to be insulted and not Twenty eight constellations: See Nhò Thaäp become angry: Bò sæ nhuïc maø khoâng sanh Baùt Tuù. taâm töùc giaän laø ñieàu khoù. Twenty eight heavens or devalokas: See 9) It is difficult to have power and not abuse Nhò Thaäp Baùt Thieân. it: Coù quyeàn theá maø khoâng laïm duïng laø ñieàu khoù. Twenty eight Indian Patriarchs: Hai möôi 10) It is difficult to come in contact with taùm vò toå AÁn Ñoä—According to the Zen sect, things and have no attachment to them: men who inherited and passed on teaching of Tieáp xuùc vôùi söï vieäc maø khoâng bò vöôùng Sakyamuni which was not expounded in maéc laø ñieàu khoù. words but transmitted from mind to mind: 11) It is difficult to be greatly leanred in the 1) Mahakashyapa: Ma Ha Ca Dieáp. Dharma: Quaûng hoïc Phaät phaùp laø ñieàu 2) Ananda: A-Nan. khoù. 3) Shanavasa: Thöông Na Hoøa Tu. 12) It is difficult to get rid of self-satisfaction 4) Upagupta: Öu Ba Cuùc Ña. and pride: Boû ñöôïc töï maõn vaø coáng cao 5) Dhritaka: Ñeà Ña Ca. ngaõ maïn laø ñieàu khoù. 6) Mikkaka: Di Giaø Ca. 13) It is difficult not to slight those who have 7) Vasumitra: Baø Tu Maät. not yet studied the Dharma: Khoâng khinh 8) Buddhananda: Phaät Ñaø Nan Ñeà. thöôøng ngöôøi chöa hoïc Phaät phaùp laø ñieàu 9) Buddhamitra: Phaät Ñaø Maät Ña. khoù. 10) Parshva: Hieáp Toân Giaû. 14) It is difficult to practice equanimity of 11) Punyayashas: Phuù Na Daï Xa. mind: Tu taäp haïnh xaû boû cho taâm ñöôïc 12) Asvaghosha: Maõ Minh. thanh tònh laø ñieàu khoù. 13) Kapimala: Ca Tyø Ma La. 15) It is difficult not to gossip: Khoâng nhaøn 14) Nagarjuna: Long Thoï. ñaøm hí luaän laø chuyeän khoù. 15) Aryadeva: Ca Na Ñeà Baø. 16) It is difficult to meet good knowing 16) Rahulata: La Haàu La Da. advisor: Gaëp thieän höõu tri thöùc laø ñieàu 17) Samghanandi: Taêng Giaø Nan Ñeà. khoù. 18) Samgayashas: Taêng Giaø Da Xaù. 17) It is difficult to see one's own nature and 19) Kumarata: Cöu Ma La Ña. to study the way: Thaät khoù maø bieát taùnh 20) Jayata: Xaø Daï Ña. vaø hoïc ñaïo.

21) Vasubandhu: Baø Tu Baøn Ñaàu hay Phaït 8) Support condition: Nissayapaccayo (p)— Toâ Baøn Ñoä. Y chæ duyeân (Duyeân tuøy thuoäc nöông 22) Manorhita: Ma Noâ La. vaøo). 23) Haklena: Haïc Laëc Na. 9) Decisive support condition: 24) Aryasimha: Sö Töû Tyø Kheo. Upanissayapaccayo (p)—Thaân y duyeân 25) Vasiasita: Baø Xaù Tö Ña. (duyeân nöông nhôø troïn veïn). 26) Punyamitra: Baát Nhö Maät Ña. 10) Presnascence condition: Purejatapaccayo 27) Prajnatara: Baùt Nhaõ Ña La. (p)—Tieàn sanh duyeân (duyeân tröôùc khi 28) Bodhidharma: Boà Ñeà Ñaït Ma. sanh). Twenty-five Bodhisattvas: See Nhò Thaäp 11) Postnascence condition: Nguõ Boà Taùt. Pacchajatapaccayo (p)—Haäu sanh duyeân Twenty-five forms of existence: See Nhò (duyeân sau khi sanh). Thaäp Nguõ Höõu. 12) Repetition condition: Asevana paccayo (p)—Taäp haønh duyeân (duyeân theo thoùi Twenty-five guardian deities who quen laäp ñi laäp laïi). protect and keeper of the five 13) Kamma condition: Kammapaccayo (p)— commandments: See Nhò Thaäp Nguõ Thaàn. Nghieäp duyeân. Twenty-five kinds of perfect 14) Result condition: Vipakapaccayo (p)— understanding of the truth: See Nhò Thaäp Quaû duyeân. Nguõ Ñieàu Vieân Thoâng. 15) Nutriment condition: Aharapaccayo (p)— Twenty four conditions: According to Thöïc duyeân. Bhikkhu Bodhi in Abhidhamma, there are 16) Faculty condition: Indriyapaccayo (p)—twenty-four conditions—Theo Tyø khöu Boà Ñeà Caên duyeân (khaû naêng kieåm soaùt). trong Vi Dieäu Phaùp, coù hai möôi boán duyeân 17) Jhana condition: Jhanapaccayo (p)— heä: Thieàn duyeân heä. 1) Root condition: Hetupaccayo (p)—Nhaân 18) Path condition: Maggapaccayo (p)—Ñaïo duyeân. duyeân heä. 2) Object condition: Arammanapaccayo 19) Association condition: (p)—Caûnh duyeân (ngoaïi caûnh). Sampayuttapaccayo (p)—Töông öng 3) Predominance condition: duyeân heä (duyeân lieân hôïp). Adhipatipaccayo (p)—Taêng thöôïng 20) Dissociation condition: duyeân (duyeân laøm taêng troäi leân). Vippayuttapaccayo (p)—Baát töông öng 4) Proximity condition: Anantarapaccayo duyeân heä (duyeân phaân taùn). (p)—Voâ giaùn duyeân (duyeân khoâng giaùn 21) Presence condition: Atthipaccayo (p)— ñoaïn). Hieän höõu duyeân heä. 5) Contiguity condition: 22) Absence condition: Natthipaccayo (p)— Samanantarapaccayo (p)—Ñaúng voâ giaùn Voâ hieän höõu duyeân heä (vaéng maët). duyeân (duyeân töùc khaéc tieáp theo). 23) Disappearance condition: Vigatapaccayo 6) Conascence condition: Sahajatapaccayo (p)—Ly duyeân heä (duyeân chia lìa). (p)—Ñoàng sanh duyeân. 24) Non-disappearance condition: 7) Mutuality condition: Annamannapaccayo Avigatapaccayo ti ayamettha (p)—Hoå töông duyeân. patthananayo (p)—Baát ly duyeân.

Twenty-four non-interactive activity 20) The faculty “I will know the unknown”: YÙ dharmas: See Hai Möôi Boán Phaùp Baát nghó “Ta seõ chöùng ngoä caùi chöa töøng ñöôïc Töông Öng Trong Duy Thöùc Hoïc. bieát.” 21) The faculty of final knowledge: Chöùng Twenty-four secondary afflictions: See ngoä cao thöôïng nhaát. Hai Möôi Boán Phieàn Naõo Phuï. 22) The faculty of one who has the final Twenty-four sense-sphere beautiful knowledge: Caên cuûa vò ñaõ hoaøn toaøn minds: See Hai Möôi Boán Taâm Ñeïp Coõi Duïc chöùng ngoä (khaû naêng kieåm soaùt). Giôùi. Twenty-two modes of processes in the Twenty-one days spent by the Buddha perfect development of a

Buddha and after his enlightenment under the Bodhi- his works: See Nhò Thaäp Nhò Phaåm. tree: See Tam Thaát Nhöït Tö Duy. Twenty-two roots of processes: See Nhò Twenty parents and relatives of a Thaäp Nhò Caên. Bodhisattva: See Hai Möôi Cha Meï Vaø Two adornments: See Nhò Nghieâm. Quyeán Thuoäc Cuûa Moät Vò Boà Taùt. Two aspects: See Nhò Phaän. Twenty-six characteristics of Two aspects of the bhutatathata: See Nhò Bodhisattvas: See Hai Möôi Saùu Ñaëc Tính Chaân Nhö. Cuûa Chö Boà Taùt. Two aspects of a Buddhist life: See Hai Twenty-two faculties: Hai möôi hai caên— Saéc Thaùi Cuûa Ñôøi Soáng Phaät Töû. According to Bhikkhu Bodhi in Abhidhamma, Two spects of Buddha-nature: See Nhò there are twenty-two faculties—Theo Tyø Phaät Taùnh. Kheo Boà Ñeà trong Vi Dieäu Phaùp, coù hai möôi Two aspects of cause and effect: See Nhò hai caên: Chuûng Nhaân Quaû vaø Nhò Nhaân Quaû. 1) The eye faculty: Nhaõn caên. 2) The ear faculty: Nhó caên. Two aspects of illusion: See Nhò Hoaëc. 3) The nose faculty: Tyõ caên. Two aspects of the life of a sentient 4) The tongue faculty: Thieät caên. being: Hai khía caïnh trong ñôøi soáng cuûa moät 5) The body faculty: Thaân caên. chuùng sanh. 6) The femininity faculty: Nöõ caên. 1) Internal aspect: Which is related to the 7) The masculinity faculty: Nam caên. physical body—Khía caïnh beân trong lieân 8) The life faculty: Maïng caên. heä ñeán thaân theå. 9) The mind faculty: Taâm caên. 2) External aspect: Which is related to food, 10) The pleasure faculty: Laïc caên. possessions, etc, necessary for the 11) The pain faculty: Khoå caên. physical body—Khía caïnh beân ngoaøi lieân 12) The joy faculty: Hyû caên. heä ñeán thöïc phaåm vaø cuûa caûi, laø nhöõng 13) The displeasure faculty: Öu caên. thöù caàn thieát cho thaân theå. 14) The equanimity faculty: Xaû caên. Two attendants by the sides of 15) The faith faculty: Tín caên. Amitabha: See Nhò Hieáp Só. 16) The energy faculty: Taán caên. Two beginnings: See Nhò Thuûy. 17) The mindfulness faculty: Nieäm caên. 18) The concentration faculty: Ñònh caên. 19) The wisdom faculty: Tueä caên.

Two benefits: See Nhò Lôïi. 2) Not continue to seek desire again: Khoâng Two bodies or elements in a sutra: See tieáp tuïc tìm caàu aùi duïc sau khi ñaõ ñoaïn Nhò Kinh Theå. taän chuùng. Two Buddha domains: See Nhò Chuûng Two conditions relating to passions and Phaät Caûnh, Nhò Phaät Caûnh and Nhò Chuûng delusions: See Nhò Laäu. Nieát Baøn. Two conditions that are necessary to Two categories of non-ego (anatman): complete the evil of covetousnes, the See Nhò Voâ Ngaõ. consequence of which is non-fulfillment Two causes: See Nhò Nhaân. of one's wishes (The Buddha and His Two classes of Buddha-land: See Phaät Teachings): Hai ñieàu kieän caàn thieát ñeå taïo Saùt. ra nghieäp tham lam, maø haäu quaû cuûa noù laø khoâng ñöôïc maõn nguyeän (Ñöùc Phaät vaø Phaät Two classes of Buddha's predictions of a Phaùp). disciple's destiny: See Nhò Chuûng Thoï Kyù. 1) Another's possession: Vaät sôû höõu cuûa Two classes of conduct: See Nhò Haønh. ngöôøi khaùc. 2) Adverting to it, thinking, "would this be Two classes of karma: See Nhò Nghieäp. mine!"—Taâm theøm muoán öôùc mong ñöôïc Two classes of misconduct: See Nhò Taø laøm chuû vaät aáy. Haïnh. Two conditions that are necessary to Two classes of monks: See Nhò Chuûng Tyø complete the evil of frivolous talk, the Kheo. Two classes of saints: See Nhò Chuûng

consequences of which are defective Thaùnh. bodily organs and incredible speech Two conditions for being upside-down: (The Buddha and His Teachings): Hai See Nhò Chuûng Ñieân Ñaûo. ñieàu kieän caàn thieát ñeå taïo nghieäp noùi nhaûm Two conditions that are necessary for nhí, maø haäu quaû cuûa noù laø thaân theå khieám khuyeát vaø lôøi noùi khoâng roõ raøng minh baïch one to enter the Way (Sutra in Forty- (Ñöùc Phaät vaø Phaät Phaùp). Two Sections—Chapter 13): Hai ñieàu 1) The inclination towards frivolous talk: YÙ kieän caàn thieát cho ngöôøi tu nhaäp ñaïo chí muoán noùi chuyeän nhaûm nhí. thöôïng (Chöông 13—Töù Thaäp Nhò Chöông 2) Its narration: Thoát ra lôøi noùi nhaûm nhí. Kinh). Two conditions that are necessary to 1) Purifyung the mind: Thanh tònh taâm. complete the evil of ill-will, the 2) Guarding the will: Giöõ chí nguyeän vöõng beàn. consequences of which are ugliness, Two conditions that are necessary for manifold diseases, and detestable nature one to know past lives (Sutra in Forty- (The Buddha and His two Sections—Chapter 13): Hai ñieàu Teachings): Hai ñieàu kieän caàn thieát ñeå taïo kieän caàn thieát giuùp cho ngöôøi tu bieát ñöôïc tieàn nghieäp saân haän, maø haäu quaû cuûa noù laø hình kieáp (Chöông 13—Töù Thaäp Nhò Chöông haøi xaáu xa beänh hoaïn vaø baûn taùnh khoù thöông Kinh). (Ñöùc Phaät vaø Phaät Phaùp). 1) Cut off desire: Ñoaïn taän aùi duïc. 1) Another person: Naïn nhaân.

2) The thought of doing harm: Tö töôûng muoán Bodhisattva-pity, the way of pity directed laøm toån haïi ngöôøi ñoù. to others. Two conditions that are necessary to 2) Trí Moân: Trí tueä Phaät daãn ñeán giaùc ngoä complete the evil of perverted (wrong) Boà Ñeà (cöûa trí hueä. Tu theo Phaät laø tu phaùp moân trí hueä, nghóa laø duøng trí hueä views, the consequences of which are saùng suoát maø soi xeùt vaø ñoaïn tröø nhöõng base desires, lack of wisdom, dull wit, phieàn naõo toái taêm, nhöõng hoaëc chöôùng voâ chronic diseases and blameworthy ideas minh; duøng trí hueä ñeå phaân ñònh chaùnh taø, (The Buddha and His Teachings): Hai söï lyù vieân minh. Haønh giaû tu taäp cuoái ñieàu kieän caàn thieát ñeå taïo nghieäp taø kieán, maø cuøng seõ ñaït ñöôïc trí hueä toái thöôïng hay haäu quaû cuûa noù laø sanh ra nhöõng ham muoán nhöùt thieát trí, hay trí hueä Phaät)—Wisdom thaáp heøn, trí tueä keùm coõi, ñaàn ñoän, beänh hoaïn gate or Buddha-wisdom, or the way of kinh nieân, vaø nhöõng tö töôûng ñaùng cheâ traùch. enlightenment. 1) Perverted manner in which the object is Two doors of ingress and egress: See viewed: Nhìn söï vaät moät caùch sai laàm. Nhaäp Xuaát Nhò Moân. 2) The understanding of it according to that Two erroneous tenets or attachments: misconception: Khö khö coá chaáp quan See Nhò Chaáp. nieäm sai laàm aáy. Two errouneous views of individualism: Two consciousnesses: See Nhò Thöùc. See Nhò Ngaõ. Two danas: See Nhò Ñaøn. Two esoteric aspects: See Nhò Maät. Two devas: See Nhò Thieân. Two excellent things for any Buddhist: Two direct ways to perfection: See Nhò See Nhò Myõ. Ñoán. Two extremes: See Nhò Bieân and Nhò Two divisions of the Buddha's teaching: Nguyeân. See Nhò Hoùa. Two extreme views: Nhò bieân—Two Two divisions in Buddhism right after dualistic views expressly rejected in the death of the Buddha: See Nhò Boä. Buddhism: Two divisions and five divisions: See Nhò 1) Nihilism: Ñoaïn kieán (Hoaïi dieät)— Boä Nguõ Boä. Considering that things do

not exist in any Two doors: See Nhò Moân. sense, even the delusory manifestations Two doors of compassion and wisdom: of the world, nor anything continue after Bi Trí Nhò Moân. death—Denial of the doctrine of 1) Bi Moân: Bi taâm Phaät höôùng ñeán cöùu ñoä reincarnation—Tin raèng sau khi cheát laø tha nhaân (cöûa töø bi hay loøng thöông xoùt heát chöù khoâng coøn gì nöõa caû. chuùng sanh. Thaáy chuùng sanh meâ laàm sa 2) Eternalism: Thöôøng kieán (Vónh cöûu)— ngaõ, ñôùn ñau khoå naõo vaø hoaïn naïn thì Believing that there is true existence of thöông xoùt vaø duøng moïi phöông tieän ñeå real being in objects, or that there is some giuùp hoï ñöôïc vui. Loøng töø bi cuûa chö Phaät entity that exists forever—Tin raèng vaïn vaø chö Boà Taùt voâ cuøng voâ taän buûa khaép söï vaïn vaät thöôøng haèng. möôøi phöông neân goïi laø Ñaïi Bi. Nhöõng Two false tenets: See Khoâng Höõu Nhò Kieán. baäc Boà Taùt traûi qua voâ löôïng kieáp thöïc Two false views: See Khoâng Höõu Nhò Kieán haønh ñaïi haïnh töø bi naøy roài sau môùi ñaéc and Nhò Chuûng Taø Kieán. quaû voâ thöôïng Boà Ñeà)—Buddha-pity, or

Two feet in the Bodhisattva's practices: sexual intercourse and lying—Boán giôùi See Nhò Tuùc. Saùt, ñaïo, daâm, voïng. Two fields for the cultivation of 2) Samgha-Avashesha: Taêng taøn—Thirteen major prohibitions. Monks who violate happiness: See Nhò Phöôùc Ñieàn. these are divested of membership in the Two-fold division of the Buddha's Order of a certain period—Möôøi ba giôùi teaching: See Hoùa Cheá Nhò Giaùo. caám goàm: laäu thaát, ma xuùc, thoâ ngöõ, thaùn Two-fold truth: See Chaân Ñeá Tuïc Ñeá. thaân, moâi nhôn, voâ chuû phoøng, höõu chuû Two-fold truth expounded by the five phoøng, voâ caên baùng, giaû caên baùng, trôï phaù terms: See Nguõ Huyeàn Nghóa Tam Luaän taêng, oâ gia taán, cöï taêng giaùn. Toâng. 3) Aniyata: The indeterminate group---Nhò Two forms: See Nhò Töôùng. Baát ñònh—Bình xöù baát ñònh vaø Loä xöù baát Two forms of body: See Nhò Thaân. ñònh—Prohibitions related to offences which are committed either in a place Two forms bhutatathata: See Nhò Töôùng. where one can be seen or in a place Two forms of offering: See Nhò Cuùng where one cannot (being alone with a Döôøng. woman). The punishment for this type of Two forms of services or offerings: See sin varies according to the circumstances. Nhò cuùng döôøng. 4) Naihisargika-prayashchittika: Ni Taùt Kyø Two fruits: See Nhò Quaû. Ba Daät Ñeà—Thirty standards, whose Two good things obtained during violation is said to cause one to fall into meditation: Nhò thieän. the three evil paths—Ba möôi giôùi veà y Two grades of commandments: See Nhò baùt vaät duïng—Xaû ñoïa, öng xaû ñoái trò. Giôùi. 5) Shuddha-prayashchittika: Ba Daät Ñeà—Ninty standards, violation of which Two groups of Buddhist followers: See requires public confession—90 giôùi öùng Nhò Chuùng. ñoái trò phaûi phaùt loà tröôùc töù chuùng. Two groups of food, each of five kinds: 6) Pratideshaniya: Töù Ñeà Xaù Ni—Four See Nhò Nguõ Thöïc. lesser standards, the breaking of which Two groups of good and evil people: See requires confession when one becomes Nhò Chuûng Nhaân. aware of his error—4 giôùi khinh öng phaùt Two hindrances: See Nhò Chöôùng. loà khi coù ngöôøi bieát (phi thaân nhi thuû thöïc, Two Honoured-Ones with one teaching: thöïc nhi chæ thoï thöïc, hoïc gia thoï thöïc, lan See Nhò Toân. nhaõ thoï thöïc). Two

hundred fifty precepts: Hai traêm naêm 7) Shaiksha-dharma: Baù chuùng hoïc phaùp— chuïc giôùi tyø kheo—Rules or disciplines to be One hundred very minor standards, which observed by fully ordained monks. They are easily broken but which should be consist of eight groups—See Hai Traêm Naêm borne in mind for one's self-Möôi Giôùi Tyø Kheo and Nhò Baùch Nguõ Thaäp development—100 giôùi nhoû caàn phaûi hoïc Giôùi. cho bieát. 8) Adhikarana-shamatha: Thaát Dieät Traùnh— 1) Parajika: Ba-la-di phaùp---Four Seven rules for settling disputes within unpardonable offences of killing, theft, the Order—Baûy ñieàu leä duøng ñeå giaûi hoøa trong Giaùo Hoäi.

Two hypotheses: See Nhò Giaû. khoâng boû soùt moät chuùng sanh naøo. Tuøy Two kinds of activities: See Nhò Bieåu theo söï öa muoán nghe thaáy cuûa chuùng Nghieäp. sanh, chö Phaät lieàn öùng hieän thaân ñeå giaùo hoùa). Two kinds of advisor: See Nhò Chuûng Höõu Tri Thöùc. Two kinds of clothing: See Nhò Y. Two kinds of affliction: See Nhò Phieàn Two kinds of commandments observed Naõo. by the lay: See Taïi Gia Nhò Giôùi. Two kinds of almsgiving: See Nhò Ñaøn. Two kinds of consciousness: Nhò Thöùc. Two kinds of appearance: See Nhò Hieän. (A) Mahayana Buddhism discriminates the alaya-vijnana or primal undivided Two kinds of attendants: See Nhò Hieáp Só. condition from the mano-vijnana or that Two kinds of becoming: See Nhò Chuûng of discrimination: Phaät giaùo Ñaïi Thöøa Höõu. phaân bieät giöõa A Laïi da thöùc hay voâ moät Two kinds of benefits: See Nhò Ích. (khoâng maát), chöùa maàm cuûa heát thaûy caùc Two kinds of blessing: See Nhò phöôùc. phaùp maø khoâng maát, ñoái laïi vôùi maït na Two kinds of Bodhi-mind: See Nhò Chuûng thöùc hay phaân bieät thöùc, nöông vaøo A Laïi Boà Ñeà Taâm. Da maø sinh ra phaân bieät (caûnh cuûa maét, Two kinds of Bodhisattvas: See Nhò thanh cuûa tai, höông cuûa muõi, vò cuûa löôõi, Chuûng Boà Taùt. xuùc cuûa thaân, tö töôûng cuûa yù): Two kinds of Bodhisattvas' body: See 1) Maït Na thöùc: Thöùc phaân bieät—Mano- Nhò Chuûng Boà Taùt Thaân. vijnana. Two kinds of Buddha Recitation: See Nhò 2) A-Laïi-Da thöùc: Taøng thöùc—Alaya- vijnana. Chuûng Nieäm Phaät. (B) According to the Abhidharma, there are Two kinds of charity: See Nhò Boá Thí. two kinds of consciousness—The Vi Dieäu Two kinds of circumstances: Nhò Duyeân. Phaùp, coù hai thöùc: 1) Sai Bieät Duyeân: Different circumstance— 1) Supramundane Consciousness: Thöùc Sieâu Ngöôøi tu haønh luùc naøo cuõng ñöôïc chö Traàn—In Buddhism, supramundane Phaät, chö Boà Taùt hoùa ñoä töø luùc môùi phaùt consciousness is determining, directed taâm cho ñeán luùc thaønh Phaät. Trong suoát toward a goal, and no longer subject to thôøi gian ñoù chuùng sanh gaëp gôõ hay töôûng forces beyond its control. Supramundane nhôù ñeán caùc Ngaøi ñeàu ñöôïc caùc Ngaøi keát consciousness is determining because of laøm quyeán thuoäc hoaëc daãn daét. Chö Phaät the predominance and wisdom, not of hoaëc chö Boà Taùt coù theå thò hieän hoaëc laøm karma—Trong Phaät giaùo, thöùc sieâu traàn thaân cha meï hay thaân thuoäc. Ñoâi khi caùc thì quyeát ñònh, höôùng ñeán moät muïc tieâu, Ngaøi haï mình laøm keû toâi tôù. Ñoâi khi laøm vaø khoâng coøn bò leä thuoäc vaøo nhöõng theá baïn höõu hay laøm keû oan gia duøng nhieáp löïc vöôït qua söï kieåm soaùt cuûa noù nöõa. phaùp ñeå giaùo hoùa, nhöõng sai bieät

duyeân Thöùc sieâu traàn quyeát ñònh do öu theá, do trí nhö vaäy raát nhieàu). tueä, chöù khoâng phaûi do nghieäp löïc. 2) Bình Ñaúng Duyeân: Universal 2) Mundane Consciousness: Thöùc Phaøm circumstance (Taát caû chö Phaät ñeàu Traàn—In Buddhism, mundane nguyeän ñoä taän chuùng sanh. Do söùc ñaïi bi consciousness is determined, undirected, caùc Ngaøi thöôøng huaân taäp vaøo taâm chuùng and subject to karma and conditions— sanh moät caùch töï nhieân vaø bình ñaúng,

Trong Phaät giaùo, thöùc phaøm traàn bò ñònh Two kinds of Icchantika: See Nhò Chuûng ñoaït, khoâng coù phöông höôùng , vaø bò leä Nhaát Xieån Ñeà.
thuoäc vaøo duyeân nghieäp. Two kinds of impermanence: See Nhò Voâ
Two kinds of contemplation: See Nhò Thöôøng.
Chuûng Thieàn. Two kinds of karma: See Nhò Chuûng
Two kinds of death: See Nhò Töû. Nghieäp.
Two kinds of deliverance: See Nhò Giaûi Two kinds of learning: See Nhò Hoïc.
Thoaùt.
Two kinds of delusions: See Nhò Meâ Hoaëc.
Two kinds of devotions or practices: See
Nhò Tu.
Two kinds of dharma-body: See Nhò Phaùp
Thaân.
Two kinds of discussion: See Nhò Luaän.
Two kinds of donating or almsgiving:
See Nhò Ñaøn.
Two kinds of drum: See Ñoäc Thieân Nhò
Coå.
Two kinds of endurance: See Nhò Chuûng
Nhaãn Nhuïc and Nhò Nhaãn.
Two kinds of enlightenment: See Nhò
Giaùc.
Two kinds of entry into
Bodhisattvahood: See Nhò Ngoä.
Two kinds of examples: See Nhò Duï.
Two kinds of false view: See Nhò Chuûng Taø
Kieán and Nhò Chuûng Voïng Kieán.
Two kinds of food for any Buddhist: See
Nhò Thöïc.
Two kinds of food for any Buddhist: See
Nhò Thöïc.
Two kinds of fruit or karma: See Nhò
Quaû.

Two kinds of functioning of the mind:

See Hai Loaïi Vaän Haønh Cuûa Taâm.

Two kinds of Icchantika: See Nhò Chuûng outside of the body—Neáu taâm maø ngoaøi Nhaát Xieån Ñeà. thaân thì noù seõ khoâng bieát gì veà nhöõng nhu Two kinds of impermanence: See Nhò Voâ caàu cuûa thaân, ñaèng naày thaân caûm ñöôïc Thöôøng. nhöõng gì taâm bieát vaø taâm bieát ñöôïc nhöõng gì maø thaân caûm. Nhö vaäy khoâng theå naøo Two kinds of karma: See Nhò Chuûng taâm ôû ngoaøi thaân ñöôïc. Nghieäp. (B) Two kinds of learning: See Nhò Hoïc. 1) Discriminating mind: Taâm phaân bieät— Two kinds of life and death: See Nhò The discriminating mind lies at the roof of Chuûng Sanh Töû. this birth and death, but people think that Two kinds of light: See Nhò Quang Minh. this mind is their real mind, so the Two kinds of love: See Nhò AÙi. delusion enters into the causes and Two kinds of manifestation or conditions that produce suffering—Taâm appearance: See Nhò Hieän. phaân bieät naèm treân noùc cuûa coõi sanh töû Two kinds of measuring: See Nhò Löôïng. naày (taâm cuûa coõi nhò nguyeân), nhöng chuùng sanh laïi tin raèng ñaây laø taâm thaät Two kinds of mendicant: See Nhò Chuûng cuûa mình, neân coù meâ hoaëc vaø töø ñoù coù Khaát Só. khoå ñau phieàn naõo. Two kinds of mind: Nhò chuûng taâm töôùng— 2) True mind: Taâm chôn thaät—Behind the In reality, there is only one mind: Original discriminating mind, there exists a pure mind—Kyø thaät chæ coù moät caùi taâm duy nhaát laø mind of enlightenment which is called the boån taâm—However, sentient beings are true mind—Sau löng caùi taâm phaân bieät deluded and wander themselves with different coøn coù caùi taâm giaùc ngoä Boà ñeà maø chuùng (two) kinds of mind—Tuy nhieân, chuùng sanh ta goïi noù laø “taâm thaät.” môø mòt neân phaân chia taâm töôûng ra nhieàu (C) loaïi—See Nhò Chuûng Taâm Töôùng. 1) Worldly mind (defiled mind): Taâm traàn (A) tuïc—Fundamentally, everyone has a pure 1) The mind within the body: Taâm trong clean mind, but it is usually covered by thaân—If the mind is within the body, it defilement and dust of worldly desires—ought to know the things inside the body; Cô baûn, thì moïi ngöôøi ñeàu coù moät caùi taâm but people are interested in external thanh tònh trong saùng, nhöng thöôøng thì things and seem to know or care little for taâm naày bò che laáp vaãn ñuïc bôûi nhöõng the things within the body: Neáu coù moät chöôùng caáu cuûa traàn theá. caùi taâm beân trong thaân thì caùi taâm aáy phaûi 2) True and Fundamental Mind: Chaùnh Taâm bieát taát caû moïi söï vaät beân trong thaân, (caên baûn vaø chaân chaùnh)—The essence of nhöng hình nhö ngöôøi ta ít bieát hay ít ñeå yù one’s nature. No matter how much gì ñeán nhöõng söï vaät beân trong thaân mình. defilement covered, this mind is still there 2) The mind outside the body: Taâm ngoaøi just like the moon is often hidden behind thaân—If the mind is located outside the clouds—Duø bò bao nhieâu oâ nhieãm che body, it should not be in contact with the laáp, chaùnh taâm vaãn coøn ñoù, nhö maët traêng needs of the body. But, in fact, the body vaãn coøn ñoù duø bò maây che laáp. feels what the mind knows, and the mind (C) knows what the body feels. Therefore, it 1) Temporary mind: Taâm taïm thôøi—A can not be said that the human mind is temporary mind is a mind that has

different feelings from moment to wickedness and goodness and advises all moment with the changing circumstances his disciples not to do evil actions, to of life, such as temporary feelings of perform good ones and to purify their own good and evil, love and hatred, happy heart. He know that it is easy to do evil and sorrow, gain or loss, success or action. To perform meritorious one far failure, good reputation or bad more difficult. But His disciples reputation, and so on—Taâm taïm thôøi laø shouldknow how to select in between evil caùi taâm coù nhöõng caûm giaùc khaùc nhau töø and good, because wicked people will go luùc naày qua luùc khaùc cuûa ñôøi soáng, nhö to hell and undergo untold suffering, toát xaáu, thöông gheùt, vui buoàn, ñöôïc maát, while good ones will go to Heaven and thaønh coâng hay thaát baïi, tieáng toát hay enjoy peaceful bliss. Moreover, Good one tieáng xaáu, vaân vaân. even from afar shrine like the mountain 2) Original mind: Boån taâm—When one of snow with their meritorious actions, gives up their attachment, imagination, while bad ones are enveloped in darkness false discrimination, and so on, one like an arrow shot in the night."—Treân restores the purity of their original mind, ñôøi naøy coù hai haïng ngöôøi, haïng öa tranh then both body and mind would be free luaän vaø gaây söï vaø haïng öa hoøa thuaän vaø from defilement and suffering—Khi maø hoan hyû. Haïng ngöôøi ñaàu coù theå noùi laø ngöôøi ta töø boû chaáp tröôùc, töôûng töôïng vaø haïng ngöôøi ñoäc aùc ngu si vaø phoùng ñaõng. söï phaân bieät, chöøng ñoù ngöôøi ta môùi coù Haïng thöù hai laø loaïi haønh thieän, coù trí hueä khaû naêng laáy laïi ñöôïc söï thanh tònh cho vaø bieát soáng cheá ngöï ñieàu phuïc. Ñöùc Phaät boån taâm, vaø chöøng ñoù caû thaân laãn taâm ñaõ phaân loaïi roõ raøng giöõa thieän vaø aùc vaø ñeàu vöôït thoaùt nhöõng oâ nhieãm vaø khoå Ngaøi khuyeân taát caû ñeä töû cuûa mình khoâng ñau cuûa cuoäc soáng. neân laøm aùc, laøm caùc haïnh laønh vaø giöõ cho Two kinds of Nirvana: See Nhò Chuûng Nieát taâm yù trong saïch. Ngaøi daïy raèng laøm aùc Baøn. thì deã, laøm laønh khoù hôn, nhöng caùc ñeä töû Two kinds of non-ego: See Voâ Ngaõ. cuûa Ngaøi phaûi bieát löïa choïn giöõa aùc vaø thieän, vì keû aùc phaûi ñi xuoáng ñòa nguïc vaø Two kinds of offences: See Nhò Toäi. chòu raát nhieàu khoå ñau, coøn baäc Thieän seõ Two kinds of one-pointedness: See Nhò ñöôïc leân coûi trôøi vaø höôûng thoï haïnh phuùc. Chuûng Nhaát Taâm. 2) Thus the Buddha advises us not make Two kinds of patience or endurance: See friends with wicked ones, but to associate Nhò chuûng Nhaãn nhuïc vaø Nhò nhaãn. only with good friends. He points out very Two kinds of people: Hai haïng ngöôøi (the clearly that if we yearn for life, we should good and the wicked). avoid wickedness like we shun poison 1) There are two classes of people in this because a hand free from wound can life, those who are inclined to quarrel and handle poison with impurity. The addicted to dispute, and those who are dhammas of the good ones do not decay, bent to living in harmony and happy in but go along with the good ones to where friendliness. The first class can be meritorious actions will lead them. Good classified wicked, ignorant and heedless actions will welcome the well doer who folk. The second class comprised of good, has gone from this world to the next wise and heedful people. The Buddha has world, just as relatives welcome a dear made a clear distinction between one who has

come back. So the problem

poses itself very clear and definite. beneficial and good actions, truly they are Wickedness and goodness are all done by very difficult to perform—Deã laøm caùc oneself. Wickedness will lead to dispute ñieàu aùc, vaø caùc ñieàu töï haïi. Coøn vieäc lôïi and to war, while goodness will lead to vieäc toát, thaät khoù laøm voâ cuøng (Phaùp Cuù harmony, to friendliness and to peace— 163). Vì theá Ñöùc Phaät khuyeân chuùng ta khoâng d) Whosoever uses good deed, to cover evil neân laøm baïn vôùi keû aùc, maø chæ thaân thieän deed being done. Such person outshines vôùi baïn laønh. Ngaøi neâu roõ raèng, neáu this world, like the moon free from the chuùng ta muoán soáng, chuùng ta phaûi traùnh clouds—Ai duøng caùc haïnh laønh, laøm xoùa aùc nhö traùnh thuoác ñoäc, vì moät baøn tay môø nghieäp aùc, seõ choùi saùng ñôøi naøy, nhö khoâng thöông tích coù theå caàm thuoác ñoäc traêng thoaùt maây che (Phaùp Cuù 173). maø khoâng coù haïi gì. Phaùp cuûa baäc Thieän e) Being absent a long time, a man has khoâng maát, nhöng ñi theo ngöôøi laøm laønh returned home safe and sound; relatives, ñeán choã caùc haïnh laønh daãn daét ñeán. Caùc friends and acquaintances welcome him haïnh laønh ñoùn chaøo ngöôøi laøm laønh khi ñi home. In the same way, good actions will veà töø theá giôùi naøy qua theá giôùi khaùc, nhö welcome the well doer, who has gone baø con chaøo ñoùn ngöôøi thaân yeâu töø xa from this world to the next world, just as môùi veà. Nhö vaäy, vaán ñeà ñaët ra raát roõ relatives welcome a dear one who has raøng vaø döùt khoaùt. AÙc vaø thieän ñeàu do come back—Khaùch laâu ngaøy tha höông, mình taïo ra. AÙc ñöa ñeán caõi nhau, gaây an oån töø xa veà, baø con cuøng thaân höõu, haân haán vaø chieán tranh. Coøn thieän ñöa ñeán hoan ñoùn chaøo möøng. Cuõng vaäy caùc hoøa thuaän, thaân höõu vaø hoøa bình. phöôùc nghieäp, ñoùn chaøo ngöôøi laøm laønh, 3) The Buddha's teachings on goodness and ñôøi naøy ñeán ñôøi kia, nhö thaân nhaân ñoùn wickedness in the Dharmapada Sutra— chaøo (Phaùp Cuù 219 & 220). Nhöõng lôøi Phaät daïy veà Thieän AÙc trong f) Even from afar the good ones shine, like Kinh Phaùp Cuù: the mountain of snow. The bad ones even a) Do not associate with wicked friends, do here are not to be seen, like the arrows not associate with men of mean nature. shot in the night—Ngöôøi laønh daàu ôû xa, Do associate with good friends, do saùng toû nhö nuùi Tuyeát. Keû aùc daàu ôû ñaây, associate with men of noble nature—Chôù cuõng khoâng heà ñöôïc thaáy, nhö teân baén thaân vôùi baïn aùc, chôù thaân vôùi keû tieåu ñeâm ñen (Phaùp Cuù 304). nhaân. Haõy thaân vôùi baïn laønh, haõy thaân g) Better not to do evil deed, afterward evil vôùi baäc thöôïng nhaân (Phaùp Cuù 78). deed brings up torment. Better to perform b) Even the royal chariot well-decorated good deed, having done good deed there becomes old, the body too will reach old will be no torment—AÙc haïnh khoâng neân age. Only the Dharma of the Good Ones laøm, laøm xong chòu khoå luïy. Thieän haïnh does not decay. Thus the good people aét neân laøm, laøm xong khoâng aên naên (Phaùp reveal to good people—Nhö xe vua loäng Cuù 314). laãy, cuoái cuøng cuõng hö hoaïi, thaân naøy roài seõ giaø. Chæ coù Phaùp cuûa baäc Thieän, khoûi bò naïn giaø nua. Nhö vaäy baäc chí Thieän, noùi leân cho baäc Thieän (Phaùp Cuù 151). c) Easy to perform are bad actions,

and actions that are harmful to oneself. As to

Two kinds of perfect and complete Two kinds of Sramanera: See Nhò Chuûng wisdom: See Nhò Trí Vieân Maõn. Sa Moân. Two kinds of poverty: See Nhò Baàn. Two kinds of statement: See Nhò Thuyeân. Two kinds of power: See Nhò Chuûng Löïc. Two kinds of study or learning: See Nhò Two kinds of practices: See Nhò Tu. Hoïc. Two kinds of suffering: See Nhò Khoå. Two kinds of prajna or wisdom: See Nhò Two kinds of transformation-body of a Baùt Nhaõ. Buddha: See Nhò ÖÙng Thaân. Two kinds of precepts: Nhò Chuûng Giôùi. Two kinds of upside-down views: See Nhò 1) Ñaïo Coäng Giôùi: Refrain and control the Chuûng Voïng Kieán. six sense-organs and don't let the mind Two kinds of vigor: See Nhò Chuûng Tinh wander with illusive thoughts—Haønh giaû Taán. thu nhieáp caùc caên, chaúng dong ruoåi theo Two kinds of virtue: See Nhò Ñöùc. voïng töôûng. Two kinds of wisdom: See Nhò Baùt Nhaõ 2) Ñònh Coäng Giôùi: To practice meditation and Nhò Trí. at the same time with observing Two kinds of world: See Nhò Chuûng Theá precepts—Tu taäp thieàn ñònh vaø giöõ vöõng Giôùi. giôùi caám. Two lands: See Nhò Ñoä. Two kinds of protection: See Nhò Hoä. Two levels of practice in reciting the Two kinds of purity: See Nhò Chuûng Thanh Tònh. Buddha's name: See Nhò Chuûng Chaáp Trì. Two kinds of relics: See Nhò Chuûng Xaù Lôïi. Two main Buddhas: See Nhò Phaät. Two kinds of religious life: See Nhò Tuøy Two major classes of Hinayana: See Tieåu Haønh. Thöøa Nhò Boä. Two kinds of reply: See Nhò Ñaùp. Two meanings of the teachings: See Nhò Nghóa. Two kinds of samadhi: See Nhò Chuûng Ñònh. Two methods of eradication of Two kinds of seclusion: See Nhò Chuûng ignorance: Hai caùch dieät tröø voâ minh. Thoaùt Tuïc and Nhò Chuûng Tòch Tònh. 1) Eradication of ignorance at the root: Dieät tröø voâ minh goác reã—Bodhisattvas and Two kinds of seed: See Nhò Chuûng Töû. Becoming-Buddhas utilize this method to Two kinds of seed-nature: See Nhò Chuûng eradicate ignorance. They understand the Tính. true nature of impermanence so they Two kinds of seeking: See Nhò Caàu. don't attach to anything without Two kinds of sickness: See Nhò Chuûng practicing—Boà Taùt vaø nhöõng vò saép thaønh Bònh. Phaät duøng phöông phaùp naày ñeå dieät tröø Two kinds of sins: See Nhò Phaïm. voâ minh. Nhöõng vò naày vì thaáu hieåu baûn Two kinds of space: See Nhò Hö Khoâng. chaát thaät cuûa voâ thöôøng neân khoâng chaáp Two kinds of spiritual provender: See vaøo baát cöù thöù gì maø khoâng caàn phaûi coá Nhò Chuûng Tö Löông. gaéng thöïc taäp. 2) Eradication of ignorance at the branches and top: Dieät tröø voâ minh ngaønh ngoïn—

This method is especially for lay caây, hoa laù, vaân vaân, noù laø choã ñeå cho Buddhists whose levels of understanding baûn thaân chuùng sanh y truï neân goïi laø y and practicing Buddhist dharmas is still baùo)—The material environment low, and cannot apply the first method of (country, home, river, trees, plants, etc...) eradicating ignorance at the root like on which a person depends, resulting Bodhisattvas and Becoming-Buddhas; from former karma. however, lay Buddhists can utilize the 2) Chaùnh baùo: Chaùnh quaû (Chuùng sanh do second method by severing desire, nôi nghieäp löïc ñôøi tröôùc ñaõ taïo maø chieâu clinging and becoming—Phaät töû taïi gia coù caûm quaû baùo thaân ñoù. Thaân laø moät söï ñeàn caên cô thaáp heïp neân

khoâng theå aùp duïng traû, laø quaû baùo chaùnh cuûa chuùng sanh, phöông caùch thöù nhaát, dieät töø voâ minh neân goïi thaân laø chaùnh baùo)—Direct taän goác reã nhö caùc vò Boà Taùt Ñaïi thöøa. reward, body or person. Tuy nhieân, Phaät töû taïi gia coù theå aùp duïng Two rewards from previous phöông caùch thöù nhì baèng caùch coá gaéng incarnations: See Löôõng taøi. thöïc hieän taâm khoâng ham muoán, chaáp Two rivers and the white path: See Nhò tröôùc vaø tìm caàu hay muoán coù. Haø Baïch Ñaïo. Two mice: See Baïch Haéc Nhò Thöû. Two roots: See Nhò Caên. Two minds: See Nhò Taâm. Two sages: See Nhò Sö. Two modes of escape from mortality: Two schools of Unreal and Real: See See Nhò Xuaát. Khoâng Höõu Nhò Toâng. Two modes of observing Two shores: See Nhò Ngaïn. commandments: See Nhò Trì. Two sides: See Nhò Bieân. Two neutrals: See Nhò Voâ Kyù. Two starting points of wholesome states: Two offences of indefinite: See Nhò Giôùi See Hai Phaùp Cô Baûn Veà Caùc Thieän Phaùp. Baát Ñònh. Two superior kinds of bodhisattvas: See Two ordinary ranks: See Nhò Phaøm. Nhò Taêng Boà Taùt. Two paths of cultivation: See Hai Loái Tu Two surpassing fruits or rewards given Haønh. by a Buddha: See Nhò Thaéng quaû. Two perfect doctrines: See Nhò Vieân. Two tenets in regard to things: See Nhò Two pitakas: See Nhò Taïng Kinh. Phaùp Chaáp. Two powers: See Nhò Löïc. Two theories on the absence of cause: Two practices that help practitioners See Nhò Chuûng Voâ Nhaân Luaän. obtain assurance of rebirth in the Pure Two things in common: See Nhò Coäng Baùt Land: See Nhò Haïnh Vaõng Sanh. Nhaõ. Two realms: See Nhò Caûnh. Two Truths: Nhò ñeá: Two rewards: Nhò Baùo—Hai loaïi quaû baùo—1) The superficial Truth: Tuïc ñeá—Relative The dual reward: truth—Relative or conventional truth of 1) Y baùo: Y quaû—Hoaøn caûnh vaät chaát maø the mundane world subject to delusion. moät ngöôøi phaûi tuøy thuoäc vaøo do keát quaû 2) Ultimate Truth: Chaân ñeá—Supreme truth. cuûa nghieäp ñôøi tröôùc (Y Baùo laø theá giôùi, *** See Nhò Chaân Nhö. laø coõi nöôùc, nhaø cöûa, khí cuï, non soâng, coû Two types of arising: See Nhò Khôûi.

Two universal bases of meditation: See Udana (skt): Ñôn ñieàn—A spot about an inch Nhò Quaùn. below the navel where lies the reservoir of Two values of observing vital principle which can be transmuted unto commandments: Se Nhò trì. the Elexir of Immortality. Two vehicles: According to the Mahayana, Udumbara flower: Hoa Öu ñaøm ba la—An the two vehicles are those of the Sravaskas Udumbara tree is said usually to bear fruit and Pratyeka-Buddhas. Together they without flowers. Once in a very long period of constitute what is called Theravada or time, it is said to bloom; hence, the udumbara Southern Buddhism—Theo Phaät giaùo Ñaïi flower is a symbol of the rare appearance of a Thöøa thì Nhò Thöøa bao goàm Thanh Vaên vaø Buddha. This flower is said to bloom only Duyeân Giaùc. Nhò thöøa taïo thaønh Phaät giaùo once every three thousand years. For this Nguyeân thuûy hay Nam Toâng—See Nhò Thöøa. reason, it is often used as an illustration of how difficult it is to come in contact with true Two vehicles of Sravakas and Pratyeka- Buddhist teachings as well as the rarity of buddha: See Nhò Thöøa Thanh Giaùc. encountering a Buddha—See Linh Ñoan Hoa. Two voids: See Nhò Khoâng. Ullambana (skt): Leã Vu Lan—Leã Giaûi Ñaûo Two

ways: See Nhò Ñaïo. Huyeàn—Leã Vong Nhaân Xaù Toäi—Festival of Two ways in the current of the hungry ghosts, celebrated on the fifteenth transmigration: See Nhò Löu. day of the seventh month lunar calendar. The Two ways of entering the truth: See Nhò origin of this ceremony is to be found in the Nhaäp. story of Maudgalyayana, who thanks to his Two ways of passing over: See Nhò Sieâu. divine eye saw that his mother had been Two wheels: See Nhò Luaân. reborn as a hungry ghost, and he wanted to save her. The Buddha told him that only the Two wrong views: Nhò taø kieán—See Nhò combined effort of all Buddhist monks could Kieán. help her escape her fate. From this tradition, Type: Moâ hình—Kieåu maãu. developed the custom of offering food, Typical feature: Neùt tieâu bieåu. clothing, and so on to the clergy on Ullambana. Ullambana basins: See Vu Lan Boàn. Ullambana Sutra: See Kinh Vu Lan Boàn in Appendix A (10). Ultimate (a): Toái thöôïng—Cuoái cuøng.

U Ultimate Bliss: See Cöïc Laïc. Ultimate Form Heaven: Coõi Trôøi Saéc Cöùu Caùnh. Ultimate happiness of Enlightenment: Ubiquitous supernatural power: Thaàn Haïnh phuùc toái thöôïng cuûa söï giaùc ngoä. thoâng—Miracle power. Ultimate meaning: YÙ nghóa tuyeät haûo. Ubiquity (n): Tính phoå caäp—Hieän dieän khaép Ultimate path: Con ñöôøng toái thöôïng thöøa— moïi nôi. The ultimate path is the path to Buddhahood, not Arhatship, not the paths to gods or

humans. If one wants to perform donation with Unblemished: Thuaàn khieát. the hope of receiving wealth in a future Unblemished life: Cuoäc soáng thuaàn khieát— lifetime or obtaining happiness, one would not Noble life. be following the ultimate path. In the contrary, Unborn: See Voâ Sanh. transferring all merits one has accrued to Uncaused: Voâ duyeân—Causeless. other sentient beings so that they, as well as oneself, may achive Buddhahood is the Unceasing: Baát taän—Baát ñoaïn. ultimate path—Con ñöôøng ñi ñeán toái thöôïng Unceasing Light Buddha: Baát Ñoaïn Quang thöøa laø con ñöôøng ñi ñeán Phaät quaû, chöù khoâng Nhö Lai. phaûi A La Haùn, maø cuõng khoâng phaûi laø con Uncertain (a): Khoâng chaéc chaén—Baáp beânh ñöôøng ñi ñeán coõi nhaân thieân. Neáu mình muoán Uncertainty (n): Söï baát traéc—Khoâng xaùc laøm vieäc phöôùc thieän vôùi mong moûi ñöôïc giaøu thöïc—Emergency. coù hay haïnh phuùc trong ñôøi sau, mình khoâng Uncertainty Principle: Nguyeân taéc baát ñang ñi treân con ñöôøng toái thöôïng. Ngöôïc laïi, ñònh. neáu mình hoài höôùng taát caû coâng ñöùc cho Unchangeable (a): Baát bieán—Khoâng bieán chuùng sanh ñeå hoï vaø mình cuøng ñaéc thaønh ñoåi—Khoâng deã caûi bieán. Phaät quaû, töùc laø mình ñang ñi treân con ñöôøng Uncivil (a): Khieám nhaõ—Discourteous— ñi ñeán toái thöôïng thöøa. Rude—Impolite—Immodest. Ultimate truth: Paramattha-saccam (p)—Unclean (a): Baát tònh—Khoâng saïch. Paramartha-satya (skt)—Chaân lyù cöùu caùnh hay söï thaät toái thöôïng—Absolute truth—See Unclean almsgiving: See Baát Tònh Thí. Chaân Ñeá, and Nhò Ñeá (1). Unclean flesh: That of animals and fishes Ultimate wisdom: Trí hueä toái haäu. etc, seen being killed, heard being killed, or suspected being killed—See Baát Tònh Nhuïc. Ultimately Uninterrupted hell: Ñòa nguïc Cöïc Voâ Giaùn. Unclean food: See Ueá Thöïc. Unable to avoid slandering the teaching: Unclean hindrances: Caáu chöôùng. Chöa chaéc ñaõ traùnh khoûi huûy baùng giaùo phaùp.

Unclean preaching: See Baát Tònh Thuyeát Unanimity (n): Ñoàng taâm hieäp nhöùt. Phaùp. Unanimously: Ñoàng thanh—Ñoàng loaït— Uncleanness (n): Baát tònh—Impurity. With one voice—In chorus. Uncomfortable (a): Baàn thaàn. Unattached: See Voâ Tröôùc. Uncompounded: Phaùp voâ laäu—(see Unattainable (a): Anupalabdha (skt)— Unconditioned Dharmas). Khoâng theå ñaït ñöôïc. Unconditional (a): Voâ ñieàu kieän. Unavoidable (a): Khoâng traùnh khoûi. Unconditioned (a): Asankhata (p)— Unbearable (a): Khoâng chòu ñöïng ñöôïc— Asamskrita (skt)—Voâ laäu—Voâ vi—The Baát kham—Unendurable. Unconditioned (n)—Ñaáng khoâng coøn nhieãm oâ—See Voâ Vi. Unbearable sufferings: Ñau khoå khoâng chòu ñöôïc. Unconditioned dharmas: Asankhata dhamma (p)—Phaùp voâ vi (voâ laäu) û—Those Unbelief (n): Voâ tín ngöôõng. dharmas which do not arise or cease, and are Unbeliever (n): Keû voâ thaàn. not transcient, such as Nirvana, the Dharma Unbind (v): Côûi troùi—To loose someone body, etc. Unconditioned merits and and from his bounds. virtues are the causes of liberation from birth

and death—Phaùp khoâng sanh dieät. Coâng ñöùc Undergo the three-fold training: Tu taäp voâ vi laø nhöõng nhaân giaûi thoaùt khoûi luaân hoài tam hoïc. sanh tö —See Dieät Phaùp and Voâ Vi Phaùp. Undergraduate student: Sinh vieân chöa toát Unconditioned nirvana: See Voâ Vi Nieát nghieäp. Baøn. Underhand (a): AÙm muoäi—Doubtful— Unconquerable (a): See Voâ Naêng Thaéng. Suspicious—Shady—Fishy—Dark. Unconscious (a): Voâ yù thöùc—Voâ taâm—Baát Under-lying: Cô baûn. tri baát giaùc—Voâ töôûng—Unknowing— Under-lying cause: Nguyeân nhaân cô baûn. Unconscious means free from attachment to Understand (v): Hieåu thoughts. Understand clearly: Lieãu giaûi—See Lieãu Unconsciousness (n): See Si. Ngoä. Uncorrupted: Lieâm khieát—Upright— Understand one another: AÊn yù. Honest. Understand thoroughly: Quaùn thoâng. Uncreated: Khoâng coù saùng taïo—Voâ vi—See Understanding: See Giaùc (3) (4) (5). Voâ Taùc. • Buddhi (p & skt)—Söï lyù giaûi—Söï laõnh Uncreated Dharma: (see Unconditioned ngoä—Söï laõnh hoäi—Awareness— Dharma). Knowledge. Undecided: Löøng khöøng—Hesitating. • Basic understanding: Hieåu bieát caên baûn. Undecided karma: Baát ñònh nghieäp. Understanding and interpreted as Undefiled: Vimala—Voâ caáu—Stainless. release: See Giaûi Tri Kieán. Undefiled knowledge: See Voâ Caáu Thöùc. Understanding knowledge: Panna (p)— Undenominational (a): Baát phaân toâng Prajna (skt)—Trí hieåu bieát thoâng suoát (Baùt phaùi—Khoâng leä thuoäc vaøo giaùo phaùi naøo. Nhaõ). Under: beân döôùi. Understanding the mind of others: Tha Under the auspices of someone: Under the taâm thoâng—See Tha Taâm Trí. patronage of someone—Döôùi söï baûo trôï cuûa Understanding the Path clearly: See ai. Chöùng Ñaïo. Under the ground: Döôùi ñaát. Understanding of ubiquity: Sung maõn Under the patronage of someone: Under nhöùt thieát trí. the auspices of someone—Döôùi söï baûo trôï Undertake (v): Ñaûm nhieäm—Caùng ñaùng— cuûa ai. To assume. Under the water: Döôùi nöôùc. Undertake the task (responsibility) of Underdevelopment (n): Söï laïc haäu—Söï doing something: Ñaûm nhaän nhieäm vuï gì. keùm phaùt trieån—Söï keùm môû mang. Underworld: Netherworld—Yama world— Underestimate (v): See Xem

Thöôøng. AÂm phuû. Underestimate (v): Coi thöôøng—Ñaùnh giaù Undesirable (a): Ñaùng gheùt—Baát haûo— thaáp. Bad—Damnable—Hateful. Undergo (v): Chòu ñöïng. Undeterminate (v): Baát ñònh. Undergo changes: Chòu söï bieán ñoåi. Undoubted: See Voâ Ngaïi (1). Undergo (v) sufferings: Traûi qua nhöõng côn traàm thoáng—Traûi qua nhöõng côn ñau khoå.

Undoubtedly: Certainly—Khoâng nghi ngôø gì Unequalled teacher: Ñaïo sö voâ song. caû. Unequalled vehicle: See Voâ Ñaúng Ñaúng Unduly (a): Quaù ñaùng. Thöøa. Unduly worrying: Lo sôï quaù ñaùng. Unexcelled: Anuttara—Voâ thöôïng— Undying: Baát dieät—Eternal—Everlasting— Supreme—Peerless—Unsurpassed. Immortal—Deathless—Imperishable— Unexcelled perfect enlightenment: See Unending—See Baát Dieät and Baát Töû. Voâ Thöôïng Chaùnh Bieán Tri. Uneasiness of mind: Cittasukha (skt)—Taâm Unexcelled Vehicle: Toái thöôïng thöøa—The baát an. highest vehicle of Buddhahood. Uneasy (a): Baên khoaên—Anxious— Unexpected: Baát ngôø—Accidental. Restless—Disquiet—Worried. Unexpectedly: Baát thình lình—Suddenly— Uneducated: See Voâ Hoïc (1). Abruptly. Unending: Everlasting—Undying—Baát Unextinguished: Not extinguished—See taän—Khoâng ngöøng. Baát Dieät. Unendurable (a): Khoù chòu—Intolerable— Unfair (a): Baát coâng—Unjust—Injustice. Insufficient—Uncomfortable. Unfalse (a): Nirmythia (skt)—Khoâng hö doái. Unenlightened: Chöa giaùc ngoä—See Phaøm Unfettered action: See Voâ Tröôùc Haønh. Phu, Si and Voâ Minh. Unfinished: Dôû dang—Uncompleted—Half- Unenlightened and deluded: See Si Hoaëc. done. Unenlightened man: Nhöõng ngöôøi chöa Unfit: Khoâng thích hôïp. giaùc ngoä—Unenlightened man with a deluded Unfortunate (a): Khoâng may. mind full of discrimination—Ngöôøi chöa giaùc Unfounded condemnations: Nhöõng caùo ngoä vôùi caùi taâm ñaày phaân bieät. buoäc voâ côù. 1) A wise man: Ngöôøi khoân ngoan. Unfruitfulness (n): Khoâng keát quaû—Thaát 2) A foolish man: Ngöôøi ngu ñaàn. baïi—Khoâng thaønh coâng—Voâ ích. 3) A good-natured man: Ngöôøi toát. 4) A bad-natured man: Ngöôøi xaáu. Ungeneratedness (n): Tính khoâng sinh 5) A calm man: Ngöôøi ñieàm tænh. saûn—Tính voâ sinh. 6) A bad-tempered man: Ngöôøi noùng naûy. Ungodliness (n): Söï baát kính thaàn thaùnh. 7) Easily-led man: Ngöôøi deã höôùng daãn. Ungrateful (a): Baát nghóa—Ñen baïc— 8) Difficult-to-lead man: Ngöôøi khoù ñieàu Faithless—Unthankful—False-hearted— khieån. Thankless—Ingratitude. 9) Pure-mind man: Ngöôøi coù taâm thanh tònh. Unhappy (a): Baát haïnh—Unfortunate. 10) Defiled-mind man: Ngöôøi coù taâm oâ Unhappy nature of life: Baûn chaát baát haïnh nhieãm. cuûa cuoäc soáng. 11) Man: Ñaøn oâng. Unhappiness: Söï baát haïnh. 12) Woman: Ñaøn baø. Unhindered: Voâ ngaïi—Undoubted— Unenlightened mind: See Voïng Taâm. Without doubt—Without obstacles, delusions Unenlightenment: See Noäi Huaân. or intervention—See Voâ Ngaïi (1). Unequal: Baát bình ñaúng—Unfair. Unhindered one: See Voâ Ngaïi Nhaân (1). Unequalled: Peerless—Unmatched—Baäc voâ song, khoâng coù ñoái thuû.

Unicity (n): Tính duy nhaát—Tính ñoäc nhaát— Unity within diversity: Tính hôïp nhaát trong Duy nhaát. ña nguyeân. Unification (n): Söï hôïp nhaát—Thoáng nhaát—

Universal (a): Thuoäc veà vuõ truï—Thuoäc veà Söï keát hôïp thaønh moät. phoå bieán—Phoå thoâng. Unifed VN Buddhist Sangha: Giaùo Hoäi Universal Buddha: See Phaùp Giôùi Phaät. Phaät Giaùo Vieät Nam Thoáng Nhaát. Universal characteristics: See Toång Unify (v): Hôïp nhaát—Thoáng nhaát. Töôùng. Unilluminated: See Voâ Minh. Universal compassion: Loøng töø bi bao quaùt. Unilluminating Buddha: See Voâ Quang Universal concourse: Söï tham döï phoå bieán. Phaät. Univesal consciousness: See Taâm Sôû Phoå Unimpeded: Khoâng töø boû. Thoâng. Unimpeded knowledge of a Buddha: See Universal Gravitation Theory: Thuyeát Phaùp Giôùi Voâ Bieân Trí. Haáp daãn Vuõ Truï. Unimpeded realm: Söï söï voâ ngaïi—The Universal harmony: Vuõ truï ñaïi ñoàng. unity of phenomenal and noumenal. Universal King: Universal Monarch—Unimpeded understanding of the whole Chuyeån Luaân Thaùnh Vöông (vò vua cai trò Buddha-realm: Phaùp giôùi voâ ngaïi trí. toaøn coõi vuõ truï). Unintermitted karma: See Voâ Giaùn Universal Law: Ñònh luaät vuõ truï. Nghieäp. Universal loving-kindness: Loøng töø aùi bao Uninterrupted hell: Ñòa nguïc Voâ giaùn. quaùt. Union (n): Lieân hôïp—Keát hôïp—Ñoaøn keát— Universal message: Thoâng ñieäp quoác teá. Ñoàng minh—Lieân minh. Universal Monarch: Universal King— Unionism (n): Chuû nghóa lieân minh. Chuyeån Luaân Vöông. Unique (a): Ñoäc nhaát—Only—Single—Sole. Universal purity deva: See Bieán Tònh Uniqueness (n): Tính duy nhaát—Ñoäc nhaát voâ Thieân. nhò. Universal shining Swastika Samadhi: Unite (v): Taùi hôïp—Hoøa hôïp—To blend. Phoå chieáu Kieát töôøng Tam muoäi—A profoundly meditative state that has the United and harmonious: Hoøa hieäp. potential to destroy and end all suffering for Uniterrupted cultivation: See Chuyeân Tu sentient beings. The Buddha entered this Voâ Giaùn. samadhi before preaching the mantra because Unitive way: Con ñöôøng hôïp nhaát. he wanted to bring all sentient beings wisdom, Unity (n): Duy nhaát—Ñôn nhaát—Hôïp nhaát— peace, tranquility, and to end their suffering Lieân hôïp—Keát hôïp. and bring about the state of enlightenment— Unity of all Buddhist sects: Söï thoáng nhaát Moät traïng thaùi thieàn ñònh thaâm saâu, haønh giaû cuûa caùc toâng phaùi Phaät giaùo. coù khaû naêng chaám döùt moïi khoå ñau cho chuùng Unity of mankind: Tính hôïp nhaát cuûa nhaân sanh moïi loaøi. Ñöùc Phaät ñaõ ñi vaøo traïng thaùi loaïi. ñaïi ñònh naày tröôùc khi thuyeát giaûng vì Ngaøi Unity of practice and theory: Tri haønh hôïp muoán mang laïi cho hoï trí hueä, an tònh vaø nhaát. chaám döùt moïi khoå ñau ñeå ñaït ñeán traïng thaùi giaùc ngoä nhö Ngaøi.

Universal suffering: Traàm luaân. Unpleasant (a): Khoâng thích thuù—Khoâng Universal vows: See Toång Nguyeän. vöøa yù—See Thoï. Universalism (n): Phoå bieán luaän. Unpleasant to the eyes: Dô maét. Universality (n): Tính phoå bieán—Tính phoå Unprecedented: Never having happened— quaùt. Chöa töøng coù tröôùc kia. Universally penetrating: See Vieân Thoâng Unprecedented in history: Voâ tieàn khoaùng (1). haäu. Universe (n): Vuõ tru—Cosmos—Billion- Unproduced: See Voâ Vi. World Universe—Dharma Realm—World Unproduced dharma: See Voâ Vi Phaùp. System. Unpropped samadhi: See Voâ Duyeân Tam Universe is mind only: See Phaùp Giôùi Duy Muoäi. Taâm. Unreal (a): Vitatha (p & skt)—Khoâng thaät— Universe in its

vast variety is the AÛo huyeàn—Voïng—False—Futile—Untrue— dharmakaya: See Sum La Vaïn Töôïng Töùc Vain. Phaùp Thaân. Unreal name: See Giaû Danh Höõu and Giaû Unknowable (a): Baát khaû tri—Khoâng theå Danh Theá Gian. bieát ñöôïc. Unreal and real: See Khoâng Höõu. Unlawful (a): baát hôïp phaùp—Illegal— Unreal wheel of life: See Hö Voïng Luaân. Illegitimate—Illicit. Unreal and without ego: Khoâng voâ ngaõ. Unlettered: Doát—Ignorant—Illiterate— Unreality (n): Söï hö voïng. Uninstructed. Unreality or faultness of desire: AÙi giaû. Unlimited: See Voâ Löôïng. Unreality of phenomena: See Töôùng Voâ Unlimited causation: See Voâ Taän Duyeân Taùnh. Khôûi. Unreality of all things: See Phaùp Khoâng. Unlimited understanding of the whole Unrecordable (a): Voâ kyù. Buddha-realm: Phaùp giôùi voâ bieân trí. Unrepaid debts: See Tuùc Traùi. Unlimited virtue: See Giôùi Voâ Haïn and Unreserved: Khoâng caát daáu. Giôùi (II) (6A) (2) Unrighteous (a): Baát chính. Unluckly: Khoâng may—Bad. Unrivalled: Excellent—Unequalled— Unmanifested activities: See Voâ Bieåu Unmatched—Unsurpassed—Voâ ñòch—Toái Nghieäp. thaéng—Toái öu. Unmeasurable: Khoâng ño löôøng ñöôïc Unsatisfied: Khoâng thoûa maõn. Unmoved: See Voâ Ñoäng. Unsatisfied nature: Baûn chaát baát toaïi. Unmoved by externals: See Ngoaïi Voâ Vi. Unsatisfactoriness: Baát toaïi. Unnatural (a): Dò thöôøng—Exceptional— Unsatisfactory (a): Baát toaïi nguyeän Extraordinary—Fantastic. Unscrupulous (a): Voâ löông taâm. Unobtainable (a): Anupalabhya—Beyond Unsettled mind: See Taùn Taâm. laying hold of—Unknowable—See Baát Khaû Unshakeable (a): See Baát Ñoäng. Ñaéc. Unshakeable deliverance of mind: See Baát Ñoäng Taâm Giaûi Thoaùt.

Unskillful (a): Baát thieän Unwittingly: Khoâng chuû yù. Unsolicited friend: Thieän höõu tri thöùc— Unwritten sacred literature: See Thaùnh Good spiritual advisor—This term refers to Ñieån Khoâng Vaên Töï. Bodhisattvas who act as friends and Up to now: Ñeán nay—Up until now—Till benefactors unsolicited to all sentient beings. now. Unstable (a): Khoâng beàn vöõng. Ups and downs of life: Ba chìm baåy noåi. Unsteady light: AÙnh chaäp chôøn. Upali (skt): Thaùnh Taêng Öu Baø Lò—One of Unsubmissive (a): Baát phuïc. Sakuamuni's ten major disciples, known as Unsubstantiality: No-self—Voâ ngaõ. the foremost in observing the precepts. He Unsurpassed: Unequalled—Unmatched— was from a humble origin. Who was chosen to Voâ ñòch—Toái thaéng. recite the Vinaya—Moät trong möôøi ñaïi ñeä töû cuûa Ñöùc Phaät Thích Ca Maâu Ni. Ngaøi noåi Unsurpassed Knight Who Understands tieáng laø ñeä nhaát giöõ giôùi. Ngaøi ñöôïc löïa choïn the World: Voâ Thöôïng Só. ñeå tuyeân tuïng Luaät Taïng. Untainted: Cao quyù Upasaka (skt): Nam cö só—Layman Untaintedness (n): Khoâng nhieãm oâ. follower—Nam cö só tu trì nguõ giôùi—A Unthinkable (a): See Baát Khaû Tö Nghì. layman Buddhist who takes (observes) the Untiringly: Khoâng moûi meät. five precepts. Untouchables (n): Giai caáp cuøng ñinh trong ** For more information, pleas see Öu Baø Taéc xaõ hoäi AÁn Ñoä—Members of the lowest castes in Vietnamese-English Section. of Hinduism, whom higher caste Indians must Upasika (skt): Nöõ cö só—Laywoman not touch. follower—Nöõ cö só trì giöõ nguõ giôùi—A Untrue (a): Vitatha (p & skt)—False— laywoman Buddhist who takes (observes) five Futile—Unreal—Vain. precepts. Untruth (n): Vitathabhavo (p)—Vitathata **For more

information, please see Öu Baø Di (skt)—Khoâng thaät—Falsehood. in Vietnamese-English Section. Untruthfulness (n): Khoâng chaân thaät. Upaya (skt): Phöông tieän thieän xaûo— Unutterable (a): See Baát Khaû Thuyeát. Expedient means. Unwavering: Firm—Unshakable—Baát ñoäng. Uphold (v) forbidden religious pratices: See Giôùi Caám Thuû Kieán. Unwholesome (a): Akusala—Baát thieän— Negative—Evil. Upper class: Gia caáp thöôïng löu. Unwholesome consciousness: Upper robe: Y vai traùi. Akusalacittani (p)—Taâm Baát Thieän— Upright (a): Cöông tröïc--Straightforward. According to Bhikkhu Bodhi in Abhidhamma, Upright and clear: Chaùnh ñaïi quang minh. there are twelve unwholesome Uproot love and desire: See Nhoå Taän Goác consciousnesses—Theo Tyø Khöu Boà Ñeà trong Tham AÙi. Vi Dieäu Phaùp, coù möôøi hai taâm baát thieän— Uprooted: Baät goác. See Twelve kinds of Unwholesome minds. Upset (a): Buoàn giaän. Unwholesome deeds: See Baát Thieän Upset (v): Laøm ñaûo loän. Nghieäp. Upside down: See Ñieân Ñaûo. Unwholesome mind: Akusala cittam (p)— Negative mind—See Taâm Baát Thieän.

Upside-down ideas that the ego is real: Vacuum Polarization: Chaân Khoâng Sinh See Ngaõ Ñieân Ñaûo. Dieät—Truøng truøng duyeân khôûi—Caùi naày coù Upside down views: See Ñaûo Kieán. thì caùi kia coù, caùi naày dieät thì caùi kia dieät. Urge (v): Ñoân ñoác—To push—To hurry. Vaguely: Moät caùch mô hoà. Urgent (a): Caàn kieáp—Pressing. Vaidehi (skt): The Queen of King Bimbisara Urgent and important: Khaån yeáu. of Magadha, the mother of Ajatashatru (A Xaø Theá). Use force: Duøng vuõ löïc. Uterine birth: See Thai Sanh. Vain (a): Vitatha (p & skt)—Voâ ích—Voïng—False—Futile—Unreal—Untrue. Utilitarianism: Thuyeát Tieän Ích. Vain dream: Huyeãn moäng. Utility: Tính thöïc duïng—Höõu duïng. Vain talks: See Nhaøn Ñaøm Hyù Luaän. Utmost happiness: Cöïc Laïc—Realm of Vain thought: Khoâng töôûng—Vainly Utmost Happiness: Coõi Cöïc Laïc. thinking. Utmost: See Cöùu Caùnh. Vaipulya Sutra (skt): Kinh Phöông Quaûng— Utmost important: Toái quan troïng—Extended Sutras. Compassion and Loving-kindness are of the Vairocana Buddha (skt): The main Buddha utmost importance for all beings: Töø bi vaø töø in the Avatamsaka Sutra (Kinh Hoa Nghieâm), aùi laø hai yeáu toá voâ cuøng quan troïng cho taát caû represents the Dharma body of Buddha chuùng sanh. Sakyamuni and all Buddhas—See Phaät Tyø Loâ Utmost light-purity: Cöïc tònh quang. Xaù Na. Utmost Light-Purity Buddha: Cöïc Tònh Vairocana Sutra (skt): See Ñaïi Nhöït Kinh. Quang Nhö Lai. Vaisakha (skt): Wesak—Buddha's Birth, Uttarakuru (skt): Baéc Cu Loâ Chaâu—Enlightenment and Death celebrated on Full Northern continent where life is always Moon day of month Vaisakha—Thaùng rôi vaøo pleasant—See Baéc Cu Loâ chaâu. giöõa thaùng Tö aâm lòch, vaøo khoaûng thaùng Utter (v): Noùi neân lôøi. Naêm döông Lòch. Utter one's lament: Thoát lôøi ai oaùn (khoùc Vijra (skt): A diamond, a symbol of than). undestructible nature of Buddha's wisdom— Utter one's lips: Heù moâi. Kim Cang baát hoaïi. Utterance before one's death: Keä thò tòch Vajra against the evil: Kim Cang thaàn tröø (baøi keä ñoïc ra tröôùc khi cheát). aùc. Vajra Bodhisattva: See Kim Cang Boà Taùt. Vajra crown: See Kim Cang Ñaûnh. Vajra cultivation: Tu taäp Kim Cang Thöøa— Followers of the Vajrayana usually practice prostrating, visualzing, reciting

mantras, and

V meditation. They also emphasize cultivating Bodhicitta and of course take refuge in the Triple Gem—Phaät töû tu theo Kim Cang Thöøa thöôøng tu taäp leã laïy, quaùn chieáu, ñoïc maät chuù vaø haønh thieàn. Hoï nhaán maïnh vaøo söï tu taäp

phaùt trieån Boà ñeà taâm vaø dó nhieân laø phaûi quy- The vanity of worldly pleasures: Baûn chaát y Tam Baûo. hö aûo cuûa khoaùi laïc theá gian. Vajra for the good: Kim Cang thaàn khuyeán Vanity (n): Hö tính—Hö khoâng—Voâ giaù thieän. trò—Hö aûo—Huyeãn hoaëc. Vajra god: Kim Cang thaàn. Varanasi (skt): See Benares in English- Vajra guardian spirit: See Kim Cang Daï Vietnamese Section. Xoa. Varicolored birds: Chim taïp saéc. Vajra meditation: See Kim Cang Ñònh. Varied karma: See Taïp Nghieäp. Vajra messenger: See Kim Cang Ñoàng Töû. Various (a): Khaùc nhau. Vajra-Prajna-Paramita Sutra: See Kinh Various causes of transmigration: See Kim Cang Baùt Nhaõ Ba La Maät Ña. Taïp Nhieãm. Vajra realm: See Kim Cang Giôùi. Vase of deva-virtue: See Thieân Ñöùc Bình. Vajra samadhi: See Kim Cang Tam Muoäi. Vassa (skt): Rains retreat—Monsoon-Season Vajra spirit: Kim Cang Thaàn. Retreat—Sacerdotal Age—The period of Vajra thunderbolt: See Kim Cang Chöõ. three months, in the monsoon season, during Vajra Treasury Bodhisattva: Kim Cang which monks and nuns are expected to reside Taïng Boà Taùt—See Kim Cang Boà Taùt. in one place and devote themselves to their practice. The end of the Rains Retreat Vajra-water: See Kim Cang Thuûy. coincides with the Ullambana (Festival of the Vajra wheel: See Kim cang Luaân. Haungry Ghosts—Vu Lan Boàn). It is an Vajrayana Buddhism: Diamond Vehicle— auspicious day for monks and nuns, as on that Phaät giaùo Maät toâng—Kim Cang Thöøa— day those who attended the Rains Retreat Tibetan Buddhism—Esoteric school—The become one year older in the Order—An cö Vajrayana is often called Tibetan Buddhism, kieát haï, trong thôøi gian ba thaùng möa, trong and it is divided into four main sects: luùc Taêng Ni truï laïi moät nôi tu taäp. Cuoái muøa Nyingmapa, Kagyupa, Sakyapa, and Gelugpa- An Cö cuõng nhaèm Muøa Vu Lan boàn, chö Taêng —im Cang Thöøa thöôøng ñöôïc goïi laø Phaät Ni nhaäp haï ñeàu ñöôïc taêng haï laïp (tuoåi ñaïo). Giaùo Taây Taïng vaø noù ñöôïc chia ra laøm boán Vast (a): Roäng lôùn. toâng phaùi chính: Nyingmapa, Kagyupa, Vast deeds: Quaûng haïnh. Sakyapa vaø Gelugpa—See Kim Cang Thöøa. Valid (a): Höõu hieäu—Coù hieäu löïc—Coù caên Vasubandhu (skt): See Thieân Thaân. cöù thöïc söï. Vaunting asertion of possessing the Validity (n): Tính höõu hieäu—Tính xaùc thöïc. Truth: Taêng thöôïng maïn. Valient (a): Duõng caûm. Vedic Dharma: Kinh Veä Ñaø. Valuable (a): Ñaùng giaù—To be worth. Vegetables: Rau quaû. Value (v): Ñaùnh giaù—To estimate—To Vegetarian (n): Ngöôøi aên chay—One who appraise—To assess—(n) Giaù trò—Chaân does not eat meat—See AÊn Chay. nghóa. Vegetarian day: See Trai Nhaät. Value judgment: Giaù trò phaùn ñoaùn. Vegetarian diet: AÊn chay—A vegetarian Vanish (v): Tan bieán. diet is not only good for our health, but it also incalculates our mind to be more Vanish (v) away: Tan taùc. compassionate toward all living beings.

Vegetarian restaurant: Nhaø haøng chay. Veneration of all celestials: Toân kính chö Vegetarianism: Chuû tröông tröôøng chay— Thieân. Buddhist doctrine always emphasizes on the Veneration of images of Bodhisattvas four sublime states of boundless loving- and Buddhas: Toân kính aûnh töôïng cuûa chö kindness, boundless compassion, boundless Boà Taùt vaø chö Phaät. joy and boundless equanimity. Buddhists hold Veneration of relics of the Buddha: Toân life to be sacred. They do not, therefore, kill kính xaù lôïi Phaät. or harm any sentient beings. And thus, most of Veneration of the saints: Toân kính chö Mahayana Buddhist vows to be vegetarians—Thaùnh. Giaùo thuyeát nhaø Phaät luoân nhaán maïnh ñeán töù Venison: Flesh of a deer—Thòt nai. voâ löôïng taâm, ñaïi töø, ñai bi, ñaïi hyû vaø ñaïi xaû. Ngöôøi Phaät töû coi thaâm maïng laø thieâng lieâng Venomous (a): Ñoäc. neân khoâng saùt haïi baát cöù chuùng sanh naøo. Vaø Venomous plant: Caây ñoäc. chính vì theá maø ña phaàn Phaät töû tu theo Ñaïi Venture (v) to do something: Daùm laøm— thöøa ñeàu phaùt nguyeän aên chay. To dare to do something. Vehement (a): Trieät ñeå—Huøng hoàn. Venturesome (a): Gan lì—Brave— Vehemently (adv): Moät caùch huøng hoàn. Valiant—Fearless—Bold—Daring. Be vehement in contradicting: Trieät ñeå Verbal actions: Vaci-sankhara (p)—Ngoân choáng laïi. haønh—See Ngöõ Nghieäp. Vehicle (n): Yana—Vehicle literally means a Verbal functions of the mind: Vaci- means of transportation, but figuratively it is a sankhara (p)—Chöùc naêng noùi cuûa taâm—See means of expressing thoughts—Coã xe theo Ngoân Haønh. nghóa ñen laø phöông tieän chuyeân chôû, nhöng (On the) verge of death: Caän keà vôùi töû veà nghóa boùng noù laø moät phöông tieän dieãn taû thaàn. tö töôûng—See Thöøa. Veracity (n): Tính thaønh thöïc—Tính chaân Vehicle of Oneness: Ekayana (skt)—See thöïc—Tính chaùnh tröïc. Nhaát Thöøa. Verification (n): Kieåm chöùng—Thöïc Veils of ignorance: Veils (phenomena) that chöùng—Chöùng minh. obstruct the mind from realization of truth in Verification through experience: Thöïc meditation such as lust, anger, sleepiness, chöùng qua kinh nghieäm. excitement, regret and doubt—Böùc maøn voâ Verify (v): Kieåm chöùng. minh. Verse (n): Gatha (p & skt)—Keä—Chant— Veils of sin: See Toäi Chöôùng. Poem—Stanza. Venerable (a&n): Verses for Auspiciousness (Tibetan 1) (a) Ñaùng toân kính. tradition): Keä Ban Pheùp Laønh theo truyeàn 2) (n) Thöôïng toïa: Vò Taêng coù töø hai möôi thoáng Taây Taïng. ñeán boán möôi tuoåi haï—A monk or a nun 1) Nhôø caùc coâng ñöùc laønh tích tuï trong coõi who has from twenty to forty nine years luaân hoài ta baø vaø coõi Nieát Baøn, xin of renunciation. . nguyeän cho pheùp laønh raûi xuoáng chuùng Veneration (n): Söï toân kính—Söï kính leã— con, giaûi thoaùt ngay taïi ñaây vaø baây giôø ra Cung kính—Kính troïng. khoûi moïi tai hoïa vaø gian khoå, xin höôûng troïn chaâu baùu toaøn haûo huy hoaøng cuûa coõi

thieân, cuûa caùc coâng ñöùc theá gian, cuûa moïi Verse in the Therigatha: See Tröôûng Laõo ñieàu laønh vaø caùc coâng ñöùc toái haäu roát raùo Ni Keä. cuûa chö Phaät. Xin nguyeän cho pheùp laønh Vertical board: Böùc lieãn (caâu ñoái doïc theo raûi xuoáng ñeå Phaät phaùp maõi maõi löu coät nhaø). truyeàn töø baäc Giaùc Ngoä Toaøn Trí Boà Ñeà Very advanced: Raát tieán boä. Toáng Laït Ba, ngöôøi laø nguoàn ñaïo phaùp. Very beautiful: Dieãm tuyeät. Bao quanh bôûi toaøn chö taêng toân tuùc,

caùc baäc thaùnh trí Du Giaø Sö phaán ñaáu thieàn Very cruel: Ñaïi aùc. ñònh tinh taán thoâng suoát Tam thöôïng hoïc Very high: Cao xa—Far-reaching—Exalted. thanh tònh. Very just: Chí coâng. 2) Sau khi caàu nguyeän phaùp laønh töø Toå Toáng Very pious: Chí hieáu. Laït Ba, ngöôøi ñaõ töø khi coøn treû caàu Very pious to one's parents: Ñaïi hieáu. nguyeän ñeán Ñöùc Phaät Boån Sö toái thöôïng, Very rational: Raát höõu lyù. xin nguyeän cho pheùp laønh naøy ñeán vôùi Very reluctant: vaïn baát ñaéc dó. ngöôøi , Toå Kim Cang Trì Toáng Laït Ba, xin ngöôøi ban cho moïi chuùng sanh ñöôïc Very short instant to live: See Khoaûnh thaønh töïu nhanh choùng töï nhieân caùc öôùc Khaéc Cuûa Söï Soáng. nguyeän. Very sincere: Chí tình. 3) Xin nguyeän pheùp laønh ban xuoáng ñeå cho Very sophisticated: Raát tinh vi. taát caû nhöõng naêng khieáu öôùc muoán cuûa Vesak (skt): The month coresponding to chuùng con taêng tröôûng nhö möïc nöôùc hoà April-May, on the Full Moon day of which is sau côn möa muøa haï. Mang laïi doøng taùi celebrated the Birth, Renunciation, sanh khoâng caét ñoaïn, thanh nhaøn trong Enlightenment and Parinirvana of the Buddha. nhöõng gia ñình tu taäp nhieàu coâng ñöùc nhö The Vesak celebration consists of the vaäy ñeå chuùng con coù theå tieáp tuïc ngaøy presentation of the teaching, contemplation of ñeâm tu hoïc Chaùnh Phaùp, kính baïch Toå the life of Buddha, the process around the Toáng Laït Ba. secred sites. Furthermore,Vesak festival goes 4) Xin cho taát caû nhöõng coâng ñöùc chuùng con beyond mere hirtorical commemoration; it is a ñaõ tích tuï trong quaù khöù, hoaëc seõ tích tuï reminder for each of us to strive to become töø giôù cho ñeán khi Giaùc Ngoä, coäng theâm enlightened—Ngaøy raèm thaùng tö laø ngaøy maø moïi ñieàu laønh mang ñeán kính daâng leân caùc nöôùc theo truyeàn thoáng Phaät giaùo toå chöùc saéc thaân ngöôøi, hôõi baäc Thaùnh Trí toân ngaøy leã kyû nieäm Phaät Ñaûn sanh, xuaát gia, kính vaø caàu nguyeän cho ngöôøi maõi truï theá thaønh ñaïo vaø nhaäp Nieát baøn. Leã Vesak goàm gian, baát ñoäng baát bieán nhö chuøy kim coù moät thôøi giaûng phaùp, moät buoåi quaùn nieäm cang. veà cuoäc ñôøi Ñöùc Phaät, caùc cuoäc röôùc xung Verse of destroying hell: See Keä Phaù Ñòa quanh nôi thôø. Ngoaøi ra ngaøy Vesak coøn laø Nguïc. dòp nhaéc nhôû chuùng ta coá gaéng ñaït tôùi Ñaïi Verse of Hui-Neng: See Keä Hueä Naêng. giaùc. Verse for opening a sutra: See Khai Kinh Vestige (n): Daáu tích—Daáu veát—Di tích— Keä. Chöùng côù. Verse of repentance: See Keä Saùm Hoái in Vibhajyavadin (skt): Vietnamese-English Section. Verse of Shen-Hsiu: See Keä Thaàn Tuù.

1) Ngöôøi baûo veä cho caùi gì phaûi phaân hoùa— Vietnamese Zen Buddhism: Phaät giaùo Defender of What Is To Be Thieàn Vieät Nam. Differentiated. View (v): Quaùn—Views: Laäp tröôøng—See 2) Nhaùnh Hinayana ñaõ taùch khoûi SthaviraKieán. vaøo naêm 240 tröôùc CN. Phaùi naày taøn luïi View the body is unclean: Quaùn thaân baát vaøo theá kyû thöù VII—Hinayana school that tònh. split off from the Sthaviras around 240 View of the Buddha: Tri kieán Phaät. BC. The school of Vibhajyavadin Views and desires: See Kieán AÙi. probably died out by the end of the 7th century. View the dharma is without-self: Quaùn Vibhanga (skt): See Abhidharma. phaùp voâ ngaõ. Vibrate (v): Shake—Rung ñoäng. View all the feelings are suffering:

Quaùn thoï thò khoå. Vibration: Söï rung ñoäng. View the mind is impermanent: Quaùn taâm Vice: Ñieàu xaáu aùc—Ñieàu gian aùc. voâ thöôøng. Vice Rector: Vice Chancellor of a Vignana-Matra-Siddhi-Sastra (skt): A University—Phoù Vieän Tröôûng. sastra that teaches the Eight Consciousnesses Viceroy: Vice King—Phoù Vöông. of sentient beings (sight, hearing, smell, taste, Viceroyalty: Chöùc phoù vöông. tacticle, mind, mana, alaya)—Luaän veà Baùt Vicikitsa (skt) Vichikitsa (p): Hoaøi nghi—Thöùc (nhaõn, nhó, tyû, thieät, thaân, yù, maït na, a Moät trong naêm chöôùng ngaïi maø ngöôøi ta phaûi laïi da). truùt boû treân ñöôøng nhaäp Thaùnh—Doubt— Vigor (n): Effort—See Tinh Taán. Uncertainty—Skepticism, one of the five Vijnana (skt): Thöùc—The six kinds of hindrances one must eliminate on entering the consciousness including the five senses and stream of saints. mental consciousness. Vijnana is the central Vicious (a): Xaáu aùc. psychological organ. It is the fifth of the five The vicious (n): Keû ñoäc aùc. skandhas and the third link in the chain of Vicious karma: AÙc nghieäp. arising—Saùu loaïi yù thöùc goàm naêm giaùc quan Vicious mind: See Taâm Baát Thieän. vaø taâm thaàn, xuaát hieän khi giaùc quan tieáp xuùc Vicious thief: oaùn taëc. vôùi ñoái töôïng töông öùng. Thöùc laø cô quan taâm thaàn trung taâm. “Thöùc” laø moät trong naêm uaån, Victim (n): Naïn nhaân—Vaät hy sinh. laø thaønh phaàn thöù ba trong thaäp nhò nhaân Victorious (a): Chieán thaéng. duyeân. Victorious mind: See Thaéng Taâm. Vijnanakaya (skt): See Abhidharma. Victorious vehicle: See Thaéng Thöøa. Vijnanavada (skt): See Yogachara. Vietnam Buddhism: Phaät giaùo Vieät Nam. Vilain (n): Keû xaáu aùc. Vietnam’s famous ancient pagodas: See Vile (a): Lamako (p)—Ñeâ heøn—Haï lieät— Danh Lam Coå Töï. Abject—Bad—Base—Inferiro—Low—Mean. Vietnamese Tripitaka: Vieät Taïng. Village customs: Leä laøng. Vietnamese Unified Buddhist Vimalakirtinirdesa-Sutra (skt): Kinh Duy Congregation: Giaùo Hoäi Phaät Giaùo Vieät Ma Caät—Discourse of Vimalakirti, important Nam Thoáng Nhaát. work of Mahayana Buddhism, composed

about the 2nd century AD. Vimalakirti , a rich Virginity (n): Ñoàng trinh. adherent of the Buddha, who lived in the Viriyaparamita (skt): Tinh taán Ñoä. midst of worldly life yet treads the path of the Virtually: Treân thöïc teá—Treân thöïc chaát— Bodhisattva. The popularity of this sutra is due Thöïc ra. to its stress on the equal value of the lay life Virtues (n): Ñöùc haïnh—Coâng ñöùc—Which and the monastic life—Nhöõng thuyeát giaûng will help transcend birth and death and lead to cuûa Vimalakirti, vaên baûn quan troïng cuûa Phaät Buddhahood—Virtue is practicing what is giaùo Ñaïi thöøa, coù töø khoaûng theá kyû thöù II sau good like decreasing greed, anger and CN. Duy Ma Caät laø moät thöông nhaân giaøu coù, ignorance—Virtue is to improve oneself—See moät moân ñoà cuûa Phaät, ñaõ thaønh coâng treân Coâng Ñöùc. ñöôøng Boà Taùt tuy vaãn soáng trong theá gian. Kinh naày ñöôïc nhieàu ngöôøi nhaéc tôùi vì noù Virtues of abstinence: See Giôùi Kieâng and nhaán maïnh vaøo söï bình ñaúng veà giaù trò thieân Giôùi (II) (3A). höôùng theá tuïc vaø thieân höôùng tu haønh—See Virtue of the ego: See Ngaõ Ñöùc. Kinh Duy Ma Caät in Appendix K. Virtues of liberation: Coâng ñöùc xuaát theá— Vinaya (skt): Luaät—Disciplinary code—See The virtues possessed only by those attaining Vinaya in Sanskrit/Pali-Vietnamese Section.

Arahats or higher, enabling them to help Vinaya school: See Luaät Toâng. themselves and help others—Coâng ñöùc maø chæ coù nhöõng baäc töø A-La-Haùn trôû leân môùi coù, Violate (v): Vi phaïm. nhôø coâng ñöùc naày maø chö vò naày môùi coù khaû Violate (v) precepts: Phaïm giôùi. naêng töï ñoä vaø ñoä tha. Violate (v) the regulations of pure eating: Virtues of morality: Giôùi ñöùc. Phaïm trai. Virtuous: Ñaïo haïnh—Chính chuyeân— Violate religious commandments: See Conduct according to Buddha-truth. Phaù Giôùi. Virtuous man: Hieàn nhaân. Violence: Baïo löïc—Violent (a). Visibility (n): See Kieán Ñaïi. Violent (a): Baïo ñoäng. Visible (a): Nhìn thaáy ñöôïc—See Höõu Kieán Violent death: Töû ngoaïi duyeân—Death and Saéc Töôùng. caused by external causes. Visible and invisible: See Kieán Phi Kieán. Vipassana (skt & p): Minh saùt tueä— Visible objects: Vaät nhìn thaáy ñöôïc—See Tranquility of mind—Positive achievement. Saéc Caûnh. Viparyasa (skt): Four inverted views—Four Vision (n): Söùc thaáu trieät—Tröïc quan—Thò wrong views—Töù taø kieán: kieán. 1) Considering what is really impermanent to be permanent: Voâ thöôøng maø cho laø Visionary meditation: Ñònh. thöôøng haèng. Visit respectfully: Baùi yeát. 2) Considering what is suffering to be joy: Visit someone: Thaêm vieáng ai. Khoå ñau maø cho laø haïnh phuùc. Visual object: See Saéc Traàn. 3) Considering what is not self to be a self: Visualization (n): Contemplation— Voâ ngaõ maø cho laø töï ngaõ. Meditation—Reflection—Söï quaùn töôûng. 4) Considering what is impure to be pure: Visualize (v) something: Imagine Baát tònh maø cho laø thanh tònh. something—Reflect on something—Töôûng Virgin (n): Trinh nöõ. töôïng caùi gì.

Vital (a): Heä troïng—Important. Vow (v) the mind to bodhi: Phaùt boà ñeà Vitality (n): Sinh löïc—Sinh khí. taâm—To devote the mind to bodhi. Vivid (a): Soáng ñoäng. Vows of obedience of Buddhist precepts: A vivid human personality: Moät nhaân vaät Nguyeän vaâng giöõ giôùi luaät nhaø Phaät. soáng. Vow-paramita: See Nguyeän Ba La Maät. Viviparous birth: Thai sanh. Vows of Samantabhadra: Phoå Hieàn Thaäp Vocation (n): Chöùc nghieäp—Coâng taùc—Taøi Haïnh (see ten great vows). naêng. Vows that are superior to any other Void (a): Troáng roãng—Void (v) Huûy boû—(n) vows: See Sieâu Theá Nguyeän. Emptiness—See Khoâng. Vow-wheel: See Nguyeän Luaân. Void and empty: Huûy dieät vaø khoâng. Vulture Peak: Mount Grdhrakuta—Eagle Void of the means: See Trung Ñaïo Khoâng. Peak—A mountain located to the northeast of Voidness (n): Khoâng töôùng. Rajagriha, the capital of Magadha, where Volition (n): Haønh uaån—YÙ chí—Söùc löïc Sakyamuni is said to have expounded the Lotus Sutra and other teachings. This was one quyeát ñoaùn—Mental formation, or intentions of many Viharas or Retreats given to the that precede an action—See Haønh (4) and Buddha and the Sangha—Nuùi Linh Thöùu, toïa Nguõ Uaån. laïc veà phií ñoâng baéc thaønh Vöông Xaù, kinh ñoâ Volitional actions: Haønh ñoäng do yù muoán cuûa nöôùc Ma Kieät Ñaø, ngöôøi ta noùi Ñöùc Phaät (taùc lyù). Thích Ca Maâu Ni ñaõ giaûng kinh Phaùp Hoa vaø Volitional activities: Haønh ñoäng do taùc lyù caùc kinh khaùc taïi ñaây. Ñaây cuõng laø moät trong (yù muoán). nhieàu tònh xaù hay nôi an cö kieát haï maø Phaät töû Voluntarism: YÙ chí luaän—Chuû nghóa yù ñaõ hieán cho Phaät vaø Taêng ñoaøn—See Linh chí—Thuyeát

chuû yù. Thöùu Sôn. Voluntary (a): Töï nguyeän. Vyuha (skt)—Traøng hoa—A Garland or Volunteer to do something: Tình nguyeän wreath—Ganda Vyuha—Hoa Nghieâm—laøm vieäc gì. Avatamsaka Sutra. Vortex of energy: Söï chuyeån ñoåi naêng löôïng. Vow (n): Deep vow: Theä nguyeän saâu daày— See Nguyeän and Phaùt Nguyeän. • First vow: Sô phaùt nguyeän.

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• Final vow: Phaùt nguyeän troïn ñôøi.

• Private vow: Khaán nguyeän rieâng tö.

• Public vow: Khaán nguyeän coâng khai.

• See Theä Nguyeän.

Vow (v) to be reborn in the Pure Land:

See Nguyeän Vaõng Sanh.

Wailing hells: See Khieáu Hoaùn.

Vow (v) to deliver all sentient beings Wait on someone: Serve someone—Phuïc vuï ai.

from suffering: Nguyeän cöùu ñoä nhöùt thieát chuùng sanh thoaùt khoå.

Wait upon someone: Haàu chuyeän cuøng ai.

Vow-food: See Nguyeän Thöïc.

Wake: Bujjhati (p)—Bodhum (skt)—See Wandering religious monk: Vrajaka Enlightenment in English-Vietnamese (skt)—Haønh cöôùc Taêng. Section. Want (n) of tranquility: See Baát An. Wake up (v): See Enlightenment. Want (v) to enjoy good food: Muoán aên Wakeful (a): Jagarati (p)—Jagaritri (skt)— ngon Tænh thöùc—Waking—To be awake. Want (v) to have good clothes: Muoán maëc Wakefulness (n): Jagara (p & skt)—Söï tænh ñeïp. thöùc—Awake—See Tænh Thöùc. Wanting to drink: Ham uoáng. Waking: See Wakeful. Wanting to eat too much: Muoán aên nhieàu. Walk for alms food: Go on one's alms War gods: Asura (skt)—See A-Tu-La in round—Ñi khaát thöïc. Vietnamese-English Section and Asura in Walk a path: Follow a path—Pratice a Sanskrit/Pali-Vietnamese Section. path—Ñi theo con ñöôøng. Warm (a): AÁm aùp. Walk at a rapid pace: Raûo böôùc. Warm-hearted (a): Coù nhieät tình. Walk up and down: Ñi kinh haønh—Walk Warn and punish: See Giôùi Phaït. slowly and enjoyably without thinking or Warning: Caûnh caùo. worrying about anything. Warrior and ruling caste: Doøng Saùt ñeá lôïi. Walk in the way: See Haønh Ñaïo. Wash (v) a Buddha's statue: See Duïc Phaät Walking meditation: Pratice of meditation and Taém Phaät. while walking (pacing up and down in Wash the image of the Buddha: See Duïc mindfulness)—Thieàn haønh (ñi tôùi ñi lui trong Phaät and Taém Phaät. chaùnh nieäm). Waste (a): Phí phaïm. Walking seven steps: According to legend, Waste land: Ñaát hoang. the infant Buddha walked seven steps in each direction upon birth. Wasteland of Birth and Death: Samsara— Coõi Ta Baø. Wall-Contemplation: Bích quaùn—Quaùn vaùch töôøng. Waste of time and energy: Phí phaïm thì giôø vaø naêng löïc Walled city of enlightenment: See Giaùc Thaønh. Water bubble: Bong boùng nöôùc. Wander from place to place: Water burial: See Thuûy Taùng. Anupubbena-carikam-caramano (p)—Ñi haønh Water crystal: Thuûy ngoïc. cöôùc.

Water deva: See Thuûy Thieân. Wander (v) in birth and death: Laên troâi Water of eight qualities: Baùt Coâng ñöùc trong luaân hoài sanh töû—We have had to thuûy—The ideal water of pure lands, which is wander in the weary round of rebirth for so cool, clear, sweet, soft, lustrous, settled, long—Chuùng ta ñaõ laên troâi quaù laâu trong voøng nourishing, and able to allay hunger and thirst luaân hoài sanh töû. (see eight virtues). Wander from place to place: See Haønh Water of eight virtues: Baùt coâng ñöùc thuûy Cöôùc. (see Eight Virtues). Wandering mind: Taâm dong ruoåi lang Water globule: See Thuûy Vieân. thang—Mental wandering. Water of ignorance: See Si Thuûy.

Water store: See Thuûy Taïng. Way of release all sufferings by Water vessel: See Thuûy Khí. ralization of truth: See Giaûi Thoaùt Ñaïo. Water wheel: See Thuûy Luaân. Way seeker: Ngöôøi hoïc ñaïo. Waver: Shake—Lay ñoäng. Way of speaking: Caùch aên noùi. Wavering: Dao ñoäng. Way of teaching: See Giaùo Ñaïo. Waves and wind: Soùng gioù—Ups and Way to True Happiness: Con ñöôøng ñöa downs of life. ñeán chaân haïnh phuùc. Way (n): Path—Phöông caùch—Phöông We are never completely satisfied: Chuùng thöùc—Ñöôøng—See Ñaïo (III). ta chaúng bao giôø toaïi nguyeän. • The best way: Caùch hay nhöùt. The weak: Keû yeáu. • The best way to respect Buddha is Weaken (v) sense desires and ill-will: following his advice: Caùch quyù troïng Laøm suy yeáu tham vaø saân. Ñöùc Phaät cao quyù nhöùt laø thöïc haønh Weary: Meät moûi. nhöõng lôøi Phaät daïy. Ween (old English): Think—Suppose—Suy Way of action: Caùch haønh ñoäng. nghó nhö vaäy. Way of the Arhat: See Voâ Hoïc Ñaïo. Weight (n): Söùc naëng. Way of commandments: See Giôùi Moân. Weight of a mountain: See Sôn Caân. Way of cultivation: See Tu Ñaïo. Weighty (a): Naëng—Heavy. Way of emancipation: See Giaûi Thoaùt Ñaïo. Weighty karma: See Troïng Nghieäp. Way of Enlightenment: Con Ñöôøng Giaùc Wealth (n): Söï giaøu sang—Rich. Ngoä—See Baùt Chaùnh Ñaïo, Giaùc Loä and Thaát Welfare (n): Happiness—See Haïnh Phuùc. Boà Ñeà Phaàn. Welcoming and escorting: See Tieáp Daãn Way of higher evolution: Con ñöôøng thaêng Ñaïo Sö. tieán (trong tu taäp). Well-being: Sung söôùng—Laønh maïnh. Way of holiness: See Thaùnh Ñaïo Moân. Well-born: See Thieän Sanh. Way imbued compassion, love and Well-Farer: Sugato (p)—Ñaáng Thieän Theä. sympathy: Ñöôøng loái thaám nhuaàn töø bi, trìu Well-formed features: Töôùng maïo ñoan meán vaø loøng caûm thoâng. trang. Way of illusion: AÛo moân. Well-Gone One: Thieän Theä. Way of instruction: See Giaùo Ñaïo. Well and good : Laønh thay ! Way of karma: Nghieäp ñaïo—The path of Well-informed: Thöùc giaû. works, action or doing, productive of karma— Well-informed people: Baäc thöùc giaû. See Nghieäp Ñaïo. Well-known: Noåi tieáng. Way learner: Ngöôøi hoïc ñaïo. Well-learned noble disciple: Thaùnh ñeä töû Way of liberation: See Giaûi Thoaùt Ñaïo. ña vaên. Way of living: Caùch soáng. Well-off (a): Khaù giaû. Way of purity: See Voâ Laäu Phaùp. Well and river: See Tænh Haø. Way of realization: Chöùng ñaïo. Well-taught noble disciple: Thaùnh ñeä töû ña Way to relate to others: Caùch ñoái xöû (lieân vaên. heä) vôùi ngöôøi khaùc.

Well-versed in the Buddhist Scriptures: Where will a person be reborn?: See Tinh thoâng Phaät phaùp. Sanh Veà Coõi Naøo. Wesak: Ngaøy Traêng troøn thaùng Tö (see While alive: Luùc sanh thôøi. Vesak). Whisper (v): Japati (p & skt)—Noùi thaàm—Western (a): Taây phöông. Thaàm baûo—Ruø rì—To murmur—To mutter. Western Buddhism: Phaät giaùo Taây phöông. Whispering: Japanam (p)—Japa (skt)— Western continent of the world: See Taây Ñang noùi thaàm—Murmuring—Muttering. Ngöu Hoùa Chaâu. White clothes: See Baïch Y. Western land of Amitabha Buddha: See White Cloud: See Baïch Vaân Toâng. Taây Phöông Cöïc Laïc. White cloud society: Maitreya Society— Western Paradise: See Taây Phöông Cöïc Hoäi Di Laëc—A Chinese lay Buddhist group Laïc. that looks to the coming of Maitreya, the Western Paradise of the Pure Land: Taây future Buddha. Phöông Cöïc Laïc (see Sukhavati). White elephant: See Baïch Töôïng. Western Pure Land: Taây Phöông Tònh White Heron Lake: See Bach Lieân Trì. Ñoä—See Sukhavati in Sanskrit/Pali- White Horse Temple: See Baïch Maõ Töï. Vietnamese Section, and Taây Phöông Cöïc White Lily Society: See Baïch Lieân Giaùo. Laïc. White path: See Thieän Ñaïo. Wheel (n): See Luaân. Whole-heartedly: Heát loøng. Wheel of birth and death: Voøng Sanh Töû. Whole life: Caû ñôøi. Wheel of the dharma: Baùnh xe phaùp—See Whole mental system: See Taâm Tuï. Phaùp Luaân. Wholesome (a): Thieän laønh—See Thieän. Wheel of Dependent Origination: Baùnh Wholesome deeds: Ñieàu thieän. Xe Thaäp Nhò Nhôn Duyeân. • Wholesome deeds clean our mind— Wheel of desire: See AÙi Luaân. Thieän nghieäp coù coâng naêng thanh loïc boån Wheel of karma: Nghieäp luaân—Which turns taâm. men into the six paths of transmigration—See • Wholesome deeds give happiness to Nghieäp Luaân. oneself and others—Thieän nghieäp mang Wheel of Law: The Buddha delivered his laïi haïnh phuùc cho mình vaø tha nhaân. first sermon at Sarnath and this event is known Wholesome karma: Thieän nghieäp. as the first turning of the Wheel of Law—See Wholesome mind: See Thieän Taâm. Phaùp Luaân. Wholesome prayer: Lôøi caàu nguyeän toát. The wheel of life: Voøng luaân hoài sanh töû. Wholly: Toaøn phaàn. Wheel sign: See Luaân Töôùng. Wicked (a): AÙc ñoäc—Xaáu xa—Toäi loãi—Hö The wheel of truth: Baùnh xe chaân lyù. ñoán—Voâ ñaïo ñöùc—See Nghieät. Wheel Turning King: Universal King— Wicked eyes: Maét döõ. Universal Monarch—Chuyeån Luaân Thaùnh Wicked face: Maët döõ. Vöông. Wicked people: Keû aùc—According to the When in Rome, do as the Romans do: Buddhism, the wicked people are those—Nhaäp gia tuøy tuïc, nhaäp giang tuøy khuùc. Theo Phaät giaùo, keû aùc laø keû:

1) Who commit unbelievable crimes: Keû Will (n): Di chuùc—Thieän chí—YÙ nguyeän—YÙ phaïm phaûi nhöõng toäi loãi gheâ sôï. muoán—YÙ chí—YÙ höôùng—Nguyeän voïng. 2) Whose minds are filled with—Nhöõng keû • Free will: YÙ chí---Desire. maø taâm trí daãy ñaày: • Ill-will: Saân haän. a. Greed: Tham. Will-body: See YÙ Sinh Thaân. b. Hatred: Saân. c. Ignorance: Si. Will power: Söùc maïnh cuûa yù chí. 3) Those who—Nhöõng keû phaïm phaûi: Willful: Coù chuû taâm—Intentional— a. Lie: Voïng ngöõ. Deliberate. b. Gossip: Nhaøn ñaøm hyù luaän. Willful action: Haønh ñoäng coù chuû taâm. c. Harsh speech: Noùi lôøi ñoäc aùc. Willow-leaves: See Döông Dieäp. d. Double-tongued: Noùi löôõi hai chieàu. Wilt (v): Khoâ heùo. 4) Those who

abuse others' good heart: Win (v) convert: Quy naïp tín ñoà. Nhöõng keû lôïi duïng loøng toát cuûa keû khaùc. Win divine vision: Gain the Heavenly 5) Those who cheat others for their own Eye—Ñaéc Thieân nhaõn. benefits: Nhöõng keû vì lôïi laïc rieâng tö maø löôøng gaït keû khaùc. Win (gain) the Dharma vision: Ñaéc Phaùp nhaõn. 6) Those who kill: Nhöõng keû saùt sanh. 7) Those who steal: Nhöõng keû troäm caép. Win the four bases of sympathy: Ñaéc Töù 8) Those who act lasciviously: Nhöõng keû taø Nhieáp Phaùp. daâm. Win people's heart: Ñaéc nhaân taâm. Wicked plot: Ñoäc keá. Win people's support: Ñöôïc söï uûng hoä cuûa Wicked words: Nhöõng lôøi aùc ñoäc. daân chuùng. Wicked woman: Ñoäc phuï. Win a psychic power: Ñaéc pheùp thaàn Wide (a): Roäng lôùn. thoâng. Wide-awake: Tænh taùo. Wind and dust: Phong traàn—Hardship of life. Widen: Môû roäng. Wind of evil karma: See Nghieäp Phong. Widen world Buddhist activities: Môû roäng caùc hoaït ñoäng Phaät giaùo theá giôùi. Wisdom (n): Panna (p)—Prajna (skt)— Realization and its insight—Fundamental Wild (a): Hoang vu. wisdom which is inherent in every man and Wild grasses: Coû daïi. which can manifest itself only after the veil of Wild-Fox Meditation: See Daõ Hoà Thieàn. ignorance, which screens it, has been Wild-Fox Zen: A group of people who transformed by means of self-cultivation as thought they possess no genuine Zen taught by the Buddha—Trí tueä cô baûn voán coù realization, pretend to be enlightened and nôi moãi ngöôøi chuùng ta coù theå loä khi naøo böùc deceive other people by imitating outer forms maøn voâ minh bò veït boû qua tu taäp—See Baùt and mouthing truths concerning which they Nhaõ, Tueä and Trí Tueä in Vietnamese-English have no real understanding---Thieàn Hyù Section. Luaän—See Daõ Hoà Thieàn. Wisdom attained without a teacher: Voâ Wield (v): Mang ñeán. sö trí—Self-attained enlightenment. Wilder someone: Laøm cho ai laïc loái. Wisdom-beings: Chuùng sanh coù trí tueä. Wisdom body: See Trí Thaân and Tueä Thaân.

Wisdom of endurance: See Khoå Loaïi Trí Wish-Fulfilling Gem: Wish-fulfilling Nhaãn. Gem—Cinta-Mani—Mani—A jewel said to Wisdom of explanation in possess the power of producing whatever one unembarrassed accord with the law: See desires. It symbolizes the greatness and virtue Phaùp Voâ Ngaïi Trí, Voâ Ngaïi and Töù Voâ Ngaïi. of the Buddha and the Sacred Buddhist scriptures—Ngoïc Minh Chaâu hay ngoïc Ma Ni. Wisdom-eyes: Hueä nhaõn—See Tueä Nhaõn. Ngöôøi ta noùi vieân ngoïc naøy coù coâng naêng hieän Wisdom faculty: Buddhitattva (skt)—Naêng ra taát caû nhöõng gì maø ngöôøi ta ao öôùc. Noù tieâu löïc trí tueä hay Phaät taùnh. bieåu cho söï vó ñaïi vaø ñöùc haïnh Phaät cuõng nhö Wisdom mirror: Great perfect wisdom Thaùnh ñieån Phaät giaùo—See Ma Ni. mirror—All-seeing wisdom of the Buddhas— Wish-fulfilling Jewel: See Wish-fulfilling Trí tueä Phaät. Gem. Wisdom-moon: See Hueä Nguyeät. Witchcraft (n): Ma thuaät—Ma löïc. Wisdom-paramita: Se Trí Hueä Ba La Maät. With Outflows: Leaking—Worldly— Wisdom-radiance: Hueä quang. Mundane—Conditioned—Höõu vi. Wisdom of reality: See Thöïc Trí. With an unbiased mind: Vôùi tinh thaàn Wisdom of right views: See Kieán Hueä. khoâng thieân vò. Wisdom of a saint: Aryajnana (skt)—See With the whole mind: Nhöùt taâm. Thaùnh

Trí. Wither (v): Fade—Become dry—Heùo taøn. Wisdom seal: See Tueä AÁn. Within instruction in the sect: See Giaùo Wisdom-sun: See Hueä Nhaät. Noäi. Wisdom Sutras: Maha-Prajna Paramita Within the Sangharama: Trong choán thieàn Sutras—Prajna Paramita Sutras—Kinh Ñaïi moân. Baùt Nhaõ. Without: Nis, nih, nir, ni (skt)—Khoâng. Wisdom thus attained which removes all Without afflictions: Ni-klesa (skt)—Khoâng distresses and illusions: Baát tö nghì trí. phieàn naõo—Free from passions. Wisdom of the Trikaya: See Tam Muoäi Without attachment: With detachment— Phaät Boà Ñeà. With non-attachment—Voâ chaáp thuû. Wise (a): Khoân ngoan—Coù trí tueä. Without beginning: See Voâ Thuûy. Wise man: Hieàn nhaân—See Ngöôøi Trí. Without beginning or end: Voâ thuûy voâ Wise One: The Fair Wisdom, an epithet of chung. the Buddha—Baäc Thieän Theä, moät danh hieäu Without beginning and infinite: See Voâ cuûa Ñöùc Phaät. Thuûy Voâ Bieân. Wise people: The wise—Nhöõng ngöôøi coù trí. Without being born: Voâ sanh—Without Wise view: See Tueä Kieán. being produced. Wish (v): Ao öôùc—To long for—To yearn Without creation: Voâ sinh. for—To desire—Wish (n): Söï ao öôùc. Without doubt: Voâ nghi—Undoubted—See Wish for perfection: Caàu toaøn. Voâ Ngaïi (1). Wish-gem: Cintamani (skt)—See Wish- Without equal: See Voâ Ñaúng. Fulfilling Gem. Without form: Voâ töôùng—Voâ saéc.

Without intention: Amanas (skt)—Khoâng Womb of the Tathagatha: Phaùp taùnh (see yù. Tathagatha-garbha). Without leakage: See Voâ Laäu. Womb treasury: See Thai Taïng Giôùi. Without limit: Voâ haïn—See Voâ Taän. Wonderful (a): Kyø dieäu—Laï thöôøng—See Without love: Voâ thoï—Without craving— Dieäu. Without attachment. Wonderful dharma: Dieäu phaùp— Without nature: Voâ taùnh. Wonderful law of truth. Without obstacle: See Voâ Ngaïi (1). Wonderful door to nirvana: Dieäu moân Without outflows: Unconditioned Nieát baøn. Dharmas—Without leaking— Wonderful enlightenment: Dieäu giaùc. Transcendental—Outside the passion- Wonderful existence: Emptiness—True stream—Phaùp voâ vi. emptiness—Tính khoâng. Without paranoia: Khoâng thaáy e ngaïi. Wonderful law: See Dieäu Phaùp. Without power: Voâ naêng—Unable. Wonderful Law of Lotus Flower Sutra: Without recourse to exaggeration: Khoâng See Kinh Dieäu Phaùp Lieân Hoa in dieãn taû quaù möùc. Vietnamese-English Section. Without regret: Khoâng hoái tieác. Wonderful light: See Dieäu Quang. Without resistance: See Voâ Ngaïi (1). Wonderful Lotus: See Dieäu Lieân Hoa. Without self-nature: Nihsvabhava (skt)— Wonderful mind: See Dieäu Taâm. Khoâng töï taùnh—See Voâ Töï Taùnh. Wonderful and Marvellous Qualities: Without shame: See Voâ Taøm. Phaùp Vò Taèng Höõu. Without speaking: Tunhi (p)—Tusnika Wonderful sound: Dieäu aâm. (skt)—Khoâng noùi. Wonderful virtue: See Dieäu Ñöùc. Without spots: See Baát Caáu. Wondrous (a): Kyø laï. Without stains: See Baát Caáu. Wondrous sights: Caûnh töôïng kyø laï. Without thought: See Voâ Töôûng. Wooden (a): Laøm baèng goã. Without trouble: Voâ naõo—Free from Wooden fish: See Moäc Ngö. trouble. Wooden statue: Töôïng goã. Without words: Voâ ngoân. Word (n): Ngoân ngöõ—Ngoân töø—Chöõ— Witness (n): Chöùng côù—Chöùng kieán—Chöùng Tieáng. thöïc—Chöùng minh—See Evidence. Word-dependence: See Ngoân Y. Witness of realization: Noäi chöùng. Wordless: Avaca (skt)—Khoâng lôøi. Woman (n): To be born

into a woman's body Wordless Sutra: Avatamsaka Sutra—Kinh was considered a cause of special suffering on Hoa Nghieâm. account of menstruation, childbirth and Words: Lôøi noùi—See Ngoân Töø. menopause, etc—Ngöôøi nöõ. Words and actions: Lôøi noùi vaø haønh Woman beauty: See Nöõ Saéc. ñoäng—See Ngoân Haønh. Womb of all things: See Thai Taïng Giôùi. Words and deeds: See Ngoân Haønh. Womb-born: See Thai Sanh. Word-form and word-meaning: See Töï Womb of holiness: See Thaùnh Thai. Töôùng Töï Nghóa.

Words of honor: Lôøi noùi danh döï. Working of the cosmo: Söï vaän haønh cuûa vuõ Words of the sutras: Vaên kinh. truï. Words of Tathagata: Chaân ngoân—Buddha-World (n): Theá gian—Traàn theá—See Theá truth—Words of truth. Giôùi. Work (n&v): Coâng vieäc—Vieäc laøm—Söï World Buddhism: Phaät giaùo theá giôùi. nghieäp—Nghieäp vuï—Lao taùc. World Buddhist organizations: Caùc toå Work of art: Taùc phaåm ngheä thuaät. chöùc Phaät giaùo treân theá giôùi. Work for a living: Sinh keá. World of devas: Thieân thöøa. Work in a monastery: Chaáp taùc trong töï World of desire: Kamavacara (p)—The vieän (söï laøm vieäc trong töï vieän hay Thieàn world ruled by various desires, such as the vieän)—Zen monks, all work, including the desires for food and sexual gratification. The Master. Usually the monasteries own their world of desire is composed of the four evil land, which is enough to support themselves, paths (Hells, Hungry Ghosts, Animality, and through the farming work done by the monks. Asuras), the paths of Human and Celestials Things which are needed, but cannot be (six heavens)—All beings in the world of provided by work on this land are obtained desire are dubject to birth and death---Duïc through voluntary gifts by Zen laity. Even giôùi. though they are busy with gardening, raising World Fellowship of Buddhists: Toå chöùc vegetables and cutting woods, they always Phaät Töû Theá Giôùi. keep the monastery clean. In Winter when the World of form: The world of matter— farming work stops, they accept food from Located above the world of desire. Beings in donors, usually from lay people. Beside these this realm have physical bodies and are work, everyday Zen monks must practice subject to certain material restrictions, but meditation on a regular schedule—Taát caû caùc have no desires, and feed on light. The world Thieàn Taêng ñeàu chaáp taùc, ngay caû vò Thieàn of form consists of four meditation heavens— Sö. Thöôøng thì caùc Thieàn vieän ñeàu coù ñaát See Saéc Giôùi. rieâng, ñuû ñeå töï löïc caùnh sinh, qua vieäc troàng World of formless: World of spirit—Beings troït cuûa caùc Thieàn Taêng. Nhöõng thöù caàn duøng in this world have no shape or substance. One nhöng khoâng gaët haùi qua troàng troït thì Thieàn can obtain the world of formless by meditation vieän nhaän cuùng döôøng töø caùc Thieàn sinh taïi (Non-substantial, Consciousness, Nothing gia. Duø baän laøm vöôøn, troàng troït vaø ñoán cuûi, exists, Neither thought nor no thought)—Voâ caùc Thieàn Taêng luoân giöõ cho Thieàn vieän ñöôïc saéc giôùi. saïch seõ. Vaøo muøa ñoâng khi khoâng coøn coâng World from four points of view: See Töù vieäc ñoàng aùng thì hoï nhaän thöïc phaåm cuùng Nhaân Quaùn Theá. döôøng cuûa ngöôøi taïi gia. Ngoaøi nhöõng coâng World Honored One (The Flower vieäc naøy, haøng ngaøy Thieàn Taêng coøn phaûi thöïc haønh Thieàn vôùi moät

chöông trình coá ñònh. Adornment Sutra—Chapter 1—The Work of the mouth: Khaåu nghieäp—Karma Wonderful Adornment of the Leaders of of the mouth—Speech—Talk. the Worlds): Ñöùc Theá Toân—According to Work for other beings's salvation: Save The Flower Adornment Sutra, th World other beings from suffering—Cöùu ñoä chuùng Honored One has the followings—Theo Kinh sanh. Hoa Nghieâm, phaåm 1—Theá Chuû Dieäu

Nghieâm, Ñöùc Theá Toân coù nhöõng ñöùc taùnh sau 1) The ocean of myriad virtues which he ñaây: practiced in all times was thoroughly (A) The Buddha's Knowledge—Trí Phaät: pure: Phöôùc ñöùc Phaät roäng lôùn nhö bieån 1) His knowledge entered into all times with caû, ñeàu ñaõ thanh tònh. complete equanimity: Trí Phaät chöùng 2) Though he constantly demonstrated the nhaäp thôøi gian ba ñôøi ñeàu bình ñaúng. production of all the Buddha-lands: Daàu 2) His knowledge entered into all forms and vaäy Ngaøi vaãn thöôøng thò hieän sanh vaøo realized the emptiness of things: Trí Phaät quoác ñoä chö Phaät. vaøo taát caû töôùng maø roõ thaáu caùc phaùp ñeàu 3) With boundless forms and spheres of light khoâng tòch. extending throughout the entire cosmos, (B) The Buddha's Body—Thaân Phaät: equally and impartially: Vôùi voâ bieân saéc 1) His body filled all worlds: Thaân Phaät ñaày töôùng, ñaày ñuû aùnh saùng, cuøng khaép phaùp khaép theá gian. giôùi, bình ñaúng khoâng sai khaùc. 2) His body forever sat omnipresent in all (E) The Buddha's Spiritual Powers—Thaàn sites of enlightenment: Thaân Phaät thöôøng thoâng Phaät: ngoài khaép trong taát caû ñaïo traøng cuûa 1) Each of his hairtips was able to contain all chuùng Boà Taùt. worlds without interference, in each 3) His body extended throughout the ten manifesting immeasurable spiritual directions, yet without coming or going: powers, teaching and civilizing all Thaân Phaät traûi khaép möôøi phöông maø sentient beings: Moãi ñaàu loâng ñeàu coù theå khoâng coù töôùng qua laïi. dung thoï taát caû theá giôùi maø vaãn khoâng 4) His awesome light shone clearly, like the chöôùng ngaïi, ñeàu hieän voâ löôïng thaàn sun emerging, illuminating the world: Oai thoâng giaùo hoùa vaø ñieàu phuïc taát caû chuùng quang nôi thaân Phaät choùi rôõ nhö maët trôùi sanh. moïc leân soi saùng theá giôùi. 2) All miraculous displays of the Buddhas of (C) The Buddha's Voice—Tieáng Phaät: past, present and future, were all seen in 1) His voice universally accorded with all his light, and all the adornments of lands in the ten directions: Tieáng Phaät inconceivable eons were revealed: Taát caû thuaän khaép coõi nöôùc möôøi phöông. thaàn bieán cuûa chö Phaät ba ñôøi ñeàu thaáy 2) Like space, which contains all forms taát caû trong quang minh. Taát caû söï trang without any discrimination, he made no nghieâm cuûa taát caû Phaät ñoä trong voâ löôïng discrimination among all objects: Nhö hö kieáp ñeàu laøm cho hieån hieän. khoâng bao goàm caùc saéc töôùng maø khoâng (F) Other characteristics of the Buddha— phaân bieät, Ñöùc Theá Toân cuõng khoâng moät Nhöõng ñöùc taùnh khaùc cuûa Ñöùc Theá Toân: lôøi phaân bieät ñoái vôùi caùc caûnh giôùi. 1) The Buddhas were born from the ocean 3) As space extended everywhere, his voice of roots of goodness: Chö Nhö Lai sanh entered all lands with equanimity: Laïi ra töø bieån caên laønh. nhö hö khoâng traûi khaép cuøng taát caû, tieáng 2) They had already fulfilled

the various Nhö Lai bình ñaúng vaøo trong taát caû quoác means of transcendence: Chö Nhö Lai ñaõ ñoä. ñuû ñaày caùc moân Ba La Maät. 4) He expounded all truths, like spreading 3) Their wisdom eye was thoroughly clear great clouds: Ngaøi dieãn thuyeát taát caû phaùp and they were able to observe all times nhö giaêng buûa maây lôùn. with impartiality: Hueä nhaõn saùng suoát vaø (D) The Buddha's Virtues—Phöôùc ñöùc Phaät: caùc Ngaøi coù theå thaáy suoát ba ñôøi.

4) They were thoroughly purified in all 14) They entered the door of boundless states of concentration: Nôi caùc moân tam oceans of concentration: Nhaäp nôi voâ muoäi ñeàu ñaày ñuû thanh tònh. löôïng tam muoäi. 5) Their eloquence was oceanic, extensive 15) They manifested bodies in all places and and inexhaustible: Bieän taøi cuûa caùc Ngaøi participated in worldly activities: Tuøy loaïi roäng lôùn voâ taän nhö bieån. hieän thaân khaép taát caû choã vaø ñoàng söï vôùi 6) They possessed the qualities of theá gian maø thöïc haønh theá phaùp. Buddhahood, were dignified and 16) Their memory was enormous, and they honorable: Ñuû coâng ñöùc Phaät toân nghieâm assmebled the ocean of all the teachings: ñaùng kính. Toång trì roäng lôùn vaø chöùa nhoùm taát caû 7) They knew the faculties of sentient phaùp. beings, and taught them according to 17) With intelligence, eloquence and skill potential and necessity: Caùc Ngaøi bieát roõ they turned the wheel which never turns caên taùnh chuùng sanh, neân luoân thuaän theo back: Vôùi trí thoâng minh, bieän taøi vaø thieän giaùo hoùa ñieàu phuïc. xaûo, quyù Ngaøi luoân chuyeån phaùp luaân baát 8) They entered into the matrix of the thoái. cosmos, their knowledge was 18) The vast ocean of virtuous qualities of all nondiscriminatory: Caùc Ngaøi ñi vaøo taïng Buddhas entered entirely into their phaùp giôùi, trí voâ phaân bieät. bodies: Bieån coâng ñöùc quaûng ñaïi ñeàu vaøo 9) They experienced the liberation of the nôi thaân cuûa caùc Ngaøi. Buddhas, exceedingly deep and 19) They went willingly to all the lands in immensely vast: Caùc Ngaøi chöùng giaûi which there were Buddhas: Caùc Ngaøi ñeàu thoaùt cuûa chö Phaät raát saâu roäng. phaùt nguyeän ñi ñeán quoác ñoä cuûa chö 10) They were able to enter into one stage, Phaät. according to technical expediency, yet 20) They had already made offerings to all maintain the virtues of all stages, Buddhas, over boundless eons, joyfully supported by the ocean of all vows, and tirelessly: Ñaõ töøng cuùng döôøng taát caû always accompanied by wisdom, chö Phaät traûi qua voâ bieân soá kieáp luoân throughout the future: Tuøy phöông tieän, hoan hyû khoâng nhaøm moûi. vaøo nôi moät baäc maø duøng taát caû haïnh 21) In all places when the Buddhas attained nguyeän, thöôøng ñi chung vôùi trí hueä cuøng enlightenment, they were always there, taän thuôû vò lai. approaching them and associating with 11) They had thoroughly comprehended the them, never giving up: Thöôøng ñeán caùc rarely-attained, vast secret realm of all choã chö Phaät chöùng ñaïo Boà Ñeà, caùc Ngaøi Buddhas: Thaáu roõ caûnh giôùi bí maät roäng thöôøng gaàn guûi khoâng rôøi. lôùn cuûa chö Phaät. 22) By means of the vows of Universal 12) They were familiar with the equal Goodness and wisdom, they always teachings of all Buddhas: Kheùo bieát taát caû caused the wisdom-body of all sentient phaùp bình ñaúng cuûa chö Phaät. beings to be fulfilled: Thöôøng ñem theä 13) They were already treading the

Buddhas' nguyeän Phoå Hieàn ñaõ ñöôïc, laøm cho trí ground of universal light: Ñaõ ñi treân baäc thaân cuûa taát caû chuùng sanh ñeàu ñaày ñuû. Phoå Quang Minh cuûa Nhö Lai.

World of men: Nhaân thöøa. baùi töôïng Phaät ñeå toû loøng kính troïng ñoái vôùi World Origin: Billion-World Universe— nhöõng gì maø töôïng ñoù tieâu bieåu, chöù khoâng Cosmology—Universe—Tam thieân ñaïi thieân kính troïng böùc töôïng—See Thôø Cuùng. theá giôùi. Worship the Buddhas: Give worship to the World of phenomena: Theá giôùi hieän töôïng. Buddhas—See Thôø Phaät. World system: See world origin. Worship fire: Thôø löûa. World of various beings: See Taïp Sinh Worship of all gods of different creeds: Theá Giôùi. See Höõu Thaàn Giaùo. Worldliness (n): Traàn tuïc—Söï theá tuïc hoùa. Worship in the Six Directions Sutra: See Kinh Leã Saùu Phöông in Appendix A (7). Worldly (a): Thuoäc veà traàn theá. Worldly affairs: Nhöõng vaán ñeà theá tuïc. Worshiping and respecting all Buddhas: See Leã Kænh Chö Phaät. Worldly careers: See Söï Nghieäp Theá Gian. Worth (n): Giaù trò. Worldly concerns: Lieân quan theá tuïc. Worth of mankind: Giaù trò nhaân loaïi. Worldly conditions: Ñieàu kieän traàn theá. Worthy (a): Coù giaù trò. Worldly dust: Dust—Traàn tuïc—See Traàn Worthy One: Baäc ÖÙng Cuùng. Caûnh. Worldly eyes: Nhuïc nhaõn—Ordinary eyes. Worthy of praise: Ñaùng khen. Worldly happiness: See Theá Phuùc. Worthy of respect: Ñaùng kính— Respectfully. Worldly knowledge: Phaøm thöùc hay tri kieán Worthy of worship: See ÖÙng Cuùng. theá tuïc—Ordinary knowledge or earthly knowledge. Woven: Ñan beän vaøo nhau. Worldly man: Phaøm phu—Ordinary man—Wrap (v) in deep meditation: See Tham A sane man—Sinner—Earthly man. Thieàn. Worldly philosopher: Thöùc giaû phaøm phu. Wrath (n): Nieäm. Worldly undertakings: See Söï Nghieäp Theá Wreath: Garland—Chuoãi—Traøng hoa. Gian. Wretched: Baát haïnh—Unhappy— Worldly way of thinking: See Suy Nghó Miserable—Hardship--Suffering. Theá Tuïc. Wretched life: Cuoäc ñôøi baát haïnh. Worldly world: Traàn theá—Theá giôùi Ta baø— Wring one's heart: Squeeze and twist one's The saha world—See Ta Baø. heart—Boùp naùt tim ai. Worried: Baên khoaên—Anxious—Uneasy— Wrong (a): Sai traùi—Improper—Bad—Restless—Disquiet. Cruel—Mischievous—Wicked. Worries and fears: Lo laéng vaø sôï haõi. Wrong belief: Phieàn naõo—Delusion— Worry (a): Lo aâu. Affliction—Distress. Unduly worrying about dear children: Wrong concentration: See Taø Ñònh. Lo ngaïi quaù ñaùng veà nhöõng ñöùa con thaân yeâu Wrong desire: Taø duïc. Worship (v): Thôø phöôïng—Buddhists Wrong discernment: Thinking that a worship the image of the Buddha to pay negative action is a positive action—See Phaân respect to what the image stand for, not to Bieät Sai. worship the image itself: Ngöôøi Phaät töû suøng

Wrong doer: AÙc nhaân—Evil doer— Malefactor.

Y Wrong-doing: See Toäi and Thieân Tuï. Wrong views: Views belong to either nihilism or eternalism—Taø kieán—According to Bhikkhu Bodhi in Abhidhamma, there are three kinds of wrong views—Theo Ngaøi Boà Ñeà trong Vi Dieäu Phaùp thì coù ba loaïi taø Yaksa (skt) Yakkha (p): Daï Xoa—A swift kieán—See Taø Giaûi and Taø Kieán.

(extremely fast), powerful kind of ghost or 1) Nihilism (natthika-ditthi), which denies demon, which is usually harmful, but in some the survival of the personality in any form cases acts as a protector of the Dharma or after death, thus negating the moral guardians of Heaven's gates. Some defines significance of deeds: Chuû nghóa ñoaïn Yaksa as a divine being of great power, or kieán, cho raèng sau khi cheát laø khoâng coøn non-human who ranks between man and gì nöõa, vì vaäy maø ngöôøi theo chuû nghóa Gandharva (gandhabba)—Moät loaøi quyû nhanh naày phuû nhaän yù nghóa cuûa thieän nghieäp. nheïn vaø coù khaû naêng laøm haïi con ngöôøi, 2) The acausality view (ahetuka-ditthi), nhöng trong vaøi tröôøng hôïp Daï Xoa laø nhöõng which states that there is no cause or chuùng sanh hoä phaùp hay laø ngöôøi giöõ cöûa Trôøi. condition for the defilement and Moät soá ngöôøi ñònh nghóa Daï Xoa nhö laø nhöõng purification of beings, that beings are vò thaàn coù söùc maïnh voâ song, hay laø loaøi phi defiled and purified by chance, fate, or nhôn coù vò trí giöõa con ngöôøi vaø Caøn Thaùc necessity: Chuû nghóa phuû nhaän nhaân Baø—For more information, please see Yaksas duyeân thì cho raèng moïi chuyeän phaùt sanh in Sanskrit/Pali-Vietnamese Section. nhieãm oâ hay thanh tònh ñeàu khoâng coù Yama (skt): The King of the Under World— nguyeân nhaân, chuùng sanh nhieãm oâ hay Dieâm-Ma-Vöông. thanh tònh bôûi tình côø hay ñònh meänh. Yama world: Netherworld—Underworld— 3) The inefficacy of action view (akiriya- AÂm phuû. ditthi), which claims that deeds have no Yana (skt): Vehicle—Thöøa. efficacy in producing results and thus Yasas (skt): The sixth disciple of the invalidates moral distinctions: Chuû nghóa Buddha—Da Xaù, ñeä töû thöù saùu cuûa Ñöùc Phaät. phuû nhaän haäu quaû thì laïi cho raèng haønh After the attaining enlightenment and ñoäng duø toát duø xaáu cuõng ñeàu khoâng taïo emancipation at Bodhi-Gaya, the Buddha quaû. went to Kasi city, there he met a young man Wrong views in understanding the called Yasas. Because his beloved girlfriend precepts: See Giôùi Kieán Thuû. turned her affection to someone else, he was Wrongly: Laàm laãn.—Sai traùi. upset and disturbed to the point of mental Wu-Tai-Shan: Nguõ Ñaøi Sôn, ôû Trung quoác, breakdown. He just ran about aimlessly trying nôi coù giaùo hoäi cuûa Ñaïi Boà Taùt Vaên Thuø Sö to vent his anger. Fortunately, Yasas met the Lôïi—A mountain in China, where contains solemn and dignified Buddha once. After he the Buddhist Congregation of the Manjusri listened to the Dharma and the Buddha's Maha Bodhisattva. teachings, he came to know that everything in this world was impermanent and nothing stayed together for long. So he knelt on the

ground and requested ordination. He chieàu daøi coå cuûa AÁn Ñoä, khoaûng ba möôi eventualy became the Buddha's sixth daëm—See Do Tuaàn. disciple—Sau khi giaùc ngoä vaø giaûi thoaùt taïi Yoke (n): AÙch. Boà Ñeà ñaïo traøng, Ñöùc Phaät ñi ñeán thaønh Ca Yoke (v) someone: Buoäc ai vaøo aùch. Thi, taïi ñaây Ngaøi gaëp moät thieáu nieân teân Da Yon (poetic): Yonder—Ñaèng kia. Xaù. Do bò ngöôøi yeâu ruoàng raãy neân heát söùc bi Youthful messenger: See Thieân Ñoàng. phaãn muoän phieàn, ñeán noãi taâm thaàn baán loaïn, chaïy lang thang ñaây ñoù cho ñôû buoàn. May Yuan Tripitaka: See Nguyeân Taïng. maén, Da Xaù gaëp ñöôïc Phaät Ñaø trang nghieâm,

nghe ñöôïc lôøi giaûng phaùp cuûa Ñöùc Phaät neân thaáu trieät raèng taát caû vaïn söï vaïn vaät treân theá gian ñeàu voâ thöôøng, khoâng coù gì beàn laâu, neân Da Xaù quyø xuoáng chaân Theá Toân khaån caàu

Z Ngaøi cho xuaát gia ñeå trôû thaønh ñeä töû thöù saùu cuûa Phaät. Yasodhara (skt): Coâng chuùa Da Du Ñaø La (Vôï Thaùi töû Taát Ñaït Ña). Yearn for something: Be filled with compassion for something—Khao khaùt hay Zeal: Tinh taán—Noã löïc—Effort—See Tinh mong ñôïi ñieàu gì. Caàn and Tinh Taán. Years of ordination: See Haï Laïp. Zealous (a): Coá gaéng—Tinh taán. Yellow-hat sect: See Hoaøng Maïo Giaùo. Zealous disciple: See Phaùp Töû and Tröôïng Phu. Yellow-poplar meditation: See Hoaøng Döông Moäc Thieàn. Zen (jap): Thieàn—Meditation—Dhyana. Yellow robe: Saffron robe—See Hoaøng Y. Zen Buddhism: Thieàn Toâng Phaät Giaùo. Yesterday: Hoâm qua—Yesterday was a Zen follower: Thieàn sinh—A Buddhist butcher with a devil mind, today is a folower who practice Zen. Bodhisattva face—Hoâm qua taâm ñoà teå, hoâm Zen master: See Thieàn Sö. nay Boà Taùt dieän. Zen Meditation: Thieàn chæ quaùn. Yield: Nhöôøng choã—Youth must yield to old Zen mentality: Tinh thaàn Thieàn Hoïc. age—Tuoåi thanh xuaân phaûi nhöôøng choã cho Zen mind: Thieàn taâm. tuoåi giaø. Zen monastery: Thieàn vieän. Yielding to sleep: See Tuøy Mieân. Zen Patriarchs (China): Toå Thieàn Toâng Yin-Kuang: See AÁn Quang Ñaïi Sö. Trung Hoa—See Twenty Eight Indian Yoga (skt): A form of meditation developed Patriarchs, Toå Sö Thieàn and Luïc Toå Trung in ancient India aimed at liberating one from Hoa. the physical limitations of the body or The six Zen Patriarchs of China were—Saùu vò sufferings by achieving concentration of mind Toå Thieàn toâng cuûa Trung Hoa laø: and fusing with truth—Thieàn Du Giaø. 1) Bodhidharma (Daruma—jap): Boà Ñeà Ñaït Yogacara sect: See Maät Giaùo. Ma. Yojana: An old Indian measure of length 2) Hui-k'o (Yeka or Eka—jap): Hueä Khaû. about thirty miles—Do tuaàn, ñôn vò ño löôøng 3) Seng-Tsan (Sisan—jap): Taêng Xaùn.

4) Tao-Hsin (Doshin—jap): Ñaïo Tín. Coù chí thì neân: Where there is a will, there is 5) Hung-Jen (Gumin—jap): Hoaèng Nhaãn. a way. 6) Hui-Neng (Yeno or Eno—jap): Hueä Naêng (for the Northern school, they named Soáng cho mình vaø soáng caû cho ngöôøi: Live Shen-Hsiu their sixth patriarch). and let live. Zen Patriarchs (India): Toå Thieàn toâng AÁn Ñoä—When the Buddha gave his "transmission Höõu xaï töï nhieân höông: True coral needs no without words" to Mahakasyapa, he thereby painter's brush. became the first Indian Patriarch of what is now called Zen. Afterwards Mahakasyapa ÔÛ hieàn gaëp laønh: A good turn deserves made the same transmission to the disciple another. Ananda, who thus became the second Indian Patriarch. The series continued until AÙo ñeïp khoâng laøm neân ngöôøi sang: It is not Bodhidharma, who was the twenty-eighth the pretty coat that makes the gentleman. Patriarch—Khi Ñöùc Phaät "truyeàn voâ töï" cho Ñaïi Ca Dieáp thì oâng oâng naøy trôû thaønh Sô Toå AÊn ñeå soáng chôù khoâng phaûi soáng ñeå aên: You cuûa caùi maø baây giôø ngöôøi ta goïi laø Thieàn. Veà should eat to live, and not live to eat. sau naøy Ñaïi Ca Dieáp truyeàn laïi cho ñeä töû A Nan laøm Nhò Toå. Doøng Thieàn tieáp tuïc ñeán Boà Khoâng theå coù söï hoøa ñoàng ôû nôi maø ai cuõng Ñeà Ñaït Ma, Toå thöù 28—For

more muoán laøm oâng chuû: There is no good accord information, please see Hai Möôi Taùm Toå AÁn where every man would be a lord. Ñoä in Vietnamese-English Section. Zen priest: Zen monk—Thieàn sö. AÊn traùi nhôù keû troàng caây, uoáng nöôùc nhôù Zen and Pure Land: See Thieàn vaø Tònh Ñoä ngöôøi ñaøo gieáng: Not to cast dirt into that and Thieàn Tònh. fountain of which you have sometimes drunk. Zen school: A school of Mahayana Baïn höõu trong côn khoán khoù môùi ñích thöïc laø Buddhism in China founded by Bodhidharma baïn höõu: A firend in need is a friend indeed. in the 6th century. This school stresses the Baïn xaáu coøn teä hôn laø keû thuø tröôùc maët: Bad cultivation of friends are worse than confronting enemies. intuitive wisdom—Toâng phaùi Phaät Giaùo Ñaïi Thöøa do Boà Ñeà Ñaït Ma saùng laäp vaøo theá kyû Baûy möôi chöa chaéc mình laønh: Every bean thöù saùu sau Taây lòch taïi Trung Quoác—See has its black. Thieàn Toâng. Zen sect: See Thieàn Toâng. Thoaùt ly haønh vi aùc ñoäc laø baét ñaàu thieän laønh: Zen verse: Keä thieàn. The flee from evil is the beginning of good.

Chaâm Ngoân Tuïc Ngöõ—Precepts and proverbs:

Chuyeän mình thì quaùng, chuyeän ngöôøi thì saùng: Men are blind in their own cause.

Nguồn: Giảng Sư (giangsu.io.vn) — văn bản trích từ kho sách cổ và kinh điển.